

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.

Burning the Bibles.

An indication of the true spirit of Roman Catholicism comes to us on the reliable authority of the *Independent* of New York from Ecuador in South America, where popery rules with undisputed sway:—"The Archbishop of Quito, in Ecuador, has issued an order of excommunication to all who would buy, receive or possess any heretical bibles. In accordance with this order bibles in numbers were burned on a prominent street corner in the city." Who can doubt that if the Romanists had the same influence they would be as intolerant in Australia?

Is it True?

The president of the S.A. Baptist Union, Rev. E. H. Ellis, delivered an able but somewhat caustic presidential address at the recent Annual Meeting. His theme was, "A minister's ideas and ideals concerning a forward movement essential to ministers, churches, and the denomination." Mr. Ellis drew a very gloomy picture of the present state of affairs, and asked "How was it that so many people to-day seemed to have lost all faith and hope in religion?" He considers the fault lies with the church, which is not sufficiently aggressive. A more aggressive pulpit was needed, and also more aggressive church officers and members. He assured his hearers that "four-fifths of the members of almost every church added little or nothing to the life and work of the church. He appealed to them to make the church something more than a resolution factory, and not to allow the work of God to be tied down by red tape, creeds, or dogmas." But is it true that four-fifths of church members do little or nothing? Mr. Ellis evidently speaks from conviction, and he has had considerable experience in England and Australia. Of course his experience has been largely confined to his own church, but he is probably not far wrong in judging other churches'

measures by the Baptist bushel. He preaches for the largest church in S.A., with a paper membership approaching 500 and a working membership on this basis of less than 100. Can the churches represented by this paper make a better showing? They profess to plead for the Christianity taught by the apostles, of which a prominent feature was "the effectual working in the measure of every part." How far are they true to their plea? It would be interesting, for instance, to know whether the church of Christ in Grote-st., in the same city and of the same size as the church for which Mr. Ellis preaches, has more than 100 active workers in its membership. Of the 13,000 disciples in Australasia are there no more than 2,600 of them alive to their responsibilities and earnestly working for Christ? We can scarcely conceive of a co-operative business in which four-fifths of the partners took no part in the work, or an army in which four-fifths of the soldiers declined to fight! The slashing statement of Mr. Ellis may possibly be exaggerated, but we fear the truth it contains is more allopathic than homœopathic.

An Outspoken Address.

The "Chairman's address" delivered by the Rev. F. E. Harry, at the Baptist Union in Sydney last week, was notable for its faithful outspokenness. As reported in the *Telegraph*, among other things he said:—"First of all they must adhere to their distinctive principles and not let any cheap proposals for union cause them to relax their grip upon them. . . . Almost all other churches had a common bond in the unscriptural practice of infant sprinkling, hence they, as Baptists, were charged as peculiar. . . . There were, however, countless signs that the truth was beginning to triumph, for almost every week their ministers were being called upon to immerse members of other communions who had divested their minds of prejudice and studied the New Testament. . . . Whatever the talk about union, no organic unity was possible for them which meant silence concerning Christ's commands.

They abated not one jot of their testimony. This might mean comparative isolation, but it was better to surrender pleasure than principle. It was easier to let things drift than to take a bold decisive stand for the right. He pleaded for a more intelligent apprehension of the truth of God. Baptists should be bible students with clear doctrinal views." Referring to a tendency in some directions, Mr. Harry said:—"Many were sorely perplexed by recent talk about 'the second blessing' and 'the higher life.' There was no warrant in scripture for the attempt to classify Christians. There was no short cut to holiness. People never drifted into moral excellence. The crowd would carry them into the 'broad road,' but it needed resolute endeavor, fervent prayer, and incessant watchfulness to attain strength and purity of character." In closing, he pleaded "for a revival of evangelism, not on emotional lines, but on common-sense biblical lines. The whole address was marked by manly, robust thought, and was calculated to stimulate the churches in the direction of New Testament Christianity.

A Fraternal Response.

In responding to the greetings of a deputation from the Conference Committee of churches of Christ in N.S.W., Dr. Porter, at the Baptist Union last week, said that Baptists and disciples had something to learn from each other, and stated his conviction that the two peoples were destined in the providence of God to be organically united. He expressed warm appreciation of our practice in observing the Lord's Supper weekly and in calling our churches simply and scripturally churches of Christ, and also of the faithfulness to principle which so often led the disciples, though few in number and weak in ability, to commence their meetings in remembrance of the death of Christ. As we listened to this minister of the largest Baptist church in New South Wales, we began to feel that either he was in considerable advance of his denominational brethren, or else that those disciples were mistaken who supposed there was no likelihood of a

union between the baptised believers, generally known as disciples of Christ or Christians, and the disciples of Christ or Christians, generally known as Baptists.

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The Leader.

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

"Neither Protestant nor Catholic, but simply Christian."

The ritualistic movement in England has now been pretty fully exposed both from the platform and in the press, and as a natural result such exposure has produced a wave of indignant protest from those who desire to save their country from the possible danger of being brought under the domination of the Romish hierarchy. Those who desire peace at any price, though not in sympathy with the Romeward drift, would rather that the veil had not been lifted which revealed the extent of the apostasy of the Church of England, but fortunately these persons have had but little power to prevent the disclosures being made which have brought so much

discredit upon the State church. We say fortunately, because we believe that the only means of curing an evil is, in the first place, to be conscious that such a thing has an existence. When this has been made sufficiently clear, it is then possible to adopt methods by which it can be removed, but not otherwise. Naturally, those who deem it to be their duty to do the exposing business, find themselves in anything but a happy position, and if they work for anything else in the way of reward than a remedying of the evils against which they protest, they are doomed to bitter and fearful disappointment. The anti-ritualist agitators have, of course, met with the usual experience of reformers. They have, however, the satisfaction of knowing that their labor has not been altogether in vain, and can cherish the hope that ere long some good results will be made manifest.

It is evident already that some guardians of the flock have been roused from their slumber and are taking steps to stay the evil which they have hitherto allowed to go on unchecked. Thus we read in the *Christian World* that "at last the Bishop of Liverpool has overcome his timidity, and issued a sharp admonition to ritualistic clergy of his diocese, reminding them of some things which have been declared illegal, and mentioning others which are objectionable and dangerous. From all such things he requests them to loyally abstain, notwithstanding any reasons or arguments upon which any use of them has been made or attempted to be justified. He includes among the things which are forbidden: The use of incense; the use of lighted candles on or near the communion-table when not required for giving light; the use of sacrificial vestments at the Holy Communion; the use of catechisms for children distinctly teaching Mariolatry; the use of prayers for the dead at the Holy Communion, not enjoined in the Book of Common Prayer, and purposely excluded from the Second Book of Edward VI.: the requirement of habitual auricular confession from communicants, as a condition precedent to communion, or as tending to promote the highest spiritual life, expressly condemned by the Lambeth Conference in 1878; the use of the "Reserved Sacrament" for invalids, condemned by the Twenty-eighth Article and the Communion Rubric; the public celebration of the Lord's Supper with less than three persons to communicate with the priest; the use of the word 'Mass' in giving notice of the Holy Communion."

It would appear, however, from what Sir William Harcourt says, that faithful shepherds are somewhat scarce. According to him the most formidable feature of the pres-

ent crisis is not so much the irregular conduct of individual parsons as the open disregard of the law by the bishops. What makes the matter more serious is the fact that the principal author and promoter of this confusion and chaos is the Primate of the Church of England. It is, therefore, not strange that we hear of a Church of England "priest" preaching a sermon on the "Unscripturalness of Protestantism," and in the course of it, saying that "the outburst against Ritualism was the latest effort of an expiring Protestantism, but no weapon forged against the Ritualists could prosper. Their cause was conquering, and would conquer, till they had exorcised out of the Church of England the demon of Protestantism, never again to enter her." That a statement like this could be made thus openly and defiantly is an evident sign of the inroads which Popery has made in the Church of England. It certainly has the merit of being candid, and were all ritualistic parsons equally candid, there is not the slightest doubt but that an awakened and indignant people would demand that these false "priests" should denounce Protestantism from their true homes—the pulpits of the Vatican.

Things being in this state, the Annual Congress of the Church of England was looked forward to with considerable interest. According to the recent European cablegram, we are told that it was held on the 29th of last month, under the presidency of the Right Rev. William Boyd Carpenter, D.D., Bishop of Ripon, and that an animated debate on the question of ritualism took place. The president, in the course of his opening address, referred to the subject, and declared that extremists of any kind were not wanted in the church, and that "the religion of the future would be neither Protestant nor Catholic, but simply Christian." In the absence of any detailed account of the president's address, we can only suppose that in making this significant prophecy he meant just what he said. If so, we are glad to hear such a statement from the lips of so eminent a man. It means that the time is coming when the religious world will not be divided into either great or small sections, but will all be one. That the nomenclature at present in use will cease to have any meaning, that Church of England, Roman Catholic, Presbyterian, Wesleyan, Baptist, etc., as names designating various phases of belief and practice will have disappeared, and the unity prayed for by Jesus will, at last, have been realised. At the present time, the various divisions of the religious world may be regarded as Christian, plus something else. In the case of some, such as the Romish and Anglican Churches, the something else is threatening to smother that which is Christian, and to

leave alive and vigorous only that which is distinctly anti-Christian. When the time comes that these repective bodies will be content to be known simply as "Christians," what a vast change will have been accomplished in their forms of government and of worship! As they are at present constituted, they exhibit, to a very much larger extent than any other religious organisation, the remnants of the apostasy. Their allegiance is divided between Christ and something else. It is the Pope and Christ on the one hand, and the prayer book and the bible on the other. When, however, they are willing to drop the titles, which are at present a sign of divided loyalty, and become simply "Christians," all that is not of Christ will disappear. They will go back to the simplicity of the religion of Jesus, and abandon the tawdry finery of man's invention. Before that day comes, we fear much will have to be done. In our opinion it will never come until the so-called "laity" realise that they have been robbed of their heritage. That they are "priests," and that as such they cannot yield this high prerogative to any one on earth. So when the time comes that there will be "neither Protestant nor Catholic, but simply Christian," we shall see a united people, over whom neither Pope nor Archbishop shall hold spiritual sway, but all shall be one holy temple, in which all serve as priests of the living God.

Original Contributions.

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

Seven Precious Promises.

OUTLINES OF A MORNING ADDRESS.

BY W. T. C.

Psalm 91: 14-16.

The solvency of a bank, or the strength of a government gives value to the notes they issue. So it is the infinite solvency and strength of the divine, that makes all the promises of God to be exceeding great and precious, and on them rests the Christian assurance and his peace of mind in the darkest hours. This was most happily expressed by an old negro, when asked, "How is it Caesar that you are the happiest man on the plantation?" "Because, sah, I always lays flat down on the promises and prays straight up." Caesar was not the first man who has eased an aching heart by laying it on God's pillow, or the first who has been made stronger by resting on the unchangeable words of infinite love. In this Psalm, we are not suffered to waste time in the attempt to comprehend an abstract truth. The Psalm itself is plainly shown to have a practical bearing upon our mortal life, and certainly this is the great end for which the Psalm is presented. We are lifted as it were for the moment in order that we may descend, suffered to grasp a few of the treas-

ures of divine glory, that we may carry them back to glorify our earthly life. These splendid thoughts of the power and unchangeableness of God contrast strangely with the shifting and inconstant character of our earthly life. We are first told that our being kept is conditional upon "our abiding." The Psalmist says: "He that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty." The abiding rests with ourselves; our care belongs to God: the secret place is Christ. The Saviour says: "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you."

The great question of the age is, what will it profit? That is a perfectly legitimate question for any one to ask, and the answer to that question is found in the closing words of this Psalm. "Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him. With long life will I satisfy him, and show him my salvation." This is all profit. We have here seven rewards of a godly life. Look at them till you covet them. These seven wonderful promises are made only to those who set their love on God, or as it reads in the original, "Who fall in love with God." The first promise is—

Deliverance from sin.—Our pathway through this world is lined with temptation, and often the soil beneath us is honeycombed with sin that is far more dangerous than dynamite—such temptations as beset Joseph and David, Daniel and Peter. These have all to be encountered. The Almighty God comes to our rescue. "Because he hath set his love upon me, therefore will I deliver him;" "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit." Pardon is so complete that it kisses away the tears of penitence. With this deliverance comes joy, such as one would feel on being snatched out of a burning building. The second promise is—

Security.—God says, "I will set him on high." Fortresses in olden times were built on lofty elevations. God sets every redeemed, forgiven soul upon a fortified Rock. That Rock is Christ, where neither foe nor flood can harm. When I entrust my soul to Jesus, he says, I am thy salvation. The harbor is the place of safety to the ship. Only God can give an infallible assurance to us that we are safe for this world and for eternity. While we abide in him we are safe. God makes no promises to those who wander.

The third promise.—"He shall call upon me and I will answer him." Do not misunderstand this. The promises of God are conditional. He does not promise to cash every cheque we see fit to draw. All he agrees to do is to answer, and the answer is not to be dictated by our selfish wish, but by his wise and holy will. "Delight thyself in the Lord, and he shall give thee the desire of thy heart." Then God and man are at one. He loves to bestow; when we covet the best gifts, the right to decide what is for our benefit and for his glory belongs to him. I suppose the richest blessing prayer can give is to bring

us into entire submission and closer fellowship with God. A man stands in the bow of a boat, and draws upon a line attached to the shore. His pulling does not move the shore, but it does move the boat toward the shore. Our faith cannot move the Everlasting Throne, but it draws us closer to it, and the more we get into harmony with God, the more will we receive of what our heart desires. When we ask a blessing we must work for it, we must believe for it, or else our lives will contradict the utterances of our lips.

The fourth promise.—"I will be with him in trouble." God's people must take their share of trouble. We are born to it as the sparks fly upward. When the tempest raged and the Saviour slept, the disciples cried out, "Master, carest thou not that we perish?" His voice hushed the storm. No exemption from the trials of life is promised, but rather otherwise, for he has said, "In the world ye shall have tribulation. In me ye shall have peace." It is not in the power of trouble to wreck a true Christian, so long as his will is submissive to God's will. Blessed be the discipline that makes our souls strike their roots into closer union with God. Sunbiny days often bring out the adders of life, but in the dark days we look for him who comes over the billows with, "Lo, I am with you; be not afraid."

The fifth promise is one of promotion.—"I will honor him." How?—with wealth and worldly rank? Not always, but with something infinitely better, by giving us all the rights and privileges of sons. We sit at the King's table, and can feed on royal dainties. Fashion may outlaw us, or society snub us, or injustice defame us, but God never turns his back on a righteous man. "Them that honor me I will honor." There will be a wonderful change of places in the next world, when the last shall be first and the first last. Christ will be the administrator of his own will, and the heirs will then come into their magnificent inheritance. "Be thou faithful unto death, and I will give thee a crown of life."

The sixth promise.—"With long life will I satisfy him." In the olden days long life was regarded as a special evidence of divine favor, and it is still true that God's laws written on the human body commonly lengthen life. But the promise of long life goes deeper than chronology—it describes a life that is long enough to fulfil life's highest purpose. If we live long enough to do what God created us for, and Christ redeemed us for, ought not that to satisfy us. Life is measured by deeds, and not by hour marks.

Seventh promise.—"Show him my salvation." The word in this connection does not signify the process of being saved. It signifies the result of being saved. The word show means to see with joy. He shall gaze with delight on the glory that is in store for him. He can say, "As for me, I shall behold thy face in righteousness, I shall be satisfied when I awake in thy likeness." This last promise bridges the stream of death, and reaches over into the magnificent inheritance of the saints in light. Once more let me repeat these beautiful verses—

"Because a man falleth in love with me, I will rescue him from danger. I will set him up upon a stronghold, because he know-

eth my name. He shall call upon me, and I will answer his prayer. I am with him in every time of trouble. I will deliver him with my favor. He shall live long enough to be satisfied. And then he will behold with joy his everlasting salvation."

Dear brethren, here are seven offers which a loving God makes to us. Here are seven precious promises of what he will do for us. And if through Christ's redeeming and renewing grace, we reach that celestial home, we shall see those fulfilled promises, shining like the seven candlesticks, before the throne of God and the Lamb. May it be so, for his name's sake. Amen.

Selected Articles.

Wise men lay up knowledge.—Proverbs 10: 24.

Speculation in place of Scripture.

By J. W. McGARVEY.

President Harper has an editorial in the July number of the *Biblical World* which raises some very daring questions. He begins with a paragraph under the side heading, "The Psychological Views in Bible Study," in which he states that there has recently grown up "an altogether new study of the self-consciousness of the characters of the bible." In his next paragraph, under the head, "The Passing of Biblical Psychology," he tells us that few men now-a-days go to Moses or Paul, or even to Jesus, to get a final explanation of the elements of personality—to be certain whether man is composed of body, soul and spirit, or of body and soul. What the Bible teaches on this subject is now recognised as "belonging to the realms of archaeology," which is a polite way of saying that, like many other misconceptions of the ancients, Paul's mention of body, soul and spirit, is now of no authority. I doubt not that with men of the critical school to which he has attached himself, this is true; and unfortunately for them, this is only one out of many teachings of the bible which have become equally obsolete.

He next raises several questions in respect to the prophets. "Did they, or did they not, retain their conscious identity as they published the word of God?" If I catch the meaning of this, it is a question, if we make a personal application, whether Isaiah knew himself to be Isaiah while he was prophesying. I should think that Pres. Harper could settle this by asking whether he knew himself to be William K. Harper while he was writing this editorial. The men who imagine themselves to be somebody else are found in certain large buildings prepared for their special accommodation.

Again he asks, "Were they, or were they not, aware of the real contents of their message?" If this means, Did they know what they were saying? it seems a very easy question; and if it means, Did they know the full import of what they uttered? it is very plainly stated in scripture that they sometimes did not, and this question should disturb no one who believes the scriptures. Next he inquires: "Did they speak as mere mouthpieces of God, or did they, from the study of the circumstances of their time and from the inspiration of the

Holy Spirit, consciously teach as men teach to-day, only with greater truth?" Whether they taught consciously or unconsciously, ought not to be a question; for they certainly were not unconscious when they were teaching. And after introducing the clause, "from the inspiration of the Holy Spirit," it ought not to be a question whether they taught as men teach to-day; for no man now teaches from the inspiration of the Holy Spirit, though there are some enthusiasts who set up that claim and show by such folly in their teaching that they are self-deceived. Finally, the question is raised, "Were they aware of a two-fold applicability of their words, one to those to whom they spoke, and another to the Christ to come after centuries?" This question can have reference only to their predictions respecting the Christ; for it cannot refer to that much larger part of their utterances called forth by the sins and follies of those to whom they spoke. There is an answer to this question which ought to be accepted, but before I quote it we shall hear Pres. Harper's own answer:—

"To answer these questions satisfactorily one must certainly examine with microscopic attention every expression that leads to the prophet's own conception of his office, and to his judgment of his experience of God. Whether or not such judgment was correct, it is something that can not be disregarded, for in it may lie the key to the understanding of the prophet's message."

I should hate to undertake this task; for, although it is easy to see what the prophet's conception of his own office was, I should have to receive some enlightenment on the meaning of terms before I could study the prophet's "judgment upon his own experience of God." I should first have to know what is meant by a prophet's "experience of God." I know the experience of good, and the experience of evil; but the experience of God is beyond my ken. President Harper ought to publish a new theological dictionary.

I am glad I am not required to use the President's microscope in the way indicated; for his questions, so far as they need answer, have been answered for me authoritatively by one who has had access to perfect knowledge on the subject. One has written:—

"Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you: searching what time or what manner of time the Spirit of Christ which was in them did point to, when it testified beforehand the sufferings of Christ, and the glories that should follow them, to whom it was revealed that not unto themselves, but unto you, did they minister these things which have now been announced unto you through them that preached the gospel unto you by the Holy Spirit sent from heaven; which things angels desire to look into."

This is from the inspired apostle, Peter, and with me he is authority. I wish that he was equally so with President Harper.

This editorial raises questions about the self-consciousness of the apostles as well as of the prophets, and even of the self-consciousness of Jesus. The discussion of the last topic closes with the following remark:—

"It was the sense of sonship that made

Jesus the Son, and to discover that sense, as he described it, will be one step toward making the disciple like his Master."

Has President Harper become a Unitarian? According to my New Testament it was the miraculous birth of Jesus that made him the Son, and his sense of sonship arose from the fact of sonship. Is it possible that Professor Harper was not retaining his "conscious identity" when he wrote this sentence?—*Christian Standard*.

From Abroad.

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

A Virginian Letter.

By J. C. DICKSON.

I have lately returned from a Convention of what is known as the Piedmont District in this State. It was held at a place of only a few houses and where the Christian church is small, but it was by no means a small Convention, as will be seen when I tell your readers more about it. Gordonsville is nearly 120 miles from Clifton Forge on the Chesapeake and Ohio railroad. I was invited to preach at the assembly, as it is called, and so, taking train on Friday morning, July 29th, we reached our destination in 3½ hours. In our journey we passed through rich valleys and productive plains, and also near to places made famous in the Civil War.

On reaching the grounds we found that a large wooden building had been erected to seat at least 1200 people. The building was constructed in a section of 8 acres, and the brotherhood of the district (40 churches included) had purchased these 8 acres and had erected this large building, the whole costing about £225. The manner of building makes it cheap in structure, for it only has roof resting on a framework, and has no floor, but simply mother earth, assisted by sawdust in the aisles. The seats also are plain, and in every respect there is evidence of intention in the committee to keep down expenses. As the Assembly meetings will always be held in August, which is usually America's hot month, there is no need to have the building enclosed in four walls. Your readers would have been pleased to have been of the number of the 1500 who assembled and who filled all the available seating capacity, but some also had to stand. Such a large audience of intelligent believers is an inspiration to a speaker. Two or three days were devoted to transacting the necessary business of the belt of churches, and then 7 or 8 days were devoted to sermons and addresses by various speakers. Usually they had three sermons a day, and a decided effort was put forward to convert men to Christ, or where they had been in the churches of the denominations, to point out the full light. At some of the meetings there were confessions. Toward the liquidating the debt on the building and grounds, about £150 was raised in money and pledges, so that the assembly next year will likely pay the balance owing.

One thing that received special attention during the entire session of nearly two weeks

was the bible chair work in the universities of this land. This has been begun, and is largely supported by the C.W.B.M.—and a splendid work these women are doing. Let me explain the objects of this bible chair work. It has been felt very deeply by the churches that many young men of brains and energy are attending these seats of learning in all the States. In this State we have the University of Virginia, with about 600 students, and this is simply one of many throughout America. Now these men are thrown in contact often with fellow-students, and sometimes professors, who are by no means Christians, and gradually they drift away from their father's God and his religion while they are storing their minds with the classics and the sciences. Now it does seem a pitiable sight to see these men, who, if grounded in the truth, might be made great powers for good, but who, unless a helping hand is reached out, will be drowned in the sea of infidelity. And these very men often have been driven further away by the false views of the warring sects, as they consider the denominations. Here is a good opportunity to point these young men to Christ; and this work, though in its infancy, has rescued at least 17 of these young men, most of whom are now preaching in our churches. The way the work is done is for the C.W.B.M. to engage several scholarly men to go to these seats of learning and stay for say three months a year, and in that time devote their time to teaching all who desire bible study. And the presidents and faculties of the various universities do all they can to assist these men to get the young men to enter these classes. At the assembly meetings at Gordonsville were two of these teachers, who explained the work and success to the vast audiences.

If any of your readers have had an idea that our brethren over here are not standing out for the old landmarks, I can say that in Virginia, at any rate, they stand out boldly for a "thus saith the Lord," but with it all they are adding new fields of work. What I should like to see would be bible chairs in our Adelaide, Melbourne, and Sydney Universities. And it can be done, I believe, and I trust that the sisters will emulate the example of their Virginian sisters, and that by the ushering in—if the Lord come not before then—of the 20th century, bible chairs will be established. It really costs very little to do it when systematic plans are used. If they want to take it up, I shall gladly gather for them, if they so wish, all the information needed.

At the assembly meetings, very decided views were put forward on the temperance question. I returned to my work with fresh zeal for the cause of Christ and perishing souls.

Clifton Forge, Virginia, U.S.A.,
August 9th, 1898.

Sunday School.

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

Sunday School Notes, Victoria.

South Yarra Sunday School is not famous for its size, there being an average atten-

dance of 55, but it has distinguished itself at Union examinations and manifested on Review Sunday, September 25, a knowledge of the quarter's lessons. Bro. D. A. Lewis is superintendent, his son acting as secretary. Austral leaflets are used, and weekly contributions are taken up for charitable purposes.

LESSON FOR OCTOBER 23RD.

"ISAIAH CALLED TO SERVICE."

ISAIAH 6: 1-13.

GOLDEN TEXT.—"I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."—Isa. 6: 8.

Isaiah introduces himself as the son of Amoz, but little is known of him personally; the Jews say that Amoz was the brother of Amaziah, king of Judah. He tells us of the vision he saw "concerning Judah and Jerusalem in the days of Uzziah, Jotham, Abaz, and Hezekiah, kings of Judah." His ministry began at the end of Uzziah's reign. It has been pointed out that it was appropriate that his call to service came when it did, for the reign of Uzziah the disobedient king was about at an end, and Jotham, "the only king of Judah whose character was without a blot," about to come to the throne; hence with a new and obedient king there should be a new and glorious revelation of the King of kings. The vision our lesson describes was a glorious one. He saw the Lord (*cf.* John 12: 41) sitting on a throne, and over it the seraphim (the "fiery ones") in all their radiance, each seraph with face and feet covered to mark respect and reverence, and with wings ready to fly at divine behest. These celestial beings seem to have been ranged in opposite rows on each side of the throne, and from the words "one cried unto another," we may conclude that "it was an antiphonal song proceeding without interruption. Some of them commenced, and others responded." The chanting of the "Trisagion," John tells us, is a constant thing, ceasing neither day nor night (Rev. 4: 8). Such majesty and glory awed Isaiah; the perfection of holiness proclaimed by the heavenly beings made him realise his own imperfection; he could but say, as all must who contemplate the Holy One, "I am undone; I am a man of unclean lips." How could he have them purified? One of the seraphim took a live coal from off the altar and touched his lips,—beautiful symbolism. God purified his lips, he removed his iniquity, and purged his sins. Then he was fit to tell God's message. When an apostle was needed, when the Lord wanted one to proclaim his will, Isaiah could stand forth and say: "Here am I; send me." This sounds much better than, "Here am I; send—him!" We cannot help thinking it more pleasing to God. Think of his work. Noah's hundred and twenty years with no converts is paralleled. So sure is the people's rejection of God's word; so truly will they harden their hearts, shut their eyes and close their ears, that Isaiah's commission is given to him in such language as if the effect of his preaching were to be the purpose of it. Note the sad "How long?" and the sadder reply. Yet there should be a remnant. When the terebinth and oak were cut down, when they were felled (r.v., not "cast their

leaves"), the stumps left would begin to sprout and grow up again: so the tenth should grow and multiply and re-people Judah which had been made desolate. Prophetic of this was the name he gave his son Shear-jashub ("a remnant shall return"). With this solace, he entered upon his work, and rendered half a century's faithful service, if tradition be true, crowning a noble life with a martyr's death, under the persecution of Manasseh.

Our Missions.

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

Foreign.

KANAKA MISSION—SEVEN CONFESSIONS.—During the past year we have passed through a very trying time. The dry season caused many of our Kanaka brethren to leave here in search of work in other places. Then came the wet season, when we had for three months the heaviest rainfall ever known in the district. While the wet season lasted no planters would employ Kanakas, as it was impossible to work in the cane-fields. This has caused a very late crushing season. When the crushing season was about to commence the district was visited by an epidemic of influenza and fever, which caused a number of deaths, few escaping being prostrated. The dry and then the wet season caused a good deal of sickness and want among our brethren, especially the married ones. Through the kindness of the teachers and Sunday School scholars of Kermodest., North Adelaide, I received £3 14s.; from friends in Victoria per the treasurer of the Foreign Mission Committee, £3 15s.; Sister Nicol, late of the Gympie church, kindly forwarded £1. This has enabled us to buy food and clothing for those in need, and medical comforts for the sick. In the midst of our trials we have been cheered by seeing seven Kanakas confessing Christ and requesting to be baptised. JOHN THOMPSON.

Tidings from India.

Sunday, July 3rd, was a day of special blessing in the Mahoba Mission. We were blessed, first in our guests. There were with us Bro. Elam and his family, Bro. Adams of Bilaspur and Mr. de Moule, an earnest Christian from Allahabad. These were present to help us in our rejoicing before the Lord, and in our praises for the house erected for his glory here among the heathen. Several of the leading men of Mahoba came to witness the formal opening of the school chapel. The Fabsildar could relieve his feelings only by a gift of ten rupees.

THE NEW SCHOOL CHAPEL.—Dedicated July 3, 1898, Mahoba, India. The rains drifted over the day of the dedication and left us a pleasant lull in which to rejoice. At four o'clock in the afternoon our large household had assembled in the long main room with our guests. We had sent out invitations in Urdu, to the native officials and others in the town: so there were representatives of various departments present. The second officer, a fine-looking, dignified Mohammedan, came in his official robes. The Brah-

min pundit and Mohammedan munshi (teacher) were there, representatives of the two chief religions of India.

The first song the girl sang, and which floated out through the window, over temples and shrines, was a hymn beginning "Victory to Jesus." Then Bro. Adams read an account of the dedication of the temple as given in 1 Kings 8. He spoke of this place of worship—no idol, no picture of a deity, nothing—no one to be worshipped, but (pointing upward) God. Then he turned to 2 Cor. 8: 9. He dwelt on that wonderful grace that made the Lord Jesus poor, that through his poverty we might become rich. And he told the story of Jesus Christ, closing with a recital of some of the riches for us in him. He told, too, the story of the young people of the United States of America, whose gift is this substantial School for Girls, where India's children may find what will bless their lives now and eternally.

After a song, Bro. Elsam spoke in English to the officials present, giving a clear, straightforward address concerning the intellectual equality of man and woman, and the advantage of woman's education to the family and state. After the closing song, Mr. de Monte prayed a blessing on this opening, and we thanked our Father for a *Realty* above the graven stones of this town, and for a "house not made with hands, eternal in the heavens."

Monday morning, July 4, the first session of school was held in the new school chapel. I cannot express the sense of happy relief the room and convenience inspired. Miss Graybiel was present, and she told the children again of the young people in America who had saved that this good building might be erected; and do you know what the girls did when she spoke of this?—they clapped their hands joyously, and I believe they are truly grateful. ADELAIDE FROST.

Selected Paragraphs.

A word fitly spoken is like apples of gold in pictures of silver.—Prov. 25: 11.

All Things.—Go teach all nations. Teach them what? To observe *all* things. There are a great many people now who are willing to observe only what they like about Christ: but the things they do not like they just dismiss and turn away from. But his commission to his disciples was "Go teach all nations to observe *all* things whatsoever I have commanded you," and what right has a messenger who has been sent of God to change the message? If I had sent a servant to deliver a message, and the servant thought the message did not sound exactly right—a little harsh—and that servant went and changed the message, I should change servants quickly; he would not serve me much longer. And when a minister or messenger of Christ begins to change the message because he fancies it is not exactly what it ought to be, and thinks he is wiser than God, God just dismisses that man. Some of the messengers have not taught *all* things that Christ has commanded us to teach. They have left out some of them because they do not correspond with man's reason.

Now we have to take the word of God just as it is: and if we are going to take it we have no authority to leave out just what we like—what we think is inappropriate—and let dark reason be our guide.—D. L. Moody, *Power from on High*, p. 15.

Now, please do not understand me as opposing any good work done by any of these societies. I rejoice in every good work that is done in the world. But what I mean is, that Christians do not need to spend their time and means organising and fostering such societies. The church of God is spiritual house enough for us to live in, temple enough for us to worship in, vineyard enough for us to work in, husbandry enough for us to tend, building enough for us to work on, army enough for us to march, drill, and fight in. People who are contending, as they say, for primitive Christianity, for New Testament Christianity, should stand for the Church of the New Testament, and leave others to spend their time on human societies, if they cannot be persuaded to do better.—J. S. Sweeney's *Sermons*.

A word also to you, O you carping critics. "Who art thou that judgest another man's servant? by his own master he standeth or falleth." You have not been chosen to sit on the judgment seat. Your place is in the vineyard. If you understand better than your brother-laborer just how the work should be done, show your superior knowledge by superior work. It is, however, no mark of superior wisdom to be a fault-finder. It is more frequently a sign of a bad spirit. As a rule men and women find in this world what they are looking for. The vulture finds carrion, for it's tastes lead it to seek for honey. So you are telling a bad story on yourself whenever you open your lips in evil speech and adverse criticism. Stop it, for your own sake; stop it, for the sake of others; stop it, for the sake of the cause of Christ. Stop it, and go to work.—J. Z. Tyler, *Kinship to Christ*, pp. 300-1.

No grace shines more brightly in a Christian than humility. Wherever self comes in, it mars the beauty of the work we are doing. Seek to do your work noiselessly. Do not try to draw attention to yourself, to make men know that you did this or that beautiful thing. Be content to pour your rich life into other wasted, weary lives, and see them blessed and made more beautiful, and then hide away, and let Christ have the honor. Work for God's eyes, and even then do not think much about reward. Seek to be a blessing, and never think about self-advancement. Do not worry about credit for your work, or about monuments. Be content to do good in Christ's name.—From "*Green Pastures*," by J. R. Millar.

Philosopher's say that the vibrations imparted to the atmosphere by the utterance of a word never cease. However this may be, it is certain every pious emotion strengthens the principle of piety, and leaves the soul permanently better. The good derived from those services which call our love, faith, or gratitude into exercise, is not transient as the exercises themselves. Far from it. One

hour's communion with God produces an impression never to be effaced; it renders the soul for ever less susceptible of evil, and more susceptible of good. And as the Holy Spirit is ever exciting the soul to the exercise of holiness, and bringing it into communion with God, he thus renders it more holy, and better fitted for the unchanging and perfect holiness of heaven.—Hodge.

The Home.

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

Jack and the Lily.

It was a lovely lily; every one said so; one tall, slender stem, crowned by three of the most perfect white blossoms.

Mrs. Elwyn was very proud of it. "I think that if it does not take a prize at the flower show, Thomas, it will at least be highly commended," she said to her gardener one morning.

Jack stood up by his mother's side, listening. He reached out one chubby hand and clasped it about the lily's stem.

"Don't touch it, my boy," said the mother, quickly; it is very tender, and a rough pull would snap it off."

Three days passed away. It was the evening before the flower show, and Jack was in the garden all by himself. "I will just go and look at the lily," he thought. It had now come to perfection; never were such huge snow-white petals seen before. As the little boy looked, a great wish seized him to draw it closer. He clasped his fingers about the pale green stalk and drew it toward him. Ah! it was almost on a level with his face, when crack went the tender stem, and the beautiful proud lily could hold its head erect no longer. The little boy's face went all crimson, and tears rushed into his great, honest blue eyes.

"Run away, run away, before any one sees you," something whispered. "Mother will think a dog came into the garden and brushed past it."

"No, no, no, for it would not be true!" cried little Jack, and he ran indoors as fast as his short, sturdy legs would carry him.

Mother looked up with a smile as he entered the room. Then she held out her arms and said: "Come here and tell me what is the matter, sonny."

"O mother, mother!" sobbed the little boy, with his curly head on her shoulder. "I have been very—very—naughty; I touched the lily, and it is broken. O mother, please forgive me; but punish me first—whip me hard if you like."

Mother smiled. It was such an absurd ending to the speech, and she never had whipped Jack in all the five years of his life. "There, there, darling," she said, patting his curly head; "let us go and look at the lily. Perhaps it is not so bad after all." Nor was it. The stem had snapped just in the right place, mother said, exactly where she had intended to cut it.

And, oh, joy! The lily took the prize at the flower show after all. But mother said, as she kissed Jack's little sunshiny face the night after the flower show, there was some-

thing she valued far more than the prize, and that was a little son who was brave enough to speak the truth.—*Unknown*.

From The Field.

The field is the world.—Matthew 13: 38

New Zealand.

AUCKLAND JOTTINGS—A young sister was immersed into the all-glorious names last night, in the presence of a large congregation. Others are near the kingdom. Praise the Lord.

The quarterly collection for the Maori Mission, ten shillings, has been received from the church at Tara; also £1 from Bro. Crowe, Christchurch, with thanks.

September 26.

THOS. J. BULL.

NORTH EAST VALLEY BIBLE BAND AND LITERARY SOCIETY'S ANNUAL REPORT (ABREVIATED).—It is with thankful hearts that we have gathered together to-night to celebrate the sixth birthday of our Society. Our hearts are full of love and gratitude to our dear Heavenly Father. Let us state briefly the object of our band and the work which is being done by it for the Master. We are simply a happy family striving to learn more about the altogether lovely One who has proved himself to be the fairest among ten thousand to our souls. We can find ample food for thought in contemplating the beauty of our King, and so we have determined to set aside all minor matters on which there may be any difference of opinion and with tone and unity draw sweetness and consolation from the old old story of Jesus and his love. We have thirty-four members on the roll and each one is striving to put to the using whatever talent the Master has entrusted them with. The holy gift of song on our musical evening inspires us with new ambitions to make our lives prove a song of thanksgiving unto God. Then our bible searches supply our souls with heavenly manna from the Father's rich treasure house. All through our varied programme we can by different means see the Saviour's beauty. The choice of subjects has again been left in the able hands of our president Mr. S. Arnold and our vice-president Miss E. Garrett. We request the delegates from the various societies which are represented to-night to take back the best wishes of our band. Our greeting to them all is Paul's words to the Hebrew Christians "Now the God of peace, that brought again from the dead our Lord Jesus—that great shepherd of the sheep—through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight through Jesus Christ."

FLORENCE C. KUKLY.

WANGANUI—The church here has again obtained the valuable services of Bro. Turner, with assistance of the Missionary Executive of the Middle Island Conference. On Sunday, 4th September, Bro. A. F. Turner arrived from Wellington, and already a lively interest is beginning to manifest itself in the work.

On Thursday evening, September 8th, a tea and public meeting was held with a two-fold object. First, as a compliment to Bro. Purnell, who has conducted the preaching and other services of the church for the past 8 months; and, secondly, as a fitting welcome to Bro. Turner. Bro. Wilson occupied the chair at the public meeting, and addresses were delivered by several of the brethren, these being interspersed by vocal selections by members, and choruses by the choir. Not the least pleasing feature of the meeting was the presentation of a small

Purnell, as a token of the respect in which he is held by the church. Bro. Purnell suitably responded.

Last Sunday morning (Sept. 11), a young sister from Huntville, the fruit of the labors of a few brethren meeting there, obeyed her Lord and Master by being buried with him in the waters of baptism, and was afterwards admitted into the fellowship of the church. We are expecting great things during the next twelve months. E. V.

Victoria.

NEWMARKEE—We are pleased to report good meetings here. Bro. L. A. Williams has been laboring amongst us for the last ten months, and as a result we have to record 17 additions by faith and obedience, and three to be immersed next Sunday evening making a total of 20. We have successfully started a Christian Endeavor with 33 members, and intend forming a young men's class. A short time back Bro. Williams gave a series of three lantern lectures on the Life of Christ for which nearly 1000 tickets were sold. We have decided to retain the services of Bro. Williams for an indefinite period, and trust that his success in the past will be renewed in the future. J. W.

BAIRNSDALE—Bro. Greenhill has commenced his labors in Bairnsdale, and we hope to report some progress before long.

We are sending out debentures in connection with our church debt to all the churches in Victoria, and would ask the earnest practical sympathy of the brethren in this matter, hoping they will take a deep interest in our case, and freely respond in the way indicated by the debentures.

September 25.

E. EASTLAKE.

HORNHAM—Meetings fairly well attended. Bro. Exley with us on Oct. 2nd, and gave a stirring address, which was much enjoyed. Prospects for the future, both temporal and spiritual, very encouraging. Sowing in hope. J. H. MORRISON.

EMERALD—Last Lord's day Bro. W. Burgess held a gospel meeting, preaching from the text, "Come unto me all ye that are weary and heavy laden." At the close one young man made the good confession.

Oct. 3.

W. B.

NORTH YANAC—September 25 and 26 were great days for the church here, for we then had the pleasure of opening our new chapel. We had with us brethren and sisters from Dinyarrak, Lillimur, Kaniva, Worak, Brim and Melbourne.

On Sunday we held a prayer meeting at 10 a.m., Bro. Connor leading. The meeting for worship at 11 a.m. was well attended, the building being well filled with members and friends. Forty-seven broke bread, two only of the North Yanac members being absent, who could not attend. Bro. C. G. Lawson gave us a fine address on the three L's of John—Light, Love, and Life. At 3 p.m. Bro. A. W. Connor discoursed on "Our Plea" to a packed house, and in the evening Bro. G. H. Browne delivered an address on "The Wedding Garment" to a good audience.

On Monday about 150 were present at the tea and public meeting. In the evening Bro. J. Goldsworthy was chairman, and addresses were given by Bros. D. C. McCallum, C. G. Lawson, G. H. Browne, A. W. Connor, and Mr. J. W. Freeman (Methodist), interspersed with recitations and songs by Sisters Mrs. Connor, Miss Rankine, Miss McCallum, Bro. C. McCallum, and the Carter family. The public meeting was followed by a supper, to which the greater part of those present remained. All seemed to thoroughly enjoy themselves.

Throughout the remainder of the week Bros. Con-

nor, Lawson and Browne conducted meetings, and though there were no decisions some are enquiring, and we are assured much good will be the result.

The building has cost us £35 9s. 2d., of which £20 9s. 2d. has been raised, leaving a debt of £15. The church here is in its sixth year. 25 have been immersed since we started; 6 have left the district, and the present membership is 31. There is also a Sunday School of 38. D. C. MCCALLUM

West Australia.

PERTH—It may be of interest to brethren generally to know that the cause in this colony is making steady progress. During the month a new church has been formed at Subiaco (a suburb of Perth). This takes away about 20 active church members, and of course we feel their loss. We believe, however, there is a good prospect in the new district. On the first Sunday morning Sept. 19th, 30 broke bread. We trust that the Lord will richly bless their labors. Our hearts have been cheered in Perth by still further additions by faith and obedience—two on Sunday September 12th, and one on Sunday, September 25th. We have also received 3 letters of commendation (our Sister Ryall from Malvern), and so the vacancies in Perth are being filled up with new members.

A. E. I.

South Australia.

YORK—Last Tuesday evening we had the pleasure of seeing five young believers buried with Christ in baptism, all of whom are from the Sunday School. These were received into fellowship last Lord's day morning. God has truly blessed our Bro. Colbourne's labors amongst us. This makes nine added to the church this month. To God be the glory.

September 26.

T. BURT.

KERMODE-STREET, N. ADELAIDE—This morning one was received into fellowship from a sister church, and at the evening meeting the young man mentioned in previous report was immersed into Christ. May they prove a blessing to the church, and the church a blessing to them.

September 25.

T. B. F.

KERMODE-STREET, N. ADELAIDE—To-day we had a special service for the Sunday School children, conducted by our Bro. Ludbrook, and at the close four young people, three of whom are scholars in the school, came out and confessed their Saviour. The teachers prayed for a blessing and again the Lord proved to be a prayer-answering God. To him be all the glory.

Oct. 2.

T. B. F.

HINDMARSH—Forty-third anniversary services commenced yesterday. Large congregations both morning and evening, indeed the evening meeting was crowded, Bro. Rankine of Norwood preaching; subject, "The Church of God." Both morning and evening discourses were listened to with rapt attention. A. G.

UNLEY—Anniversary services were held on Sunday, Sept. 25th. The morning service Bro. Rankine of Norwood addressed the church; afternoon, Bro. Pitman; and in the evening, Bro. T. J. Gore. All services were well attended. The choir rendered special selections at each service. On Tuesday a public social was held. Bro. W. Burford occupied the chair. Brethren F. Pitman and A. C. Rankine gave stirring addresses, which were much appreciated. The choir, under the leadership of Bro. McGregor, and the organist, Bro. Schache, gave several very nice selections.

The secretary's report shows an increase for the year of 44, while the losses have been by transfer and death 21, making present total 249. The Sunday School has an average attendance of 170. The Dorcas Society is doing good work in the district.

The treasurer reported that we commenced the year with a deficiency, but had now a clean sheet to present, through the instrumentality of the officers' wives, who undertook to collect the deficiency, and Sister W. Charlick promised to make up what was wanted on the night of the anniversary. Bro. and Sister Charlick, whose whole hearts are in the work, were anxious that Bro. Gore's work should not be hindered by seeing a deficiency each month. Bro. T. J. Gore proposed a comprehensive vote of thanks.

T. G. STOKES.

Here and There.

Here a little and there a little.—Isaiah 25: 10.

"The word of God gives us the revealed facts and promises of salvation in Christ Jesus, and reveals to us the great principles of his kingdom. But our religious papers, in a very large sense, deal with the practical present-day application of our revealed religion. As Paul's Epistles were written to strengthen, encourage and instruct the primitive disciples and to help solve the problems and difficulties that came up in the different churches, so our present church papers should help to feed, encourage, strengthen, correct, purify and unify the thoughts and actions of the followers of Christ everywhere."

New Address—A. M. Ludbrook, 106 Ward-st., North Adelaide.

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

Large meeting at Newmarket Sunday night and two confessions, Bro. Williams preaching.

Captain Kessell, the father of Mrs. C. L. Thurgood, died on August 8th at the advanced age of 92.

"Sunday School Sunday" at Kermod-st., North Adelaide. Special addresses morning and evening. Four confessions from S.S.

Preachers' meeting at Grote-st. next Monday at 2 a.m. Paper on "Child Conversion" by F. Pittman. Aye brethren welcome.

A "lime-light lantern mission" is to be conducted by G. T. Walden in the Petersham chapel next week from Monday to Friday inclusive.

Bro. Saltmarsh, so well known among some of our South Australian churches is seriously ill. May the Lord speedily restore him, if it is his will.

"Infidelity and Free Thought Examined and Exposed," by Chas. Watt. This is a readable pamphlet of 41 pages. 1/- per dozen copies, or 1/6 post free.

Live innocently, for God is ever present at all times and in all places. Can you realise this fact? If so, you will stop and carefully consider what you do.—H. M. Myers.

A brother in Perth writes us that a Chinese Class has been formed there, Bro. Everett being superintendent. Four scholars were present the first Sunday, and many more are expected to attend.

On Thursday evening, 29th September, a church social meeting was held in Lygon-street, Carlton. There was a good attendance of the members, and a very enjoyable evening was spent by those present.

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/-.

Bro. D. Hall, of the Sydney church, delivered a lecture on "Father Mathew" to a large and appreciative audience in the York-st. Centenary Hall last Thursday. This is the headquarters of the Central Methodist Mission.

We are printing off 20 copies of the CHRISTIAN weekly on a superior paper. At the end of the year these will be nicely bound. We have a few orders in hand, and as the supply is limited to the 20 copies those desiring them should order now. 10/-; post, 12/-.

In the Tabernacle, Dunedin, two came out for Christ on Sunday, 18th Sept., thus making four for the month, while one came out at South Dunedin, where two of Bro. Watt's students, T. and S. Mathison, have been doing the preaching very acceptably to crowded audiences.

Bro. A. B. Maston arrived yesterday from America via Sydney, very much benefited by his visit to the States. He was warmly welcomed by the brethren in Sydney, last Monday evening. A public meeting will be held in the Swanston-street chapel to-morrow (Friday) evening, to welcome him back to Melbourne.

P. A. Dickson and D. Ewers, as president and vice-president of the N.S.W. Conference, attended the Baptist Union on behalf of the Conference committee on the 25 ult., and delivered short addresses of fraternal greeting. Geo. T. Walden was also present. The president, Mr. Harry, called upon Dr. Porter to respond on behalf of the Union.

Bro. A. M. Ludbrook reports from Adelaide a very pleasant trip to the "lower north." Good gatherings and brethren all very kind. In Gawler there are now seven breaking bread on Lord's days in the house of Bro. Wm. Wright. They are appealing to the brotherhood for help to erect a small iron chapel—a site having been promised. Success to their efforts!

A well attended quarterly meeting was held at Petersham in connection with the Enmore-Petersham mission last Thursday night. The speakers were G. T. Walden, P. A. Dickson, and E. Bagley of Queensland. Bro. Ewers reported six additions and no losses during the quarter, the present membership being 105. The meeting was enlivened with solos and quartettes, and was a very pleasant one.

A special meeting of teachers and workers generally in our Sunday Schools is called for Monday evening next, the 10th inst., at Swanston-st. hall, at 8 o'clock. Business—consideration of N.S.W. proposals in connection with our examinations. The attention and interest of all S.S. workers is desired at this meeting, so that full discussion may be had upon this important topic. J. S. M., Hon. Sec.

A large united evangelistic effort was made in Paddington and Woollahra last week. A tent with seats for 700 was crowded every night, and the meetings were conducted by eight preachers of the various religious bodies in the district. Bro. Bagley and the Woollahra brethren entered into the work heartily, Bro. B. preaching one night and conducting the meeting on another. It was a good introduction for him to the public.

South Melbourne S.S. anniversary this year proved a great success in every way. Crowded meetings on the Lord's day, and appropriate addresses by Bro. Meekison, Mahon and Ludbrook. The children, arranged on a spacious platform specially erected, sang a number of special hymns in a manner that reflects credit on the conductor, Bro. Lindsay. On Tuesday evening the building was packed. A splendid programme was given, and the prizes distributed by Bro. B. J. Kemp.

Have you seen "PURE GOLD"? Its title is good, but its contents are better. From the very first it sold readily, and is still going, and is likely to sell well to the end. From one end of Australasia to the other we have received nothing but praise. The thirty pictures alone in it are well worth the price we ask, while it is crammed full of the very cream of our best literature. It is worth buying for what it will be worth in years to come. In 25 years from now, when men want to know something of the men and the teaching which influenced the cause in 1873, they will turn to "Pure Gold." Price, paper, 1/6; cloth, 2/-.

Obituary.

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

HUNTER.—The church at Doncaster has again been visited by death. Bro. James Hunter, who passed away on September 29th at the age of 35 has been confined to the house for many years with rheumatism. It was sad to see our brother's deformed limbs, who once was such an athletic young man. It was a happy release for our brother, who was fully prepared for the great change. Hear his own testimony when spoken to on the subject: "I die with the sure and certain hope that I am going to be with Christ which is far better." What a glorious testimony this is to leave behind! We laid his mortal remains in the grave on October 1. Bro. Pittman and Mahon conducting the burial service.

Coming Events.

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

OCT. 23 & 26.—Ten 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.

Church Carew	£3 15 6
Do. Kaniva	1 10 0
Do. Shepparton	2 10 0

£7 15 6

"Milford," J. A. DAVIES, Treas.
Church-st., Hawthorn.

HORSHAM BUILDING FUND.

Received with many thanks:—Church, Kyabram, 10/-; Funds urgently needed. Horsham. J. H. MORRISON, Treas.

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