

The Australian Christian.

CIRCULATING AMONGST

CHURCHES OF CHRIST

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

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

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Editorial Notes.

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

D. L. Moody.

An effort is being made to arrange for a visit of the well-known evangelist, D. L. Moody, to Australia. Mr. Moody is not only an eloquent preacher of the gospel, but also an uncompromising opponent of vice in every form, and should he accept the invitation, which is being signed by numerous representatives of the various Protestant denominations, his advocacy of truth and denunciation of wrong will tell for righteousness. While it is to be regretted that such men as Moody, McNeil and others do not in all cases give full and explicit directions to those seeking salvation, we can yet rejoice that their able presentation of Christ as the only Saviour of men is so largely successful.

Border Christians.

They are to be found in every community, and are as plentiful as leaves in autumn. They live so close to the line dividing the church from the world that without the aid of the church roll-book it would be impossible to know on which side they belong. Such spineless Christians, if they may be truthfully called Christians, are a real source of danger to any church afflicted with their membership. When the Israelites left Egypt there went up with them "a mixed multitude," and it requires no stretch of imagination to suppose that the return of the people of God to the idolatries of Egypt was largely owing to their influence. As then, so now; they are not all Israel which are of Israel, and the mixed multitude is found among the professed followers of Christ. Card-playing, dram-drinking, dance-loving, theatre-going church members can scarcely claim to be among those of whom John says "The world knoweth us not." And yet these people are not irreligious. They attend the church services with more or less regularity, and may even occasionally be found at the prayer-meeting. Of all people they are

surely the most to be pitied, as they are far from happy. They have too much interest in religion to thoroughly enjoy their questionable amusements and too much interest in the world to enjoy their religion. Pitied by their more consistent brethren, and despised by those outside the church, their position is far from enviable. And then, too, in thoughtful moments they must suffer self-reproach from the consciousness that their lives are a perpetual hindrance to the cause of Christ and a heavy drag upon the work of their faithful and energetic brethren. It needs no argument to demonstrate that Christians of this class do more injury to the church of God than blatant infidels or open drunkards.

One Uniform Mission Day.

At the F.M. session of the S.A. Conference the committee suggested correspondence with Melbourne with a view to the adoption of the same day in all the colonies on which to take up the F.M. collection. This is a move in the right direction. S.A. takes the collection the first Lord's day in September, and the other colonies the first Lord's day in July. In Victoria the first Lord's day in January is set apart for the Home Mission collection, and it is thought advisable that the two mission collections should be six months apart. If it could be arranged for all the H.M. collections to be on one day, and all the F.M. collections on one day, we are persuaded the mission funds would benefit. The collections could be given more prominence in our columns, the envelopes could be everywhere used, isolated brethren could be more readily influenced, and confusion would be avoided. Why should not the first Lord's day in January be everywhere adopted as Home Mission Day and the first in July as Foreign Day?

An Aged Evangelists' Fund.

The S.A. Conference has the honor of being the first of our Australian Conferences to move in the direction of making provision for old and needy preachers. We are informed in last week's report that a resolution was carried, "That an aged evangelists'

sustentation fund be formed, and that a scheme for its administration be formulated by the Executive Committee." In America the question of what to do with aged and infirm preachers has for some time engaged the attention of the brotherhood. Some one proposed in the papers that they should "shoot the old preachers," but so far as we know the suggestion was not adopted. A. M. Atkinson, an energetic business man, originated a "Ministerial Relief Fund," and with voice, pen and example unflinching and successfully pleaded its claims. It is now assuming large dimensions and doing much good. Should the South Australians overcome the difficulties in the establishment of an aged evangelists' fund, other colonies will in all probability follow their example. It might, indeed, be possible for the provinces to federate in this matter, as in Foreign Mission work, and have one fund for Australasia.

Striking the Right Note.

In last week's *A.C. World* the editor discusses the possibility of a union of Australian Christians in one church, "which shall find room for all the varieties of belief and practice which now obtain," but he does not seem hopeful of such a consummation. Nor do we believe this would be desirable even if practicable. Only when believers are prepared to submit "all their varieties of belief and practice" to the New Testament as the sole authoritative rule in such matters will it be desirable for them to unite. The writer strikes the right note in the following extract, which has the hearty endorsement of this paper:—"Other foundation can no man lay than that already laid. Our hope is in accepting with heart and soul and life the religion of Jesus Christ, and in keeping to the church which he has founded, and which he is now building. Whatever elements in the religious or ecclesiastical life of our times are really 'sectarian' must be frankly discarded; but then we must not call the beliefs of the New Testament Christians sectarian. Surely the apostles knew the will of their Master, and surely also the foundations

they laid are broad enough and deep enough for the church in all generations." When the writers and readers of the *World* are prepared to discard human creeds and other sectarian peculiarities, and practically recognise that "the apostles knew the will of their Master" by making the New Testament their only rule of faith and practice, they will find themselves about to occupy a platform on which a multitude of disciples of Christ are waiting to bid them welcome. We claim no exclusive or proprietary right to this platform. It is broad and deep and strong. It holds over a million now, "and still there's room for millions more."

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A. H. MASON - Managing Editor.

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The Leader.

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

The Voice of History.

"I will dwell in solitude amidst the ruins of cities: I will enquire of the monuments of antiquity what was the wisdom of former ages; I will enquire of the ashes of legislators what causes have erected and overthrown empires; what are the principles of national prosperity and misfortune; what the maxims upon which the peace of society and the happiness of men ought to be founded."—Volney's "Ruins of Empires."

What is the function of history? Is it to be regarded merely as the compilation of dates and facts for our intellectual recreation, or is it not rather this, and something more? Undoubtedly there is something more to be found in history than a barren record of events, for no true historian contents himself with being only a recorder, he seeks also to be a philosopher. To him an event is something more than an item of news—it is a result springing from certain causes, and as he succeeds in discerning these he makes or mars his claim to be regarded as a true historian. If he holds with Cervantes that "History is a sacred kind of writing, because

truth is essential to it, and where truth is, there God himself is, so far as truth is concerned," he has found the key by which he may unlock the various problems presented to him. And so, to all who have ears to hear, whether writer or reader, there is heard amidst all the turmoil and strife of history—a voice, and that voice is the voice of God. This is doubtless what the historian Bancroft meant when he said, "It is when the hour of conflict is over, that history comes to a right understanding, and is ready to exclaim: 'Lo! God is here, and we knew it not.'"

Farrar in his "Silence and Voices of God" says: "Yes, every great historian should be no dull registrar of events, but a prophet, standing like him of old, amid the careless riot and luxurious banqueting of life, and teaching men to decipher that gleaming message of God, written, as with the fingers of a man's hand, on the parliament of nations and the palaces of kings, that what is morally just must be politically expedient, that 'what is morally wrong cannot be politically right.' And in doing this the Hebrew prophets have been our truest teachers, nor have any teachers enforced that great lesson with such divine insight, with such unalterable certitude, with such passionate intensity as they. Around their little insignificant strip of plain, and hill, and valley, towered the colossal kingdoms of a cruel and splendid heathendom; but to their enlightened eyes these, in their guiltiness, were phantoms on their way to ruin, casting a weird and sombre shadow athwart the sunlit horizons of a certain hope. What matter their force, their splendour, their multitude, if they stand before the slow moving chariot of the Eternal God?" These ancient seers knew that God was behind all things, and that written across the sky with unseen hands was the inexorable law, "Those that sin shall not go unscathed." They not only saw that the great nations by whom they were oppressed, Assyria, and Egypt, and others whose wealth was equalled by their corruption, must inevitably reap what they had sown, but they saw also that impending doom hung over their own people because of their iniquity in the sight of God. To this day the latter people remain as a witness to the voice of God in history—a people without a country, exiles and outcasts from the land of their fathers.

We might also dwell upon the glories of ancient Greece, of Rome, and of Carthage, and hear the voice of history telling us, how these once mighty empires, which seemed for a time to be almost omnipotent in their power, were inwardly without strength, and hastening to their decline and fall. A decline and fall brought about by a disregard of those

principles which make for righteousness and which alone can exalt a nation. Thus, Farrar, speaking of Rome, says:—"And why did that great power fall into fragments before the weak hands which held a despised and hated cross? Why, because, and only because, God is king; because in the long run nothing is fruitful but sacrifice; because it is self-denial, not luxury; humility, not insolence; love, not violence; justice, not ambition, which overthrow the world." But we need not look only on the past, for the present is also eloquent and tells us the same story. The voice of history is sounding out an alarm to the great nations which exist in our midst to-day. That voice is telling us that ancient wrong-doing, unrepented of and persistent, brings in its track a Nemesis which cannot in anywise be escaped. Thus, the once mighty Ottoman Empire is slowly but surely reaping the reward of her evil deeds. Ignorant, licentious, and cruel in the past, she remains the same to-day. This trinity of vices is digging the grave in which she must be ultimately buried. The indignation of the whole civilised world is powerless to teach her or arrest her in her downward career, for the vices in which she revels have become part of her very being. In like manner priest-ridden Spain still bears the marks of the Inquisition, the offspring of her cruelty. Once, the greatest colonising nation in the world, now bereft and almost desolate. And why? Because she sought to rule and forgot that the essential quality of ruling is justice. She attempted to rule in unrighteousness, and because she thus proved unfit, the right to rule is being taken from her. Again, France, outwardly civilised and polished, is making manifest to the world that no nation can ignore God with impunity. A covering of fine garments is not a sufficient protection against internal disease. God may be dethroned, but some other deity takes his place, and the worshipper becomes like the deity he serves. France has made a god of impurity, and so she has become a braggart without any real power. A fitting sequel to Sedan and Metz is the recent infamous Dreyfus travesty of justice. It may be, that in France there is a remnant on the side of righteousness and purity strong enough to save her; if not, her doom is fixed, and she must eventually lose her pride of place amongst the nations of the world.

But turning now from other nations, let us look at ourselves. Are there no rocks ahead so far as we are concerned? Surely there are, and if we are wise we will listen to the voice of history and take due warning. Here we may listen to some wise words addressed to the students of Cambridge University by Canon Farrar. He said: "You will not, I

am sure, ask me what the history of nations has to do with you? It has every thing to do with every one of you. For each biography is but a fragment of history; each soul but an epitome of the world. Nations are but aggregates of such as you.

Vain mightiest fleets of iron framed,
Vain those all-conquering guns,
Unless proud England keeps untamed
The true heart of her sons.

Your lot is cast in stirring and not untroubled times. Before you die there will be many a vast change in the constitution of society, and many a battle of God's will have been lost and won. Ob, may you fight on God's side! Fight against greed, fight against falsity, fight against uncleanness in your own hearts, and so you shall be ready for all God's work both now and any time hereafter." Let us remember that the nation is safe, only so long as the individual is walking in the paths of righteousness. If God is with the individual, he is with the nation, and in the long run the nation can only fight successfully for God and not against him.

The Essayist.

They read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.—Nehemiah 8: 8

The Sunday School.

C. A. ROSE.

The Sunday School is one of the most important methods of fulfilling the Master's commands to preach the gospel to every creature.

Starting when the mind is supple, and almost free of bias, the teacher endeavors to train up the child in the nurture and admonition of the Lord. True it is, that children do not always turn out well, but may it not be that we substitute teaching for training. To illustrate: If we would have obedience, it will not do merely to lecture on this virtue and quote bible instances of the result of obedience, and the penalty of disobedience, but we must *train* the children, so that as they grow up obedience will be part and parcel of their very nature.

If every father and mother were models there would be but little scope for the modern Sunday School. No doubt, home training is the best, but the fact remains that few parents have the necessary time and ability to discharge this duty, and hence the need of the school to supplement the home. If we were to understand the commission literally it would mean that everybody, without any regard to any promised support, should not keep at home, but should go up and down the earth, here, there and everywhere preaching the gospel to everyone we came in contact with. But our sanctified common sense says it is impossible for all to go; certain qualifications are necessary, and which are not possessed by everyone, and hence some are justified in stopping at home.

But just as the man who carries out the architect's plan builds the house, so the man who furnishes the money and gives the instructions is also spoken of as the man who built it. Hence those who send the preachers out and support them and those who go are both carrying out the Master's instructions to preach the gospel to every creature.

The Sunday School is another application of this principle, and is one of the modern methods of preaching the gospel. I have neither time nor the inclination to reply to objections raised to Sunday Schools as unscriptural. If it is found necessary to have Dorcas Societies and Annual Conferences, etc., which are supposed to be in harmony with the scriptures of truth, and if such officers as secretary and treasurer are indispensable in churches, although not clearly taught, surely it is right to gather the children together under the auspices of the church, in order that they may be guided in the straight and narrow way that leadeth unto life eternal. It is idle to deny the good results of such work. Take Christian biography and you will find that the most earnest workers are those who in early life yielded themselves to the authority of King Jesus, and year after year a large per cent. of the young acknowledge the claims of the Saviour.

The institution of the Sunday School is usually attributed to Robert Raikes, but it has been shown that the honor is not his. Perhaps the honor should be accorded to the Cardinal Archbishop of Milan, Carlo Borromeo, who in 1584 had 740 schools with 4000 scholars in his diocese.

The first recorded school in England was one kept by Nicholas Ferrar in 1634, another was kept by Joseph Allene about the year 1666. These with others in 1726 and 1775, appeared to have been merely schools started by individuals, at whose death they were disbanded. But in 1780, Robert Raikes established Sunday Schools, and from then till now there has been no cessation, and to-day the church without a school is regarded as having failed in its mission. We propose to offer some suggestions which we trust will provoke thoughtful discussion.

First then as to name.—It is well to have a name that will demand attention and intimate the nature of our work. This being so we do not hesitate to say that the term Sunday School should be eliminated from our vocabulary. A Sunday School is simply a school held on Sunday, and while it was perhaps right to call the first schools by that name, seeing that they taught reading and writing therein, yet now the term is obsolete and unnecessary. Some years back the so-called free-thought party established a school on Sunday, where they taught—it is hard to say what. Other schools have been held on Sunday, and though in some cases they were opposed to Christianity yet they were rightly termed Sunday Schools. Calling the Sunday the Lord's day and the schools Lord's day schools would not meet the objection urged.

Now, we would ask, What is our object, and what do we teach the children on Sundays? To this, we have but one answer. Our object is to teach the children that God has revealed himself to mankind by his Son,

and that such a revelation is contained within the covers of the book we call the bible. In brief, we teach the bible. We should, therefore, follow the example of some of our American brethren, and call our schools "Bible Schools." To designate our school, we would say, for instance—Church of Christ, Enmore, "Bible School," and thus we would declare our belief in the bible and the object of our school.

Relation of the School to the Church.—We believe that all schools should be under the direct control of the office-bearers of the church. Not that the matter of internal management should be voted on by the officers themselves. This would not answer, as those actively engaged in the work are the best judges of such things. But we would like to see the office-bearers *ex officio* members of the school committee, and really responsible for the supply of teachers, and have the right of veto in regard to the school office-bearers.

It would also add to the interest of the school if the teachers were appointed by the church at a business meeting. It is possible that some may be holding back, feeling that they were not competent, but if elected by the church would feel called to the work. Again, supposing that so many teachers were required, the church would feel bound to appoint the required number. By the election of teachers, the school would be brought prominently before the church, and the members would realise that the school was not a distinct organisation, but simply a method of the church to carry out the Master's commission.

Help.—In regard to the teaching staff, it is best that we should depend on voluntary help, although at its inception the teachers were paid, some three or four thousand pounds being spent by the Society for Promoting Sunday Schools in three or four years. But while it is neither possible nor expedient to pay teachers it is another question that of paying the superintendent. Of course it is not required if a man can be found with the necessary leisure, but it would largely add to the success of a school if a man was set apart for the work. A prudent visitor would crowd our schools, and keep the scholars together. Coming in contact with the parents, especially with those who are not members, the church would be largely benefited and the kingdom of Christ extended.

Finances.—The question of finance is a vexed one, some of the brethren holding the view that money should only be received from church members. Here we draw issue. And here let us say that we do not approve of the children's contributions being devoted to Sunday School work, for the simple reason that the children should not be under any obligation to them, and the scholars should not feel that they have the right (having provided the money) to prizes and picnics. The best method would be for the church to vote the money direct, as a necessary expense, and failing that we should have no hesitation in going direct to the parents for financial help. All such means as sending scholars out with cards, concerts, etc., is lowering to the dignity of those concerned. Certainly no financial responsibility should rest on the teachers, they devoting their time and energy to the work. Here in

passing we note that there is a feeling with some that the teachers should pay for their lesson helps. To this we decidedly object. We have known cases where it would be positive hardship to pay for them. Teachers as a rule are the first to help the school, and should be provided with necessary helps at the expense of the school. Then if they can afford it and are disposed to do so they can refund the amount. But while not approving of taking up a collection from the scholars for school purposes, we would not hesitate to instil into their minds the practice of giving. Train the children to give liberally and you assure the future liberal church. We would therefore interest the scholars in such institutions as The Boys' Home, Children's Hospital, etc., and if, for instance, a cot could be supported by the school, a practical sympathy with humanity would be assured. We believe that God loves a cheerful giver, and no one gives more freely than children when their sympathies are aroused.

Parents.—Show your interest in the work of the school. Often are the teachers discouraged and would give up the work, but they cannot—love to God, and love of your children constrains them to persevere and lead them in the way that leadeth unto life eternal. Show your sympathy by attending special services to which you are invited, and give with a free hand, so that our school rooms will be furnished with all necessary maps, books, etc., for successful Sunday School work. And let us have your prayers. Paul may plant, Apollos may water, but it is God that giveth the increase. Pray for the school, and you will become interested in the work, and the teachers seeing your interest, will work with renewed grace, and God, even our God, will be glorified.

In Conclusion.—He would impress on all the urgent need of keeping hold of the children. A Roman Catholic cardinal has said: "Let the church have the children until they are seven years of age, and you can have them afterwards." It is our privilege to have them from the time they lispen the name of Jesus until they enter on man's estate. Let us see that the schools are made attractive and interesting, so that no scholar is lost sight of. Let the scholars realise that the church is interested in their welfare, and they will become interested in the church and decide for Christ. Let us realise that we are co-workers together with Christ.

"Let none hear you idly saying,
'There is nothing I can do.'
While the souls of men are dying,
And the Master calls for you.
Take the task he gives you gladly,
Let his work your pleasure be;
Answer quickly when he calleth,—
'Here am I; send me, send me!'"

"If among the sinner people,
You may not be apt to teach;
'Feed my lambs,' said Christ our Shepherd,
'Place the food within their reach.'
And it may be that the children
You have led with trembling hand,
Will be found among your jewels,
When you reach the better land."

May God grant it for his name sake,
Amen and Amen.

Selected Articles.

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

Mnemonic Outline of the Life of Jesus.

By W. C. SAYERS, UNIVERSITY OF CHICAGO.

- I. Period of Preparation:—
Birth.
Flight into Egypt.
At twelve in the Temple.
Jesus the Carpenter at Nazareth (18 years).
- II. The Beginning:—
Baptism and Temptation.
First followers: John, Andrew and Simon, Philip and Nathanael. Galileans who had doubtless been attracted to the Jordan by the preaching of John, and who now return with Jesus to Galilee.
First Miracle, at Cana.
FIRST PASSOVER. Cleansing the Temple, A.D. 27.
- III. First Year of Ministry (Year of Obscurity):—
Of water and the Spirit.—Nicodemus.
Baptist imprisoned.
Samaritan woman.
Cana a second time.
Attended by the second miracle, viz.,
Unto the nobleman a son restored.
Rejection at Nazareth (first). Goes to Capernaum.
First miraculous draught of fishes brings the invitation to be fishers of men:
Simon and Andrew, James and John.
Peter's mother-in-law healed before the
Tour of Lower Galilee (first).
Year closes with feast given by Matthew.
SECOND PASSOVER, A.D. 28.
Impotent man healed at Pool of Bethesda.
- IV. Second year of Ministry (Year of Popularity).
Plucking grain on the Sabbath near Sea of Galilee.
Multitude healed.
Ordaining the Twelve.
Multitude healed.
Preaching Sermon on the Mount.
Unexpected help for the widow of Nain.
Lower Galilee (Second Tour).
Parables by the Sea.
Across Lake Galilee.
"Peace, be still!"
Gadarene demoniac.
Rejection at Nazareth (second).
In a charger (John Baptist beheaded).
"Tis I, be not afraid."
Year closes at Gennesaret.
THIRD PASSOVER not attended by Christ, A.D. 29.
- V. Third year of Ministry (Year of Opposition):—
Over Upper Galilee.
Phœnician girl healed.
Peter's confession.
On the Mount of Transfiguration.
Secret journey to Jerusalem. Seventy sent.
If thou hadst been here my brother had not died (Lazarus raised). The resurrection of Lazarus provokes such bitter opposition at Jerusalem, that Jesus retreats to Ephraim, joins the Passover Caravan from Galilee, and on reaching Jerusalem, makes the

Triumphal Entry.
Institution of the Supper.
Only thirty pieces of silver.
Nailed to the Cross.
NO MORE PASSOVERS.

- VI. Pentecostal Period.
Sunday, 17th of Nisan: The Resurrection.
Appearance to the Women.
Appearance to Peter.
Appearance to disciples going to Emmaus.
Appearance to the eleven as they sat at meat.
Sunday, 24th Nisan: Thomas convinced.
Appearance to Seven Apostles in Galilee.
Appearance to the eleven, and probably five hundred with them.
Appearance to James.
Appearance to Apostles at Jerusalem.
Ascension from Olivet.
Day of Pentecost,
The Comforter comes.

An effort has been made to select the most important events in the life of Christ, and arrange them by topics in such a manner that the initial letters for each year shall spell respectively "Obscurity," "Popularity," and "Opposition." With a few minutes' study the outline can be committed, which, if supplemented by the geography of Christ's journeys, will be quite helpful to the bible student.—*Christian Standard*.

Sunday School.

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

LESSON FOR OCTOBER 16TH.

"THE TEMPLE REPAIRED."

2 CHRON. 24: 4-13.

GOLDEN TEXT.—"And the men did the work faithfully."—2 Chron. 34: 12.

Athaliah, "that wicked woman," was to Judah what her mother Jezebel was to Israel. Jehoshaphat's indiscretion was dearly paid for. Of Jehoram, his son, we read: "He walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of Ahab to wife." Coming to the next generation, Abaziah "also walked in the ways of the house of Ahab: for his mother [Athaliah] was his counsellor to do wickedly." The reforms under Jehoshaphat were largely nullified by her wickedness. Idolatry became rampant; the worship and house of the Lord were neglected. Even the great-grandchildren of the reformer were the victims of the unholy alliance. On the death of Abaziah, the queen mother put to death (as she thought) all the seed royal of Judah. It was only by the instrumentality of Jehoshabeath, the sister of King Abaziah and wife of Jehoiada the high-priest, that Joash escaped this fate; she hid him six years in the house of the Lord,—a secure retreat because of the counter attractions of Baal worship. When seven years old Joash was anointed king by Jehoiada, who also zealously strove to restore the true worship, in order to effect this slaying Athaliah and Mattan, the priest of Baal, and breaking down the house of Baal, his altars and his images.

The chief work of Joash was the repairing of the temple. This magnificent structure

which had cost David so much earnest solicitude, for which he had made great preparations, which Solomon with extraordinary labor had built, which, it is estimated, had been "lined with gold at an estimated cost of £120,000,000," and on its completion stood "in all its splendour, the glory of Jerusalem, and one of the most magnificent edifices in the world," had fallen into decay. The causes were numerous: Shishak of Egypt (12: 9) had spoiled it, as also the Philistines seem to have done; the sons of Athaliah bestowed all its dedicated service upon the Baalim, and the general spread of idolatry had curtailed the offerings due to its maintenance. Joash wished to remedy this. The "tax of Moses the servant of the Lord and of the congregation of Israel, for the tent of the testimony" (v. 6), had not been attended to by the Levites. Accordingly a chest was made to receive this, and abundance of money poured in. This tax was one of half a shekel (about 2/1), levied on all over twenty, for the service of the tabernacle (see Ex. 30: 11-16). All this money went to the workmen engaged in repairing the temple. See 2 Kings 12. Rather as a testimony of striking faithfulness and a justification for the application of the golden text to our lesson, than as an example otherwise, we quote 2 Kings 12: 15, "Moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on the workmen; for they dealt faithfully."

It is very sad that the one who was "minded to restore the house of the Lord" should afterwards leave the Lord God. Yet so he did. It is an eminently significant statement in verse 2: "Joash did that which was right in the sight of the Lord all the days of Jehosada the priest." All that is recorded after this seems to be evil in the sight of the Lord. The "princes" prevailed upon him, and "they forsook the house of Jehovah, the god of their fathers, and served the Asherim and the idols; and wrath came upon Judah and Jerusalem for this their guiltiness." When Zechariah—the son of the man to whom he owed his throne, and his own cousin—dared to rebuke him, he commanded him to be stoned to death. For such ingratitude retribution quickly came. To Hazael of Syria all the bawled things of gold of the house of the Lord were given, the princes were slain, Joash was afflicted with disease, and eventually murdered by two of his guards. He seems to have died unwept, and was refused burial in the sepulchres of the kings.

Sunday School Notes, Victoria.

Swanston-st. school ranks amongst the oldest of the schools connected with the churches of Christ. It has been in existence over 30 years. It has never been a large school, its location having much to do with that. 68 comprised the number present on the afternoon of the 11th inst.; this included two Chinese. The school is orderly almost to a fault. Bro. F. Gladish acts as both superintendent and secretary with order and precision. United reading; Sankey's hymns. No collection for school purposes; quarterly collection for charitable objects.

North Melbourne school is another old school which has passed through its ups and

downs. At its recent anniversary 158 was its recorded average attendance. 137 present on the 18th inst. in the afternoon. The morning school average attendance is 71. There is a gymnastic club connected with the school, but not under its control. Bro. Woodbridge is the club's president and secretary of school. Bro. Hanslow is superintendent, and has the difficulty common to his office with but few exceptions, i.e., classes found without teachers.

Sisters' Department.

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

MISSIONARY.

CHINA.—In a letter from Bro. Ware of Shanghai to the F.M.C., he says, "Thanks for your sympathy with the work in this land of Sinim. I also thank you for copies of resolution passed at your Conference regarding the work in foreign lands. Believe me, that these resolutions are greatly appreciated by the workers. I am greatly encouraged at the interest taken in my work among the mills of Shanghai."

KANAKA.—Bro. Thompson reports seven baptisms. This has been the most trying year of the mission. The long continued drought was followed by floods and much sickness. Yet in spite of unavoidable hindrances, the work has progressed encouragingly. The local press speaks in the highest terms of the work done in Childers.

CHINESE MISSION.—This mission is going on with more than usual interest. Two years ago, Sister Thompson, one of the faithful teachers, with the superintendent's permission, commenced teaching her pupil at her own home in Windsor, with the result she now has 33 scholars under her superintendency. On the 15th ult. the scholars gave a tea and public demonstration at the Church of Christ, High-street, Prahran. More than 300 were provided with a bountiful tea. Bro. McClean presided over the public meeting, which was an overcrowded one. Some of them had to be sent away to avoid violation of the Health Act. The success which has attended this, the "first adopted," will encourage the teachers of the parent mission.

BRIGHTON, too, has a successful school. Bro. Sam Ah Wong is attending Central College, Carlton, to prepare himself more efficiently for service in the Master's vineyard. Our brother has already shown much capability. Not only does he speak to his own countrymen on Sunday night, but frequently addresses some of the suburban churches on the Lord's day morning. He also has week night meetings at his own home for bible study. Bro. Sam well deserves the interest of the brethren.

M. MASTON.

MRS. THURGOOD'S LETTER.

"It is honor to work with Jesus,
So do with your might what you do,
And your rest will be sweeter in heaven
If here you are brave and true."

DEAR EXECUTIVE SISTERS.—Loving greetings! We have had such a happy little visit

from our dear Bro. Maston that it was the next best thing to being home again. He was so bright and cheery. This going about visiting the brethren and churches does him good, and we were as much comforted as Paul by the coming of Titus. It was a joy to hear of the sisters' work so brave and true and so well-esteemed in the colony. Of course it was busy times with us—our "kinder picnic" on—but he came out to the beautiful park about dinner-time; we were off by eight o'clock in the morning, leaving our beloved guest to write his letters, rest up and come out later. How we cheered and sang as we passed 1931 Fifth Av.—eight large express wagons filled with happy children singing their pretty kinder songs. It was a fair bright day, and much enjoyed. Our splendid corps of teachers is very faithful, and now until September we have a rest. We had a happy Lord's day with our brother, and on Monday Mr. T. took him to the Carnegie steel works at Homestead. In the afternoon we all went together to Highland Park, and at night, while Mr. T. was busy with a committee meeting, Bro. Maston and I had a good long talk about our dear ones in the colony, and I wished his dear wife could have been with us. How sorry we were to say good-bye on Tuesday! but we hope to see him again ere he leaves for the sunny south land. Our "Children's Day" exercises yesterday were very beautiful. The tiny little tots were in the front of the platform in small rocking chairs, and some half-dozen canaries in their gilded cages were a lovely chorus to the sweet infant voices. The missionary offering of the children was nearly fifty dollars. Through the day we had three additions, which is always the crowning joy of the Lord's day. The first of July begins the exodus, for the people of Pittsburgh flit off to the country, the mountains, the seashore, and it is not until September that they begin to return—when the cooler weather comes. We do pray that the quiet and rest of these hot months may rest and refresh us for the winter campaign. God be with you all, to bless, until we meet again.

Very affectionately,

Your sister worker,

ANTOINETTE K. THURGOOD.

1931 Fifth-av., Pittsburgh, Pa.

DORCAS.

The annual social of the Dorcas Society in connection with the church of Christ, Dawson-st., Ballarat, was held on September 9th, when an excellent tea was provided by the ladies of the church. The after meeting was presided over by Bro. C. Morris. Sister Jolly, the secretary, read the annual report of the work done since the last meeting. 17 meetings were held during the 12 months with an average of 10. 122 articles of clothing have been made and given away, also 1 doz. flannellette, 1 doz. shirting, 1 quilt, boots, 19 parcels, meat, wood and coal. Donations received during the year, £6 5s. 11d.; collections at Dorcas meetings, £2 4s. 2½d.; articles sold, 19s. 9d., which with previous balance total £11 12s. 10½d. Money spent for material, £4 18 6½d.; cash given away, £2 17s., leaving balance in hand of £3 17s. 4d. During the evening songs and

recitations were given, also instrumental selections, together with addresses from Bro. Morris, Martin and Long, making altogether a very enjoyable meeting.
T.H.V.

Our Missions.

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

Victoria.

G. H. BROWNE.—Is pleased to report progress. One baptism at Brim, the first fruits of Warmer West. Three further additions by faith and baptism on the 26th Aug. at Brim. On the 29th, another added by faith and obedience to the church at Galaquil. By invitation, he went to Dunmunkle (Bro. White and Long conducting services during his absence). At this place, two sons of Bro. and Sister Inglis were immersed.

E. GRIFFITHS.—During the month have preached at Fernhurst, Yarrowalla, Kerang East, Murrabit, Fish Point, Wedderburn. He also visited Yarrowalla. He says, "It is here that our Sister Marfleet, in the absence of any of the 'masculine gender,' continues to 'break bread' with her two daughters, and also to break the apostolic injunction, 'Let your women keep silence in the churches.'"

A. W. CONNOR.—During the month have gone the usual rounds of the district, holding meetings at Bunyip, Yanac North, Dinyarack, Kaniva, Bordertown, Carew, Buckingham and Mundalla. Have also visited the S. A. annual meeting at Adelaide. At time of writing was on his way to assist at opening of new chapel at Yanac North.

F. W. GREENWOOD.—Had been four Lord's days in Echuca. Had received a very hearty welcome. At the close of the preaching service on August 28th a young woman confessed her faith in Christ and was baptised. He writes, "We have fairly started on our work, and look to God to richly bless our efforts. The brethren are in good heart and all seem willing to work."

MARYBOROUGH DISTRICT.—Bro. T. Warnecke writes: "Since last report we have had one addition at Maryborough and one restoration. Bro. Little was at Kyabram giving the church there a week's special services."

D. McCrackett.—Reports good meetings at North Carlton. Two have been added to the church by faith and obedience.

Letter from Japan.

TO THE CHURCHES OF CHRIST IN AUSTRALASIA, GREETING.—Grace, mercy, peace, from God the Father, and Christ Jesus our Lord. May you have an abiding presence of the Love of Christ in your hearts, and the communion and guidance of the Holy Spirit. May the joys of your Christian fellowship be abundant, your faith and works be multiplied, and may the strong Arm of Grace on which you lean prove sufficient in all things.

We thank God for your labors in the Lord. We have read with ever increasing interest all messages coming from your part of the Lord's vineyard. The entire brother-

hood has had reason to rejoice over the recent triumphs of the gospel of Christ. And wherever our co-laborers are found, at home or abroad, whether in labors more abundant, in perils of pestilence, in perils of rivers, in the wilderness, or on the sea, whether in the daily anxiety of all the churches, or in the efforts to kindle new lights in dark places, we extend our sympathy, and in their behalf offer up prayer to the throne of God.

The Lord has been good to us, and blest our feeblest endeavors in Japan. Our annual meeting has come and gone, revealing prosperity for which we can only give thanks to the Lord. In the last year an unusually large number of souls have been added to the kingdom. God has kept us and our native workers in perfect peace and unity. It is the brightest page in our mission's history. The future is full of hope, and we confidently expect the next few years to record great victories for the gospel of peace. Blessed be the name of the Lord.

Now the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of the eternal covenant, even our Lord Jesus, make you perfect in every good thing to do his will, working in us that which is well pleasing in his sight, through Jesus Christ; to whom be the glory for ever and ever. Amen.

On behalf of the F.C.M.S.'s Committee in Japan,
F. H. MARSHALL, SEC.

The Home.

As for me and my house, we will serve the Lord.
—Joshua 24: 15.

A little bit of patience often makes the sunshine come,
And a little bit of love makes a very happy home;
A little bit of hope makes a rainy day look gay,
And a little bit of charity makes glad a weary way.

There is a story told of an angel, fair, but invisible to the eye, who came to earth and walked the streets of a city, there to behold the actions of those who chanced to be passing. A little boy sat unnoticed upon a low step; a package of unsold papers beside him and a small crutch lying across his knee. Evidently the child had been weeping bitterly, for there were still traces of tears upon his wizen face. It seemed strange to the pitying angel that no one should notice the boy, his whole attitude was so full of despair; but the busy throng unheedingly rushed by and the child still sat, with fresh tears coursing down his cheeks.

By-and-bye a fair young girl turned the corner, her cheeks crimson with health, her eyes aglow with light and love. The smile, characteristic to the face, died upon her lips; her eyes were resting upon the form of the boy, and she drew close beside him. "Take this," she said softly, and left a shining silver quarter in his hand. That was all; the girl passed on in the crowd and was quickly lost to sight; but an old gentleman, who had witnessed the act, stepped to the boy's side, laid a pitying hand on his shoulder, spoke a few helpful words, and left a shining silver piece to keep company with the gift the girl had bestowed.

Then a young man, with an air of elegance and refinement, smilingly bestowed

a gift of money. And a woman of fashion and beauty followed the others and said: "Poor child, why don't you go home? It distresses one to see you."

Now, the angel had noted all these acts and was aglow with joy. "It is well," he said, as he winged his flight heavenward. He was greeted on the threshold by the recording angel. "I know all you would tell me, and it is recorded." Then the book was shown, and lo! only the names of two appeared, that of the fair young girl and the kindly old gentleman. "But there were others," the angel said; "a young man and a handsome woman both bestowed gifts." That is true," was the answer; "but they were not bestowed in the name of Christ. The young man gave because it pleased himself to do it, and the fashionable woman to be in keeping with the others. Man looks upon the outward deed, but God looks upon the heart and rewards accordingly."—S. V. DUBOIS.

Dr. Daniel Gregg, in his "Makers of the American Republic," gives a pithy instance of Scotch pertinacity. The clergyman lived in the days when Knox was battling against the Roman hierarchy. His congregation brought a charge against him before the Presbytery that he never could preach a sermon without breaking a lance with the Pope—i.e., his sermons were all the same thing: Pope in the exordium, Pope in the body of the sermon, and Pope in the conclusion. His preaching grew monotonous, and the people grew weary. The Presbytery said: "We will try him; we will give him a text to preach from; we shall hear his sermon, and we shall see if your charge be true." They gave him for a text three proper names, "Adam, Seth, Enos." When the Presbytery met there was a great congregation there, and the minister felt that they needed sound doctrine and timely warning. He saw a great opportunity. Solemnly he took his place in the pulpit and announced his text, "Adam, Seth, Enos," and this was his first sentence: "My dear brethren, these men lived in a day when there was no Pope nor Popery, and consequently they had not to contend against the following evils," and he enumerated in full and with out waste of time all the evils of Romanism.

From The Field.

The field is the world.—Matthew 13: 38.

Queensland.

ROMA.—Since last report we have added by faith and baptism three more. There are others who have decided, three of whom came forward at Yingerbay, when Bro. Morro was preaching. Last Wednesday Bro. Wylder passed away; it was a most triumphant death. Like many others, he came to this district about six months ago, suffering from that terrible disease, consumption, which ended in death. We laid him in the grave to await the general resurrection. He had not a single relative in the colony, but many Christian friends. Good meeting yesterday.

Sep. 19.

L. A. HOSKINS.

MARYBOROUGH.—Lord's day, 18th inst., was a day of rejoicing. Good meetings morning and evening.

Bro. Nixon preaching. A sister who had severed her connection nearly twelve months ago and taken up with the Brethren, was received back into the church at the morning meeting, and her husband was immersed in the evening by Bro. Nixon before one of the largest audiences we have ever had in the hall. There is a wee bit of excitement here just now through Bro. Nixon having accepted Mr. Harry Long's (of "Glasgow" fame) challenge to debate, but the champions of orthodoxy and constant of a thousand debates in Scotland could not think of meeting the unaccredited representative of an obnoxious sect like the disciples. Some people are wise in their generation. S.O.N.

New South Wales.

MEKEWETHER—One confession last Sunday. A fortnight ago the wife of the above made a public confession and was baptised by the evangelist, Bro. Gilmour, the following Lord's day.

Sept. 19.

GEO. BONDY.

MUNGINDI—Am pleased to report that the work of the Lord is progressing in this far off corner of his vineyard. It has been our privilege during the last 5 weeks to receive into fellowship 3 young earnest workers, viz., Bro. E. K. Rankine, of Lygon-street, Sister Edwards, of Englewood, and Bro. J. A. Palmer, of Sydney. The latter has preached each Lord's day since his arrival. The increasing interest and attendance at the preaching makes us hopeful of an early ingathering of souls. Although the primitive gospel has been preached here by several brethren at different times, and meetings to remember the Lord have been held during the last six years, yet a Church of Christ had not been formed till last week, when a meeting was held for that purpose; deacons, secretary and treasurer elected, and all things set in order. Brethren, pray that the Lord's blessing may rest on the new church. Our Bro. Sylvester Butler and his wife have been the mainstay of the work here, our sister having, with the help of a lady, conducted a Sunday School of about 70, and it is a real treat for a speaker to address that school.

THOS. MANN.

Victoria.

DUMMUNKLE—We are pleased to report two additions by faith and baptism. Last Sunday Bro. Browne paid us a visit at the request of Bro. Benn, as one had decided for Christ, and on Sunday evening two made the good confession and were baptised on Monday afternoon. In the evening we had another meeting. We are in hopes of further additions.

Sept. 19.

WM. INGLIS.

New Zealand.

KAITANGATA—On Lord's day, September 21st, we had the joy of seeing three young women come forward at the close of our gospel service and make the good confession. They had all been connected formerly with the Sunday School, and latterly with the Bible Class. They were immersed the following Wednesday evening and welcomed into fellowship the next Lord's day.

On Wednesday evening the 31st August we held our twelfth annual meeting. The report showed things generally to be in a healthy condition, although numerically we were two less than was recorded last year.

The school is working well with a full staff of teachers. There is also a Bible Class for all who like to attend.

On Lord's day, September 11th, at Moa Hill, Kalihika, Bro. H. Smith, along with Bro. and Sister G. Stewart, will commence a weekly service to remember the Saviour's death.

A. ROY.

DUNEDIN—On Lord's day, Aug. 27th, two (young man and young woman) were received into church fellowship, who had been immersed the Thursday previous.

C. W.

South Australia.

STIRLING EAST—We are pleased to report five additions to the church by faith and obedience since August 25th. Four of these are from the Sunday School.

Sept. 18.

E. TAYLOR.

BALAKLAVA—Since last report the meetings have been well attended. We report one having confessed Christ, who has since put on the Lord Jesus in baptism, the wife of our esteemed "Trooper" Bro. Dietmar. On Sunday the 25th our sister was received into fellowship.

W. A. KEAY.

YORRE—Since last report we have had a continuation of good times. On Tuesday, the 15th, we were favored with a visit from Bro. Lawson of Melbourne, and Bro. Connor of Kaniva. They gave us short addresses, which were heartily appreciated, after which Bro. Colbourne immersed three who had previously made the good confession, and another of our Sunday School scholars (a young woman) confessed her faith in Jesus. On Lord's day morning, Sept. 18, four received into fellowship. In the evening Bro. T. B. Fischer preached to a good congregation. At the close, four of our scholars came out in response to the invitation and made the good confession before many witnesses. May they all prove faithful unto death.

Sept. 19th.

T. BURT.

PROSPECT—On Sunday, September 11th, we had the pleasure of a visit from Bro. Lawson, of Melbourne, who preached to us.

Yesterday evening at the meeting, after a good discourse by Dr. J. C. Verco on "Watch, and be ye also ready," one came forward and confessed her faith in Christ. We are hoping for others to follow her example.

J. C. W.

Here and There.

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

"How any well regulated family can get along without a religious paper is past finding out. As regularly as the head of the house lays in his winter's supply of coal or wood or potatoes, he should subscribe for a pure, sweet, sound and vigorous religious weekly. It will provide him a nice variety for his Sunday reading. It will keep him posted on what the church at large to which he belongs is doing. It will enlist his interest and zeal in home and foreign missions, in works of benevolence and charity, in all manner of religious enterprise in which he will count it an honor to have a hand."

THE CHRISTIAN from now to the end of the year for 1/3. Order from agent.

One decision for Christ at North Richmond last Sunday week, and two last Sunday.

A very successful Temperance meeting was held at North Richmond last Thursday. Bro. Houchins spoke on Prohibition and Bro. Craig gave some interesting items from the graphophone.

Every church should have a good roll book. The Austral Coy. has just got a fresh stock, and can supply them at 5/6, or post free for 6/-.

A good time is promised to all who visit the Filteroy Tabernacle anniversary on Sunday and Tuesday. This school always provides a first class programme. See Coming Events.

XMAS BOX FOR INDIA—The Victorian box will be sent in four weeks' time, early in November. Special parcels for individual missionaries should be so addressed. Send to 121 Collins-st., Melbourne, F.M.L.

On Friday, the 7th October, a public meeting will be held in the Swanston-st. chapel to welcome Bro. Maston back to Victoria. The meeting will commence at 7.45. A cordial invitation is extended to all.

The essay on the "Sunday School" we publish this week in place of our usual "Original Article" was delivered by Bro. Rife at the last Annual Conference of N.S.W. churches of Christ. It has been slightly abbreviated.

Bro. Browne is this week at Yanac North. He, with Bro. Lawson and Connor, is assisting at the opening services. Bro. Browne will spend a month in the Kaniva Circuit, and Bro. Connor will go for a month to the Galaxell District.

At close of Brighton Sunday School last Lord's day there were three immersions, one for Brighton and two for the church at Murrumbidgee. The morning meeting at Brighton was well attended, when an exhortation was given by Bro. S. Ah Wong.

The "Moana," with A. B. Maston on board, is due in Sydney on October 2. On the 3rd (Eight Hours' Day), a large, united open air meeting will be held in the Domain, near the Art Gallery, at 3 o'clock, and after this a tea and public meeting in the City Temple to welcome A. B. Maston back to Australia.

On August 27th Bro. C. Watt, Dunedin, reached his jubilee. The officers of the church gave him a pleasant surprise, by presenting him with a superb leather valise and a pair of silver backed hair brushes. Congratulations were also sent from Sydney by cable. Although a little late now, we would add our congratulations.

We have received from the office of the A. C. World, 301 Pitt-street, Sydney, the full report of the speeches and papers given at the recent Christian Conference held in Petersham. The pamphlet is well got up, and contains, in addition to the addresses, a sketch of the origin and history of the movement, and a number of portraits of the principal speakers. Price, 6d.

RESCUE HOME—We are sending a parcel of circulars to the secretaries of our churches in all the colonies to be distributed among the members. We shall esteem it a great favor if the secretaries will see that they reach their desired destination, by getting some member to hand them to the members on Lord's day as they pass out of the meeting house.—J. A. L. FITTMAN.

A special meeting of teachers and Sunday School workers generally, in connection with our schools, is called for Monday evening, the 10th October, at 8 o'clock, in Swanston-street lecture hall, Business—To consider the proposals from New South Wales, regarding Examinations for year 1900 being upon "First Principles of Christianity." A large gathering of those interested is requested. On behalf of Sunday School Union, J. W. McINTOSH, Hon. Sec.

At the South Australian Baptist Union Meetings, held at the same time as our S. A. Conference, the statistics show a total membership of 4170, a net increase of 69. The number of members in the largest church, North Adelaide, is exactly the same as in our

largest church, Grote-street, 473. Their second church, Flinders-street, Adelaide, has 418 members, being one less than our second, Norwood; while their third, Norwood, with its 280 members, falls behind our third, Hindmarsh, which has 381.

One confession at Murrumbidgee on Monday evening Bro. Mahon preaching.

He is the best accountant who can cast of correctly the sum of his own errors.—*Nervia*.

Usually the greatest boasters are the smallest workers. The deep rivers pay a larger tribute to the sea than the shallow brooks, and yet empty themselves with less noise.—*Sacker*.

"GOSPEL LIGHT" is a most interesting little volume, containing 97 four-page Tracts. You can't go wrong in giving it to a man whom you want to interest in the things of the kingdom. It is neatly bound in cloth, opens readily, gold title on back, with stamped title on side. It can be handed to the most fastidious with pride. It contains our great plea in a condensed and attractive form. Price, post free, 1/6.

The Austral Coy. has published in book form the "Elements of the Gospel," by Isaac Errett, which lately appeared in the *CHRISTIAN*. This book will be found of great value to put in the hands of seekers after truth or of young converts. It deals mainly with first principles, and that in a lucid, understandable manner. The book consists of 148 pages, similar in size to "On the Rock." It is bound in stiff cloth covers, and well got up. The price is 1/- By post 1/2.

On the 17th inst, *The Echo*, a newspaper published at Newstead, Victoria, inserted a letter on the subject of "Christian Union," of which the following is an extract:—"During the week the Revs. Ride, Woodfull, and Jennings have been conducting evangelistic services in Newstead. It is a noticeable fact when an attack is to be made on the powers of darkness, the various denominational ministers forget, for the time being, their differences, and unite under one common banner and one common name—that of Christ. This is right. All instinctively realise the truth of the maxim, 'Union is strength.' But if it is wise and necessary to join hands and forget the creeds and divisions that more souls may be saved during the missions, why not pursue the same course all the time? It is an indisputable fact that division is sustained by the humanists contained in the creeds of the different bodies. Would it not be wise to allow them to fall into desuetude in the interests of that union for which Christ so earnestly prayed as his dying hour approached. Surely a common ground could be found on which all Christians could unite without the sacrifice of principle, that is, if Chillingworth's famous motto, 'The Bible and the Bible alone is the religion of Protestants,' is true. The stronghold of the primitive church was its unity; the times when it achieved its greatest triumphs were when it was united, and if Christians now would leave parties and unite upon the Bible, the salvation of the world would soon be an accomplished fact."—*Yours etc., CHRISTIAN*.

This is one object for which we as a people are contending, and we are in hopes that this sensible suggestion will some day be adopted.

"THE GOSPEL PREACHER" contains 13 sermons by various writers. Note the following:—Faith and How to Get It, by J. V. Updike; Redemption in Christ, J. W. McGarvey; What Must Men Believe to be Saved? Benj. Franklin; Cases of Conversion—The Eunuch, J. W. McGarvey; Simplicity of the Gospel of Christ, Benj. Franklin; The River Jordan, J. W. McGarvey; Church of God—Its Found-

ation, J. S. Sweeney; The Faith of Abraham, Joseph King; The New Birth—its nature and Necessity, F. G. Allen; The Love of God to Man, Benj. Franklin; Action of Baptism, J. S. Sweeney; Baptism for the Remission of Sins, J. S. Sweeney; Conversion—What is It and How Produced? A. I. Hobbs. The sermons have been selected for their point, plainness and force. The subjects treated are put in the clearest possible light. Price, post free, paper, 1/-; cloth, 1/6.

Obituary.

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

DARLING.—There passed away from us last week a splendid young man, by name Gerald N. Darling, who will be remembered by some in Australia. When 5 years of age he lost both parents by death, and his uncle and aunt sent and had him brought down from Auckland and have brought him up since then. It is inexpressibly saddening to see a manly, promising life of 19 years cut short by that fatal scourge decline. He had given his heart to the Lord and determined to follow him in baptism, but as he thought some young men had been baptised without fully realising its importance, waited till he was a little older. No doubt he was wrong in this and he realised it so ere the end came. Still his unmistakable love for the Saviour and solid sense, made conversation with him a real pleasure.

Dunedin.

C.W.

MURRAY.—The church at Geelong have lost one of its pioneer members in the person of Sister Murray, senr., who passed to rest in Jesus on 27th of August. She had been confined to her bed several weeks and suffered terrible pain, but we have the assurance that all her trials are over, and henceforth there remaineth for her nought but joy in the presence of the Redeemer. She was baptised by Bro. A. Dowle at Capar-Fife, Scotland, in 1849, and received into the church meeting there. Thence she moved to Glasgow, and when leaving there in 1854 Bro. and Sister Murray received letters of introduction to our late Bro. Robt. Service and the church at Lygon-st. On reaching Victoria they came at once to Geelong and settled here. Four years later, in 1858, they, in company with a few others, notable among whom were our late Bro. Abercrombie and Bro. Lyall, senior, met to remember the Lord in the Mechanics' class-room. Our sister has been a consistent follower of our Saviour, and though separated from us we know it is only for a little while. We laid her mortal remains in the grave on the 29th August, Bro. Brockway reading the burial service and speaking words of comfort to her aged partner and her family.

A.E.S.

BIGNILL.—Bro. and Sister Bignill of the church at North Richmond have been called upon to part with their daughter Grace, aged 8 years. On Sept. 3, after three months intense suffering the spirit took its flight. Bro. F. McClean conducted the funeral service on the Tuesday following. May the parents be enabled to say from the bottom of their hearts: "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

T.H.

CARR.—At his residence, "Rivoli," Beachport, in his 78th year, Bro. John Bonney Carr passed away on Monday, 19th September, from a complication of diseases, after nearly four months of intense suffering, during which he gave many testimonies of a firmly fixed faith in his Redeemer. Bro. Carr was an old colonist, having settled first many years ago in Victoria, and afterwards in different towns north and south of Adelaide as a storekeeper, and latterly as a chimney manufacturer at Beachport. He was a keen

business man, and a staunch advocate of primitive Christianity. His family are all grown up and married. R.C.

Coming Events.

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

OCT. 2 & 5.—Brighton S. S. Anniversary and Tea. Oct. 2, next Lord's day. Speakers—Campbell Edwards, B. J. Kemp, and F. M. Ludbrook. Tea at 6.15 on Wednesday, October 5th, at Caledonian hall, near Middle Brighton Station. Public meeting, 7.30. Songs, dialogues. Prize Distribution by Mr. T. Hagger, and a Graphophone Exhibition by Mr. W. C. Craigie. Everybody made at home. F.M.L.

OCT. 2 (Sunday).—Anniversary of Fitzroy Tabernacle S.S., Johnston-st. All services to be conducted by S.S. workers. Special singing by the scholars. Speakers—Morning and afternoon, Bro. Franklyn; evening, Bro. Swain.

OCTOBER 3.—Temperance Committee meets first Monday in each month. Next meeting will (p.v.) be held on 3rd October, 1898.

OCT. 4 (Tuesday).—Fitzroy Tabernacle S.S. Annual Demonstration. WANTED—all who love the little ones to come and enjoy an evening with them. First item at quarter to eight, to be followed quickly by over 30 others, including songs, choruses, dialogues, and graphophone. Bro. B. J. Kemp will distribute the prizes, and the Clifton Hill Wesleyan Brass Band will render selections. COLLECTION.

OCT. 23 & 26.—Tea and Annual Meeting of the Church of Christ, Coppin-street, North Richmond, will be held on 23rd and 26th October. All cordially welcome. Tickets, 6d.

Acknowledgments.

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

VICTORIAN MISSION FUND.

Bro. Campbell Edwards £10 0 0
" Milford J. A. DAVIES, Treas.
Church-st., Hawthorn.

FOREIGN MISSION FUND.

NEW ZEALAND.
Church, Port Albert, Auckland 0 18 0
" North Albertland, Auckland 0 11 6
" Christchurch 1 3 0
" Takaka, Nelson 0 9 0
TASMANIA.
Church, Impression Bay 0 17 0
VICTORIA.
Church, Ballendella 0 8 0
" Port Fairy 3 4 6
" South Melbourne 1 11 4
B. H. Malvern 0 10 0
121 Collins-st., Melb. F. M. LUDBROOK, Sec.
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RESCUE HOME.

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