

# 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.

### "Sabbath Observance."

An interesting Congress of Churches has recently been held in Brisbane, when among other subjects discussed was that of Sabbath observance. The Rev. Hugh Jones read a paper on "The Christian Church in Relation to the Sabbath," and the discussion that followed, as briefly reported in the *A. C. World*, was remarkable chiefly for the fact that no one appears to have pointed out that the Sabbath was abolished. If the law "written and graven on tables of stone" has not been "done away," as Paul affirms, then we should keep the Sabbath, but none of the gentlemen who contended for the proper observance of the Sabbath keeps it at all. Saturday is the seventh day, and therefore the Sabbath of the decalogue. Paul taught that the Sabbath was among those things which were "nailed to the cross," and so abolished. The early Christians "came together on the first day of the week to break bread," but this is never called the Sabbath in the word of God. When we have learned the lesson of the transfiguration, and realised that Moses and Elijah have passed away to give place to Christ, and that in all matters of authority we are to "hear him," we shall cease to talk about the "sanctity of the Sabbath."

### Baptist Progress.

Last week we published statistics of the rapid numerical progress of the disciples of Christ in the United States. According to the *New York Observer*, as quoted by an exchange, the Baptists are also rapidly increasing in that country. In 1870 they numbered 1,500,000; now they are over 4,000,000. Last year the net gain was 110,000, and for the last ten years the annual additions have been over 100,000 a year. In 1784 there was one Baptist to every 92 of the population; in 1810, one to every 42; in 1840, one to every 30; in 1870, one to every 21, and at

present it is supposed that the proportion is one to every 17 of the population. They hold nearly 70 universities and colleges, the great university of Chicago being among them, and they publish 130 periodicals. Nor is their work confined to America; they are enthusiastic missionary people, and in 1892 raised £200,000 for foreign missions. Their missions in India are among the most flourishing in the world. The remarkable growth of the two large bodies practising believers' immersion is most encouraging. That faithful adherence to scripture teaching on this point is no barrier to progress, is evident by a comparison of Baptists with Congregationalists. The latter had the start in America, and differ from the former only on the question of baptism, but they have fallen behind in the race and number less than 700,000. The Baptists, too, have been most uncompromising in their attitude, being not only "close membership," but also rigid "close communionists."

### Ritualism in England.

Matters appear to be approaching a crisis in the Episcopal Church in England. The zealous Protestant layman, Mr. Kensit, has rendered good service by his vigorous denunciations of Romanistic teachings and practices, and his work is not yet done. He is now appealing for £5000 to start a fund for the support of travelling preachers, of whom he proposes to send out 100 in couples all over the country to stir up Protestant sentiment. Appeals are being made to the bishops to restrain ritualistic clergymen, but some of the bishops are themselves in sympathy with this retrogressive movement, while others seem timid and powerless. The matter may have to come before Parliament, but a Parliament composed of Non-conformists, Roman Catholics, Infidels and Jews, as well as Episcopalians, can scarcely be regarded as satisfactory. The probabilities are that the ritualistic discussions in the church will tend to help on the cause of disestablishment, and when this takes place the Episcopalian body, no longer held together by the State purse, will doubtless fall apart. If

not, we may expect that several of the clergy will at once go to their own place—the Church of Rome.

### The Giving of Thanks.

"He took bread and gave thanks," says Luke, in describing the institution of the supper. "And when he had given thanks," is Paul's statement. Clearly when one is called upon to give thanks for the bread or wine at the table of the Lord, he should simply give thanks for it. That is not the time for returning thanks for all the blessings of temporal and spiritual life, nor for petitioning the throne of grace for everything that can be thought of, together with "every unmentioned favor." We have even known cases in which a prayer was offered and no thanks given. There is a time for prayer, but not at the giving of thanks for the bread and cup. So clearly was this understood by the primitive Christians, that very early in the church the whole ordinance was called the eucharist or thanksgiving. We prefer the New Testament name, and we prefer also the New Testament accompaniment of giving of thanks. "Let everything be done decently and in order."

### Union Movements.

The approaching Australasian C.E. Convention, to be held in Melbourne, attracts attention to an organisation remarkable for its rapid development. As the result of sixteen years' work its numbers exceed 3,000,000. It is only of late years that such a growth could have been possible. It is not so long since the various small Protestant sects dwelt almost entirely apart, surrounded with denominational walls over which no one dared to converse with his neighbor. Because the pious Presbyterian, T. Campbell, ventured to invite Presbyterians of another branch to the communion table, he was promptly called to account, and narrowly escaped expulsion from the Presbytery. It was his manly protest against such sectarian bitterness and narrowness that led to perhaps the most remarkable religious movement of the century. Since then have come into existence, among other unsectarian organiza-



tions, the Sunday School Union, the Evangelical Alliance, Young Men's and Young Women's Christian Associations, the Women's Christian Temperance Union, the Young People's Society of Christian Endeavor, etc. These provide platforms on which religionists of various bodies may meet on a common footing to discuss social and religious matters of general interest, and present a united front to their common enemies. While no one of these movements, nor all of them put together, can be regarded as fully satisfactory by the advocate of the Union taught in the New Testament, and while each may have objectionable features, they indicate a tendency on the part of the pious of all parties for closer co-operation, and at the same time foster and develop that spirit of unity which is so essential to organised union on New Testament lines. No advocate of primitive Christianity can watch without interest this distinct tendency of the times. Side by side with the movements mentioned are those within several of the churches. General and Particular Baptists have in most places sunk their dissensions and united. Many Presbyterian bodies have already amalgamated, and union among the Methodists will soon be consummated so far as Australia is concerned. In view of the steady increase of union sentiment it is impossible to say what developments may not take place within the next half century.

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## The Leader.

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

### The Drift Romewards.

It is now twenty-eight years ago since Lord Beaconsfield brought out his book "Lothair," and thereby caused a profound sensation throughout the entire Protestant world. The object of the book was to reveal

the tactics adopted by the Romish church in its endeavor to secure converts to its faith and practice. Lothair is described as a young nobleman, heir to vast wealth, but under the guardianship of two men belonging respectively to the Protestant and Roman Catholic faiths. One of these had embraced Romanism subsequent to his appointment of guardian, and used all the influence he possessed to gather his ward into the same fold. In the course of the story the subtleties of the methods adopted by the Jesuit party are unfolded, and clearly show that the design of the Vatican is to capture England through the medium of her nobility and men of wealth and influence. The impression produced by this book, however, soon died away, and people forgot that a subtle and powerful foe was at work, doing its best to undermine the principles lying at the foundation of the Protestant Reformation. Some years later, a writer of note contributed an article to the pages of the *Contemporary Review*, in which he claimed to have considerable knowledge of the plans and purposes of the Papacy, and declared that its aim was to recover its lost supremacy through the conversion of England, and in due time remove the Vatican from the banks of the Tiber to those of the Thames.

Evidently, these men were true prophets and not alarmists. For we now learn that a considerable section of the Church of England is avowedly and distinctly Roman Catholic, while, perhaps, a still larger section is in sympathy with its forms of worship. To so great an extent is this true, that at the present time it forms the chief topic of discussion in the various Protestant journals, and has been the subject of considerable debate in the House of Commons. In reference to the latter the *Christian World* informs us that members of the House, of all parties, indicated in unsparing language that the Romanistic party had strained Protestant patience to the breaking point. It was declared that some of the clergy carried on such practices as the "veneration of the cross," and that, in many churches, mass was celebrated as it was in the Roman Catholic Church. One of the members pointed out that at the most solemn moment of their lives the English clergy had to sign a declaration that they regarded mass as a "blasphemous fable," yet in spite of this they indulged in the practice and were thus false to their ordination vow. He further contended that the House should make a provision to save boys and girls from being obliged to confess before ordination. Sir William Harcourt described at large the fantastic doings of the Romanising clergy. He said "there were hundreds, aye, and thousands, of the ordained clergy who were deliberately

endeavoring to overthrow the law of the reformed Church of England. The object of the English Church Union was not union, but union with another church. A speaker at the English Church Union meeting last week said 'the clergy held they were ordained not as ministers of the Church of England, but as priests of the Catholic Church of God.' The country would know the meaning of the distinction." He read from the *Church Review* an account of the "principal mass" and "mass for the children" at the festival of Corpus Christi, at Christ Church, Clapham. He said that such practices were illegal, immoral, and disgraceful. What was still worse, they had children of Protestant parents corrupted by these men, who not merely taught them lessons abhorrent to their religious convictions, but who were in themselves living examples of dishonor and falsehood, and who demoralised all those among whom they lived, whose existence was in itself a living lie. He finally declared that if the bill before the House was incompetent to reform these abuses, they would bring to bear upon them "the public opinion of a Protestant and determined people."

The English Church Union referred to by Sir William Harcourt, held its annual meeting on the same day that the debate in the House of Commons took place. The chairman, Viscount Halifax, defied episcopal authority to put down bowing to the altar, because, said he, the practice "witnesses to the belief in the real presence of the body and blood of Christ under the forms of bread and wine." And Rev. Arthur Cocks, of Brighton, declared "on behalf of a vast number of advanced men, that they would sacrifice every ceremonial to-morrow if the bishops would give them the whole Catholic faith and doctrine." What he meant by this was clear enough from the illustration he gave: "If he put a lamp in front of a statue of the Blessed Virgin it was no business of any one but himself." The object of this society is to effect re-union with Rome. This view is supported by the English Correspondent of the Jesuit organ *Civiltà Cattolica*, at Rome, who has stated that "with a view to presenting a petition for corporate re-union with the Catholic Church, several Anglican clergymen, including three leading officers of the Order, had induced a Greek bishop to re-ordain them. About 4000, including many bishops, belonged to the English Church Union, which aimed at re-union with Rome."

It will thus be seen that the drift towards Rome is very pronounced indeed, and we may expect to find that energetic measures will be taken to prevent men who are paid by the state to defend certain principles,



proving recreant to their trust. Indeed, we should not be surprised if this did not prove to be the beginning of the end of church establishment. It is scarcely likely that the non-conformist tax-payers will care to continue helping to support men who are to all intents and purposes Romanists. It was bad enough for the dissenter to be burdened with the support of such an institution as the Church of England, but the position becomes intolerable when it is found that the said institution is being turned into a manufactory for the making of Papists. Disestablishment must come as the first step in the reformatory process, and after that, drastic changes must be made in Anglican polity and doctrine if it is to be saved from being a half-way house to the Church of Rome. For the Church of England, even in its normal condition, is a kind of borderland between Protestantism and Romanism—the line of division cannot always be distinctly seen, and consequently transition is easy. It must give up its absurd views about "apostolic succession" and "ordination," for while it maintains these it supplies one of the chief inducements for its "clergy" to become "perverts" to Rome. It gives Rome a weapon which it is not slow to use. For if the assumption of "apostolic succession" be true, what more natural than for Rome to say, as she does, that "the line of apostolic succession lies through me." Certainly, if "apostolic succession" is worth anything, we think Rome has the better claim, and doubtless it is this fact which is inducing so many Anglican clergymen to seek re-ordination from Romanist bishops. And while these things remain as they are the Episcopal Church will always be the breeding-ground of Papists, and his "Holiness the Pope" will be able to cherish the thought that some day the Vatican will be found on the banks of the river Thames, from which point of vantage he may reasonably expect to once more put on the triple crown, and, with the help of the inquisition, bring the whole world again to his feet.

## Original Contributions.

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

### The Dispensation of the Sons of God.

By W. J. WAY.

The present is an unique age. There never was such a dispensation as this. It is the dispensation of the work of the Holy Spirit on the earth, of the sons of God, and of the church of God. Its chief characteristic is the spiritual birth and maturing of the sons of God, and the establishment and development of the church. This age commenced at Jerusalem on the day of Pentecost,

eighteen hundred years ago, and if I mistake not it will close at Jerusalem, where it began.

There have been several distinct dispensations in the history of the world, all possessing their distinctive features and events, as the Adamic, the Patriarchal, the Abrahamic, the Mosaic, the Prophetic age, etc. At the commencement of those several dispensations we see prominent figures who stand out as the representatives of the thought, learning, morality and religion of their day. They stamped upon the men of their times in a more or less permanent form their teaching, their morality, their manner of life and individuality, and therefore they may be called with reason and propriety the fathers of the ages. But now we have reached the dispensation of the sons of God. The world will call it the age of science, learning, education and refinement—the age of culture, knowledge and advancement; but we call it the dispensation of the sons of God.

At the head of this age, as its author and representative, we see Jesus, the Son of God. Christ is emphatically the father of this age. He has begotten it. His teaching, example and individuality are stamped upon it. We can no more separate Christ from this age than we can separate the sun from light.

The age commenced with Christ as *the* Messiah, *the* prophet, *the* truth. The woman of Samaria said unto Christ, "I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he." And to his more immediate followers he said, "Lo, I am with you always, even unto the end of the age."

If we go back to the patriarchal age we find that the teachers and preachers of those days begat men morally and religiously, after their own type and likeness, and when we come to Moses and the prophets, we find that they too begat men morally and religiously like themselves. So it is with this age. He who stands at the head of it, and who is the central figure has begotten moral and spiritual offspring like himself. Christ stands at the head of this age. It originated with him, it has developed in him, it is measured and bounded by him, and it will close with his manifestation with the sons of God (Col. 1: 4; John 3: 2). And I state a truism when I say that every man who is begotten by Christ has much in common with Christ. He is begotten after Christ's own image and likeness, and consequently he must and will betray the moral lineaments and features of his spiritual father. Hence, if any man be in Christ, he is a new creature. If any man have not the spirit of Christ, he is none of his. There is no such thing as Christianity apart from Christ, or without association with him, and where there is association with Christ there must of necessity be the traits of his character. "Wherefore he is not ashamed to call them brethren."

Now all the sacred teachers up to the time of Christ were of the earth, earthy. Their mission was to make *righteous* men according to the rule furnished by the Creator. Noah, Abraham, Moses and the prophets legat by their teaching and example vast multitudes of righteous men like themselves, but they were begotten by earthly teachers and earthly examples. They were educated religiously and ceremonially for the

earth and earthly possessions. They were both teachers and scholars of the earth, and they will realise here upon the earth all that they as righteous men expected and which their righteousness merited. But Christ the Father and central figure of this age is from above. His teaching is heavenly, and his example is heavenly, and all those who are begotten of him are heavenly. John, his forerunner, said of him: "He that cometh from above is above all: he that is of the earth is earthly and speaketh of the earth; he that cometh from heaven is above all." He (John)—the greatest born of woman—must decrease; but he (Jesus) must increase. And he (Jesus) said unto them: "Ye are from beneath, I am from above; ye are of this world, I am not of this world." He was not of this world; he was from above; he was above all. And, therefore, all who are truly begotten of him are not of this world; they are begotten from above, and they are above all.

What! above Abraham, and Moses, and the prophets? Yea, above all these. Yes, above them (1) as to their origin: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Above them (2) in moral character. "Righteous even as he is righteous"; "Pure even as he is pure" (1 John 3: 3-7). "He that sanctifieth and they who are sanctified are all of one"; "Temples of the living God" (Heb. 2: 11; 2 Cor. 6: 16). Above them (3) as to their destiny. "Glorified together with him"; "Joint heirs with Jesus Christ"; "Do ye not know that the saints shall judge the world?" "Know ye not that we shall judge angels?" "Reigning in life by one, Jesus Christ"; "Sit with him upon his throne"; "And we shall reign upon the earth" (Rom. 5: 17; 8: 16-39; 1 Cor. 6: 2, 3; Rev. 3: 21; 5: 10).

Moreover, Jesus was the Son of God, and therefore, on the principle that like begets like, all who are begotten by the Son of God, are the sons of God. "For whom he did fore-know [as receiving his beloved Son], he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren." "Beloved, now are we the sons of God." "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father. Wherefore, thou art no more a servant, but a son, and if a son, then an heir of God through Christ" (1 John 3: 2; Rom. 8: 29; Gal. 4: 6, 7).

We can find no such language as this in the Old Testament, search as diligently as we may. It is not there. It is to be found only in the New Testament, and refers exclusively to the sons of God. The Old Testament patriarchs, elders, and prophets were busy preparing an earthly people, and in this they succeeded. Neither they nor their labors have been lost. They shall stand in their lot at the end of the day. "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

But notwithstanding all this they were of the earth, earthy, and those who were begotten by them were earthy like themselves, and to-day they sleep in the dust. But not so with the sons of God. Their federal head is heavenly. He is above all, and so are those who are begotten of him.



Now to show how completely and absolutely we have done with this world—that is in the sense of being of it or related to it—and also our utter alienation from all earthly and fleshly relationships, whether Jew or Greek, listen to what Paul says:—"Wherefore, we henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we know him no more." We know him no more as the fleshly seed of Abraham, or as a Jew, or even as the Son of Man, but in his royal and divine relationship—the Son of God—and we know him only in this capacity because we, too, are the sons of God. This, then, is essentially the dispensation of the sons of God. It commenced with the Son of God being made manifest in human flesh, and it will close with the Son of God, and the sons of God, being manifested in divine glory.

It is for this grand manifestation that the whole lower creation is waiting. "For we know that the whole creation groaneth and travaileth in pain together until now." "For the earnest expectation of the creation waiteth for the revealing of the sons of God" (n.v.). It is for this revealing of the sons of God that all the righteous of ancient days and the moral heroes and worthies of ages past are waiting, God having foreseen some better thing for us, that they without us should not be made perfect.

## From Afar.

### A Visit to the College of the Bible, Ky. By A. B. MASTON.

By a sort of common consent Lexington is the Mecca of those pleading for simple New Testament Christianity in the United States. At one time this was not so, as the old prophet Alexander Campbell lived in Bethany, and there now on one of its green hills he lies buried; but the seat of our religious empire has been shifted to Lexington. It is of my visit to this interesting place I wish to write briefly. I timed my visit for commencement week, so I have not seen much of the real working of the school, but I have attended all the closing exercises and have been simply deluged with all sorts of oratory. On arrival of the train I was met by a contingent of "our boys" consisting of Bros. Campbell, Gebbie, Hannah and Phillips, and taken to the house of Mark Collis, where I have been royally entertained during my visit. Bro. Collis is a great power for good in this city and in all this country. I have spent a good deal of time in the company of "our boys," and needless to say times of great pleasure and profit. We have talked and prayed together over our difficulties and hopes for the future.

There are now ten of our young men in the College of the Bible here, whose names are as follows: A. T. Campbell, J. W. Cummings, G. Begbie, B. W. Huntsman, H. Ford, W. Phillips, R. Gebbie, S. G. Griffiths, Percy Davey, D. Hannah. In a membership of 125, this is not a bad showing, especially from so young, small, and far away land as Australasia. The leading brethren here know that, for one reason specially, I oppose our young men coming to this country; but seeing that they do come,

and are likely to come until we provide something for them at home, I rejoice that they are under the influence of such men as Loos, Grubbs, McGarvey, and Graham. If they turn out either professional parsons or block-heads, it will not be the result of the atmosphere in which they live. The College of the Bible has its faults and its limitations, but the power for good it has exercised, and is exercising, only eternity can tell. I shall not soon forget the three hours spent at the closing exercises of the College of the Bible. In the University chapel was gathered a

deeply sympathetic audience of the best people of Lexington and other parts of the State. Well prepared addresses were given by five of the graduating class, a class consisting of 23 fine young men. As I sat and looked at them I could but think what a powerful force for good they may be in the world. For over 40 years Robert Graham has been a teacher in this institution, and has exercised a mighty influence for good. At the meeting yesterday he retired from the position he has so long and honorably filled. His "words of parting" were worth travelling half way round the world to hear. I do not remember ever having seen an audience so deeply moved, and by such simple words. His words of hope were an inspiration.

While in the city I have come in contact with the leaders in the educational enterprise, and I have been deeply impressed with the great influence which they in this institution must wield. Bro. J. J. Haley came from Cynthiana to visit with me and attend the commencement exercises. Like the rest of humanity Bro. Haley shows slightly the ravages of time, but his heart and mind remain young. We visited together the most of one day and talked much of men and things in Australia. Bro. Hugh McLellan made a journey to Lexington to see me. Bro. McLellan has become a ripe scholar and a useful progressive preacher in the very best sense. Better than that, he is not satisfied with past attainments, but his motto is "Onward." Will Edmonds also made a journey to see me. Bro. Edmonds is now preaching, and is doing a steady, quiet work. To meet and talk with some of the leading minds of the Reformation has been a great joy to me.

### "Our Boys" in America.

The Victoria Club, composed of students of Kentucky University who are or have been subjects to Great Britain, gave a banquet last night in honor of the Queen's birthday, in their hall in Morrison College, which was remarkable in bringing out the fact that Englishmen in this country are warmly in

W. EDMONDS, H. MCLELLAN, H. BAXBY, W. LUDBROOK, H. GODDARD,  
Victoria, Victoria, N.S.W., Victoria, Victoria.

1890



T. SMITH, F. W. GREENWOOD, J. C. DICKSON, H. N. GREENWOOD, R. GRIEVE,  
Tasmania, New Zealand, Victoria, New Zealand, New Zealand.

favor of the proposed Anglo-American alliance. Mr. Hugh McLellan, of Melbourne, Australia, now pastor of the Christian church at Shelbyville, Ky., conducted the meeting. The sentiment of "Australasia" was responded to by Mr. Benj. Huntsman of Melbourne as follows:—"It is with no small feeling of pleasure that I respond to the sentiment of 'Australasia.' The land of the Southern Cross, the home of the kangaroo and the emu, is intensely loyal to the old country. The thousands of miles of ocean that separate her shores from the cliff-bound coast of England in no way divides the affection existing between the two countries. Not only so, but the colonies have never had reason to complain of their treatment by the British Government. For many years they have made their own laws, decided their own taxes, and the only contribution the colonies make to Great Britain is for their defence and the salaries of the governors appointed by the British Government. Apart from these things they are left to act as a free and independent people, at the same time bound by the inseparable ties of love to the dominion of old John Bull.

"But Australasia is not so wrapped up in her own affairs as to be unmindful of the progress of the great nations of the world. She is alive to the world's advancement in science, art, and literature, and in each of these departments encourages the growth upon her own soil. The spirit of the rising generation is liberal, broad, and progressive, with an abundance of room in which to grow, with youthfulness on her side, and ever alert to take advantage of the inventions of this progressive age. Her social life and public institutions tend also in this direction. There is no aristocracy, such as is seen in the old country. The old conservatism cannot have full play there. Still there is just enough of it to keep in check an abuse of the spirit of liberty. There is freedom of public speech and fullness of liberty to the press, with this one limitation, that no man of upright character should be cruelly and untruthfully held up to public ridicule and shame.



B. W. HUNTSMAN,  
Victoria.

1898

G. STONEY,  
Ireland.D. HANNAH,  
Victoria.R. GERBER,  
New Zealand.J. CUMMINS,  
Queensland.

H. FORD, Wigan, New Zealand. G. GRIFFITHS, — KITCHEN, F. ANDREWS, A. T. CAMPBELL, Victoria. J. MORRIS, A. MELLON, W. PHILLIPS, A. ERICKSON, G. BEGHER, New Zealand.

"This combination of liberty and conservatism, freedom and restraint, argues well for the future prosperity of the land of the Southern Cross. But Australasia has a strong and earnest interest in the inventive and progressive people of the United States. She has caught some of her fire and 'go.' She has been quick to take advantage of the marvellous inventions which this country has produced, and in all departments of industry she has ever had her eyes open to what her cousins across the Pacific are doing. And more than this, there is in the heart of Australasia a strong feeling of love and friendship for this country. Americans are not foreigners to Australians—they never speak of them as such. They are members of one great family, and though they decided to leave the parental roof and set up house-keeping for themselves, they are none the less their brethren, and love to speak of them as such. Furthermore, Australasia cherishes the ideal of a united Anglo-Saxon race. To accomplish this she holds out her helping hands and raises her voice on its behalf, on the platform, through the press, the desire is constantly expressed for such a happy and profitable union. She would bring her kangaroo to graze with the buffalo, her cockatoos to nestle with the eagle, her iguana to play with the opossum and the coon. And for this wedding festival she would make a garland of wattle blossom and eucalyptus, of the waratah and the desert pea, and would say: 'Share with our joys and let us be sharers in thine.'"

The next sentiment on the programme was the gem of the evening, "The Queen," and when Mr. McLellan arose to respond to it the applause was long and loud. And such a response! It was a classic. The speaker, naturally eloquent, became enthused with his theme and carried his hearers with him from beginning to end. After reciting in his charmingly eloquent way the leading features of the noble woman the Queen Victoria Club had assembled to honor, he closed his speech as follows:—

"Thus has Queen Victoria presented to

civilization; an alliance that would mean light and liberty wherever the blended flags should be unfurled.

"And why should it not be? Are we not brethren? Are we not all the children of the Northmen? The Magna Charta is America's as well as England's. Shakespeare is common property. John Milton is our poet as well as yours. Did the United States suffer no loss when Gladstone died? 'Our hopes, our fears, our aims are one.'

"You see above your heads, gentlemen, the two flags blended together—the Stars and Stripes, 'Old Glory,' and the Union Jack of England.—The flag that braved a thousand years, the battle and the breeze. They have within them the same colors, the red and white and blue. The blue—the true blue—stands for loyalty; the red—the blood red—stands for blood bought liberty; the white—the pure white—stands for national purity. Run these blended flags to the masthead and let the alliance be launched, and it will be the fairest ship that ever sailed the seas. And as long as that united flag floats from the peak there can come no disaster; for with each morning the watchman on the mast shall call out 'All's well!' And with each evening the watchman on the deck shall send it back, 'All's well!'

"God Save the Queen" was then sung by all present, and it was sung with a will. Mr. Percy Davey, of Victoria, Australia, sang as a solo, "Rule Britannia." President J. W. McGarvey responded to the "College of the Bible." "The Unity of the Anglo-Saxon Race," was responded to by Mr. Mark Collis, from South Australia, and the venerable Dr. Graham, himself an Englishman, born in Liverpool, the birth-place of Mr. Gladstone, responded to the toast, "Gladstone." It was a beautiful tribute this grand old teacher in the Lord's vineyard paid to the Grand Old Man of England, who has left his imprint on the ages. The venerable Doctor grew supremely eloquent, and this formed a suitable conclusion to the first meeting of the Victorian Club.—*The Morning Herald*, Kentucky, U.S.A.

the world a threefold vision—the vision of a queenly woman, the vision of a womanly Queen, and the vision of a benign influence. And would it not be a fitting close to her illustrious reign if in her declining years she should see one more victory for peace in the consummation of an alliance between her own people and the people of this great republic? An alliance that would be for peace and not for war; an alliance that would prevent forever the hideous spectacle of two nations of one blood repeating the barbarities of 1776 and 1812; an alliance that would carry through the world a Christian

## Sunday School.

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

LESSON FOR AUGUST EIGHT.

"NAAMAN HEALED."  
2 KINGS 5: 1-14.

GOLDEN TEXT.—"Hail me, O Lord, and I shall be healed: save me, and I shall be saved."—Jer. 17: 14.

What a wealth of suggestion is contained in the antithesis of the first verse of the lesson! The narrator heaps up all those qualities and advantages of wealth and position which should go far towards this man's happiness, but how well are these counter-balanced: "Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the Lord had given victory unto Syria: he was also a mighty man of valour—a leper!" What were all his advantages compared with this? As Matthew Henry remarks, "not the basest slave in Syria would change skins with him." It was not that he was very bad then, but an awful prospect was before him. This condition of things must have made a sad home; a pall hung over the household. All would have been glad to help him, but could not. How much worse it must have been for him to bear, knowing that his loved ones suffered also! Amongst those who mourned in that house was a little Israelitish maiden. On a marauding expedition she was carried off, and her parents saddened at her loss. Yet see how good came out of it. As she thought of her master's sad state, she could not help exclaiming: "Oh, that he were with the prophet of God in Samaria! This, reported, created a stir: Naaman's wife told him; he (see N.V., margin) went and told his lord, and preparations were made to go to Israel. With a great retinue, and letter of introduction from the king of Syria to Jehoram, king of Israel, and costly presents, consisting of gold and silver (variously estimated at from £10,000 to £16,000) and ten changes of raiment. The innocent epistle produced a strange effect; it made the king of Israel tremble and rend his garments in the extremity of terror: his kingdom would be invaded, his army defeated, himself slain! It was a curious commentary on the pretences for waging war then obtaining. Here Elisha intervened; Jehoram should remember that, while he himself was not God to kill and make alive, Jehovah still ruled over Israel, and that he had the power, and that his representative was able to grant the king of Syria's wish. So the magnificent company came down to the prophet's house, in Samaria probably. How honouring to the prophet; not every day was he thus highly favoured! And Elisha? Well he hardly was thinking in that fashion. He saw the splendid equipage, but stayed inside; by a messenger he gave word: "Go and wash in Jordan seven times . . . and thou shalt be clean." Naaman was wroth. The idea!—What an insult!—dare anyone thus treat the "captain of the host of the king of Syria"? It was very different from what he had expected. Elisha should have come out to him, have greeted him obsequiously, performed some mysterious rites, waved his hand over the place, called on his God, and



so on; but not even to come out, tell him to go back thirty miles and wash in Jordan—that muddy old stream! why, if he had even said the sparkling Pharpar, the limpid Abanah, there might be some sense in it. This man, like many others, was displeased because he could not be healed in his own way. He turned away in a rage. Notice that whatever faith Naaman had when he came into Israel, be it little or much, he retained now; it was not want of confidence in the prophet's power to heal, but *how* it was to be done, that made him mad. We cannot help thinking that he was a highly favoured servant who ventured the remark: "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he when he saith to thee, Wash, and be clean?" Some great thing! The principle here referred to still remains; it has been remarked that were the days of martyrdom as of old to return, one hundred would be found to face the dungeon and the stake for every ten who would leave a pleasure-party and a warm fire and go to prayer-meeting on a wet night! Be that as it may, Naaman is not peculiar in finding the little things the stumbling-block. We rejoice to know that he saw his folly, and obediently went down to Jordan, did precisely what was commanded, and received the reward of obedience. Would that all might learn the lesson of implicit obedience to God's will, no matter how little connection between the means and the end; if *he* commands it, it is all right. Mary's enunciation of the proper attitude towards the words of Jesus holds good still: "Whatsoever he saith unto you, do it."

The lesson will be seen to furnish an excellent character study. A brief summary may here be noted:—*Israelitish Maiden*: Contented in exile, faithful in service, loving her master, in a heathen land mindful of God. *King of Israel*: forgetful of God, cowardly, meets troubles half-way (when he does not wholly imagine them). *Naaman*: of high degree and proud of it, is "enraged because the military dress and equipage that cover and surround his blotches and scales and hideous sores are not worshipped," yet amenable to reason. *Naaman's servant*: respectful towards and solicitous of the welfare of his master, a man of strong common-sense. *Elisha*: fit representative of Jehovah, no truckler, maintains the dignity of one who serves a greater king than does Naaman.

### Sunday School Notes (Victoria).

North Carlton Sunday School is progressing—142 present on the afternoon of July 31st. Bro. Hollie, superintendent; Bro. Whitelock, secretary. Bro. and Sister McCrackell as teachers are an accession to the staff, but still further help is needed. Good results can be expected in this school from the faithful sowing of the seed of the kingdom, in the telling of the old, old story.

## Temperance.

Wine is a mocker.—Proverbs 20: 1.

License means legalised lawlessness and poverty. Prohibition means public order and prosperity.

Liquor bills are often paid at the lunatic asylum.

Money spent in liquor is money taken away from legitimate trade.

The saloon is on trial for its life. Reader, you are a juror. What will your verdict be?

God is silently but surely sifting the people into two classes, home defenders and saloon defenders. There are only two classes. Reader, to which do you belong?

A law in Denmark provides that all drunken persons shall be taken to their homes in carriages at the expense of the publican who sold them the last glass.

The school boards of Nottingham and Brighton have passed resolutions requesting their magistrates to do all within their power to prevent the serving of liquor to children.

In addressing a jury, the coroner of Bury said they had got hold of a "pretty fiction," that if a man took too much drink and died from the effects of that drink, he died from natural causes.—*The Christian Guide*.

**PERTH BAND OF HOPE.**—The second quarterly entertainment of the Lake-st. Band of Hope was held on Friday, July 22nd, in the Christians' Chapel. The public meeting was preceded by a tea, about 80 being present. The entertainment commenced at 7.45. Mr. A. E. Illingworth presided, and gave a stirring address on the objects of the meeting, and the necessity of united effort in fighting the demon drink. An excellent programme, consisting of songs, recitations, etc., was rendered, the following giving their assistance:—Misses Masters, Mrs. A. Bell, Mrs. Thompson, Messrs. H. Wright and D. Pascoe, and members of the Band of Hope. A few notes concerning the progress the society has made since its inauguration in the early part of the present year will not be without interest to Band of Hope workers. We started with a membership of 31 on February 18th. At the end of the first quarter the number had increased to 63, and during the second quarter an additional 23 were added, making a total of 86. We have lost 7 members through removal, which leaves us a membership of 79. This is the largest meeting the Band of Hope has held, the building being crowded. At the close 7 signed the pledge. H.A.T.

## The Querist.

Avoid foolish questions . . . for they are unprofitable and vain.—Titus 3: 9.

By G.B.M.

1. Is the word translated "veiled" or "covered" in 1 Cor. 11: 4, 5, 6 and 7, the same word in the original as the word translated "covering" in verse 15?

REPLY.—The words are not the same, but the meaning of them is not materially different. In the first four verses the word is *katakaluptamai*, meaning, "to veil oneself, to be veiled, or covered." In the 15th verse the word is *peribolion*, and means, according to the same authority (Bagster), "that which is thrown around anyone, clothing, covering, a veil." The "veil" spoken of by the apos-

tle was most likely what the Jews called the *tallith*, and its use is referred to by Mr. Howson ("Life and Epistles of Paul") in the following terms:—"On the entrance of the Jews into their synagogue the four-cornered *tallith* was placed like a veil over the head, or worn like a scarf over the shoulders, but from 1 Cor. 11: 4 it appears that they removed it when they officiated in public worship. Men and women both wore the *tallith*, but the former removed it when they officiated."

2. Please explain 1 Cor. 13: 10 and 12, more particularly as to what is meant by "now" and "then."

REPLY.—We subjoin Macknight's paraphrase as giving a fair, though perhaps not entirely adequate, view of the apostle's line of thought in this connection:—"10. But when the perfect gift of illumination is bestowed on all in heaven, then that which is partial, viz., the present gifts of knowledge and prophecy, shall be abolished as useless. 11. The difference between our present and future conceptions of spiritual things may be illustrated by the knowledge of a child compared to that of a man. When I was a child, my speech, my conceptions and my reasonings were erroneous. But when I became a man, I laid aside the conceptions, reasonings and language of a child. For now, the revelations of God being made in human language, which cannot convey a just idea of spiritual things, we see them as through glass obscurely, but in the life to come, we shall see them face to face, clearly. Now my knowledge of spiritual things is partial, but in the life to come I shall fully know them, even as I am fully known of superior beings."

3. Is an Evangelist justified in refusing to baptise a man because he is a moderate drinker?

REPLY.—"Moderate drinker" is a term of wide and vague import. There are moderate drinkers and moderate drinkers. Anything short of total abstinence on the one hand, or drunkenness on the other, is called moderate drinking. No one direction would be applicable to all cases: in one we might feel compelled to say No! in others, Yes! Some "moderates" are greater enemies to sobriety than open drunkards, while others are abstainers in everything almost except the name. In such cases the preacher must use his "sanctified common sense" and try to hold with an even hand the balance between ignorance and error on the one hand, and the demands of righteousness on the other. A cast iron rule would not suit the case.

4. In our suggested readings for next Sunday the word "virtue" occurs twice, and we are told to add virtue to our faith. But are not faith, love, temperance, etc., all virtues? What is meant, then, by adding virtue to faith?

REPLY.—The Greek word *aretas*, here rendered *virtue*, had among the Greeks the general meaning of goodness or excellence of any kind, but it also had the special significance of manhood, prowess, valor; and doubtless this is the specific virtue that Peter would place in co-ordinate rank with temperance, patience, and love. Our word "virtue," at the time King James' version was made, admirably represented this idea, coming as it does from



the Latin *vir, man*; and then meant, *manliness, manhood*. We still speak of a *virile* people, meaning a people that are the opposite of effeminate, who are masculine and energetic. And how appropriate that as soon as a man has reached an unwavering faith in the Christhood of Jesus, and his own duty to confess him and obey him in the face of all opposition, he should be admonished that, *manhood, courage, inflexible resolution*, is one of the first virtues he needs to make his faithful and his life a triumph. "Add to your faith VIRTUE."

## From The Field.

The field is the world. — Matthew 13: 38

### West Australia.

COOLGARDIE.—Bro. Banks has taken up the work in this district. On Wednesday, July 20th, we welcomed him with a church social. Addresses were delivered by Brethren Banks and Brown, interspersed with various items, and an enjoyable evening spent. Our hearts were cheered by the large attendance at both the morning and evening meetings on Sunday, July 24th, when Bro. Banks discoursed on "Our Aim." At the conclusion of the service one young lady made the good confession. At the morning meeting we were pleased to receive three by letter. Interest is being aroused in the town, and we look forward hopefully to the future.

July 26.

A. A. LIGHTFOOT.

COOLGARDIE.—Bro. Symons left Coolgardie for Fremantle on August 1st, after having labored with us for over twelve months. We will greatly miss him, he having been of great assistance in the proclamation of the gospel.

We opened our Sunday-school on the 31st July, and had a fair attendance, but hope for a larger number of children in the near future as a result of Bro. Banks' visiting among the people. Bro. Wm. Hagan, late of Ascot Vale S.S., was appointed superintendent, and Bro. E. Nelson, late of Lygon St., secretary.

August 2

A. A. LIGHTFOOT.

### New South Wales.

ESMORE.—A very largely attended and enthusiastic social meeting was held at the Tabernacle on July 26, to bid farewell to Mrs. Bagley and family who have removed to Woollahra. Geo. T. Walden occupied the chair and spoke in words of the warmest appreciation of Mrs. Bagley's work. On behalf of her S.S. class Miss Jessie Hunter and Miss Beatrice Shortus presented her with an address and a purse of money. Miss E. Brown, sec. of the Y.P.S.C.E., read an address and presented her with a comfortable easy chair with suitable inscription on a silver plate. C. A. Pope, the superintendent of the S.S., spoke of her nine years' work in the school and the splendid service she had rendered there, and presented her with the portraits of the 26 teachers in a large and costly frame. Mrs. Bagley's picture occupying the centre. Bro. Kingsbury, on behalf of the church, spoke of her indefatigable labors as a visitor, leaving sunshine behind her in every home, as a collector for missions, and as a leading worker in the Dorcas and Sisters' Prayer-meetings. He also read an address which is to be illuminated and framed, and presented a purse of sovereigns. After singing "Blest be the tie that binds," Sister Bagley very feelingly replied, touching upon the very happy fellowship she had enjoyed at

Esmore, and the appreciation with which her work had been received. The chairman on behalf of the officers presented Bro. G. Bagley, as a fellow officer, with a morocco bound volume of "The People's Bible History." Bro. A. Day on behalf of the bible class presented suitable volumes to Bro. R. and Sister M. Bagley, and it may be mentioned here that a few weeks previous the choir held a social and presented Sister Mrs. G. Bagley, and Sister M. Bagley, with beautifully bound music books. The enjoyment of the evening were enhanced by solos from Miss M. Whately and Miss S. Kingsbury, and a selection from the choir. An address of eulogy was also given by Dr. Kingsbury, *senr*.

E.

MEREWETHER.—The annual Lord's day school prize distribution took place on Thursday with an appreciative audience. Mr. Joseph Wright Superintendent of the school presided, and on the platform were Mr. R. C. Gilmour, evangelist of the church, and Mrs. Gilmour who was specially invited by the school from Sydney. About 80 prizes ranging from the value of 3d. up to 6/- each were distributed to the school and eleven certificates won at the recent competitive examination. Mrs. Gilmour made the presentations. The choir under the able baton of Mr. J. West (conductor), rendered some excellent choruses. Solos and duets were contributed by Mr. West, Misses Morgan (3), and Muir. Mr. J. Davidson gave a good exhibition on the violin, accompanied by his sister, Miss Davidson, on the organ. Recitations by the scholars were given. A complimentary address was presented by Mr. R. C. Gilmour to Mr. West accompanied by two small engravings. The meeting was of a most enthusiastic character and the financial patronage of a satisfactory nature. The re-enrolment of scholars has reached 109.

July 29

ISABEL MUIR.

COROWA.—The church here has accepted the resignation of its secretary, Bro. Wilmshurst, business engagements taking him away from home the greater part of his time. The best thanks of the church were tendered to our brother for his past efficient services. Bro. E. J. Waters has been appointed to fill the post. We are pleased to report improved attendance at our meetings.

E. J. WATERS.

### South Australia.

QUEENSTOWN.—We have had two splendid lectures from Bro. Ludbrook with his lantern. Our meetings are fairly well attended. We have started a bible class and house-to-house visitation, which we trust may prove a blessing to all.

R.H.

HINDMARSH.—The Bible Class, under the instruction of Bro. Pittman, maintains its reputation. What a field for labor! Forty young men every Lord's day afternoon to instruct. The two rooms recently converted into one, filled to overflowing. We are pleased to see the interior of room has been beautifully renovated, the work of Bro. David Battersby, painter and decorator, it reflects great credit on him. Two confessions, young lady, last evening at close of sermon.

August 8.

A. G.

NORTH ADELAIDE (Kermode St.).—The church meeting here has just had a very successful termination to the 14th year of its existence. A number assembled for a social cup of tea, after which the chapel, which was specially decorated for the occasion, was filled by members and friends. Bro. T. J. Gore ably presided, and thoughtful addresses were delivered by Bro. A. C. Rankine, F. Pittman, A. T. Magarey, A. M. Ludbrook and Dr. Verco. Two interesting reports were read, from the church, and the work meeting, which showed that though the membership had decreased, owing to removals, etc.,

yet all the organizations of the church were in a healthy condition and doing good work. T.H.F.

### New Zealand.

SPRING GROVE.—Since the Conference at Easter things seem a bit flat, we miss our favorite brethren very much. Some few months ago a new chapel was erected at Waliti where between 30 or 40 of our brethren now meet every Lord's day for worship, and preaching the gospel. These brethren formerly met at Spring Grove. Although there has been a good deal of opposition, the cause is fast gaining ground, several additions have taken place and the building is comfortably filled at the preaching of the gospel. Bro. E. Griffith has been united in marriage to Sister Eva Higgins grand-daughter of Bro. E. Lewis who performed the ceremony.

OAMARU NOTES.—Last Lord's day was wet and wintry, but we had a fair audience at night, when a young woman confessed her faith in the Son of God, and was baptised the same hour of the night.

July 27

F.W.G.

### Queensland.

ROMA.—Our hearts were made glad last evening in seeing three young sisters from the Lord's day school confessing Christ, our Bro. Clapham preaching. Some of our brethren and sisters accompanied Bro. Clapham yesterday afternoon to a preaching station some eight miles from town, and at the close of the service one confessed his faith in Christ. On Wednesday evenings we hold open-air services at the street corner. We have hopes of decisions from these meetings.

August 2.

L. A. HODKINS.

BRISBANE.—An street meeting house presented a very lively appearance on Wednesday evening, July 27th, on account of a social tea and public meeting. About 150 members and friends sat down to tea. Great praise is due to the sisters for the way they managed and worked to make the evening agreeable to all. At the after-meeting we listened with great pleasure to one or two selections by the choir, also recitations, &c., together with a very pleasant address from Bro. Tuck, and a very humorous one from Bro. Rothery. Bro. Denham ably presided over the meeting.

Bro. Paradise will be with us on next Lord's day to help us on with the Lord's work. On August 14th we expect a visit from our evangelist, W. T. Clapham, for one Lord's day only. Brethren Denham and Rothery are still ably preaching the gospel to fair congregations. We thankfully acknowledge 20/- from Sister Mrs. Geraghty for church work.

August 2.

H. BLACKWOOD.

### Victoria.

HAIRNSDALE.—I am authorised by the church to write respecting the loan of £150 which we required for redemption of loan on our chapel and ground. We have not received any response. A suggestion put before us, which we think preferable to a loan, is that debentures—three hundred at ten shillings each—be issued, to be from Lord's day contributions or individual effort, quarterly or half-yearly, by casting lots or alphabetically. Will you please give this publicity, as the money is urgently applied for by the solicitor. All correspondence should be addressed to E. Eastlake.

E. T. KING.

MALVERN.—The 9th anniversary services of the Malvern Sunday School were held on Sunday, July



31, and Tuesday August 2, in the Malvern Shire Hall. On Sunday at 3 p.m. Bro. J. Tully of Doncaster gave an excellent address to the scholars and a large number of friends, his subject being "Lessons from the Flowers."

On Tuesday at 8 p.m. the large hall was comfortably filled with friends, who had assembled to hear the splendid programme which was provided by the scholars. After a number of items, (choruses, recitations, solos &c.) had been rendered to the evident pleasure of the audience, Mr. J. Pittman gave an address, and afterwards distributed the prizes which had been gained during the year. The report of the school showed that it was still progressing. During the year one scholar entered the church.

**NORTH RICHMOND.**—On Thursday evening, August 4th, a social meeting was held to welcome Bro. Hagger as our evangelist. A very pleasant evening it proved. We are "attempting great things for God and expecting great things from God." During the evening words of welcome were said on behalf of the church, Sunday School, and Endeavor Society, also several musical items were given, which were well received, and all were much benefited by the words spoken in reply by Bro. Hagger. On Sunday evening he delivered his first gospel address, and at the close we were all gladdened by one confessing her faith in Christ. J.S.

**TOOLAMBA.**—We have been passing through a period of sickness. In one family ten have been laid up at one time. Our Lord's day meetings have been consequently suspended for a time. The Sunday School was kindly undertaken by Bro. Charles Moore, (late of Prahran Church) who has come to reside in Tatura. Bro. J. J. Anderson and wife have left us for Longwood district, and we are greatly indebted to Bro. Charles Moore, for help with our meetings.

August 4. E.R.A.

**MARTBOROUGH.**—We are pleased to report that four baptisms have taken place this month. The attendance at the breaking of bread, bible classes and other meetings is encouraging. The Sunday School is also prospering. There has been one baptism at Dunolly. F.B.E.

**BALLARAT.**—The anniversary tea and public meeting in connection with the Sunday School, Dawson-st., was held on Friday evening, July 22nd. An excellent tea was provided. At the public meeting the chair was occupied by Bro. C. Morris. There was a good attendance. The chapel was nicely decorated. The annual report showed that the school was in good working order. Number on the roll, 124, with an average attendance of 75. During the evening, the choir, conducted by Bro. A. E. Hayes (Sister M. Martin as organist) sang appropriate hymns. Songs and recitations were well rendered by the scholars, and the action songs were very interesting. An address was given by Bro. W. Ramage. J. J. SHAW.

## Here and There.

Here a little and there a little.—Isaiah 58: 10.

"Placing a good paper in every home represented in our churches would quicken the interest, deepen the piety, enlarge the sympathies, smooth out the wrinkles, open the pores, and intensify the enthusiasm of all in our fellowship. Our preachers must give more time and attention to this work. A good paper is a first-class pastor, and is within the reach of all the preachers."

One confession Enmore Sunday night, August 7.

"Sisters' Page" and Obituary unavoidably held over.

Attention is directed to our advertisement re Commentaries for 1899.

One young man made the good confession at Perth on Lord's day, 31st ult., Bro. A. E. Illingworth preaching.

Bro. E. J. Waters, Albury-road, Corowa, N.S.W., has succeeded Bro. Wilmhurst as secretary for the church at Corowa.

Every church should have a good roll book. The Austral Coy. has just got a fresh stock, and can supply them at 3/6, or post free for 6/-.

Will secretaries of churches and others please note that the O.T. reading lesson on the Almanac for Sept. 18th should be Ezekiel 33: 1 to 20, not the 23rd chapter.

Bro. P. A. Dickson was too unwell to preach last Sunday. Bro. D. Hall kindly spoke for him in the morning and Bro. J. Hindle at night. Bro. Dickson is now about and well again.

Sister Chant, with her two daughters, met with the church at Collingwood last Sunday morning. Our sister hails from Nelson, N.Z., and is on a few week's visit to her mother in Melbourne.

Every Church of Christ Sunday School secretary in the Australasian Colonies will in a few days be in possession of samples of the Austral Sunday School Leaflets, together with a circular requesting orders for the same.

Bro. T. Potter, of Meredith, is publishing a book entitled "Rules for Platelayers." This book will be ready for circulation in seven or eight days. It is being printed by the Austral Co., and may be had either from Bro. Potter, Meredith, or direct from the Austral, for 2/6, postage included.

We have received the following from Sister Miss Anderson, Toolamba:—"Noticing a paragraph in July 25th number, re the marriage of Geo. Anderson, supposed of Shepparton district, I beg to correct the error. My brother was married some six years ago to Miss Haskell of Veray, Indiana, so the paragraph cannot refer to him."

The North Fitzroy sisters arranged a drawing room meeting, at which 25 sisters were present. A collection was taken up for the Victorian missions, the result being 11/6 added to the fund. We understand these gatherings are to be held quarterly at North Fitzroy. Sister Pittman, the H.M. superintendent, will probably encourage the holding of similar meetings in other districts.

"When I arrived in Cincinnati, Bro. A. McLean showed me much kindness, as did many other brethren whom I met there. Bro. McLean remembers his visit to Australia and asked personally about many of the brethren and Sisters. I was surprised that he should remember the names of so many. He is a great power for good in this wonderful country."

"While in Indianapolis, Indiana, I visited and received a visit from Geo. M. Anderson, who some years ago came from Shepparton District, Victoria, to the Bible College at Lexington, Ky. He is now a successful preacher in Indianapolis, the capital city of Indiana. He is doing a fine work and is much loved by the church for whom he labors. Bro. Selby has arrived in New York, and is now actively engaged preaching and lecturing. I expect to see him soon."

The above is from the Managing Editor.

The following information, supplied by a brother at Derwick, will be of interest:—"The church at Derwick, like many other churches, has a big debt, and they are paying interest for it at the rate of five per cent. per annum. The brother who lent the money

has very kindly cancelled the payment of all interest for the future, on the church agreeing to pay £50 per year off the principal until the debt is all paid. The brother who lent the money is not wealthy, and it is a big sacrifice he is making, but I am sure he will have his reward."

At South Melbourne Bro. Meekison has taken up the gospel proclamation, and commenced his labors last Lord's day, addressing the church in the morning. At the gospel service in the evening he enlisted Bro. Clark to assist him in the work. The thoughtful and earnest addresses given at both meetings were much appreciated by large audiences.

## Obituary.

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

**SCHULZ.**—It was my mournful duty to conduct the funeral services of our late Bro. W. Schulz, of Caboolture, Q. Our brother was of the ripe age of 71, and his partner in life preceded him several years ago. They, with Bro. and Sister Stabe (now of Zillmere), were the visible first-fruits of our late "Australian German Christian Mission," and were baptised by the writer of this notice six or seven years ago. The funeral was a large one. I conducted a service in German at the house and the services at the grave. CARL FISCHER.

## Coming Events.

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

**AUGUST 14 and 16.**—The Stanton-st. Tabernacle Sunday-school will hold their Anniversary Services on Sunday, August 14th, at 3 p.m. and 7 p.m. Mr. B. J. Kemp will address the scholars and friends on Sunday afternoon, and Mr. H. Mahon will preach in the evening. On the following Tuesday, August 16th, a public meeting will be held, when a First-class Programme will be provided by the scholars and visitors. Everybody heartily welcome.

The Victorian TEMPERANCE COMMITTEE requests preaching brethren to speak on the subject of "Temperance," on the Last Sunday in August, being Temperance Sunday.

W. WILSON, Pres.

H. MAHON, Sec.

## Acknowledgments.

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

### FOREIGN MISSION FUND.

QUEENSLAND.		
Church, Flagstone Creek	..	£ 0 10 0
Collected by Miss J. Pfunder, Rosewood	..	1 18 0
"penny-per-week"	..	0 3 0
G. H. Zoenig, Rosewood	..	1 2 0
D. Pfunder, Rosewood	..	5 10 0
Church, Childers (Kanaka Mission)	..	2 9 0
Received by Bro. O'Brien, Maryborough—		
Church, Brisbane	..	0 10 0
Miss Fischer, Brisbane	..	1 2 0
Sisters' Sewing Society, Brisbane	..	10 0 0
Contributions towards Bro. Stubbins' expenses to India, from Members, Church, Brisbane	..	0 15 0
Church, Mount Walker	..	0 10 0
Bro. Sutcliffe, Crow's Nest, Toowoomba	..	1 2 0
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