

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 Important Day.

July 3rd is Foreign Mission Sunday in all the colonies except South Australia, where the collection is taken up later. In New Zealand we are pleased to see that a successful Mission to the Maories under the auspices of the Auckland Conference has been inaugurated, and it may be expected this will receive practical sympathy from the N.Z. churches. The Foreign Mission Committee has to raise at least £100 more this year than last, as another man is in the Indian field. Bro. Stubbin was just the man needed, being able to assist in the erection of buildings, as well as in preaching. Let every church and every member have fellowship in this gospel work on the 3rd July. The primitive church was a missionary church, and any plea for a return to the New Testament teaching which omits to give special prominence to missionary work must be necessarily lopsided. It has been pointed out that the word apostle means missionary, and an apostolic church must be emphatically a missionary one. It will be interesting to see by the published acknowledgments next month how many churches professing to plead for the ancient gospel are sound in the faith along this line.

Giving and Growing.

Our American brethren are becoming a great missionary people. During the first fifty or sixty years of their reformatory work their energies were largely devoted to the defence of the peculiarities of their plea, but even then the missionary spirit was much in evidence. Of later years this spirit has assumed more definite and systematic shape. Missions were never prosecuted with such vigor and success as at present. Our large papers have just been vying with each other in giving prominence to the claims of the home fields. The *Christian Standard* of April 16 published an issue of 100,000 copies,

chiefly composed of articles and information calculated to stimulate the readers to contribute freely on Home Missions Day, May 1st. On the first Lord's day in March, collections are taken up for Foreign Missions. The greatest enthusiasm is manifested in preparing for these annual events. Facts are collated, statistics cited, and every effort made to ensure success, so that year by year the amounts collected have increased. Special collections are also taken up for Negro Evangelisation, Church Extension, Ministerial Relief and Educational Funds. Then the Christian Women's Board of Missions also collects several thousands of pounds annually. It might be thought that responding to so many appeals would militate against the success of home church work, but this is more pronounced than ever before. The development of the grace of giving has been specially marked during the last ten years, and in this time the net increase of the home membership is estimated at no less than 88 per cent. The fact is that the more we do for the regions beyond, the more are we stimulated to do for the unsaved near at hand. "The light that extends to the greatest distance shines brightest nearer home."

Oriental Discoveries.

"Oriental discovery," says the eminent archaeologist, Prof. A. H. Sayce, in the *Christian Commonwealth*, "has firmly established two facts. One of these is the literary character of the civilisation of the Ancient East. Writing was known and practised in Western Asia and Egypt centuries before Abraham was born." The professor assures us that at that time "the educated and commercial classes were all supposed to be able to write and read. We even possess the actual letters written by Khammurabi, the Amraphel of the Book of Genesis, in one of which he refers to Ariol of Ellassar, and Chedorlaomer, the king of Elam." It has been discovered that a regular postal system was in existence. "Canaan was the centre of the literary intercourse that was then going on, and must have been full of libraries

and schools where the cuneiform script and language of Babylonia were taught and learned. We are assured that "The world for which the Old Testament was written was a world as literary as our own, and had been reading and writing and producing famous books long centuries before the Exodus." Another great fact is what may be called the solidarity of ancient Oriental history. These two facts sweep away the arguments and conclusions of critics who deny that Moses wrote the Pentateuch on the ground of the alleged illiteracy of that age, and that there was little or no communication between the nations of the East. The old Book once more comes out victorious. On the newly found stela of the Pharaoh Menephtah there is a reference to "the Israelites," and "the story of Sennacherib's campaign against Judah can now be read in the annals of the invader himself." We may well conclude with Professor Sayce that "Archæology is not only the handmaid of Old Testament exegesis; it is also its guide and its witness."

A Modern Delusion.

Special attention is being drawn to the Mormons in America, owing to their successful aggressiveness. They are making rapid numerical progress in the States, and are sending out an increasing number of missionaries to all parts of the civilised world, including Australia and New Zealand. There are two large sects of Mormons, besides some smaller bodies, and the various divisions are exceedingly bitter toward each other. The largest party is that in Utah, and the next in importance is the "Reorganised Church of Latter Day Saints." It is not generally known that Joseph Smith, the founder, prepared a version of "The Holy Scriptures, translated and corrected by the Spirit of Revelation," which is received as authoritative. R. B. Neal, who is doing good service in the *Christian Standard* in exposing the absurdities and wickedness of Mormonism, has received letters from the presidents of the two bodies endorsing this version. To this bible a quantity of matter not found in

our version is added. There is an elaborate account of the baptism of Adam and various other information, and prophecies intended to bolster up the delusion that Smith was a prophet of God. It is astonishing that in this enlightened age sane men can be found to accept the silly and profane statements proclaimed by Joseph Smith and his infatuated followers.

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The Leader.

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

Better Things.

A Better Covenant.

NO. 4.

It is well to remember that the Sinai Covenant was a national one, to which certain conditions were attached. Indeed, it may be said that all covenants have their conditions. If the conditions are not distinctly specified, they are necessarily implied. It is not safe to say, when conditions appear to be absent, that we are warranted in concluding that none were intended. God's promises and threatenings are invariably conditional. Obedience obtains the promise, disobedience loses it. In like manner the threatenings of God may be averted by repentance and obedience. A striking instance of the latter is given in the case of Jonah and the Ninevites. The message given by God to Jonah was, that he should tell the Ninevites "Yet forty days and Nineveh shall be destroyed." No conditions were attached to this prophetic warning, and yet Nineveh was not destroyed. It was a grievance with Jonah that what he proclaimed did not come to pass. His prestige as a prophet was gone. He would have maintained *that* at all hazards, even at the cost of the city and its people. Not so with God. With him there was the reservation, that repentance on the part of the Ninevites

would avert impending doom. So, too, with the promises of God there is also a reservation—*obedience* on the part of those who would participate in them.

In the case of the Sinai Covenant it is specifically stated that the promises of God in connection with it are conditional. This is clearly set forth in the Book of Deuteronomy. "And it shall come to pass, IF thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: and all these blessings shall come on thee, and overtake thee, IF thou shalt hearken unto the voice of the Lord thy God. . . . The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, IF thou shalt keep the commandments of the Lord thy God, and walk in his ways." (v. 1, &c.) The promises thus given refer to material prosperity. Their subsequent history fully illustrates the conditional character of this covenant. If the nation generally observed the commandments of God, or as a rule did not outwardly violate them, then peace and prosperity prevailed in its midst, but if, on the contrary, they forgot the God whom they had covenanted to serve and surrendered themselves to the service of Baal, calamities at once overtook them. The history of the people is one of frequent relapses. The relapse in the time of the prophet Jeremiah had become so pronounced that God punished them with seventy years of captivity in the land of Babylon. "Therefore thus saith the Lord of hosts: Because ye have not heard my words, Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar, the king of Babylon, my servant, and will bring them against this land, and against the inhabitants therefore, and against all these nations round about, and make them an astonishment, and a hissing, and perpetual desolations." (Jer. 25 : 8, 9. It was in the midst of this darkness and gloom that Jeremiah, the great prophet of woe, saw beyond the night of shadows the morning of hope. The old covenant was broken—but all was not lost. Brighter days were in the future, and while the glory of the nation might never reach the promise which God had made to the fathers, yet in another way, and under happier auspices, they should have in spiritual blessings infinitely more than they had lost. Thus inspired, the prophet speaks:—
"Behold, the days come, saith the Lord, That I will make a new covenant
With the house of Israel and with the house of Judah:
Not according to the covenant that I made with their fathers
In the day that I took them by the hand,

To bring them out of the land of Egypt:
Which my covenant they brake,
Although I was an husband unto them, saith the Lord:
But this shall be the covenant that I will make with
the house of Israel:
After those days, saith the Lord,
I will put my law in their inward parts,
And write it in their hearts:
And will be their God,
And they shall be my people.
And they shall teach no more every man his neighbor,
and every man his brother, saying,
Know the Lord:
For they shall all know me,
From the least unto the greatest of them, saith the
Lord:
For I will forgive their iniquity,
And I will remember their sin no more."
—Jer. 31 : 31-34.

In the days of Israel's degeneracy, the Prophet saw more than the Priest. The priest was bound up in the system which he served, and saw in it the end of things, and not the means by which the end should be reached. The prophet saw with larger vision that so long as the Sinai Covenant lingered, the greater covenant made with Abraham could not be realised. Already to the prophetic eye it was vanishing—becoming old, ready to pass away. The purpose it was intended to serve, as an intermediary, was only being partially realised. But that which prophets saw was hidden from the people. The veil of ignorance and slow spiritual perception blinded them to the "better things" which the shadows of the old covenant were intended to pre-figure. And this is what the apostle, the writer of the Hebrews, saw also, but with a clearer vision. He saw that the people were clinging to the old covenant as something permanent and final. He, therefore, reminds them that the new has taken the place of the old in accordance with the prophecy uttered by Jeremiah in the days of Israel's decadence. Principal Edwards, referring to this, says:—"The apostle has proved that a new covenant was promised through the prophet and pre-figured in the tabernacle. Christ is come to earth and entered into the holiest place of God, as High Priest. The inference is that his High-Priesthood has abolished the old covenant and ratified the new. The priesthood has been changed, and change of the priesthood implies change of the covenant. In fact, to this priesthood the rites of the former covenant pointed, and on it the priestly absolution rested. Sins were forgiven, but not in virtue of any efficacy supposed to belong to the rites or sacrifices, all of which were types of another and infinitely greater death. For a death has taken place for the redemption of all past transgressions, which had been accumulating under the former covenant. Now at length sin has been put out of the way. The heirs of the promise made to Abraham, centuries

before the giving of the Law, come at last into the possession of their inheritance. The call has sounded. The hour has struck. For this inheritance they waited until Christ should die. The earthly Canaan may pass from one race to another race; but the unchangeable, eternal inheritance, into which none but the rightful heirs can enter, is incorruptible, undefiled, and fadeth not away, reserved in heaven for those who are kept for its possession (1 Pet. 1: 4). Because possession of it was delayed till Christ died, it may be likened to an inheritance bequeathed by a testator in his last will. For when a person leaves property by will to another, the will is of no force, the transference is not actually made, the property does not change hands during the testator's lifetime. The transaction took place after and in consequence of his death. This may serve as an illustration. Its pertinence as such is increased by the fact, which in all probability suggested it to our author, that the same word would be used by a Hebrew, writing in Greek, for 'covenant,' and by a native of Greece for, 'a testamentary disposition of property.' The Hebrew meaning, however, is that which prevails in the Epistle, while that of the Greek seems to be used as a side light in this particular instance. The main point is, that the covenant has been ratified by the blood of Christ. This thought receives special emphasis when we remember the words of our Lord at the 'Last Supper,' 'This cup is the new covenant in my blood, even that which is poured out for you.'

Historical.

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

CHAPTER VII.

In a letter found in the British *Millennial Harbinger*, and dated March 26, 1852, from Bro. Magarey to Bro. Warren, we find the following:—"Much injury has been done to the cause by the inconsiderate zeal of half-informed men, wounds have been made which will require a long time to heal. This church was originally Scotch Baptist, and if you have had any self-righteous people, you will know that the most prudent, cautious conduct is required, and even then there is but little hope of saving them from their predestinarian notions. Were I to begin again in Adelaide to advocate a return to the original gospel, I certainly would not waste my efforts on these obdurate people." One can scarcely help smiling at the freedom and definiteness (I had almost said dogmatism), of expression in this letter, but it is quoted, as it lets in a little light at one point. Why did not the brethren of Franklin-st. come out from the Scotch Baptists; or being numerically stronger why did they not turn them out during those years? Firstly be-

cause scripturally they could remain together if they chose: their tenets were but opinions and were not enacted as tests of membership, and secondly, our brethren had ever the desire and the hope of winning them away from their Calvinistic notions to the gospel of liberty. But their efforts were quite futile. The Baptists sought to make the design of baptism a test question, and being in the minority, withdrew, and went out from us, because they were not of us.

In 1850 gold was discovered in California, shortly after that in New South Wales, and then at Mt. Alexandra in Victoria. Very soon the gold fever was raging in Victoria, and thousands went from S.A. to try their fortunes at the diggings in the adjacent colony. In 1851 many of the brethren went over, and as an evidence of its influences upon the churches, it may be stated that nearly every member of the Burra emigrated; too few were left to carry on the meetings, the chapel was closed, and the brethren never opened it again. Some time afterwards the Welsh smelters occupied it. The lease ran out, for it was built on leasehold property, and the building passed out of the hands of the brethren altogether. Although the discovery of the precious metal, and the consequent exodus to the gold fields was not quite so disastrous to the church at Adelaide, it put a sudden stop to its progress. Mr. Magarey writes March, 1852, "Since you heard from us, we have added about 14 by immersion: we numbered then about 70 members in fellowship with the three churches, and with every prospect of a speedy increase. Such were our expectations, when they were disappointed by the discovery of gold in the neighboring colonies. It may be asked 'What had the discoveries of gold to do with the realization of our expectations as disciples of Jesus?' We have found by experience that it had a great deal to do with it. When men are excited about the things in this life, all their thoughts are engaged, they forget for a time that they are accountable beings, and will listen to no message from heaven or concerning their salvation. Besides, the majority of our male population were attracted to the diggings. At length the greater number of our brethren have had occasion to go too, and some of our most zealous brethren are now in the neighborhood of the gold diggings. There can be but little hope that they will proclaim the word successfully amongst a people whose chief object is gain, and whose morality is endangered by the sudden accumulation of wealth, or by the great temptation of unexpected poverty."

Even those who were not actually at the goldfields were taken from their homes by business arising from their existence in Victoria, so that we find the following lament in an epistle of Dec., 1852. "As a church, we have with difficulty (occasioned by the absence of our brethren at the goldfields) dragged through our existence till the present time, after having scarcely enough male members to carry on the worship, but as we have now, under the blessing of God enjoyed some months of worldly prosperity our brethren are gradually returning to their accustomed avocations, thankful for the wealth which God has given them, and for the happiness of being re-united to the

church, their families will no doubt soon be able to commence Lord's day and week day meetings." *M.H.*, 1853, p. 191. So again we read under date March, 1853: "In the church we have not progressed much. Some of our brethren still go to and from the diggings. We have one meeting on the Lord's day morning for attending to the ordinances, one in the evening, when Bro. Pearce announces the glad tidings, and one on Wednesday evening for prayer and praise." *M.H.*, 1853, p. 379. Bro. Santo it appears had left the colony 1852 with his family on a trip to England. Bro. G. Pearce had been from the Burra to the goldfields, and had returned again and settled in Adelaide, and upon him almost entirely devolved the public conduct of the meetings of the church. It is related of him how that he was required to teach or preach on nearly every occasion of the assembling of the church, not even the one man system being sufficient to move the brethren who were left in the church to open their mouths in the meeting. So one morning he began at the first chapter of the epistle of James, and read the whole letter through to the end. When some one at the conclusion of the service commented on the departure from the usual order, he quietly replied, "At any rate you cannot find fault with the doctrine."

There was one advantage, however, reaped from this travelling to and from Victoria, namely a mutual acquaintance of the leading brethren in the two colonies, which exercised a considerable influence upon the cause in South Australia before very long. Thus we find Bro. Thomas Lyle then in Victoria writing to Bro. Wallis in 1854, "A close correspondence will, I hope, commence between our Adelaide brethren and us, and I trust also with our English brethren, for news from home greatly rejoiceth our hearts." *M.H.* 1854, p. 323. This intimacy very soon began to form and ripen, as is evident from another letter by the same writer under date Dec. 1st, 1854: "Bro. Warren has had a pressing invitation to go to Adelaide, but whether he will avail himself of it I cannot say, although I am inclined to think he will do so, inasmuch as he is of opinion that he will be better off, both as regards health and employment, I have also an idea of going over to Adelaide. We have had here for nearly three months a much respected and intelligent brother from Adelaide, by name Verco, a brother-in-law of Bro. Magarey of Adelaide. He has met with us and at Melbourne alternately on Lord's days, and I have enjoyed some little of his company on week days, when he is not much engaged. His business is to sell flour for Bro. Magarey. Last Lord's day he communicated the pleasing intelligence received from Bro. M. that the week previous four had been added to the church, and that two more had expressed a desire to be immersed into Jesus. He also said that Bro. M. had built a chapel at Hindmarsh, near his residence, for the proclamation of the gospel. Bro. V. also informed me that he had several active brethren there, and that they are looking forward to the return of Bro. Santo with some degree of hope and expectation, and should they be strengthened by the presence of Bro. Warren, they hope to take the field with some degree of success."

Original Contributions.

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

The Greatest in the Kingdom of Heaven. Matt. 18: 1.

BY FRANK HALES.

It was a very unbecoming contest among the disciples in which they disputed for the precedence in the kingdom of heaven. Shame, no doubt, prevented them from asking Jesus; for when they were in the house at Capernaum, and the Lord asked them what they had been "reasoning in the way," they "held their peace, for they had disputed one with another in the way, who was the greatest" (Mark 9: 34).

The lesson which Christ taught there is one which, I think, all disciples of his, need to learn. There were three things that the Lord impressed upon his followers, and, through his word, is impressing upon us to-day. Let us consider them in order.

HUMILITY was the first thing required from the disciples so that they might become true followers of Jesus, and be counted among the great ones in the kingdom of heaven. The Saviour himself was not only a preacher of humility, but a living example of it, for

"Never walked a man more human
Than the man who was divine."

Leaving the glories of heaven, he descended to our state; became a man among men; lived a lowly life, and at last surrendered that up to death. And how beautifully and effectively he preached it. Taking "a little child, he set him in the midst of them, and said, Verily I say unto you, unless ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven." Turn from what, Lord? we may ask ourselves, as the early followers of Christ did. From pride; from ambition; from desire for honor, for fame, and glory and dominion. If we are true disciples, we shall have a just conception of ourselves; which is true humility. A humble man or woman, in God's sight, is not one who allows himself to become a football for everyone to kick about at his pleasure, but one with a Christlike spirit, and who longs for

"A humble, holy, contrite heart,
Believing, true and clean;
Which neither life nor death can part
From him that dwells within."

SELF-DENIAL was the second thing that Christ required, and does require, from all who would become truly great. At least that is the lesson that I draw from Matt. 18: 8, 9. And until we learn to be self denying, we never graduate in the course of study laid down by our Master. "If thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee," said the great Teacher, eighteen hundred years ago—teaching us to put no stumbling-block along the pathway of life, over which we, or a weaker brother, might stumble. While we impress God's truth upon the unsaved, and insist upon its meaning, let us not forget to impress it upon ourselves. Christ, and his church, need men and women to-day who will deny themselves for his sake, and for the church

which he purchased with his own blood. How many Christians want to know, Is it a sin to do this? Is it wrong to go there? It may not be a sin, my dear friend, but your example may cause some other precious soul to sin, who may lack some of your self-control. Are you not willing, for his sake, to exercise a little self-control, in order that he might be helped to live for Christ.

Not only did Jesus teach this, but he practised it. The more we think of that beautiful life, and study it for the purpose of learning from it, the better we shall be able to understand what true self-denial is. It means more than abstaining from some article of food in order that we might give to some charity, or labor of love. It means a whole life with its talents and opportunities given up for Christ, and those for whom he died. It is the little acts of self-denial that do good in this world, that help to win men and women for Christ, and when they have been won, encourage them to persevere in the Christian life. All the talk in the world is useless, unless our actions testify for Jesus. What is he doing for Christ and his brethren? is the question which the world asks to-day, and not so much, What is he saying? Those who have the mind of Christ will consider others, especially those who are weak and require help and support.

A FORGIVING SPIRIT is the third requirement from all who desire to become great in God's sight. Peter said to his Master, "How oft shall my brother sin against me, and I forgive him: until seven times? Jesus saith unto him, I say not unto thee, until seven times; but until seventy times seven." Unless, then, we have the Spirit of Christ in this respect also, we come short of the requirements of God's word.

Christ himself taught his disciples to pray for forgiveness, after they had forgiven any trespass committed against them. Among the last recorded utterances of our Lord is a prayer that those who were putting him to death might be forgiven. We all need to learn this lesson, and forgive as we hope to be forgiven. We need to practise it in our home lives, and also in church life. As disciples of Christ we must not forget that we are members of Christ, and of one another. Let us be careful, then, to keep back the mean action, the harsh word, the unkind feeling, the wrong judgment, which do so much to wound the members of Christ's body, and cause many to go astray. But while those things are indulged in by those who lack the Spirit of the Master, let those who are his, show, by forgiving those who wound them, that they have the Spirit and mind of Jesus Christ. I know, my dear brother or sister, wherever you may be, it is a hard thing to do, and easier to talk and write about, than to put into practice. But, after all, it is not the easiest thing in the world to live a true Christian life; at least I have never found it so. I know that it is not very hard for some of us to attend our meetings for worship, or the gospel meeting, or the prayer meeting, or the Endeavor Society; but however good those things may be, they count for very little in God's estimation, if the Spirit of Christ be lacking. If in our hearts we cherish malice and ill-will we are none of Christ's, however great

may be our profession. That man is truly happy, noble and good who nourishes in his heart no ill-feeling or enmity toward his fellows; and the man who does is of all men the most miserable. Let us, then, although it may be hard, learn to forgive, and, if possible, forget.

We may never have our names recorded on the pages of history, nor chiselled on monuments of fame; but if by a life of humility, self-denial and forgiveness we follow the footsteps of him who lived a perfect life, our names shall be written in the Lamb's Book of Life and engraven on the palm of God's hand. May it be true of us, as it was of Evangeline:

"Other hope had she none, nor wish in life, but to follow,
Meekly, with reverent steps, the sacred feet of her Saviour."

Selected Articles.

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

The Elements of the Gospel.

LETTER XL (CONTINUED)

Let us see, now, what the Scriptures affirm.

"Now faith is confidence with respect to things hoped for, persuasion with respect to things not seen."—Heb. 11: 1, *Anderson's Translation.*

Abraham's faith is thus described: "Being fully persuaded that what he [God] had promised he was able also to perform."—Rom. 4: 21.

The faith of the centurion (Matt. 8: 5-10), of which Jesus said, "I have not found so great faith, no, not in Israel," was simply such an unlimited trust in the Saviour's power to heal, that speaking the word at a distance, would be as immediately effective as his personal presence.

The faith of the diseased woman (Matt. 9: 20-22), and of the Syro-Phœnician woman (Matt. 15: 28), and the examples of approved faith furnished in Heb. 11, all lead to the same conclusion: that faith is persuasion of or reliance on a thing as truth, and that faith in Christ is a persuasion that what he promises, he is able to perform.

As we rise above the animal nature, with its instincts and appetites, to a higher plane of being, *faith* is the basis of all excellence. In the earliest dawn of intellectual existence, what inspires and rules the child? Faith. It trusts before it reasons. And it would trust evermore, were it not cruelly assailed by falsehood and deceit, shattering its beautiful and simple faith, and compelling doubt and distrust at every step. So far is it from being truth that faith is an arbitrary thing. When God asks men to believe, therefore, he is simply seeking to restore them to the primitive integrity of their nature. Faith is the substance—the foundation—of the dignity of individual life, of the order and security of the social structure, and of civil government. What would man be, were his power to believe annihilated? Without a brute's infallible instincts, with senses much feeble and less acute than belong to inferior animals, shut up within

the narrow domain of sensation, and reasoning only upon his sensations, he must necessarily degenerate into the lowest barbarism. His power to rise depends on his power to believe. Faith unlocks to him the experience of the past, the stores of human knowledge and wisdom, the treasures of matter and of mind, puts him into fellowship with the invisible and the real, and pours into his soul the inspirations of history, philosophy, poetry and religion. What is the bond of the family? Faith. Destroy the faith of husband and wife, parent and child, in each other—and does it need fire and brimstone to constitute a hell? What holds society together? The faith of man in man. Read Macaulay's description of the state of society in England about the time of the abdication of James II., when men's faith in government and in each other was almost annihilated, and say what human society would be, destitute of faith. In a despotism, faith in the ruler alone can make such a government tolerable; in a popular government like ours, the faith of man in his fellow-man, and in the government which embodies the popular will, is all that binds the nation in permanent peace and prosperity. And in the business of every day life—what impels the ceaseless activities of commerce, but the faith of man in man? And in the patient toils of the husbandmen—they who are really the substratum of all a nation's prosperity and power—what gives them courage to plough and sow? Faith in God, and in the established order of things.

Now, is it strange or arbitrary that God should address this capacity of our nature, so wide in the scope of its exercise, so essential to the dignity of the individual character and the peace and order of society, that which is and must ever be the *substance*—the foundation of peace, good government, intellectual growth, and moral greatness; is it strange, we ask, that God should make his appeal to this particular capacity, and constitute this the substance of religious life also? It is not only not strange, but we had almost written that our Creator was shut up in a necessity so to deal with a nature which possesses no other principle so universal in scope, so powerful in acting, so easy of exercise, as the faith-principle.

Faith deals more readily with the concrete than with the abstract. Doctrines and principles are not so appreciable to it until they are embodied in a *person*. The hero worship of the world, so all-conquering in its enthusiasms, shows how faith rests on a person, and seeks through a person its mightiest inspirations. How adapted to our wants, therefore, the religion which offers as the basis of all our faith, hope, and love, a person—in whom are all the treasures of wisdom, knowledge, power, holiness, goodness, mercy and compassion—all the fulness of the Godhead, and all the wants, woes, and experiences of our manhood! To be a Christian is not to *reason* on the *problems* of foreknowledge, fate, necessity, trinity in unity, or human depravity; but to *believe* on the *Son of God*. Satan, for aught we know, may be infallibly correct in his knowledge and philosophy of the foregoing and kindred subjects—but that does not save him. "Believe on the Lord Jesus Christ, and thou shalt be saved."

If Jesus of Nazareth is what he professed to be, it needs no labored argument to prove that the highest honor and happiness of man depend on accepting him in his mission of mercy, and submitting with implicit trust to his guidance. In these matters we must walk by faith, or wander in darkness. We see not God; we know not his intentions towards us; we see not heaven; we know not the connection, if any, between this life and the next. Reason has tried in vain for six thousand years to penetrate the mystery. Jesus comes, not to reason, but to testify; to speak what he knows, and testify what he has seen. He sustains his message of supernatural wisdom and knowledge by deeds of supernatural power, and a character of supernatural excellence. He is just what he ought to be, his mission being true. His proofs are just the proof we would demand of any one who would put us beyond doubt. His teachings are just what our inmost hearts and consciences tell us we must have come from God. If I can trust my life to a physician on any human evidences of skill, and believe him so implicitly as to go according to his directions, believing where I do not comprehend; if I can trust my earthly destiny, in faith, to the navigator, with only a plank between me and destruction, on the evidence of his ability to guide me safely over the treacherous deep; then may I, for better reasons and on better evidence, resign my entire being to the control and guidance of the Lord Jesus, as being able to save unto the uttermost all who come to God by him.

We have in these remarks anticipated what we desired to say as to the sources of faith. It will be at once apparent that faith in Jesus can only flow from a knowledge of his character, his teaching, and his works. It must come, therefore through the bible which contains a record of these. See John 20: 31; Acts 17: 12; Rom. 10: 17.

We are sometimes asked if the evidences of the truth concerning Jesus are as full and indisputable as they can be. We answer, No. We can easily conceive how the evidence could be made more abundant and demonstrative than it is. We can see how it might be made so completely a matter of demonstration that it could not be resisted—so as to leave no election to us whether to believe or not. But the moment that was done all the *moral* element of faith would be eliminated. It would no longer be our act—the *choice* of our hearts, and it could, of course, serve none of the moral purposes in regeneration which it is now designed to serve. As it is, the evidence is sufficient to lead the honest heart, that seeks for truth as for silver, to find it; and yet it is not so overwhelming, nor so free from objection, that a dishonest or unwilling heart may not evade its claims and continue in unbelief. He, therefore, who rejects the evidences on which this religion now rests might be silenced, but would not be converted, by any additional evidence. Hence, said Jesus, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

Have a care, my dear sir, that you come not under the condemnation of unbelief.

Don't forget FOREIGN MISSION SUNDAY, JULY 3.

Sunday School.

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

LESSON FOR JUNE 26TH.

REVIEW.

GOLDEN TEXT.—"Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."—John 21

Since the events narrated in the quarter's lessons represent in our study of the life of Christ a very busy year of his ministry, and as we have also dealt with some of his discourses, it is quite clear that we cannot, in a lesson of thirty or forty minutes' duration, enter into details and also have a "Review." With a bare enumeration of historical facts, to which we should require to have recourse in order to keep within time, we can hardly consider ourselves to have received the maximum of good from the lesson. Again, it would not be wise to look upon the Review as a test of memory. It certainly would be gratifying for a teacher to know that every member of his class could repeat all the names of the lessons in order, or even where they are to be found. But the work of a Sunday-school teacher is to teach, and a "Review Sunday" is no exception. Of course judicious catechising has, or should have, an important place in all our teaching,—is a method of teaching. Let this be exercised towards guaranteeing a grasp of the facts of scripture and an understanding of its teaching, which repays the teacher for his work in better coin than a feat of memory and mere repetition could do.

The time will be well spent if we can collect the gems of thought which we have before been compelled to view in isolation, and present them connectedly in a string of beauty and brilliancy, and thus better ensure an appreciation and retention of them. Where there is a common theme of a majority of the lessons, this is the easiest and most natural method. This plan suits this quarter's lessons. "Jesus only" is their theme. The teacher must choose the method of treatment which he thinks most beneficial and representative of the lessons.

1. It might be well, for example, to conduct the Review in such a manner as to exhibit the character of the Lord Jesus:—his love, faithfulness, humility, self-sacrifice, obedience, are all shown forth.

2. Again, the year of which we have been reading was essentially the "year of opposition." That was concentrated in the last few days. A talk over these days, and a short, graphic, harmonised statement from all four evangelists, would be of much profit.

3. The golden text of Lesson XII. could form an excellent basis for a lesson: "Christ died for our sins according to the Scriptures." How many of the things we have noticed were in fulfilment of prophecies! Taking Isaiah 53 as our reading, an exposition of it in the light of the history we have been studying should prove of absorbing interest. "The Life of Christ in Prophecy" would be an excellent study for senior classes for the Review week, to be outlined on the Sunday. Whatever method of treatment we adopt, let us be sure it centres in him who so loved us that he gave himself for us.

SUNDAY SCHOOL ILLUSTRATIONS.—“Do not mistake the children. They have—as a rule—quick perceptions, ready apprehensions of contradictions and absurdities, strong moral sense, and an appreciation of spiritual truth. What is needed on your part is simplicity of style in your statement of truth, and aptness of illustration. Your illustrations should be drawn from objects familiar to them, and should fairly meet the case. You may then have confidence that the average child will lay hold of even profound truths, and delight in studying them. Speaking of illustrations, let us say that silly and absurd stories should be abjured. Never trifle, in the presence of children, with the dignity of religious truth; never belittle it by illustrations of a trivial character; never tell a story that will fill the children's minds with a sense of the comical, or the tragic, and in effect turn them from the truth you seek to explain. Study the parables of our Lord closely if you would know how to illustrate.”—*Teacher's Mentor.*

Sisters' Department.

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

The time is short—

If thou would'st work for God it must be now,
If thou would'st win the garlands for thy brow.

Redeem the time!

I sometimes feel the thread of life is slender,
And soon with me the labor will be wrought;

Then grows my heart to other hearts more tender,

The time is short —*Horatius Bonar.*

EXECUTIVE.

Mrs. Maston presided, and Sisters Nelson and Schofield led in prayer. The bible lesson was Phil. 2: 1-18. The usual routine business was attended to, and after discussion it was resolved that any sister failing to attend six meetings during the year should be disqualified from Executive vote at the Annual Conference.

The following schools have been visited: Balmain-st., Fairfield, Footscray, N. Richmond, N. Fitzroy, S. Melbourne and Prabran. The Ascot Vale, Footscray and Prabran schools reported very successful anniversaries. The following additions were reported from schools:—Brunswick, 2; Hawthorn, 1; N. Melbourne, 1; N. Fitzroy, 2; Collingwood, 1; Johnston-st. Tabernacle, 1. Hospital visitation and Temperance work were verbally reported. Through the courtesy of Mr. F. Ludbrook an interesting letter was read from Miss Graybiel, Mahoba, India, thanking those who had contributed to the Famine Relief Fund. Next meeting, July 1st.

MISSIONARY LETTER.

... I thought you would be interested to hear how I spent Good Friday. I have told you before that during the hot weather we sleep outside. It becomes quite cool towards morning, and one feels somewhat refreshed. It was my intention to start out very early this morning, but I was prevented, and did not leave the house until a little before 7 a.m. My first pupil was a doctor's wife, a woman I am very fond of, for I have

been teaching her about three years. During that time we have both had serious illnesses, and she is only reading the Second Book. She reads a little in the New Testament also, and is so eager to learn. When she goes out she wears a white garment that covers her completely, except the eyes. Her sister-in-law goes out unveiled. She is another of my pupils. They take their lessons together. My next pupil was a sweet, sad-faced woman who lives in mortal fear of her brother-in-law, who abuses her shamefully. Her husband has a situation at a distance, and she and her little son live with the mother-in-law. I am thankful to bring a little brightness into her life—but she still has faith in their gods. The next was the wife of the Government Hospital Assistant, a young man who makes me think of the disciple whom Jesus loved. Almost every time I see him, he thanks me for teaching his wife. He is about the only man who has done so, as most of them think it is a foolish thing to do. He wanted her to learn to read long ago, but the mother would not consent. She now listens attentively while I am teaching, and sometimes follows me to another house to hear more. It is a pleasure to visit this house. Though the daughter-in-law never goes out, except when she pays a rare visit to her mother, eight or ten miles away, I have spoken to the husband about the benefit of fresh air, but he is not yet willing to break through their customs. After this, I went to the wife of a carpenter. She has a young brother-in-law, who orders her about as he pleases. One more visit, and I got home just before 11. I did some mending, wrote a little, had prayers with the servants and a short rest, and went out at 5 p.m., and taught two more pupils. They are the wives of one man, and they have shown me the great welts on their body, where he has beaten them. One of them said to me, “Your life is all sunshine, ours all misery.” We can only work on, and trust. We are helping on the day when they will follow Jesus. Do not forget to pray for them and us. Yours in the Master's service,

Hurda, 8/5/98.

MARY THOMPSON.

DORCAS.

The first visit by the new committee was paid to Lygon-st. society. The visitors were kindly received, and spent a pleasant afternoon. The society is in a prosperous condition. It is proposed to hold a monthly meeting at night, as some of the sisters cannot attend in the afternoon.

The secretaries of the various Dorcas Societies are requested to send post card with time and place of meeting to

(Mrs.) E. McLELLAN,
208 Lygon-st., Carlton.

Superintendent of Dorcas Committee.

PRAYER MEETING.

North Carlton.—On May 13 we reorganised our sisters' prayer meeting. There were present ten visiting and eight local sisters. Sister Chown of North Fitzroy presided for us. Several sisters gave short addresses, speaking words of love and encouragement. We have had one meeting since, six sisters being present, all taking part in the meeting.

B. THOMSON, Sec.

Our Missions.

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



Two Sundays more to July 3rd!
JULY 3RD is Foreign Missionary Sunday!
Get this well announced next Lord's day.

Will every exhorter and preacher give one address on the Great Mission Work between now and July 3rd?

Will those who lead in prayer lead in this direction?

Last year Victoria averaged 1/14 per head for Foreign Missions; New South Wales did very much better with 1/7. This year we are asking one half-penny per week, or two shillings in all, as the maximum—easily possible if we are the least bit in earnest.

Bro. Wharton writes:—“I have just returned from taking Mrs. Wharton to the hills. Bro. Stubbins came the day I returned. He is well, happy, and all that you said, as far as I can see. He has done me good already. I believe he will make a very useful missionary. I praise the Lord for his coming. Lovingly and heartily yours, G. L. WHARTON.”

N.Z. Maori Mission.

LETTER FROM THE MISSIONARY.

Rawene, Hokianga, 25/5/98.

DEAR BRO. BULL,—I drop you a hurried note. I arrived here about noon to-day, after crossing the country from Dargaville (Wairoa), round by the Hokianga Leads, calling at all the settlements en route. Many of the Maoris were glad to see me back again, especially our own people at Waimamaku. . . . I was at Whirinaki, and under the circumstances existing there, I asked the chief, Raweri, to have a meeting and ask the natives to set apart a piece of land for mission purposes, and I would do my best to arrange for a married couple to go and reside amongst them. The people are pleased at this, and consider it the right step to take. . . . There is much trouble about religion amongst them already—four different creeds at Whirinaki. . . . I have sent all my traps on here, and will make this place (Rawene) my headquarters for the present. After all, perhaps this would be the most central place to form a home for the sick. I am set about by much difficulty here for a place to live in—only the hotel at present—but I may be able to rent some little place: the Lord will provide a way. I got the horse at Helensville, but I find that owing to the severe drought there is no grass at all, and the poor beast has had a hard time. I shall have to feed him to be of any use at all for the winter. . . . I will get on with the work, and will try and get the tracts under way as soon as possible. I feel more and more the need

of work among the Maoris in this district, and I trust that the Lord will open the way to send workers, and means to support them. We must overcome all difficulties, and do good while it is yet to-day. I must look to the Lord, and give him the praise. He can do it, and I feel he will. . . .

Yours in him,

W. GORDON KELLY.

Conference.

West Moreton, Queensland.

The First Annual Conference of the Associated Churches of Christ in West Moreton was held at Mt. Walker on Tuesday, May 24. The returns were received from 14 churches, which were represented by 20 brethren. Besides the West Moreton brethren, there were visitors present from Brisbane, Gympie, Zillmere, Killarney and White Swamp (N.S.W.) After devotional exercises, the President, Bro. Watkins, briefly explained how the West Moreton churches had co-operated for the furtherance of evangelistic work in the country districts. We here give the essence of reports received and business transacted in committee and in Conference.

Evangelist's Report.—P. J. Pond reported having travelled over 4000 miles on horse-back during the past 12 months. 23 had been added to the churches. He visited regularly, and the full number added in the district was 35.

Sunday School.—This report was very encouraging, the number of schools reported being 9, with total scholarship of 263, as against 4 last year with 170 scholars.

Temperance.—One new temperance society of 32 members has been organised during the year at Rosevale, and 18 have signed the pledge at Marburg.

Evangelistic Fund.—All churches fulfilled their promises, and some subscribed over the amounts promised. Received since the 1st of August last: Rosevale, £10/15/8; Marburg, £9; Mt. Walker, £6; Mt. Whitestone, £5/2/6; Thornton, £5; Flagstone Creek, £1/16/-; W.A., Carney's Creek, 10/-; West West Haldon, 18/-.

It was agreed that next Conference be held at Marburg.

The election of officers for the ensuing year resulted as follows:—President, W. Watkins; vice-president, J. J. F. Hinrichsen; secretary, Wm. Baills; assistant-secretary, F. G. Pates; evangelistic committee, Bren. A. M. Simpson, Wm. Feeney, W. Keeble, August Hinrichsen, S. Gray, E. Young, J. Carey and J. Woolf.

Sisters' Conference.—During the afternoon the sisters held a Conference, and Sister Clapham placed before them the advantage of the penny-a-week system. The sum of £1/13/- was thankfully received from Sister Gray, Millbong. It was decided to support Foreign Missions, but Home Missions first.

The public meeting at night was a refreshing and stimulating time. Earnest practical addresses were given by Brethren Watkins, A. Hutchinson, A. M. Simpson, C. Fischer, J. Swan, J. Paradise, and P. J. Pond, the last four brethren taking as their subject "The Great Commission." Thus ended the most important event in the history of the church as far as this district is concerned.

Thanks are due to the Mt. Walker church in general, and Sister Keeble in particular for the provision made to accommodate the visitors.

WM. BAILLS, Con. Sec.

From The Field.

The field is the world.—Matthew 13: 38

New South Wales.

LISMORE.—Our annual meeting was held last month, when officers were elected for the year. Bren. J. P. F. Walker, James Wotherspoon and P. R. Parlonger were the appointed elders. The secretary for this year is Bro. Ernest J. Walker, and the diaconate consists of four brothers and four sisters. The report for the year showed no increase in numbers. Bro. Ewers' visit was much appreciated by the brethren. We made application to the School of Arts Committee for use of Hall for 12 months for our services for the whole of Sunday, and they allowed us to use it, but finding we had a Sunday School in the afternoon, they raised an objection, and would not allow it to be used for that purpose. So we have been holding a children's service instead, until some other place can be obtained. The committee did not consider the Sunday School a religious service. The probability is that we shall have to pay a higher rent if we succeed in getting an evangelist, as we are striving to do with the help of our Manning River brethren.

J. P. F. W.

Victoria.

PRAHRAN.—On May 24th the Prahran school celebrated its Fortieth Anniversary with a tea and public demonstration, the tea being tastefully laid in the spacious school-room, to which a goodly number sat down and satisfied their temporal needs. After tea an adjournment was made to the chapel which was decorated in a neat and effective style reflecting credit on the committee. The seating and standing capacity of the roomy building was taxed to its utmost. Bro. Harding presided in his usual able manner. The programme was provided almost entirely by the scholars, their rendering of the singing and recitations giving evidence of much care and attention having been bestowed upon them by their instructors. The annual report showed the school to be in a healthy condition, both morning and afternoon. Not the least interesting to the scholars and parents was the distribution of a valuable collection of prizes distributed by Bro. Goldes. A most successful anniversary was brought to a close at 10 o'clock, the audience singing the National Anthem. W. F.

DUNMUNKLE.—A social was held in our chapel on Tuesday evening, 31 May, in honor of our departing brother, E. Griffiths. There was a good attendance including some brethren from Minyip, and the holding capacity of our little chapel was taxed to the utmost. Addresses were given by Bren. W. G. Smith, W. G. Oram and A. R. Benn, who each spoke in high terms of the qualities of the guest of the evening, and dwelt somewhat on the nature of the work in which he would be engaged in the future. Bro. Griffiths feelingly responded, expressing his thanks for the many kind things which had been said of him. During the meeting some musical selections were rendered by the choir. At the conclusion of the meeting refreshments were handed round, which brought to a close a most enjoyable gathering. A. R. BENN.

HORSHAM.—It is some time since we sent any news from Horsham, and even now there is not a great deal to report. We have lost by removal our Sisters A. and E. Benn, who have removed to St. Arnaud. Sister A. Benn led the singing and acted as secretary for the church for some years, and we feel her loss very much. The church at our last business meeting elected the writer as secretary. The work is still

carried on by the brethren here, but we would be glad if brethren generally would remember our appeal of church debt. There are only 4 or 5 brethren here altogether and we would be glad if the brethren could help us to get clear of our debt. Our baptistry, too, is yet in the future, so that you will see we need help.

THOS. McCALLUM

BERWICK.—There is great interest in the work here. People are anxious as to the way of salvation, so much so that our religious neighbors have been requested to preach on the subject of Christian baptism by their congregations. Had a splendid meeting last night, when at the close one came forward and made the good confession.

June 13.

J. G.

BAYSWATER.—We are glad to report one addition by faith and baptism. This is cheering to us after so long a struggle, more so because we hope to have a good helper, seeing that our Bro. Werth was a good worker with other bodies.

June 6.

F. WIELAND.

CHELTENHAM.—One young lady made the good confession last night, before a full meeting.

June 13.

R. W. T.

Tasmania.

LAUNCESTON.—We had good meetings yesterday, and at the close of our gospel service, three came forward and confessed with the mouth the Lord Jesus, openly avowing their resolution to obey him in all his wishes. They were baptized to-night. May they prove loyal citizens of our Master's kingdom. We have recently started a Mutual Improvement Class, which is proving helpful to us.

June 6.

C. M. GORDON.

New Zealand.

HUNTERVILLE.—Since last report we have been meeting regularly in the Temperance Hall with much spiritual blessing to the faithful three, of which the church here now consists. Notwithstanding the great difficulty experienced in reaching the public ear, there are two or three much interested, who will hear us further in this matter.

June 1.

AUCKLAND JOTTINGS.—Yesterday we took up our first quarterly contribution for the Maori Mission Fund. It amounted to £7 16s. The secretary of the Mission received to-day £1 from the few brethren at Hastings (H.B.).

Last night a young woman confessed her faith and was baptised into Christ in the presence of a large congregation. At the close of the meeting another lady intimated her desire to submit to Jesus in baptism; probably next Lord's day will witness her immersion. Our out-door meetings are discontinued for the winter months, and a speakers' help meeting is being held on Saturday evenings instead.

June 6.

T. J. B.

Queensland.

WALLUMBILLA.—Bro. Clapham has been on a visit here, addressing good audiences on Wednesday evening, June 1st, and again on the following Sunday and Thursday. Our brother also presided at a business meeting of the brethren on Wednesday evening, June 8th, when Bren. Witty, Weaver, and Hewett were elected deacons and Bro. Alfred Smart, secretary our Bro. J. Colledge, whose resignation was received with deep regret.

A. S.

Alexander Campbell's treatise on "Life and Death" should be read by all thinking brethren. 65 pages close reading matter for 6d.—Austral Co.

Here and There.

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

Every church that holds up the light of the Word of God to the world finds it necessary to protect the homes of its members with the Christian press. To keep them in touch with all that is most helpful in the church, there is no medium like the press.

Two confessions at Hawthorn last Sunday night.

Good meetings at North Fitzroy. One confession last Sunday night.

It will be seen by reference to another column that the church at Lismore, N.S.W., is advertising for an evangelist.

A fine meeting and one confession at South Yarra, the first result from the school this year. Others "not far from the kingdom."

Bro. T. Bagley has arranged to assist the Rookwood Church by preaching there every Monday night for the next two or three months.

The Rookwood brethren had a nice social on the 9th, the programme consisting of singing, recitations, refreshments, and an address by T. Bagley.

Brethren Swain and T. J. Cook are at present preaching at Fitzroy Tabernacle. Increased audiences. One addition by faith and baptism.

Bro. Thos. McCallum, Doon, has been appointed as secretary of the church at Horsham, the late secretary, Sister A. Benn, having removed to St. Arnaud.

Bro. Shain is still conducting the gospel meetings at Brunswick. Last Lord's day evening he and the local brethren were cheered by having three confessions.

Bro. E. Griffiths (who is now engaged in Victorian Home Mission work) has been tendered a farewell social by the church at Dunmunkle. See report in church news.

A brother wishes very particularly to obtain a copy of the Braden-Kelly debate on Mormonism. Should any of our readers have one to sell, please send name and price required to the Austral Co.

Bro. Walden had a large audience last Sunday evening at Lygon-st. He has given illustrated lectures at Doncaster, North Fitzroy, Fitzroy Tabernacle, and to-night gives his final lecture at Lygon-st., before returning to Sydney. All the meetings were well attended.

We have received from Bro. Arnold N. E. Valley, N.Z., 11/- for the "Church of Christ Children's Cot." This has been handed to the Children's Hospital, Melbourne. As this is a most worthy object, we will be very pleased to hand over any further donations that may be sent to us.

From a note from A. B. Mason, dated May 9th, we take the following:—"I had a most pleasant visit for a few hours in Honolulu. I found Bro. T. D. Garvin, our preacher there, who drove me about the city. We arrived in San Francisco May 3rd, where I spent three days mostly among the brethren. I am fairly well, and in a few days will reach my father's home, if all is well."

The week night meetings for prayer and bible study are well attended at South Yarra. For a considerable time past there has been an average attendance of about 40 per cent of the membership. Last Thursday evening over 50 per cent were present when Bro. Hagger dealt with the subject, "What we plead for." These meetings are held in the homes of the various members in turn.

Obituary.

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

STONE.—On the 22nd May (suddenly), at Warrnambool, Thomas F. A., the dearly beloved husband of Frances Stone, aged 61 years and 10 months. The church in Warrnambool has been called upon to part with one of its most honored and gifted members in the person of Bro. Stone, upon whose ear the summons to answer "the Master's call" fell suddenly on the night of May 22nd. How little we thought on listening to his splendid exhortation ere he broke the bread in the morning that it was for the last time on earth. But now, while God's hand is pressed thus heavily upon us, we hear the echo of that advice, "Let us return to our first love, and not grow weary in well-doing." After raining almost unceasingly all day it fared a little in the evening, so our brother, as usual, started for the meeting-house, but had only gone a short distance when the rain again came down in torrents, so he returned home, and shortly after complained of a pain in his chest, about which he had previously sought medical opinion, and was told it was dyspepsia. He retired early, and external remedy was applied. About 10 p.m. he felt a choking sensation. Sister Stone became alarmed and sent for medical aid, but ere the doctor arrived, the Great Reaper had already put forth his sickle and another shock of corn, fully ripe, was garnered in. The text of the prepared sermon was James 4: 14, with Luke 12: 1-40 for the reading. Bro. Stone came to the colony in 1852, and was immersed by the late Bro. J. E. Laing, at Dunolly, in 1874. He resided in Camperdown for some time, but about 11 years ago came to Bushfield, 6 miles from Warrnambool. Even when living at that distance his seat in the meeting was never vacant. He also preached almost every Sunday night. A little more than 12 months ago the family moved into Warrnambool. Thus for a long time our brother has been untiring in his efforts to extend the Master's kingdom in this district. The incalculable good done by the seed so faithfully sown will only be known when the faithful receive their reward. Beloved by the whole church for his amiable and loving disposition; for his readiness at all times to help young Christians, his memory is engraven on our hearts in characters that time will never efface. We thank God for ever having sent him among us. On Tuesday, May 24th, his remains were laid away

"Where the dews glisten and the song birds warble,
His dust is laid,

In nature's keeping, with no pomp of marble

To shame his modest shade.

But round his grave are quietude and beauty,

And the sweet heaven above,

The fitting symbols of a life of duty

Transfigured into love."

Bro. Pittman officiated at the grave and conducted an "In Memoriam" service on June 5th. May the God of all grace comfort and console our dear sister in her sore bereavement, and give her wisdom to bring up her family of four sons and one daughter in the fear of their father's God. E. M. McC.

IN MEMORIAM.

CARSON.—In loving memory of my dear father, Will G. Carson, who died June 10th, 1896.

"Sleep on, beloved, sleep, and take thy rest."
—Inserted by his loving daughter Bessie.

BEREAVEMENT NOTICE.

Mrs. Stone, of Warrnambool, desires sincerely to thank her numerous friends for expressions of sympathy, telegrams, letters, and floral tributes received during her late sad bereavement. 11/6/98.

Coming Events.

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

June 19.—Church of Christ, Railway-street, Murrumbidgee, 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, 11st inst. Tea at 6.30. Tickets, 1/-. Entertainment at 8. Singing, Recitations, and Dialogues by the Scholars. All Welcome.

JUNE 21.—Friends of Bro. M. Wood Green, evangelist, will hold a public meeting in the Female Co-operatives' Hall (next door to Lygon-st. chapel) on Tuesday evening next, for the purpose of bidding a formal farewell to Bro. and Sister Green and family. A good gathering is solicited. Friends please note. All members of church invited.

J. S. McINTOSH, Convener.

Acknowledgments.

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

RESCUE HOME.

Received with thanks:—A Sister, Brunswick, 5/-; Mr. J. Collins, Brunswick, 5/-; Mrs. Bowen, Colac, 2/6; W.C.T.U., Colac, 8/-. From churches—Fitzroy Tabernacle, 13/-; Henley Beach, S.A., £1/14/3; Kaiangata, N.Z., 17/-; Williamstown, S.A., £1; Eamons, N.S.W., £6/10/2; Petersham, N.S.W., 14/-; Croydon, N.S.W., 8/-; Footscray, 15/-; Berwick, £1; Mt. Walker, Q., 12/7; Village Settlement, Vic., 4/-.

J. PITTMAN, Armadale.

A C STANDARD SUBSCRIPTIONS RECEIVED.
W. Bradshaw, H. Huggins, 4/-; A. J. Hipwell, 5/-; F. J. Smedley, 35/-; Charles Clark, 12/8.

CHINESE MILL WORKERS' BUILDING FUND.

Thankfully received:—Per Bro. J. Collins, Chatham Church, Manning River, N.S.W., £1; Bro. E. J. Saxby, 5/-; Bro. C. Collins, 2/6; A Bro., 3d; The Foreign Missionary Committee for Australian Churches, per Bro. F. M. Ludbrook, £10.

We have faith that the Lord of the harvest, who has committed this unique work into our hands, will supply all our needs, and we are cheered by the fact that our brethren and sisters in Australia are joining hands with us in the salvation of these thousands of women and girls. Your brother, JAMES WARR.

To Subscribers.

H. Huggins, 3/6; H. McDowell, 5/-; A. J. Hipwell, 6/-; H. M. Uffindell, Carl Zahl, 7/-; A. Boat Junr., 7/6; W. H. Mill, 17/6; F. Austin, 26/3.

WANTED.

Evangelist for the Richmond River, N.S. Wales, for a period of Six Months. £2 per week and fare paid. All applications must be made to the Conference Secretary, R. Steer, Lares, 80 Stanmore-road, Stanmore, N.S.W.

E. J. WALKER, Sec.

WANTED.

Respectable Boy. Good home for one willing to make himself generally useful. A Hagger, Pastry-cook, 348 Punt-road, South Yarra.

WANTED.

A General Servant. Good Home. Apply Soth. W. C. Thurgood, opp. Library, Swanston-st., City.

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