

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

Vol. I.—No. 41.

THURSDAY, OCTOBER 13, 1898.

Subscription, 5s. per annum.

Editorial Notes.

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

Legalised Gambling.

We are pleased to see that the authorities in Adelaide have forbidden the lottery in connection with the proposed Charity Carnival in Adelaide. The opponents of legalised gambling need to be ever on the alert. In N.S.W. great dissatisfaction exists among a proportion of the "Trades Union" people because "Art Unions" for other than works of art are illegal in that colony. Leaders in the Government and the Opposition have publicly sympathised with the discontented, and no doubt an effort will shortly be made in Parliament to meet their wishes. Mr. Justice Hodges of Victoria, in his eloquent address at the Endeavor Convention last month dealing with gambling, spoke of "the depraving effects of this vice on all who follow it," and declared that "Every generous human impulse disappears under its influence." He urged his immense audience to "Give your countenance to no form of it." How can Christians lend their sanction to any manifestation of this gigantic evil?

China and Christianity.

He would be a prophet indeed who could even approximately foretell the course of events in China for the next ten years. The cable news only perplexes those who try to understand. At one time we are told that Li Hung Chang is dismissed in disgrace, and then we are immediately informed that he is restored to all his former power. The young emperor and his dowager mother seem to be playing see-saw, sometimes one is up top and sometimes the other. We are told that the emperor is favorably disposed to Christianity, and then that he has attempted suicide. Russia and England are watching each other closely, while France, Germany, Japan, and even America, are taking keen interest in each other's movements with respect to the Celestial Empire. That great changes must shortly come is

evident, and that whatever developments take place they will be favorable to the spread of Christianity may be considered certain. The following from the *Missionary Intelligencer* is of interest:—"Recently the emperor of China ordered a large number of western books. Wang Tung Ho, the tutor and confidential adviser to the emperor, and the second man in power in the empire, tried to discourage his master from examining the books, and made some sarcastic remarks on those dealing with Christian subjects. Those remarks greatly angered the emperor. He immediately discharged Wang from his high office, and issued a decree to that effect. Wang's dismissal caused more excitement throughout the empire, and has done more to wake up the fossilised officials of the capital, than the war with Japan. After discharging Wang, the emperor abolished, by imperial edict, the old worthless system of examination for office, substituting for the ancient classics text-books of western learning, most of which have been prepared by the missionaries."

A Bitter Complaint.

The *Southern Cross* of Victoria is publishing a series of interesting articles on "Religious Life in the Colony." In that on "the ministers and churches of Bendigo," there is an account of an interview with the Rev. J. T. Kearns, the head of the Primitive Methodist section, from which an extract will interest our readers.

A rather painful feature in connection with "church competition" was commented on by Mr. Kearns, when he said: "We noticed that immediately after our revival services at Buckley-st., the disciples of the church of Christ went round amongst the converts in what I consider a very improper manner soliciting the attention of the young ones to the necessity of immersion. I must say I complain bitterly of the methods of the church of Christ people in tampering with members of the other churches, and unsettling the minds of new converts especially."

It does not appear that the disciples in Bendigo have any special partiality for Mr. Kearns's congregation, as the complaint is the general one of "tampering with the members of the other churches." It is an

old complaint and is sometimes also made against the Baptists. We know nothing of the case referred to except from Mr. K's statement, from which we gather that he did not object to the disciples going "round among the converts," but to the "improper manner" in which they did so. Certainly an improper manner even in the presentation of truth is to be strongly condemned. But it occurs to us that the evil influence of these people of whom he complains might be neutralised very easily. It appears they teach "the necessity of immersion." Now Mr. Kearns has only to point out to the young converts the scriptures which teach that sprinkling is baptism and the work is done. But is it not singular that whilst numbers of new converts and others are continually becoming dissatisfied with sprinkling and seeing "the necessity of immersion," we never hear of anyone becoming dissatisfied with immersion and being sprinkled. It really looks as though immersion is the end of the controversy, the ground of certainty, while the practice of sprinkling is ever in dispute. It is certain that in the primitive times the people "went down into the water," and were "buried by baptism," and it is strange that those claiming to be Primitive Methodists should object to the advocacy of primitive methods among their people.

"Withdrawal of the Holy Spirit."

Dr. A. T. Pierson, in the *Missionary Review*, thinks there is evidence of a "virtual withdrawal of the Holy Spirit from the church as a whole," and that the indication and proof of this is to be found in the comparatively little progress made in missionary work. But, as the *A.C. World* points out, the very issue of the *Review* in which the Dr. writes so dolefully affords evidence of great progress being made. The British and Foreign Bible Society, for example, issued 81,000 bibles in 1808; in 1826, 314,000; in 1844, 944,000; in 1862, 1,595,000; in 1880, 2,780,000; and in 1897, 4,387,000. When we remember that "where the word of a king is, there is power," we regard this wonderful spread of light as most hopeful. Again,

we are told in the same paper that from 1850 to 1886 the number of medical missionaries increased from 40 to 291; from 1886 to 1892 there were 12 each year, while from 1892 to 1897 the yearly increase has been 24. The churches are awaking to the need of missions, and as a simple matter of fact never since the Reformation have there been so many missionaries supported and such numerous additions from heathenism. In nearly all heathen countries Christianity is making rapid headway. The Holy Spirit, through the word, is influencing more people in the world to-day than ever before.

THE Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth St., Melbourne.

E. B. Mason - - - Managing Editor.

All Communications should be addressed to The Austral Publishing Co., 528 Elizabeth St., Carlton. Articles, etc., of any length intended for next issue should be in hand not later than first post on Monday. Short News Items, Coming Events, Wanted, etc., received as late as Wednesday morning. Births, Marriages and Deaths, 6d. each. Coming Events, 25 words, 6d., each additional 25 words or fraction thereof, 6d. Wanted Advs., 1/- To insure insertion this must be paid in advance.

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The Leader.

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

Kaiser and Sultan.

The proposed visit of the German Emperor to the Holy Land is one of those erratic enterprises which every now and then make Kaiser William the talk of the civilised world. Not that anyone is surprised that a German prince should desire to visit a land like Palestine, but only that he should contemplate doing so in the manner indicated by the public press. For after all an emperor is but a man, and if he has any Christian sentiment in him it is only natural that he should desire to behold a land which for every Christian has an irresistible attraction. It may be, of course, that so exalted a personage could not very well attempt such a pilgrimage without the usual pomp and circumstance of royalty, but that he should do so as the ally of the "unspeakable Turk" is that which principally brings the whole affair within the limits of burlesque. When other civilised communities are filled with horror at the cruelties perpetrated by the Sultan of Turkey and his officials against the Christian subjects of his empire, it says very little for the good taste, to say nothing of humanity,

of the German Emperor to be found hand and glove with such a monarch and such a crew of butchers. Viewed only from a political standpoint, the friendship so lately brought into existence has nothing in it that can be regarded as even excusable. In the late war between Turkey and Greece, when the latter was fighting to free its countrymen from the bondage and cruelty of Turkish oppression, it pleased the "war-lord" of Germany, who claims to reign by divine grace, to extend his sympathies to the former, and in thus siding with the oppressor of the weak, and the butcher who witnesses unmoved the slaughter of women and innocent children, he forfeited his right to rule in any sense at all. That he should now, as a sequel to the above, propose to visit the land made sacred by the feet of the Prince of Peace, under the auspices of the "butcher of Europe," is simply an outrage on common decency.

It must not be supposed, that the view of the question thus expressed is simply an expression of Christian sentiment upon the matter, it is more than that, it is also the opinion freely expressed by the secular press. Thus the *Argus*, referring to the intended visit, says: "This (Jerusalem) is the city of David and Hezekiah; the city of forty centuries and of twice forty sieges. And now the Turk with all the impassive barbarism of a Turk, is breaking a wider opening in the ancient walls, and tearing a raw new street—like a fresh scar across the face of Jerusalem—in order that the Kaiser's carriage may drive with due dignity to the church of the Holy Sepulchre! This is barbarism which may make a cynic grin, but will strongly provoke the æsthetically-minded to swear. The sacred and once changeless East is being sadly disenchanted by modern 'progress.' That a railway should run from Jaffa, where the Crusaders landed, to the Jerusalem of the Gospels, with a station, say, at Ajalon, and another at Emmaus, is a fact sufficient to make the bones of Peter the Hermit turn in their grave. But as a mere bit of Philistinism this business of whitewashing Jerusalem, and pulling down a considerable portion of its houses to make things comfortable for the visit of the German Emperor, holds the record. Only a Turk would dream of doing it; and none but a German, we venture to think, would suffer it to be done!" This is how the matter strikes the secular mind. It is not so much a protest against the "unholy alliance," as against the outrage perpetrated against good taste and the feeling of veneration which all decent men have for things made sacred by associations.

While thus writing one cannot help but think of the wonderful past of this city of Jerusalem. We go back to the dawn of history and find it there. It is then associ-

ated with the name of one of the most mysterious persons in the world's history—Melchizedek, prince-priest of the most high God. It becomes the capital of the kingdom of Israel, and thence onward is associated with the fortunes and misfortunes of the chosen people of God. It becomes the scene of the greatest events in the life of the Saviour of mankind. Here Jesus lived and died and rose again, and because of this a new era dawned upon mankind. Here history took a fresh start, and the date of the birth of Christ formed the beginning of a new chronology. From Jerusalem was delivered the first gospel sermon, containing a message which was destined to overthrow the existing order of things and eventually usher in a period of universal brotherhood and peace. This ancient city witnessed the formation of a new brotherhood founded on new principles—principles which produced a bloodless revolution, changing the current of men's thoughts and bidding them look up to an ideal in which was enshrined the very thoughts of God. The life-giving stream flowed forth from this "city of the great King" and carried with it healing and blessing to all nations. For these things, the city of Jerusalem stands near to the hearts of the people of God in all lands. They venerate its past, they are interested in its present, and they look forward to its future with eager anticipation. They deplore the fact that its beauty has been turned to ashes, and pray to God that the day may soon come when it shall pass from under the iron heel of the cruel Turk and be once more peopled by those to whom it was given in ancient times. And though we do not share the views of those who look forward to the time when they think Christ will reign in person and literally sit on the throne of David in Judea's capital, yet we do look forward to a period when Jerusalem shall be free and in the possession of those who both by natural and spiritual birth are heir to the promises given by God through holy men in days long past. As we understand God's word the future of the Holy Land is bound up in the acceptance of Christ as Lord and Saviour by the nation which nineteen centuries ago crucified him outside the walls of the city of Jerusalem. This seems to have been the vision in the mind of the Apostle Paul when he looked into the future and saw what it had in store for his nation. They lost everything by unbelief, they will regain that which was lost by belief. The day will come, we feel assured, when the Mosques of the Turk will give place to Christian Temples reared by the hands of believing Jews, and when this day comes national and spiritual prosperity will return in fullest measure to this land, at present, cast off by God, and blighted by the

misrule of the followers Mahomet. In the meantime, Kaiser and Sultan may fraternise, but both must give way to the chariot wheels of God.

Original Contributions.

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

Unity with Christ.

By J. INGLIS WRIGHT.

There are few words in holy writ which commend themselves more to the earnest Christian than the sublime supplication of our Lord in his prayer recorded in John's gospel—"That they all may be one; as thou, Father, art in me, and I in thee." It is almost the first enunciation of a great revelation, afterwards developed and expanded in the writings of the apostles. As a people we have always striven to proclaim with emphatic earnestness the necessity for the union of God's people, and far be it from us to seek to belittle the plea in the remotest degree; it is essentially a cause in which it is ours to plead and labor. To us, however, a hindrance to the unity of those bearing the name of Christ exists to a marked extent, and on this subject we suggest a few thoughts.

The whole is made up of its parts; as are the parts, so is the whole. The church of Christ is made up of individuals. As is the individual, so must the church itself be. The necessity for the union of the individual with Christ is imperative, and it is only to the extent that such unity exists that a corporate unitedness of the church itself with Christ is possible. The degree of unity prayed for by our Saviour is made known in these words—"As thou, Father, art in me"—in fact a *perfect oneness*. "I and my Father are one"—and it is just such an organic union that Christ desires should exist between his disciples and himself, to wit, "I in them"—nothing less than absolute identity. Now we may grasp the thought expressed somewhat better by studying briefly a few outstanding features of the subject.

IN CHARACTER.—The personality of God was revealed in Christ Jesus. His oneness with God is evidenced by his absolute unity in character with God himself. The love, the goodness, the tenderness, the abhorrence of sin, the holiness, the purity, in fine, the attributes of the Deity were first made entirely realisable through the life of the Christ. To be one with Christ, then, entails upon the individual believer the possession of the character of Jesus Christ, and those manifestations of the divine shown forth in Christ must to some extent be evidenced in the Christian if he is striving after unity with his Redeemer.

IN INSPIRATION.—The inspiration of Christ was the result of his oneness with God, and the absence of inspiration in too many of us is witness to the fact that we are far from this much desired union. We have light enough, but little warmth. The spark of the divine which ought to set our souls aflame is too often lacking—the inspiration born of a sense of our relationship to God is wanting. It is only this divine illumination, with its warmth and vital glow, which can

transform us from dead formalists into living Christians. The mere mental acceptance of a revealed truth can never constitute living and active Christianity. If the fire is lacking, the divine evidenced only by its absence, it is in vain to strive to influence others.

IN TRUTH.—Christ was the manifestation on earth of "the truth," being in absolute unity with the source of all truth. Alas! how few of us bear witness to the indwelling of "the truth" in ourselves. In our religious habits a phase of untruthfulness is ever apparent. We are bound down by the fictitious, the unreal, the artificial, both in worship, in church life, and in our daily walk and conversation. If the divine truth which dwelt in Christ were our possession, what a change it would effect. As it is we play with the gravest of our convictions, we toady to popularity, we pander to the good word of our fellow man, both in church and private life, and we wonder at the sense of estrangement from the Christ which we experience. As we look sometimes during a quiet hour into our own hearts, we are forced to confess that our unity savors more of oneness with the world than with Christ.

Brethren, let us acknowledge this—he is perforce blind who is not daily cognisant of it, and in supplicatory accents pray, strive, and long after a "oneness" and identity with the "truth" himself. Upon the degree of our unity with the Christ depend very many things. It must needs be that our conception of undivided relationship to God rests upon our grasp of the personal Christ. Our appreciation of the motives of Jesus Christ will emphatically influence our own motives. Our attitude in contemplating the actions of Christ must undoubtedly sway the balance of our actions. Our devout study of the influences of Christ will necessarily result in a purer and holier life. The power of the Christ was a reflex of the divine, and in this consisted its force. The degree of power we shall exercise as Christians in the world is limited only by the degree in which the divine power indwelling in the Saviour is reflected in us.

The aim, the object, the ambition, the sought-for goal of the child of God ought to be oneness with Christ. Looking around upon the religious world, we find the church to-day as little of a unity as ever, nor can such a longed-for consummation as a united church ever become attainable until in the Christian unit is evidenced an organic union with Christ, which through him becomes an organic union with God himself. "I in them, and thou in me." Let us look each one to himself. We are professed followers of Christ, but in what? Dare the employer who sweats and screws the last farthing's worth of work out of his employees, assert that he is seeking to be one with Christ? Dare the employee who acts the part of a miserable eye-servant affirm that the life of Christ is manifested in him? Dare the Christian who faithfully attends to church and leaves his family to go their own way unchecked say that the Spirit of Christ is in him? Dare the Christian (?) miser, the Christian (?) backbiter, and the Christian (?) time-server, look upon the Christ and say in truth that he longs most of all to be "one" in thought, in word, in deed, with him? If not, then his profession is idle, his dedication

to Christ a farce! One of the vital revelations of the New Testament is "Christ in us" and we in him.

If ever one realises adequately the necessity for the injunction to "pray without ceasing," it is when he contemplates aright the life and character of Christ, and looking into his own heart, seeks to find an evidence of oneness with him.

We cannot bring our heart-thoughts to a close better than by quoting the following burning words of a recent writer, which closely affect our subject. He says: "Christ has never drawn, nor can he ever draw, a soul to himself that has not something of the Christ-nature within. But if a man sees in Christ what he does not want to be, if the life of Christ is not such as he would give his all to live, then he does not in any vital sense believe in Christ; his opinions as to what Christ was, or who he is, have nothing to do with his salvation from sin, and its wages of death. If there is no affinity between a soul and Christ, if the soul's hard selfishness is not melted by the supreme manifestation of God's goodness in Christ, then the soul is lost, though its religious opinions meet the unqualified endorsement of all the scribes of traditionalism. A man's moral attitude toward Christ is a perfect revelation of what the man is." We might add that the attitude of the Christian in every phase of life depends upon the realisation within the scope of his own being of the words of Christ, "I in them, and thou in me."

Sisters' Department.

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

EXECUTIVE (VICTORIAN).

The Acting-President, Mrs. P. Ludbrook, presided. Bible lesson, Hebrews 3rd. "In the spiritual life all blessing comes along the lines of complete trust and obedience. Live much in reading the word, and in the spirit of prayer. Do not give way to doubt; never speak a word of your own discouragements to others; tell the Lord all your troubles, and he will show you how to act for his honor and glory." Correspondence included letters from Miss Tonkin, S.A.; Mrs. Ewers, N.S.W., and Mrs. C. L. Thurgood, who sent a very handsome bible, for use at the Executive meetings. It was resolved to send very warm thanks to our Sister for her kindness. Mention was made of the heroic conduct of Sister Christopher in nursing the small-pox patients at Pretoria, S.A.R.

The Temperance report was most encouraging. Our workers have had a very busy month. Additions to church from schools reported—Fitzroy, 2; Brighton, 2; Murrumbidgee, 2. Newmarket, Croydon, Nth. Carlton, Lygon-st. and Ascot Vale schools have been visited and found to be in good order.

We were reminded of the box to be sent to Miss Thompson for Christmas, and an appeal was made for old linen for the Homeopathic Hospital.

The Home Mission report showed there was only £2 19s. 11d. in hand, and expenses to the amount of £50 per month to be met. Next meeting, Friday, November 4th.



MRS. P. LUDBROOK,
Acting-President Victorian Sisters' Conference.

MRS. P. LUDBROOK.

Our Sister Mrs. P. Ludbrook was one of the daughters of James Wallis of Nottingham—first editor of the *Millennial Harbinger*. Mrs. Ludbrook came to Melbourne in 1889, and at once identified herself with the work of the sisters. She possesses the gift of public prayer and clear exposition of the scriptures in a very marked degree. Our sister edited this page for two years with much acceptance, but owing to pressure of other duties was compelled to resign. She is ever on the lookout to do good, especially to those of the household of faith. After serving as one of the vice-presidents of the Sisters' Executive, she was last year elected acting president. She is also president of the local W.C.T.U., and takes an active part in L.T.L. and Sunday School work.

N.S.W.—We have quite a number of goods ready to pack for Miss Thompson's box. Endeavorers, and the Sisters Executive, are sending special gifts to Bro. and Sister Wharton, Miss Thompson and E. Stubbin. In accordance with a Conference resolution to bring Temperance work more prominently into our Sunday Schools, pledge cards were printed, and after an address by Mrs. Wise (president of Petersham W.C.T.U.) at Petersham school, 23 pledges were taken. On the 18th ult. she gave an address to Enmore school and 56 signed. E. EWERS.

MRS. EWERS.

Mrs. D. A. Ewers is an Australian native, her parents coming to South Australia in the early days of the colony. They were staunch Baptists. Since her marriage she has led a very busy life, and though physically not very robust she gets through an amount of work that is surprising, and is truly a helpmate to her husband, performing

faithfully the duties of an evangelist's wife. Amidst life's numerous duties she finds time to cultivate her musical talents, which are at everyone's disposal. For several years Mrs. Ewers was secretary to the Vic. Sisters' Conference, and acted as one of the vice-presidents until her removal to Petersham, N.S.W., where she has held the office of president nearly two years. Our sister is a member of the W.C.T.U., and helps in Band of Hope and Sunday School.

OPEN THE DOOR.

Open the door, let in the air;
The winds are sweet and the flowers fair;
Joy is abroad in the world to-day;
If our door is wide open he may come this way.
Open the door.

Open the door of the soul; let in
Strong, pure thoughts, which shall banish sin;
They will grow and bloom with grace divine,
And their fruit shall be sweeter than that of
vine.
Open the door.

Open the door of the heart; let in
Sympathy sweet for stranger and kin;
It will make the halls of the heart so fair
That angels may enter unaware.
Open the door. —Selected.

Selected Articles.

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

Shall we join Two Churches?

BY O. A. CARR.

Are there two churches for a man to join? One would think so, out of a list of several hundred, if so be he ought to join any of them.

It is alleged that there is no essential difference between the different denominations, and if so, why not join more than one of them for the good there is in them?

It would be easy to find a man who is a member of more than one lodge. He joins several of them for the good there is in them. The lodges are not the same—of course not. They differ on certain matters that are essential to their separate existence. Each has its central idea, its characteristics, but the characteristics are such that a man can take in several of them and be a Mason, Oddfellow, Knight of Pythias, etc., all at the same time. These are all said to be good institutions. Each has a benefit in it for the man who will have it.

Now, if there is a benefit to a man in being a member of a denomination (religious), why does he not join several of them, and thereby get as much good as possible? Do you say that it is for lack of time that he does not? that he could not spare time to be a member of more than one denomination? How is it, then, that he has time to be a member of three or four lodges, and a member of a religious denom-

ination also? Is it not simply a difference in the supposed benefit to him?

I am looking at the question of membership in the denominations in the light in which preachers and members sometimes present it, namely: "It makes no difference what church you are a member of. They are all for your spiritual good; there is no vital difference between them; they are all branches of the church of Christ." If I believed that, I would certainly join several of them to get as much spiritual good as possible.

Ah, you see, when it is made an affair of conscience, as all things pertaining to religion ought to be, a man knows that there are differences between the various denominations that force him to take a position, here or there, with respect to what is taught; so that if he be *here* he can not conscientiously be *there*. The conduct which, after all, is the exponent of doctrine, speaks aloud, saying: "There are differences between the denominations, and while there is good in each, the differences prevent me from having the good of all, which I would get by joining all." Is not that so?

The question may be asked, "Why should a man be a member of more than one denomination?" This is a pertinent question; but, then, there is a question back of it which must be answered first, viz., "Why should he be a member of any denomination?" Answer this last and you will have the answer to the first. I do not believe that he should be a member of any denomination, and that is my reason for saying that he should not be a member of two or more of them.

But then, it may be said that since there is good in each of them, that is, since each has parts of the truth of God, is not this fact sufficient reason for joining a denomination?



MRS. EWERS,
President N.S.W. Sisters' Conference.

The question implies that you could not believe and act upon a given truth unless you join a denomination. It would be very interesting and instructive, too, if someone would name a truth, something that is certainly taught in God's Word, that a man can not believe and act out without becoming sectarian. It would be no less instructive if some one would take up the central idea of each denomination, its differentia, and show that unless a man believes that and acts it out, he is not a Christian. This last may be rightly considered as unnecessary, since the denominations themselves do not claim that their distinctive differences are matters of salvation. But suppose that a person, some good mother, who has utterly mistaken what she meant by giving a name to her child, should get it into her head that she should believe and practice infant baptism, where would she go for that? Could she on that ground tell what church to join? If she have any conscience, and every good mother has, she could not join a church that did not practice it; but still, as many churches do practice infant baptism, this alone would not tell her which to join. All that would be certain about it is that she would not join a church which believes that none but believers should be baptised. On the contrary, if she believes infant baptism to be wrong, she could not join those churches that practice it, none of them. But I press the question: What truth is it which the Bible certainly teaches, and which you could not believe and practice without joining some one of the denominations?

Strange as it may seem, it is certainly true, that what makes a man a Christian and what keeps him one, he can have without being a member of any of the denominational churches. Is not this most significant? Do not the denominations, all and singly, claim that a man becomes a Christian before he becomes a member of their denominations? This is, I believe, universally conceded. In other words, they say that there are Christians who do not believe, and do what is necessary to constitute them members of their churches—that a man may become a Christian, but he must go a step or two further in order to become a member of a denominational church. Then if, by becoming a Christian, a person is brought into the one body—the church—of which we read in the New Testament he is a member of the church of Christ, but not a member of any of the denominational churches, it is evident that, when he becomes a member of the denominational church, he gets to be a member of two churches. He is a member of the church of Christ, and also a member of the denominational church on top of it.—*Christian Standard.*

Sunday School.

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

Sunday School Notes, Victoria.

Collingwood school is situated in the midst of a dense population, but there are quite a number of religious bodies catering for the attendance of both old and young.

Bro. Wetenhall has been identified with this school for about 20 years, and has acted as superintendent without a break for 13 years. The visitor finds a welcome from the genial superintendent and helps. Bro. Sidney Pittman, the secretary, and officers seem intent on their work. 170 scholars present on the afternoon of the 9th inst.; this is the average attendance. There is a morning school conducted by Bro. T. Peacock, the assistant superintendent; average attendance, 45. A Sunday School choir has been instituted with a view to improve the singing—Bro. S. Pittman leader. The Band of Hope connected with the school meets on Monday nights. Good work has been and still is being done. Quite a number have distinguished themselves in making known the way of life in this and other lands.

LESSON FOR OCTOBER 30TH.

"MESSIAH'S KINGDOM FORETOLD."

Isaiah 11: 1-10.

GOLDEN TEXT.—"The earth shall be full of the knowledge of the Lord, as the waters cover the sea."
—Isa 11: 9



Isaiah, because of his prophecies concerning the Christ, and his numerous and exact representations of the Messiah's ministry and kingdom, has been styled "the evangelical prophet." In our lesson he tells us of (1) the Great King, (2) the Righteous Judge, (3) the Golden Age, resulting from such a king and government. In the first verse a contrast is instituted. Just previously he has told us that "Lebanon shall fall by a mighty one—that is, the Assyrian, compared to a cedar of Lebanon (Ez. 31: 3). Now, it is a characteristic of the cedar and of the fir—in fact, of the pine tribe, to which both belong—that, when once cut down, they disappear for ever. They are incapable of sending up shoots either from the trunk or the root. Thus, to threaten to destroy a place 'like a pine-tree,' was a metaphorical expression for destroying it utterly, so that it never should exist again. But the house of David, on the contrary, is compared, in verse 1, to a vine, the vitality of which is not affected by any cutting. The rod will still shoot from the stem, the branch shall still spring from the root. However low the house of David may seem to have fallen, it shall spring up again in the Messiah, while the mighty Assyrian, great as the cedar, shall perish utterly."—*Tristram.* Isaiah looks forward; he sees that from the royal stock a mighty king shall rise, ruling over a glorious kingdom. It was to be a reign of righteousness. No hypocritical pretensions to piety

based on sanctimonious looks, or loud assurances of superlative goodness and expression of thankfulness that we are not as other men, would suffice: he should not judge after the sight of the eyes, or reprove after the hearing of the ears, but he should rule with equity. Character, not reputation or self-laudation, would count.

What wonder that with such a king and kingdom what is truly the Golden Age should come. This will be when he has taught us all of his ways, and we shall walk in his paths. When men universally submit themselves to the Prince of Peace, then will the prediction of the same prophet be fulfilled: "And they shall beat their swords into plow-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Then, too, the blissful state, so beautifully symbolised in our lesson, and the consummation so devoutly to be wished for, will be realised. In Isaiah's time, the animals he names were familiar in the land. It will be noted that each wild animal is coupled with its favorite prey, as "whilst the wolf, as a rule, attacks sheep-folds, a leopard can follow the goat along precipices, where no wolf would venture; and the lion will carry off oxen, which neither leopard nor wolf could move." Venomous serpents—the asp and basilisk—would no longer have any terrors for man. The superiority of man over the beasts, as in Eden, would be restored, for even "a little child shall lead them." The substance of this imagery shall be realised when all the nations shall have rallied round the "ensign of the peoples," and submitted to King Jesus. "For this purpose the Son of God was manifested, that he might destroy the works of the devil," we are told. All has not yet been accomplished. The victory is in process of being won. The conquests of Christ have been many in the past; may they be more in the future. May the day come when professed followers of Jesus shall strive more for the things that make for peace. We have some very bellicose subjects of the Prince of Peace. And longing for the time to come, and praying "Thy will be done in earth, as it is done in heaven," may we also be prepared to do it, and to hasten on the time when "they shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

"I may not live to see the day
When the great Saviour shall bear away,
And earth shall glitter in the ray
That cometh from above;
But come it fast, or come it slow,
'Twill come at last, I surely know,
And heaven and earth shall feel the glow,
And men shall call it Love."

From Abroad.

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

Wandering on Uncle Sam's Farm.

How vain are many of our dreams; the real is not like the ideal. We build our castles in the air, only to find there is no counterpart of them on earth. Like Sisypus, we

roll the stone up the hill, to lose our grip when nearing the summit, and see it roll down again. Yet it is the very discipline of down again. Yet it is the very discipline of down again. Yet it is the very discipline of down again.

Sonny had long looked forward to a holiday on his uncle's farm. He had heard glowing stories about it, and had thus been led to build up in his romantic soul a bright vision of the good time before him. He said to himself, "On these fine farms they have fruitful orchards and choice gardens; they keep pigs and poultry, and have cows in great number. And so he dreamt of ham and eggs for breakfast, fried chicken for dinner, with a huge plate of strawberries and cream for dessert, and afternoons spent in the orchard and garden. With these vain imaginings in his young heart, he set out for his uncle's farm.

His uncle kindly received him, and was glad he came, warmly shook him by the hand, and all his cousins did the same. The farm, however, was not what he had pictured it to be. It was a huge wheat farm of a thousand and one acres, as big as the great common behind Sonny's own home. There was no orchard or garden that amounted to anything. They did not farm pigs or poultry, for they were all too busy harvesting to attend to that sort of thing, and as for cream, it wasn't to be thought of, for many of the cows had run dry. Sonny liked the industry of the place, and wanted to work a plough, but in this, too, he was disappointed, for ploughing would not be in full swing till the autumn, and they had more ploughmen than they could find work for just then.

Uncle advised him to run round and see the farm. He enthusiastically declared it to be God's farm, and that there was no other place like it on earth. There was a magnificent dam in the north-eastern corner, and it was a treat to stand and look at the water flowing over it. Then there was a great creek running right through the property, of such magnitude that he called it "the father of creeks," for it nearly drained the whole farm; and about the centre of the place, where the bears lived and fought, was a big hole in the earth, the biggest he had ever seen. He advised Sonny to crawl in and see this mammoth cave. Sonny would have to ride some distance in order to get round, for there was some magnificent stretches of country on the farm. However, once he saw it, he would be able to delight his relatives at home with an account of the place.

He then proceeded to tell the lad of the trouble he had to build that farm. He started with only one little paddock in the north-east corner, but gradually he had taken in parts of the forest, sometimes buying it from fellows who didn't seem to know how to run a farm, and at other times jumping it from the Indians, Mexicans, and Spaniards. He told how recently he had some trouble with a vulgar lot of fellows down in the south corner; they were continually making a disturbance and breaking down his hedges. He bore it some time till one Sunday morning he became exasperated, so calling some of his boys together, he walked down and gave the fellows one glorious kick that sent

them right across the Atlantic pool; then they returned and had breakfast in peace, and he solemnly added, "Do you know, Sonny, I believe that Providence put it into my head to give those fellows that kick." Sonny looked incredulously at his uncle, a huge massive man, with muscles of iron, and he thought to himself, "It's only the likes of uncle that could have given a kick like that, but then he was pestered into it, and he knew it would be a good thing for the farm to have those ignorant, quarrelsome fellows out of the way, and Sonny said to himself—"I don't believe Providence ever put it into the heart of any man to kick anybody in that way." However, he resolved to say very little about the matter, for uncle was delicately sensitive on these points, and had religious feelings, which could be seen in his putting on his bills "In God we trust," and calling his farm "God's Farm"; and yet in spite of this he would swear violently, transact business on Sunday, and stay away from church in the warm weather.

Sonny ran round, examined the farm, and was deeply impressed with much that he saw. There were steam cultivators, great reapers and binders, and other kinds of huge machines at work, on the top of which sat some of his cousins. One was at work in the Foreign Mission field, others in the Home Mission field. One field was worked chiefly by colored people, and was called the Negro Evangelisation field. Some parts of the farm were worked without these machines, and a section of the cousins had a dislike for these contrivances. They preferred to take up a plot on the farm and work it without any special machinery, and there seemed to be some little feeling between those who worked the big machines and those who worked without them. Sonny asked uncle what he thought of these different methods of work, and he replied that it all depended on the ground. Some places were better worked with the big machines, while others could be more easily cultivated on the independent system. For his part, he didn't care which method was employed, so long as the work was done.

The most charming feature on the farm was the work of Sonny's sweet girl cousins. Uncle had them all at work. There wasn't a field of labor that they did not go into, singing merrily as they toiled. Their presence only inspired their brothers to work the more heartily, and Sonny felt that this, indeed was the finest thing about the farm.

One habit of uncle's very much amused Sonny. He would keep calling those on the top of the big machines doctors. Sonny marvelled at this, and said innocently to his uncle that if the Spaniards bombarded that farm he guessed that a few doctors would be killed and a few "divinities" swept away. His father wouldn't have a doctor about the house, for the folks at home abominated both doctors and drug shops. Uncle laughed, and slyly looking on Sonny, said he only did it for fun, and that for two pins he would colonel and captain them.

The cousins had a custom of periodically meeting together to report how the farm was yielding. These meetings they called conventions. Sonny attended two of them, and listened to his cousins express their opinions on the best methods of farming. They de-

clared that all the world should be cultivated, and they stated how they had started farms in Africa, India, China, Japan, Scandinavia and Turkey. One strange feature about his cousin's speeches, was that they would grow eloquent when talking about dollars, so much so that Sonny came to the conclusion, that on that farm, there was no oratory more effective than the oratory of a dollar bill.

Time went pleasantly. Occasionally Sonny was stung by a "bug," but insects are everywhere. When a cousin was sick or needed a little help or rest he would take his turn in the harvest field, and uncle has arranged for him to run to different parts of the farm where a little help may be beneficial. His cousins are devoted to his uncle. They sing about him, and in his honor the girls wear striped and star-bespangled ties, and the boys striped and star-bespangled shirts. This passionate love of home moved Sonny, and he said, "Your colors may run into stars and stripes and ours into crosses, but they are both red, white, and blue the world over," and he rejoiced that they were not only kinsmen in blood, but were also held together by the golden cords of faith, hope, and love.

Sonny has not been long enough on the farm to form strong opinions of any methods of work, and what he writes now may be modified by future observations.

ISAAC SELBY.

Let us Smile.

To everything there is a season . . . a time to laugh.
Ecc. 3: 1-4.

A very pompous young lawyer, with more title than brains, not long ago called upon Governor Bob Taylor, of Tennessee.

The Governor was much engrossed, but requested his visitor to be seated, and turned for a moment to finish a certain piece of work. This greeting was not effusive enough for the aspiring lawyer.

"Perhaps you do not know who I am, Mr. Governor," he said, in a tone which bespoke that he was vexed at his cool reception: "I am the Hon. J. Blank-Brain, Colonel Much-Money's son-in-law!"

"Oh—ah, excuse me," gushed the Governor in his most persuasive voice; "a thousand pardons; have two seats, Mr. Blank-Brain, have two seats."

Henry Ward Beecher was once approached by a young man whom wealth had made a fool and who also was conceited. He considered himself very clever, and did not hesitate to assume a patronising air to men infinitely his superiors. It was in this sort of spirit that this young fellow met Mr. Beecher, who knew his family.

"Do you know, Mr. Beecher," said he, "I've been thinking that I would settle down, behave myself and join your church. Now, I like your preaching, but when I go to your church and see such men as old S—and others, grasping skinflints and hypocrites to the core, sitting there in full membership, why, the thing is just a little too much for me. And really," he added, "I cannot join."

"Well, you're right," said Mr. Beecher; "every church has such men, and I fancy Plymouth is not free from them. And until you spoke I have always wondered why the good Lord permitted it. Now I understand."

"Ah," gurgled the young fellow, drawing himself up. "I am glad I have thrown light on the question. What strikes you as the reason, Mr. Beecher?"

"Well," replied the great preacher, looking the young man straight in the eye, "it is permitted in order to keep just such fools as you out of the churches."

A story is told of a distinguished bishop who, being dissatisfied with the arrangements of his palace, employed a first-class architect to superintend possible alterations. The architect took time to consider, and at last submitted plans. By this time the bishop had decided that the cost was too great, and relinquished his building project altogether. "And now," said the bishop, "I shall be glad if you will tell me how much I shall pay you for your trouble?" "I thank your lordship—£100," answered the architect. "One hundred pounds!" exclaimed the bishop. "Why, I have curates in my diocese who do not receive so much as that for a whole year's service." "That may be true, my lord," said the architect; "but I happen to be a bishop in my profession!" There was nothing more to be said, and the bishop paid the bill.

From The Field.

The field is the world.—Matthew 13: 38

Queensland.

COUNTRY NEWS.—Bro. P. J. Pond, in company with Bro. Simpson, visited Greenmount, and preached at the residence of Bro. and Sister Wright on Oct. 2. Seven disciples—the nucleus of a church—live in the vicinity. Oct. 3, our evangelist preached at West Haldon, and on the following night at Mount White-stone.

F. G. PATES.

New Zealand.

KAITANGATA.—On the evening of the 14th Sept., upon confession of his faith in Christ, we had the joy of immersing a young man into the thrice-blessed name. He was received next Lord's day. Bro. Ris has accepted an engagement with the Executive of the Associated Churches of the South Island, and comes to labor with us for three months, commencing October 1st.

Stirling.

A. ROY.

AUCKLAND JOTTINGS.—Two interesting meetings were held last week. First: A tea and public meeting to celebrate 36 years of continuous church life. Meetings of brethren were held somewhat irregularly for at least 10 years before the 36 just closed. From those early meetings arose the Baptist church which now possesses the large building known as the Tabernacle. At the public meeting Bro. W. H. Evans presided. Some interesting items of our Early History were referred to by Bro. Davies and Vickery. Bro. Bull emphasized the need to-day for the plea advocated by Campbell and others in the early years of the century.

Second: A Sunday School Entertainment. Bro.

Collier presided. Bro. Marson, our Superintendent wistled the lutes, and scholars and teachers ranged on a gallery discoursed sweet music. Bro. Allen gave an interesting and instructive address. Other musical and elocutionary items filled up an excellent programme, much enjoyed by all present. We were much pleased to see Bro. Maston returning in good health. May he be long spared and richly blessed in our Master's service is our earnest prayer.

Oct. 3

T. J. B.

West Australia.

KANOWNA.—On Sunday morning, October 2nd, the brethren in this town formed themselves into a church. Twelve members assembled together, and we had a fine meeting. At the conclusion of the service Bro. A. Johnson (late of Perth) was elected secretary, and Bro. Richardson (late of Grote-street, Adelaide) treasurer. The meeting was held at the shop of Bro. Albany Bell, confectioner, Isabella-st., where we will continue to meet every Lord's day morning at 11. Secretaries and brethren in the sister colonies will greatly assist the work here by forwarding the names and addresses of any members living in these fields to Bro. A. Johnson, c/o Albany Bell, Kanowna, or H. J. Banks, 394 Shaw-st., Coolgardie.

H. J. B.

HARVEY.—Thanks to assistance rendered by the W. A. Missionary Committee, we have had a second visit from Bro. Jackel, prior to his departure for Victoria, and have had two more decisions for Christ—the wife of Bro. Shochan and her sister, Miss Crampton. On the 23rd a social was held at the home of Bro. Charman, to bid good-bye to Bro. Jackel; Bro. and Sister McEwin, from Cookernup, and Bro. Bolduan and Jackson from Preston being with us for the occasion. Short addresses were delivered by Bro. Jackel, McEwin, Charman, and Legg; recitations by Sister Chapman, Bro. Jackel, Jackson and Bolduan, and Mrs. Jenkins treated us to some music and singing, assisted in the latter by Bro. Bolduan, Jackson, and Legg. Bro. J. has done a good work amongst us at much inconvenience to himself, and we pray that he may long be spared to do the work of God, which he has at heart.

Sept. 27.

H. LEGG.

SUBIACO.—The Subiaco Christians to the number of 30, at a meeting convened for the purpose of ascertaining the desires of individuals respecting the establishment of the church here, resolved that such should be done immediately. As the majority of letters were in Perth, that congregation was consulted, with the result that Bro. F. Illingworth, by special invitation, and on behalf of the associated churches of Christ in W. A., presided at a meeting for worship on Lord's day, September 25th, and gave the right hand of fellowship to those whose letters were in hand, and prior to "breaking the loaf" he gave a very affectionate, instructive and eloquent address. Bro. Symon occupied the time set apart for "speaking" by a most enjoyable reminder that Christ prayed not that his disciples should be taken out of the world. We enjoy a Sunday School with the old Prabhante, Bro. Semken, as superintendent, Bro. Selvewright as secretary, and Bro. T. Hutchinson as treasurer. These earnest workers will accept any assistance in the way of books and other gifts for Sunday School library and general work. The gospel is preached every Lord's day night by Bro. Lucraft (Fremantle), who is treating fairly large gatherings with stirring addresses. The whole church is grateful to the brethren mentioned, as well as to Bro. A. E. Illingworth, for their attendance. Subiaco is on the railway between Fremantle and Perth. Bro. J.

Campbell, late of North Melbourne, is treasurer, and Bro. Semken and Gardener (Collingwood) are also in office together with the secretary. C. A. G. P.

Victoria.

ASCOT VALE.—The Church of Christ Sunday School Band of Hope on August 25th had a visit from their friends at Swanston-street (Bro. Moysey in the chair), when a good programme was rendered, after which a coffee supper was indulged in, which was appreciated by all present. Sept. 8 was a ladies' night, when all the services were rendered by the sisters, who gave an excellent programme, including a first-class paper by Sister J. Kemp, on Temperance. Sept. 22 was a gentlemen's night, when only male members occupied the platform. Oct. 6 was an open public meeting, held under the auspices of the Temperance Committee, when three excellent addresses were given by Brethren Bro. McCrackett, Houchins, and Franklyn, while the musical portion was rendered by the senior members of the Band of Hope. All these meetings have been a great success, resulting in several of our leading church members joining in our work. About 20 additions to the Band of Hope from the Sunday School for the four meetings. F. W. M.

FITZROY TABERNACLE.—The anniversary services of the school were held on the 2nd, and 4th inst. Splendid meetings resulted on Sunday when Bro. Franklyn and Swain delivered addresses, the children assisting by their able singing, the gallery was kindly lent by the Ascot Vale school.

The annual demonstration on the Tuesday brought together a full house, when a programme of thirty-four items was got through in good time, and proved full of interest. Bro. Kemp distributed the prizes. The school is on the up-grade an increased attendance of both morning and afternoon being noted, and best of all nine have been added to the church. The various societies connected with the school are still being carried on, viz., Gymnastic classes, Young Christian's Morning class, Cricket Club, The Sewing class, which under the care of Miss Downing has eighty garments ready for the Indian Christmas Box. Bro. Mitchell is still supt., a position he has held since the school's inception, and at the annual meeting all the officers were re-elected. We trust for another year of useful work among the young under our Head Teacher's guidance. T. J. C.

Here and There.

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

One confession at Fremantle, W. A., on Sunday 2nd.

CHRISTMAS BOX FOR INDIA.—All goods must be in early in November.

Mrs. G. B. Moysey left Melbourne to-day for a holiday in Sydney.

We call special attention to those requiring hymn books to advertisement on third page.

Crowded meeting at Brighton on Sunday evening, Mr. Ludbrook preaching. One confession.

If you want to know what Isaac Selby thinks of America, read his allegory in "From Abroad" column.

Will all Sunday School workers please notice the Literature column re reduction in price of Sunday School Leaflets.

Lord's day evening (25th Sept.) there was a very large meeting in the Tabernacle, Dunedin, when three were buried with their Saviour in baptism. The Christian Endeavor Society now numbers 50 young people.

Quarist unavoidably held over.

The church in Perth, W.A., J. Rhodes, agent, takes 50 CHRISTIANS, the largest number sent to any one church.

Crowded meeting at Newmarket last Sunday evening. Three immersions and two confessions, Bro. L. A. Williams preaching.

Crowded meeting at Woolshra last Sunday. One more confession, and seven who confessed their faith on the previous Sunday night were immersed.

Mrs. Geo. T. Walden and four daughters (of Sydney) passed through Melbourne this week en route to Adelaide, where they expect to spend a brief holiday with friends.

Friends of Bro. H. Christopher will be glad to hear he was convalescent when the last mail left South Africa. The Pretoria papers speak in highest praise of Sister Christopher's noble conduct in nursing and caring for the other small-pox patients, as well as her husband, and say that some of the stricken ones undoubtedly owe their lives to her ministrations.

Bro. Samuel Wong, of our Chinese Mission, has to go back into business owing to a large family of relatives who are now in need of help. Our brother does not think it justifiable for him to study as a student (although for the sake of the gospel) while knowing his loved ones at home are expecting his support. But he intends to study at night and help our mission along as he did before.

On Oct. 3rd, Eight Hours day in New South Wales, a large open-air meeting under the auspices of the General and Sisters Conference was held in the Domain, Sydney, Bro. Dickson, Walden, Bagley and Ewers taking part. There was splendid attention, and we already hear of good results. A number of circulars containing "Our Platform," "What must I do to be saved?" and addresses of all our meetings about Sydney were distributed.

We are informed that Bro. James Grinstead, who has been for many years one of our most successful evangelists in Great Britain, is on his way to Australia. He is reported to have sailed in the "Ormuz" on September 16th, which is due in Melbourne in a fortnight. Bro. G. is prepared, we are told, to negotiate with any church with a view to preaching. Our brother will no doubt be welcomed by many in the colonies who knew him in the old country.

The annual Conference of the Northern churches of Christ in South Australia will be held at Balaklava, on Wednesday, October 16th. Morning Session commences at 11; afternoon 2. Papers on various subjects will be read and discussed at these meetings. Luncheon at 2. (charge 9d.) Public Tea at 4.30. (charge 1/-). Public meeting at 7. Bro. J. Colbourne, A. T. Magarey, and W. A. Keay will address the public meeting. A cordial invitation is extended to all.

W. T. S. Harris, sec.

At the special meeting of the S. S. Union, Victoria, held last Monday evening in the Swanston-st. hall, the subject of our examinations for year 1900 was freely discussed, but, in the absence of several members who take prominent part in our business, and on account of the desire of those present that the subject should not be forced to a premature decision, the meeting adjourned at a late hour for a month, when the subject will be still further discussed. The attention of the teachers and friends generally—all interested in the instruction of our S. S. Scholars, is directed to this important meeting, due notice of which will be given in these columns.

J. S. M. hon. sec.

A. B. Maston landed in Sydney on the 1st and spoke on the 2nd at Sydney in the morning and Enmore at night. After the open-air meeting on Mon-

day he was welcomed by an enthusiastic number at a tea and public meeting in the City Temple. With the exception of a few words of welcome from the chairman Bro. Maston was the only speaker, and he kept the large audience intensely interested throughout his address of an hour and twenty minutes. The sixpenny tea provided by the Sister's Conference was a distinct gastronomical and financial success, and they received a deserved vote of thanks. Solos were pleasingly rendered by three of the sisters, and these, with a dialogue by three young girls, and the long-to-be-remembered speech of the visitor constituted the entire programme.

A meeting was held in the Swanston-street chapel last Friday evening to publicly welcome Bro. Maston on his return from America, after an absence of six months. The chapel was comfortably filled. Bro. W. Wilson, president of Conference, occupied the chair. Addresses of welcome were given by Sister P. Ludbrook and Brethren Moysey, Mahon, C. Edwards, Craigie, J. Pittman, A. Millis, and the chairman. On rising to respond to the many kind things said of him, Bro. Maston was most cordially received. In a speech of over an hour, he related some of his travels in the States—of his visit to Lexington, Bethany, Pittsburg, Cincinnati, etc. All were pleased to hear that he had received much benefit in his health from his visit. The Lygon-street choir contributed some musical selections, which were much appreciated.

"DOCTRINES AND DOGMAS OF MORMONISM EXAMINED AND REFUTED." By D. H. Bays.—The subject of Mormonism is given a thorough treatment by one who is acquainted by every phrase of its teachings. The author was himself a powerful advocate of the doctrines of the Mormon Church for a period of more than twenty years. Every important question pertaining to the peculiarities of Mormonism is discussed and answered from a Biblical and philosophical standpoint. Every question is met with painstaking argument. He does not resort to ridicule and burlesque to supply the place of argument. Those who desire to know the teachings of Mormonism, and how to meet them will find this work will supply their wants. It is truly *Mormonism Examined and Refuted*.—The Austral Co. has a few copies for sale. 460 pages. Price 6/6; Post Free 7/.

Obituary.

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

WINTER.—Bro. Edward Winter fell asleep in Jesus on Monday morning the 26th September, at the residence of his parents, Bro. and Sister William Winter, senr., Inglewood Forest, near Moree, N.S.W. The cause of death was consumption. He was 36 years of age, and obeyed the gospel 13 years ago. He was the eldest son of Bro. W. Winter, who is the pioneer of the church of Christ in this district. Our dear departed brother was one of a family of six sons and five daughters, all of whom except the youngest have surrendered themselves to the Lord, two of whom during the past twelve months have been called home. The body of our dear brother was, according to his own request, buried on his father's selection, the nearest cemetery (that at Moree), being 20 miles distant. Several of the brethren from Moree attended the funeral, the service being conducted by the writer. Our brother was an exemplary Christian. He was an earnest exhorter and often presided at the Lord's Supper. His absence will be sadly felt. Bro. W. Winter, senr., is the senior elder of the church in Moree. The deepest sympathy of all the brethren here is tendered to Bro. and Sister Winter and family in their present sad bereavement; but let us not sorrow as those who have no hope. "For if we believe that Jesus died and rose again, even so, they also which sleep in Jesus will God bring with him."

E. J. BALL.

Literature.

Of making many books there is no end.—Ecc. 12: 12.

For a long time we had thought of publishing a Sunday School Leaflet for use in our Australasian schools. Last year we made our first attempt, and many of the schools encouraged the effort by taking the Leaflets, notwithstanding that they were slightly more expensive than those issued by the S. S. Union of Great Britain. We advertised the Leaflets this year again at the same price, but owing to the encouragement which we have already received by increased orders, we now propose to reduce them in price so as to meet the demands of all. For the coming year, all those schools who will send for them to the Austral office will be supplied at the rate of

4d. per package,

or 12 Leaflets for each Sunday in the month. When parcels have to be posted the price will be

5d. per package.

We certainly think our Leaflets are superior to those supplied by the denominational houses, and now that the price has been reduced we trust that our schools will encourage the effort we are making. The prices above, of course, will apply to all orders already received, and to those which we hope to receive for the coming year. The first supply of Leaflets for 1899 will be printed about December 1st, before which time all orders must be in.

SEND YOUR ORDERS SOON.

Austral Publishing Co.

Coming Events.

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

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.

OCT. 23 & 27.—Cheltenham Sunday School Anniversary. Sunday and Thursday, Oct. 23 and 27. Brethren everywhere invited.

Acknowledgments.

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

BAYSWATER BUILDING FUND.

We thankfully acknowledge the following sums:—Church Hawthorn, £1; Bro. Finger, 20/-; Bro. Peck, 10/-; F. WIELAND, Sec.

To Subscribers.

F. Hammond, 5/-; Joseph Tyson, 7/-; S. Denford, 10/6; R. Altken, 13/-; R. C. Gilmour, 15/-; F. B. Eaton, C. Johnston, 20/-; W. G. Porter, 38/9; I. Rothery, 40/-.

SEASIDE BOARD AND RESIDENCE.

Visitors to Melbourne, New Arrivals, and others, can have Comfortable Accommodation at 25 BRACONSFIELD PARADE (facing the Bay), ALBERT PARK, near TRAM TERMINUS. MRS. LAWRIE. Terms Moderate.

Printed and Published by the Austral Publishing Co. 528 Elizabeth-street, Melbourne.