

The Australian Christian.

CIRCULATING AMONGST

CHURCHES OF CHRIST

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

"He wrought good and right and truth before the Lord . . . with all his heart and prospered."—2 Chron. 34 : 20-21

Vol. I.—No. 48.

THURSDAY, DECEMBER 1, 1898.

Subscription, 5s. per annum.

Editorial Notes.

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

A Comparison.

Dr. Lorimer, says a contemporary, recently instanced the fact that the United States spends \$6,000,000 for missions and \$400,000,000 for amusements, while no less than \$25,000,000 are spent on chewing gum. If a comparison of a similar kind were made here we are afraid that Australia would not show up much better.

A Flourishing Cause.

In Missouri the Disciples of Christ number about 150,000, and report a large increase every year. They held their Annual Convention at Nevada the last week in September. Some idea of the magnitude of their work may be gathered from the following figures, as reported in the *Christian Evangelist*. For Home and Foreign Missionary work they raised \$595,567; for local church work \$528,373; and for Orphanages and Educational purposes \$91,000, a total of \$1,214,940, or £249,474. A quarter of a million sterling consecrated to the Lord's work means progress.

A Cheerful Giver.

F. M. Drake, until recently Governor of Iowa, is one of the most liberal of our American brethren. At the Iowa Convention held recently, he gave a farewell address, as failing health prevents his retaining the presidency of the Convention. His gifts and donations have aggregated nearly \$100,000 (£20,000), perhaps more, and he has been a liberal supporter of all the benevolent and missionary enterprises of the church. Drake University is named after him. In the course of his speech he said: "The saddest thing in all the world was the manner men gave to support the work of the Lord. I have borrowed money to pay my pledges, and given till I felt it. I have been prospered as I have given." At the Convention Matilda B. Carse gave an address appealing for help to remove the debt on the W.C.T.U. Temple

at Chicago, and Mr. Drake gave \$1000 toward that object.

An Episcopalian Testimony.

The Rev. George Littlemore in a sermon at Trinity Church, Strathfield, New South Wales, on October 2nd, on "The Ideal and the Real," said:—"When a man entered this fellowship (the Christian Church) by the solemn rite of baptism—as he plunged beneath the flood and rose from it again, there was symbolised the fact that his pagan life was buried, and that the true man was ascending to where Christ sits." What puzzles us is how any resemblance can be detected between the apostolic baptism as described by Mr. Littlemore and the sprinkling of water by this same gentleman on the face of a helpless babe who knows nothing of burying a past life. In place of the significant burial we have the meaningless sprinkling, instead of an intelligent disciple, an unconscious infant, and instead of an active consecration to a new life, an involuntary continuance in the old. Thus, in action, subjects and design, our Episcopalian friends have abandoned the position they affirm to be scriptural. Why have they done so?

Bishop Thornton on Sectarianism.

Bishop Thornton had some hot things to say in his inaugural address at the Anglican Church Congress in Ballarat last week. His condemnation of denominationalism was not one whit too strong. "Division between Christians—for the most part based on no positive necessity—has untwisted the mighty rope that should be drawing this great people Christward into a row of slender, separate strands, each too weak for the strain put on it." This is sadly true, and we can unite with the worthy Bishop in deploring "a rivalry that calls lower motives into play," and that results, in hundreds of bush towns, in "a handful of scattered, paltry, and often hideous, worship sheds—monuments of our partizanship and opinionativeness in religion: their congregations vying with each other, not so much (to all appearance) in honoring God and saving souls, as in carrying out devices and 'entertainments' for the enlist-

ment of patronage, and the recruiting of a starveling treasury." But Bishop Thornton had no suggestion to make. It would be interesting to know how he would propose to overcome the difficulty or remove the evil of sectarianism. It is easy enough to affirm that our "denominational disintegration" is "deplorable and almost fatally disastrous." This everyone knows, but what remedy has the Bishop to offer? Episcopalians are not noted for the exhibition of a remarkably fraternal spirit toward their brethren of other bodies. The only practicable solution of the difficulty appears to us to be the return to the state of the primitive church before "denominational disintegration" took place. If all who love the cause of Christ will lay aside their sectarian names, creeds, and other peculiarities, and adopt the platform of the apostolic Christians as found in the New Testament, then, and then only, will denominational rivalry cease to hinder the spread of the truth. But while the Episcopalian denomination contends for her prayer-book, her creeds, her "three-fold ministry," her infant membership, and all her other additions to the simple teaching of the New Testament, it will be useless for her Bishops to deplore the sectarianism she helps to perpetuate.

Stronger than a Navy.

What a hostile navy had not succeeded in doing, was lately found within the power of a little child. When war broke out between the United States and Spain, friendly relations between the two subjects of the two countries had not come to an end. Thus it happened that a Spanish officer from Cuba was visiting in the United States.

"He desired to return, but found himself unable to do so as Cuba was blockaded. Nothing daunted, he went aboard a small fishing schooner, hoping to run into port unseen. He was unfortunate. The schooner was captured by an American vessel, and the officer was a prisoner of war.

"It looked as if he must abandon his project and resign himself to the inevitable. Yet the very next day that Spanish officer was on Cuban soil. He did nothing daring

in order to get there. He only explained to the American commander that he was trying to get back to Cuba to see his little baby, not yet many days old.

"The plea was potent. Love of childhood was in the heart of the American commander no less than in that of the Spanish officer. The next day a small boat, under a flag of truce, landed the young man on the shore of Cuba. Force and intrigue could accomplish nothing, but the baby prevailed."

THE Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth St., Melbourne.

A. B. Maston - - - 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.

We do not hold ourselves responsible for any views or opinions expressed in the communications of our correspondents.

Terms.—In Victoria, 4 copies or more in one wrapper, 5/- each, post paid. Other colonies, 4 copies or more in one wrapper, 5/- each, post paid. Single subscribers in Victoria can secure their copy for 5/- by having it sent fortnightly. Single subscribers in the other colonies may secure their copy for 5/- by having it sent monthly. Or when two copies are taken in the other colonies they may be obtained for 5/- each by having them sent fortnightly. Single copy, to any part of the world, 7/-.

Printer's Copy, and correspondence pertaining to Publication, should be on separate sheets of paper from any correspondence concerning books, tracts, or other business in connection with the Austral Co. This will save confusion and possible delay.

Cheques must include 6d. exchange from country and 1/- from other colonies. When payment is made from other colonies in postal notes, the original cost of the note must be added in stamps for exchange. Payment of small sums in stamps will be received, but where outside of Victoria 10% must be added for exchange.

No Notice can be taken of anonymous communications. Whatever is intended for insertion must be authenticated by the name and address of the writer, not necessarily for publication, but as a guarantee of good faith.

Persons desiring the return of their manuscript, if not accepted, should send stamps. We cannot, however, even in that case, hold ourselves responsible for its return. Authors should preserve a copy.

Subscribers should be careful to give their current post office address, and when desiring it changed be sure to mention the former address.

If you desire to please the compositor and prevent annoying mistakes, write plainly, especially names of persons and places, and on one side of the paper only.

Remember that the Publishers must be notified by letter when a subscriber wishes his paper stopped. After having received the paper with the terms published regularly until you owe for 3 or 5 years, to order it off without saying anything about the paper does not make a very favorable impression.

Cheques, P.O. Orders, etc., made payable to the Austral Publishing Co., will be right, but to prevent confusion and delay, and ensure greater safety, Cheques, P.O. Orders, etc., should be crossed and made payable to A. B. Maston.

If the above Notices are carefully observed it will conduce to the happiness of all concerned.

In doing business with our advertisers you will do us great good and yourself no harm by mentioning this paper.

The Leader.

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

The Australian Character.

The month of May in the Old Country is distinguished by being the month in which the larger Protestant organisations hold their annual meetings. As a result of so many meetings being held simultaneously a deeper impression is made on the public mind than would otherwise be the case if these meetings were scattered over the year. In Victoria, November seems to be the month in the year in which a number of our churches hold their annual sessions, and as in the

mother country so here, the effect of holding so many meetings about the same time is calculated to give evidence that the churches are a power to be reckoned with in estimating the moral forces of the community. Coming, as these gatherings do, immediately after the great racing carnival, it is a decided improvement to find that our daily newspapers can discover some space to deal with higher questions, and that matters affecting the permanent well-being of society are not altogether treated as though they were unworthy of even passing attention. In this respect a decided change for the better is noticeable in the increased amount of space given by the secular press in reporting the important speeches delivered at these conventions. Viewed from merely a commercial standpoint this may be regarded as a move in the right direction, for undoubtedly a considerable number of the population were intensely interested in the utterances of our leading preachers and the discussions which afterwards arose; in addition to this the attention of the community was directed to certain existing evils, and the necessity for adopting means for their removal clearly pointed out. Thus the moral consciousness of the people has been roused, and it may be that immense good will be the result of it all.

It is true, of course, that the power exerted by these religious bodies is considerably weakened by the fact that they exist as separate and distinct organisations, and on that account are not able to give full weight to the influence for good which they undoubtedly have. This fact seemed to have impressed itself upon the mind of Bishop Thornton, for in his inaugural address he says:—"No feature of religious life of the colony seemed to him more deplorable and almost fatally disastrous in results than denominational disintegration. Divisions between Christians had untwisted the mighty rope that should be drawing this great people Christward into a row of slender strands, each too weak for the strain put upon it. How did the church of the Most High present itself in hundreds of bush towns? In the form of a handful of scattered, paltry, often hideous, worship sheds—monuments of partizanship and self-opinionativeness in religion; congregations vying with each other, not so much in honoring God and saving souls, as in carrying out devices and entertainments for the enlisting of patronage and the recruiting of a starveling treasury." Yet, notwithstanding that the picture drawn by Bishop Thornton is deplorably true, it is nevertheless a fact that this divided Christendom is the one great and abiding factor in the moral progress of the world. Divided it may be and is on points of doctrine and

ecclesiastical polity, but on questions of morality there is no division whatever so far as Protestantism is concerned. The Roman Catholic portion of Christendom stands, no doubt, side by side with the Protestant world in its defence of right and opposition to wrong in the main, but the moral consciousness of the former is not so elevated as that of the latter. Thus the Protestant bodies stand united in their denunciation of gambling, but not so the Roman Catholic organisation. The latter, indeed, cannot consistently say a single word against gambling in any shape, for the simple reason that in the raising of money for its own purposes it unblushingly resorts to gambling, and in the person of one of its chief representatives justifies the practice as being quite laudable and right. So far as this evil is concerned no help can be expected from the Romish Church. Taking the great Protestant bodies which lately met in their several congresses—the Church of England, the Presbyterians, the Baptists and the Congregationalists—we as a people can heartily support them in their vigorous denunciation of wrong-doing. Here we are not disunited, but united. We rejoice that it is our privilege to stand side by side with such men in doing something to promote the moral welfare of the community, and our earnest prayer is that the doctrinal and ecclesiastical barriers which now divide us will in the near future fade away and find us all standing together on the common ground of New Testament teaching and practice.

Turning now to the remarks of Bishop Thornton—what have we to say about his estimate of Australian morality? Is the picture he draws a true one? For our part we think it is overdrawn. No doubt Bishop Thornton believed all he said, but it is possible all the same that a certain amount of prejudice and inability to draw correct conclusions influenced his judgment. Other men have travelled, not only through half of Victoria, but through the whole of it, and their views are at variance with the Bishop's. We, ourselves, know something of the colony in which we live, and while we have to admit that immorality is far too prevalent we cannot go so far as to brand the Australian character as distinctly immoral. The character of Australians, so far as morality is concerned, will bear favorable comparison with any other nation in the world. We sympathise with the Australian Natives in their indignation against such a slur as that cast upon them by Bishop Thornton, and believe that while it is the duty of the church to fearlessly point out evil, it is also its duty not to make sweeping assertions, which instead of doing good only do harm. We are glad to hear that the great aim of the Australian Natives' Association is "to promote

morality and nobility of character." In the main we believe this is true: at the same time we also believe that its yearly "Art Union" distinctly fosters the gambling spirit, and that so long as it continues to hold these it is largely counteracting any good it may do in any other direction. It is no excuse to say that the object for which the Art Union is held is a good one, that is beside the mark—gambling is gambling, no matter what the object in view may be. Charity is not really benefited by such associations; it is rather degraded, and in the long run, unless this kind of thing is checked, the idea of charity will only be associated with personal gain. There will be no giving unless there is a chance of winning something. This is not the way to ennoble, but to degrade, and those who really care for the welfare of their fellows will join hands in opposing a system which leads to this. The Australian character is in process of formation. It has not crystallised as in older lands. The present generation will have much to say in deciding what shape it shall assume. In order to reach the highest, it must have the highest ideals. It must be inspired by the loftiest principles—principles which know no distinction between things, whether they be great or small. Above all it must find its ideal in Christ, as the one perfect man. For this result the church will be largely responsible. On their shoulders lies the burden of presenting the true ideal, and in so far as they fail in this they fail in their mission, and are recreant to the trust reposed in them.

Original Contributions.

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

Satan—A Problem.

J. PITTMAN.

Satan is represented in the scriptures as the enemy of God and man—of righteousness and truth. All attempts to whitewash his character, as in the book known as "The Sorrows of Satan," are efforts to undermine the truth of the word of God. In that sacred book he is set forth as the arch-deceiver of the human race, a "liar" and "a murderer from the beginning," now "going about like a roaring lion seeking whom he may devour," and now "appearing as an angel of light," thus the more subtly to entrap his unwary victims. He is likened to a serpent, with death in its fangs; to a bird ever ready to pluck up and devour the good seed; to a fowler laying his net to catch human souls. He is the accuser of God's people; he "hinders" their good works and lays many plans and schemes for the overthrow of the kingdom of God.

In view of these facts is it an unlawful question to ask, why did God permit such a being as Satan to live, or at least, why did

God permit such a creature to do so much mischief to man?

What awful power Satan is represented to have! He can transform himself into a serpent; he is the prince of the power of the air; he can strike with the lightning and the tempest; he can incite the wicked to deeds of cruelty and bloodshed; he can inflict mankind with the most terrible tortures; he can lay them low with disease and death. Surely we may ask, Why did God suffer Satan to have liberty thus to bring such woe upon us?

It may be that only when we shall know as we are known shall we be able to fully comprehend this question. But even now we know in part, and that part is so satisfactory that we may be sure that the part we do not know will be equally as satisfactory when we do know it. By the light of God's blessed book we can answer this question in so far as it concerns God's people. Let us see.

The book of Job is one of the most remarkable books of the bible, and perhaps the most wonderful things in that book are those recorded about Satan. He is introduced to us as one among "the sons of God," and in God's presence. He is not expelled in wrath, but on the contrary God singles him out for conversation. After enquiring of Satan as to his movements God asks him whether he has considered his servant Job, whom he (God) esteems above all others on earth for his integrity and uprightness of character. Satan replies by boldly affirming that Job's religion is the result of pure selfishness, and that if God were to take from him the temporal blessings which he enjoyed Job would curse God to his face. Then follows a truly astounding statement. God says to Satan, "Behold all that he hath is in thy power," &c. This is exactly what Satan wants. Not Job himself but all his possessions—his possessions and his children—are at Satan's mercy! God gives him liberty—thus far—to do his worst. Like a ferocious beast he pounces upon his prey. He employs a band of murderous Sabaeans to slay his servants and steal his cattle; he employs the lightning of heaven to burn up his flocks; he destroys his children with a "great wind of the wilderness."

Another conference between God and Satan. Liberty to afflict Job is extended. Satan may attack Job's body, but not take his life. Satan needed no skilled physician to watch his victim while he tortured him, to stay his hand when the extended thread of life was about to break. He knew exactly how far to go, and he went all the way. The body of Job was put to the torture. Did he curse God and die? No. Hear him: "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave and the Lord hath taken away, blessed be the name of the Lord"; "Shall we receive good at the hand of God and shall we not receive evil?" "I have heard of thee by the hearing of the ear, but now mine eye seeth thee: wherefore I abhor myself and repent in dust and ashes."

Let us make our observations carefully. Job ascribes his afflictions directly to God; the narrative says they were the work of Satan. This is a strange combination. But it is not the only case in the bible. Paul the apostle regards his "thorn in the flesh" as a

"messenger of Satan" and the work of God at the same time. And in the greatest of all examples the same combination appears. Was it Satan that inspired Judas to betray him, the Jews to thirst for his blood, the rulers to condemn and crucify him? Doubtless. "Yet it pleased the Lord to bruise him, and hath put him to grief. The Lord hath laid upon him our iniquities. Satan did it? Yes! The Lord did it? Yes! Both did the same thing? Yes! As in the case of Job and in that of Paul, so in that of Christ. Can we extend? Why not? Is not Job a type—an illustration of all the just, in all ages? Undoubtedly.

Let us observe again. Job is a righteous man—the very best of men. He might well regard the "good" that he received at the hands of God as a token of divine favor, as many do even now. Why not view the "evil"—as his friends did—as a mark of God's wrath and disfavor? Many do even now. Job did not. Wonderful man! Slowly but surely the "evil" did its work. Not the work intended by Satan—the work of ruin and degradation; but the work that God knew it would do—the work of enlightening, sanctifying, and ennobling—the work expressed in the grand words at the end of the trial and the book: "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes."

Wherever evil is, Satan is. He is in the driving storm, in pestilence, in disease, in famine, in war and strife, in persecution and oppression. But God is in them too, with his almighty restraining power—the instrument of his loving purposes. Satan is bent upon cursing and blighting all that God has made. God permits him within limits to employ his fearful instruments of torture and destruction, knowing full well that Satan's work, thus restrained, will but result in the glory of God and the good of his people. "All things work together for good to them that love God." "These light afflictions which are but for a moment worketh for us a far more exceeding and eternal weight of glory." "We glory in tribulation, also, knowing that tribulation worketh patience, and patience hope." "Fear none of those things which thou shalt suffer: behold the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death and I will give thee a crown of life." This is the solution of the problem of Satan and evil so far as God's people are concerned. They are the fire that purifies the gold. The rest we shall know in the sweet by-and-by.

Selected Articles.

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

Is the World Growing Worse?

J. J. HALEY.

According to such books as "Caesar's Column," and a more recent but no less pessimistic production, entitled "Christianity and Anti-Christianity," there is a gloomy future in the immediate front of the human race. One of these authors is a materialistic pessimist and the other is a

spiritual pessimist, and while they go in at different holes they come out at the same place—a disastrous future for humanity. The world religious, the world social, the world industrial, the world political, and military, and cosmic, and all other worlds, are sadly out of joint and steadily growing worse. If one takes up a premillennialist journal he will find on a conspicuous page, in clear type, a miscellaneous collection of woes, calamities, accidents, crimes, such as earthquakes, cyclones, pestilences, famines, strikes, riots, insurrections, battles, murders, suicides, embezzlements, robberies, unsavory divorce suits, and all other cosmic and human offences that can be gathered from the newspapers, hushed up in approved style, with this editorial interpretation appended or implied—"Didn't I tell you so? Don't you see that the world is going to the devil as fast as it can?" The infidel pessimist, with a materialistic and non-moral conception of the universe, having no faith in God, in immortality, in moral responsibility, in the tribunal of conscience, in the eternal order that makes for righteousness, seeing manifestations of disorder in the world, and lawlessness in society, he is sure, in the absence of a moral brake, and moral direction, that the old machine is drifting helplessly towards the rocks.

Our distinguished editor, in conveying to me the request of a subscriber to write on the question that stands at the head of this paper, said it always reminded him of the other question, "Is God dead?" If there is a living God there is a living universe, an eternal Some-One, not ourselves, that makes for righteousness, and for life everlasting. The unflinching optimism of Israel's prophets, under the gloomiest of present conditions, was based upon a conviction that nothing could shake, that a living and holy God meant the world's future for his glory. They looked with an unshaken hope to the far-off divine event to which the whole creation moves, because they so clearly perceived the moral order of the world, and the immanence of God in all his works, that were the sure guarantees of the expected consummation. If God lives he must reign, and the reign of God means the ultimate triumph of righteousness.

It is highly probable that there is more wickedness in the world than there was a hundred years ago, and just as probable that there is more righteousness than at any previous time, but only for the reason, perhaps, that there more people in the world than there used to be. It is true also that intensification and a bold aggression characterises the activities of modern life, so that the wicked are more wicked and the righteous more righteous, than in our grandfathers' days. But this focalisation of moral issues on burning centers, this mobilisation of beast-power, and the armies of righteousness for the culminating conflict of the ages, is no proof that the world is growing worse. On the contrary it is a hopeful sign of the world's permanent betterment, unless God is weaker than the devil, the creed of a vile pessimism that no Christian can subscribe to. Last Sunday was the best the world ever saw, and next Sunday will be an im-

provement on last. There are more bibles, more Christians, more churches, more missionaries, more Christian workers, more young people doing battle for the kingdom of God, a cleaner moral sentiment pervading public opinion than ever before. There has been more progress in science, art, education, religion, statecraft, and sociological appliances for the alleviation of poverty and the betterment of the masses, in the last fifty years, than in all the preceding centuries of the Christian era put together. As we look through the gate of the twentieth century, we can contemplate the dying century as a hundred years of amazing fruitfulness in facilities for the uplifting of mankind.

In studying the world's moral growth we must not compare to-day with yesterday, nor this week with last, nor this decade with the one that preceded it. Long periods, centuries, cycles and millenniums must enter into the comparison. The mills of God grind slowly, if they grind exceeding fine. Compare the closing days of the nineteenth century with the days of bad eminence, when Christ was born of Bethlehem in Judah. Compare this year of grace with two hundred years ago in the most civilised country in the world. Compare the reign of Queen Victoria with that of Henry the Eighth, or that of Queen Bess. They tortured heretics, burned martyrs, and stuck the heads of men on iron pikes in the streets of London four centuries ago. To-day a man is fined or imprisoned for beating his horse in the streets of the English metropolis. Modern liberty has completely triumphed over the brutal despotism of the past. Look at the wars of Cromwell and Napoleon in contrast to the Hispano-American war, now happily brought to a close. Cromwell took off the head of Charles the First, and when the Royalists came into power they snatched the Protector's coffin from its tomb in Westminster Abbey, hung his mouldering body at Tyburn, flung it in a hole under the gallows, stuck his head on a pole in Westminster Hall in London. Napoleon, after Waterloo, narrowly escaped death at the hands of his captors. The Duke of Wellington voted for his execution. Admiral Cervera, while a prisoner of war, was offered a mansion in the United States for his own personal safety and as an inducement to become a citizen of the land of the free and the home of brave! Two centuries ago pirates swarmed the seas to prey on the merchant marines of the nations. When belated Spain threatened to fit out vessels for privateering and the destruction of our commerce, civilisation frowned it down. On our side the late war was the most human and generous in the history of the planet. Such magnanimous treatment of a captured foe would have been impossible a hundred years ago. The next step will be disarmament and international arbitration as the method of settling disputes between civilised nations. Slavery is gone. Polygamy is going. The saloon is doomed. The agitation for the purification of politics is spreading. Temperance sentiment is growing. The kingdom of God and its righteousness is increasingly the theme of the pulpit. Applied Christianity is the goal toward which we are forging. The kingdoms of this world are destined to become the kingdom

of our Lord and his Christ.—*Christian Evangelist.*

Sunday School.

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

LESSON FOR DECEMBER 18TH.

"THE CAPTIVITY OF JUDAH."
Jeremiah 52: 1-21.



GOLDEN TEXT.—"Ye shall seek me, and find me, when ye shall search for me with your whole heart"—Jer. 29: 13.

For nearly four centuries had the kingdom of Judah existed amid alternations of prosperity and adversity dependent upon their obedience or disobedience to the God of Abraham, Isaac and of Jacob; and now the end had come. Some of Judah's kings had been noble reformers, loyal enthusiasts in the service of the Lord; others, also, had forsaken him: they had been as Israel, they had emulated the heathen around, and some had even added to the abominations of those who knew not the Lord. The stability of the kingdom ended with good Josiah. After his death, it hastened onward to its doom. After three years' vassalage, Jehoiakim rebelled against the Babylonian yoke, and was afterwards put to death. His son reigned wickedly for three months, and then was carried to Babylon, remaining in captivity there many years. At this time also the treasures of the house of the Lord and of the king's house, together with 10,000 captives, among whom was the prophet Ezekiel, were carried off to Babylon (2 Kings 24: 10-16; Ez. 1: 1, 2).

Nebuchadnezzar placed Mattaniah on the throne, changing his name to Zedekiah, and exacting an oath of allegiance from him. Zedekiah, we are told, did evil, according to all that Jehoiakim had done; like him, too, he rebelled against the king of Babylon. The prophet Jeremiah was zealous in his calls to repentance, and in his assurances of doom if disobedience were continued in. For this, Zedekiah put him in prison (32: 3); surely in this case acting according to what Jehoiakim did. Each preferred to banish from his ears the warnings of the Lord to removing these warnings by repentance and change of conduct. The book of Jeremiah gives us assurance that the nation did not go into captivity without warning or opportunity to repent; we know that God "sent to them by his messengers, rising up early and sending; because he had compassion on his people, and on his dwelling place: but they mocked the messengers of God, and despised

his words, and scoffed at his prophets, until the wrath of the Lord rose up against his people, till their was no remedy." As our lesson states, Nebuchadnezzar came up against and besieged Jerusalem; the siege lasted for a year and a half. It was a fearful time. The Lamentations of Jeremiah give us an insight into its horrors. Children died of hunger; mothers cooked and ate their own children; men grew black with famine. Then came the fall of the city, when thousands were led into captivity. Zedekiah attempted to escape, but was pursued and caught in the plains of Jericho. He was taken before Nebuchadnezzar, had to endure the agony of seeing his sons slain before his eyes, then had his eyes put out (the common method was piercing them with a spear), and was carried to Babylon. We note how exactly the scriptures were fulfilled, and two apparently contradictory passages are exactly true. Ezekiel said of Zedekiah that he should be brought to Babylon; yet should he not see it, though he should die there (12: 13); Jeremiah declared that he should be delivered into the hand of the king of Babylon, and speak with him mouth to mouth, and his eyes should behold his eyes, and should be led to Babylon (32: 3-5); both were strictly true as already narrated.

The captivity had a salutary effect on the Jews. They never lapsed into idolatrous practices again; the remedy was severe, but effective. After their return they were zealous monotheists. It is interesting to note Jeremiah's indication of this return. During the siege of Jerusalem, the prophet, by God's direction, bought a piece of land on which the Caldean forces were encamped (32: 6-15). "I will cause their captivity to return, saith the Lord" (32: 44). This return took place after seventy years; the Persians had triumphed over Babylon, and Cyrus the king allowed the captives of return.

Wedderburn.

We held our Sunday School Anniversary on November 6th and 9th. On the first named date the programme included singing, recitations, addresses, &c. Our Sister E. Treble (in the absence of Bro. Twiddy, who was suddenly laid aside by sickness) conducted the singing. The recitations were given in a way which reflected credit on our Sister Penny, who has charge of that department. During the afternoon our Bro. Cosh (who presided at afternoon and evening meetings) distributed prizes to the scholars, who seemed to appreciate the kindly words spoken as each responded to the call. The evening was chiefly occupied by Bro. Griffiths with an address appropriate to the occasion. The report showed 75 names on roll; average attendance, 56. Teachers, 8; joined church from School, 1. On Nov. 9th the children were taken out to Mr. Cosh's paddock for the annual picnic, when old and young alike enjoyed themselves to the full. Returning, however, a sad and fatal accident occurred, the youngest son of our Sister Somerville, in attempting to leap from the conveyance, fell, breaking his neck, causing instant death. Quite a gloom was cast over the whole township by the sad occurrence.

Sec.

Our Missions.

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

Foreign Mission Notes.

The Kanaka chapel has recently had a bell erected at a cost of £4. The Kanakas having no watches will find the reminder timely.

Bren. Jno. Thompson and S. Ah Wong are in correspondence as to the Chinese and Japanese in Childers, who in their present heathenish condition are a hindrance to the Kanaka work. Some literature has been forwarded.

The Kanaka Christians are reported as displaying more anxiety than formerly for the conversion of their heathen brethren.

Only when the Hindus become Christians do the Mahomedans and Brahmins care at all about them—then they become most suddenly and deeply interested in their religious condition.

Thousands of converts would be reported from India every month were it not for the "caste" people.

The Chinese Mission at Windsor holds a prayer meeting monthly. Pray for the success of this work, brethren.

A Sunday service for the many Chinese in Brighton is expected shortly.

Bro. Stubbin writes:—"When you see nothing but sin-stricken men around you, and that through ignorance, it will make your blood boil up and stimulate you to greater efforts or else it will sink you down in despondent thoughts, and then the devil will get hold of you. I have had four months at the language, and can talk a little bit to the natives. The construction is hard. If you want to say 'Jesus alone can save you,' you must put it, 'Alone you Jesus save can.' But as for the reading and writing, I can do it almost as well as my English."

Chinese Mission, Lygon-st., October report:—17 week-night meetings; average attendances, scholars, 19, teachers, 13; 10 Sunday services—afternoon scholars, 13, teachers, 8; evening scholars, 17, teachers, 6.

L. WILLIAMS, Sec.

In an interesting little paper, *The India Tidings*, we have an account given of the opening of a new school chapel on July 3rd. The main room is 60 x 20 ft., and is flanked by class-rooms and verandahs. Miss Graybiel was both architect and builder. Some of the leading townsmen were present—a Mohammedan dignitary in his official robes, a Mohammedan munshi (teacher), and a Brahmin pundit. Bro. Adams spoke, comparing this opening with that of the temple (1 Kgs. 8), without idol, or pictures, or anything visible to be worshipped, no one but (pointing upwards) God. Then he turned to 2 Cor. 8: 9, and spoke of that wonderful grace of the Lord Jesus, becoming poor

"that we through his poverty might become rich." On the 4th July this gift of America was first used—the girls clapping joyous hands on hearing the facts of the case, and for Miss Graybiel herself "Love and love and salaams," they cried.

G. L. Wharton writes:—"We have had nearly 200 baptisms during the past year, in India. I wish the quality were better, and yet when I consider what these people have been, what their surroundings have been and still are, I wonder that they are as good Christians as they are. They are improving, and patient and prayerful work tells here as everywhere. Christ is being formed in the native church, and the outlook is encouraging. By God's blessing I am glad to say that my health has improved very much, and I am now feeling like work again. We all like Bro. Stubbin very much, and he has done good up here among the soldiers and other people, and he has made good progress in the language. Nathoo Lal is doing a fine work. He has baptised over 20 the past year."

LEPER ASYLUM IN HURDA, INDIA.

One mile from the town of Hurda on the Hindia road is a beautiful rising piece of ground on which is situated the above charitable institution. Three acres of ground were purchased May 13th, 1897, and work commenced the next day. Previous to this the sanction of Government had been secured. First I made application to the Deputy Commissioner for the privilege of erecting an Asylum in the name of the Foreign Christian Missionary Society. This was formally granted. The Civil Surgeon of the District came and saw the building site and gave his approval. I drew out the plans of the buildings and submitted them to him for his criticism. These he approved. Finally the Hurda Municipality passed judgment on the proposed scheme and approved the whole proceedings. Now we were ready to go forward and build, with full consent of the "powers that be."

We proposed to utilise the building of the asylum as a relief work to the famine people of the district. This we did, employing from 300 to 500 poor people continually for over four months. In this time we completed the seven buildings, made a good road, and on September 1st, with religious services, the institution was formally opened and for the first time occupied by the lepers.

The buildings are of substantial character, built of good brick, with tile roof and country wood. The "Missions to Lepers in India and the East" of Edinburgh furnished the money for the material, and the famine people did most of the work, so the asylum was completed without any expense to the society or church. The cost of the whole has been about rs. 5000, because famine people were not able to work more than half the time that an able-bodied man could work, and they could not do as much while they were working. So the real expense could have been much lessened by employing able men, but the starving people would not have been helped. The institution has just been inspected by the Chief Commissioner, Division Commissioner, Dep-

Life and Death

This Booklet is Neatly Printed on Toned Paper with a nice Paper Cover. You can confidently hand it, as far as its get-up is concerned, to your most fastidious friend.

Price—Post Free, 6d.

Austral Publishing Co., 428 Elizabeth-st., Melbourne.

uty Commissioner, and other officials of these Provinces and recommended to receive a grant to defray the expenses.

It may be of interest to know something of the management. We have a care-taker or superintendent, Bro. Gopal, who lives on the ground in a house built especially for him at the entrance. He is a Christian man, converted in Hurda day school. He takes immediate oversight of every detail of the food, clothing, houses and religious instruction. No leper is allowed to cook for himself. The cost of every leper is about rs. 4 per month. That is about five shillings. This includes all the expense of the establishment.

Nine lepers have been baptised since September 1st. I go out every Sunday morning and we have a good meeting. They pay good attention and especially enjoy the singing, in which they join heartily. We have the Lord's Supper every Sunday. Out of 20 lepers 11 are Christians. Several are learning to read and write. Some play musical instruments such as they are, so that their lives are not altogether void of cheer. They are generally very happy, when we consider they are used to a wandering life. They come and go voluntarily. But best of all is that they have the gospel and its privileges. The lepers are cleansed. They are better in body and soul for having these homes in which to live. G. L. WHARTON.

Victoria.

G. H. BROWNE.—Since my last report I have preached at Neuarpur, Carew, Mundalla, Kaniva, Lillimur, and Brim. I had the pleasure of baptising one at Kaniva before starting for home. Bro. Lawson is with us at present; he preached at Galaquil and Galaquil East. One decided at Galaquil after the meeting, and on Wednesday Bro. L. took his confession and I baptised him; and on Friday we visited an old couple, the father and mother of our esteemed Bro. and Sister Hood, who decided, and to-day Bro. Lawson took their confession and I baptised them. May they have much joy in serving the Lord. 12/11/98.

A. W. CONNOR.—Since last writing I have finished my work in Bro. Browne's circuit, and have got back to Kaniva via North Yanac. I baptised one more at Brim, and at my last meeting one lady, a visitor from the city, came forward and made the good confession. At my second visit to Warner we had good meetings and one confession. Passing through Worak I called on Bro. Sheehan, who has a school with 14 children, and more have promised to attend. Yesterday I spent at Dinyarrack and Kaniva. After the latter meeting one told me of her determination to obey the Saviour. In my absence the brethren in the circuit have been cheered by three additions—two by faith and baptism and 1 previously immersed. Thus labouring together for the extension of the

Redeemer's kingdom, we rejoice over some good done and souls saved. 14/11/98.

E. GRIFFITHS.—Have visited Mumble Plains, Mystic Park, Murrabit, Kerang East, Fernhurst and Wedderburn. At Mumble Plains the brethren held their annual tea-meeting and anniversary services on October 16th and 19th, and had very successful meetings on both occasions. Our Wesleyan friends have declined to discuss the subject of baptism any further in public. Lord's day, October 30th, was spent at Murrabit and Kerang East. November 6th was spent at Wedderburn, when the Sunday School held its annual gathering and distribution of prizes, when we had large meetings. Yesterday I was at Fernhurst in the morning, and preached at Wedderburn in the evening. 14/11/98.

F. W. GREENWOOD.—During the month I have held meetings at the following places: Ballendella, Echuca (Lord's day, October 23rd, when the two mentioned in my last report were baptised and received into fellowship), Echuca, Lord's day, October 30th, Village Settlements, Merrigum, Shepparton from 6th to 9th November. Bro. Grant kindly took my place at Echuca Lord's day, November 6th.

C. G. LAWSON.—Since last report Bro. Lawson has continued his visits (at the request of the Committee). He has labored at Horsham, Polkemmatt, Brim, going up as far as Hopetown. Last Lord's day he spent at Ballarat.

From The Field.

The field is the world.—Matthew 13: 38

Queensland.

MARYBOROUGH.—Three more immersions last night—an elderly gentleman of long residence in Maryborough, and one who has been serving God according to his light, but was somehow unsettled until he dropped into the Protestant Hall some four weeks ago; a young girl of sixteen from the bible class; the third was the organist at the Congregational Church and eldest daughter of Sister Sunderland, whose son and younger daughter were immersed a few weeks ago. Many Congregationalists turned out to witness the immersion of their comrade. Bro. Nixon, as usual, preached a fine sermon to a large and attentive audience.

Nov. 21.

S.O.B.

South Australia.

STIRLING EAST.—On Sunday evening, Nov. 13, Bro. D'Nest took the good confession of two and immersed them the same evening—son and daughter of Bro. T. B. Verco.

E. TAYLOR.

YORK.—I am pleased to be able to report three additions to our number—three young scholars from the Sunday school. One was immersed a week or two past, and two last Lord's day evening. Our hearts rejoice at this ingathering of souls, and we can truly say that our prayers have been answered. We trust that these young disciples will prove a great blessing, and that others, seeing their good works, will be led to glorify our Father in heaven.

Nov. 17.

T. BURT.

GROTE STREET, ADELAIDE.—Jas. Johnson's evan-

gelistic services in this place extended over two weeks and ended on 13th November with 8 confessions. With one exception these have been baptised and received into fellowship. On the 17th, Bro. Johnson gave us a sketch lecture on what he, as an Australian, saw and heard in America. On the 24th inst. a social was given to Bro. and Sister Johnson. Both lecture and social were well attended. We have since had one other received by letter. Meetings and general interest are both good.

UNLEY.—We had the pleasure of listening to Jas. Johnson, who has just returned from America. Bro. J. took for his text "Come unto me all ye that labor and are heavy laden, and I will give you rest," from which he gave us a good thoughtful and stirring address. We hope that Bro. Johnson's services will be retained in the colony, as he will be a great help to us. In the evening J. Colbourne preached from "I am the way, the truth and life," which was listened to very attentively by a very large audience.

Pleased to report that Unley Sunday School carried off half the prizes in the recent Sunday School Union Examination—5 first prizes, 3 second prizes, and a number of first and second certificates. The following are the names of the prize takers—Messrs. H. E. Poole, Jas. Thomas, Percy Storer, Robert Burns, Frank Thomas, Mimes Besale Burns, Muriel Charlack, Olive Verco, with a per centage for the School 17.56, which speaks well for the teachers, Bro. T. J. Gore, Robert Burns and Miss Blower.

The annual Sunday School picnic was held on Nov. 14, the day being everything desired for a day's outing. The scholars and friends, numbering about 350, were conveyed in vans and trains to the residence of Bro. Wm. Charlack, at Delemere, at the foot of the hills, which is a very picturesque spot, having a beautiful view of the city and coast for miles. The scholars having had a good round meal, then entered into the various sports provided for them, such as cricket, races, skipping, &c. Bro. and Sister Charlack having provided a large number of chocolate boxes and sweets, took charge of the younger portion of the scholars and entertained them. At the close of the day's sport Bro. T. J. Gore, in a few well chosen words, proposed three cheers to Bro. and Sister Charlack for their kindness in allowing them the use of their park, which has every convenience for a school picnic, which was well responded to by the scholars. After a most enjoyable day the scholars and friends returned home in safety.

T. G. STOKER.

MILANG.—Have been at Stirling East and Aldgate Valley three Lord's days. Bro. A. T. Magarey kindly preached for me at Milang and Pt. Sturt during my absence. Two confessions at Pt. Sturt, and to-day we have been delighted to take the confession of Mr. Ogilvie, the telegraph and station master of Milang township. Grand meeting to-night.

Nov. 27.

G. D'NEST.

West Australia.

KANOWNA.—We have to report two additions by faith and obedience, one the nephew of Bro. and Sister Richardson, and the other a man who had heard the truth at Two Wells, S.A. They both journeyed to Coolgardie yesterday to obey the Lord's command.

We regret having to record the loss sustained by our Sister Judd, who has just returned from Cheltenham, Victoria. Her daughter, aged four months, was called away suddenly on the 16th. The shock to our sister is very great, but she is cheered with the hope of meeting the little one again.

We have not been able to commence gospel services yet, but are negotiating for a block of land,

upon which we purpose erecting a chapel wherein to proclaim the truth.

Nov. 21.

A. I.

COOLGARDIE.—Since last writing two more have made the good confession and have been baptised, viz., Sister Florrie Clark, daughter of our Bro. and Sister Clark, late of Footscray, and Bro. Doolan, who has been brought up a Roman Catholic, but who now sees the truth in its simplicity. These were received into fellowship on Sunday, November 20.

At the gospel meeting Sunday evening, Bro. Banks baptised two from Kanowna, making four baptisms for the week.

A. A. L.

New Zealand.

AUCKLAND JOTTINGS.—On Sunday evening, in the presence of many witnesses, a dear sister confessed her faith and was immersed into Jesus Christ. May she henceforth walk in the light.

Our first Maori tract goes forth to the printer to-day.

Nov. 22.

T. J. B.

Victoria.

HAWTHORN.—A. R. Main has been faithfully sowing the precious seed of the kingdom during the last two years, and some of it has fallen upon good soil, and we trust that in due time it will bring forth rich fruit. We are sorry our brother has seen fit to ask the officers to relieve him of the work at the end of his two years' service, which is on Tuesday next, December 6th, when it is the intention of the church to give Bro. Main a farewell social. We are sorry to part with so talented a young brother so soon.

The officers have arranged with Bro. Peacock and Cox of the Collingwood church to carry on the preaching on Lord's day evenings, and Bro. Mahon has kindly volunteered to take our Thursday evening meetings until the end of May.

J. E.

New South Wales.

WOOLLAHRA.—We had a good meeting last Sunday morning and a crowded house at night to witness the ordinance of baptism. Three who confessed Christ on the previous Lord's day and an aboriginal who was brought in from the La Perouse Mission by Bro. Hockey were immersed. This we believe to be the first case of immersion among the Australian Natives. Much interest and kindly feeling was manifested toward our colored brother, and the prayers of all go with him and his co-workers in the mission.

At the morning meeting we had the pleasure of receiving Bro. Hockey into our membership. Our brother is long known on account of his long earnest work among the Baptists, and his connection with the native missions. He has had some considerable experience in preaching, and he has proved very successful in Sunday School work.

T. BAGLEY.

Here and There.

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

Is the world growing better? See page 387.

W. T. Clapham's address is now Taringa, Q.

Three confessions at Enmore last Sunday night.

Are you doing all you can for the church of which you are a member?

There is some prospect of B. B. Tyler of America visiting Australia shortly.

If you want to know something about Satan read our Original Contribution.

A. Lucraft preached at Fremantle, W.A., on Nov. 20, when one confessed Christ.

R. J. Clow, of the church at Ascot Vale, left Melbourne yesterday for Queensland.

A brother after some years' absence was received into the church at Bayswater last Sunday.

There were two confessions at North Carlton last Sunday night again, D. M. McCracken preaching.

We regret that we had to leave over some very interesting selected matter sent on for Sisters' Page.

Two additions by faith and obedience at Newmarket last Sunday, Bro. L. A. Williams preaching.

Sunday, in the absence of M. W. Green, Wm. Judd preached at Cheltenham when one confessed Christ.

Do you not think that you could induce your neighbor to subscribe for the AUSTRALIAN CHRISTIAN? Try it.

Our Selected Article is a little long, but it is worth reading twice. Read it, and hold up your head and look for the coming day.

T. Bagley, whose six months' engagement at Woollahra expires at the end of this month, has been re-engaged for another six months.

The most descriptive, realistic, appropriate prayer that some people who join the church could pray would be, "Now I lay me down to sleep."

M. McLellan paid a flying visit to Minyip last week, the occasion being the marriage of H. Gray of Port Fairy and Miss Smith of Dunmunkle.

Thomas Munnell, a well-known writer, preacher, and advocate of missions in the American brotherhood, has been called home. He was Garfield's teacher in Hiram College.

At the Iowa Annual Convention just held a net increase of 4000 was reported and a present membership of 56,000. There are 447 organized churches, and 84 other bands of brethren, with 432 Sunday Schools.

Geo. T. Walden gave a limelight lecture at Campbell-street last Friday night on our Foreign Mission work. There was a nice audience, the views were all first-class, and the lecture itself very interesting and instructive.

W. S. Houshins has entered into an engagement, indefinitely, with the church at North Fitzroy. He is preaching to very large audiences there, and though there have not been many additions lately, there is an increasing interest, and good results are expected soon.

The church at Eaglehawk, by their activity and zeal for the truth, seem to be stirring up things amongst their religious neighbors. As a matter of curiosity we would like to insert some newspaper extracts we have received, but our space would not be well taken up with such matter.

A correspondent complains that in boiling down his church news we left out the most important part. Very likely we did. We are experts in this kind of work, but sometimes we blunder. If correspondents want to avoid this, let them do their own boiling down, as in a small paper like the CHRISTIAN some-body must do it.

The Woollahra Sunday School held a picnic at Pearl Bay last Saturday. About 80 of the children were there and the parents and friends made the number up to nearly or quite six hundred. All the sister churches were well represented. The day was perfect and the trip up Middle Harbor to the picnic grounds left nothing to be desired.

We have received a copy of *The Emerald Magazine*, published by the Lake-st. Mutual Improvement Society, Perth. It is filled with all sorts of interesting matter pertaining to Improvement Society work. It is to appear monthly. Subscription, 6/- per year. Address the editor, Box 334, G.P.O., Perth.

The first supply of S. S. Leaflets for 1899 will be sent out next week. All our last year's customers will be supplied with the usual number unless otherwise ordered, together with all new subscribers. Will all those who want them, but have not yet ordered, kindly let their desires be known at once.

We regret to learn that Bro. M. W. Green on Nov. 23, met with rather a serious and painful accident. While returning home from a day of visiting, his horse stumbled and fell, and he was thrown to the ground, sustaining "a compound communicated fracture" of the left shoulder bone. He is progressing favorably, and expects to be able to speak once next Sunday.

Through the kindness of the CHRISTIAN, we appeal to our helpers to send along a Christmas gift to the Rescue Home. We need £50 to straighten our accounts. We need constant supplies to feed, clothe and shelter our destitute inmates, now numbering 20. A little help from many loving hands will relieve us of a heavy burden.—J. and L. PITTMAN, Armadale.

Geo. T. Walden writes:—"Bro. James J. Irvine, who went from Dunedin, New Zealand, to Kentucky University in 1882, and who has, since he graduated, been doing good work as a preacher of the gospel in Georgia, Alabama and Virginia, died in Norfolk, Virginia, Oct. 24. Bro. Irvine leaves a wife and family to mourn his loss. Every one that knew Bro. Jimmie loved him dearly." "They are gathering homeward one by one."

In another column we publish an obituary notice of Mrs. C. A. Moore. We do this because of our own love and sympathy, and because we know that many of our readers will be willing to join us in sorrow with Bro. C. A. Moore in this his great loss. Only a few months ago we had the happy privilege of enjoying the hospitality of this delightful home, and little thought that we should so soon have to write the sad words above. Mrs. Moore was all that Bro. J. C. Martin says she was. The little girl baby, we learn from other sources, died on Sept. 27.

The usual meeting of the public bible and discussion class was held in the Lygon-st. chapel on Sunday last at 3 p.m., when a paper was read by Mrs. J. Robinson, M.A., on "Inspiration," which evoked some very complimentary remarks from the speakers which followed. A vote of thanks was unanimously passed to the writer, with a request that she allow it to be published in the pages of the CHRISTIAN, but without success. A number of questions from enquirers in the meeting were answered by the president, On Sunday afternoon next Mr. Scherb delivers an address on the question "Is Sunday the Sabbath?" All are invited to attend and take part in the discussions.

Obituary.

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

STAFFEN.—At Hunterville, on Lord's day, 6th November, Bro. Wm. Staffen, aged 33 years, fell asleep in the Lord. He was baptised some years ago by Bro. Purnell, and was for some time an earnest worker with the church at Wangamui, but leaving this part of the country, he had sojourned in various parts of New Zealand until twelve months ago, when the illness to which he finally succumbed overtook him.

and kept him confined to the house. His life had been full of trials and troubles, but he has now entered upon his rest. To his parents and sisters who mourn his removal hence, we extend our heartiest sympathy and commend to them the words of the apostle, "Those that sleep in Jesus will God bring with him."

A. F. TURNER.

MOORE.—It is with the deepest sorrow, sweetened with the brightest and strongest hope, I chronicle the transition of our dear sister, Eva Moore, wife of our beloved brother, C. A. Moore. After an illness of about three weeks, our dear sister quietly and peacefully fell "asleep in Jesus," at their home on Carroll street, Nashville, Tenn.

"Asleep in Jesus! O how sweet
To be for such a slumber meet;
With holy confidence to sing
That death has lost its venom'd sting!"

Her leave-taking was on the morning of August 30, surrounded by the little family—her loving husband and dear little boy. Funeral services were held next day (in the afternoon) in the South Nashville Christian church. Almost the entire congregation was present, besides quite a number of visiting brethren and sisters, to share as best they could the sorrows of Bro. Moore. God's Book is full of many precious promises, several of which I read, but spoke particularly from the language of Jesus:—"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."

If devoted love, earnest prayers, and every attention would save a dear wife to a husband, it does seem to the writer that Sister Moore would have been spared to Bro. Moore; for even to the very last moment he continued to lovingly work and pray for her recovery. After it was all over and her spirit had gone to glory, he meekly submitted to the will of God "who doeth all things well." Not only did Bro. Moore work and pray, but the members of the congregation for which he labored—South Nashville—united their hearts and hands with him in doing everything they could. Two Lord's days before Sister Moore's departure, the congregation met for communion and special prayer on her behalf. The Lord would have answered these prayers had it been for the good of all. We cannot now, in our weak humanity, see why God could not answer such earnest prayers; but I doubt not that his wisdom will be manifest to us, even in this life, and, if not, certainly in the life to come.

"Let us be patient. These severe afflictions
Not from the ground arise;
But oftentimes celestial benedictions
Assume this dark disguise."

We see but dimly through the mists and vapors;
Amid these earthly damps,
What seem to us but sad, funereal tapers
May be heaven's distant lamps."

The saddest thing yet remains to be told. Sister Moore left a little babe—a sweet little girl—only about ten days old. O how sad for a child not to know the love, care, and caresses of a fond mother! She leaves also a bright boy, Paul, about eight years of age. Sister Moore committed those two treasures, of course, to Bro. Moore, who will lovingly care for them and bring them up in the nurture and admonition of the Lord. Some two years ago their (then) baby boy, Van, was taken from them to join the great army of little children who are in heaven. Jesus loved little children while upon earth, and often pronounced a blessing upon them, and we are sure that he loves them none the less in his heavenly home. Mother has gone to be with little Van, while father remains to care for Paul and the baby girl.

Sister Moore's maiden name was Thompson. Her mother died when she was but a child. Her father died last year near Mount Sterling, Ky. Sister Moore was thirty-five years of age, and had been a member of the church of Christ for twenty years. She was not nominally a member, but a member in the highest and truest sense. It has scarcely ever been my pleasure to meet one with all the Christian graces so beautifully developed as in Sister Moore. Her open expression and kindness of heart drew every one to her. She was a close student of the bible, and ready for every good work in the church. She was a co-worker with her husband in the ministry, in that she rendered him every possible encouragement, and often accompanied him in his visitations to the sick and assisted him in other work of the church. She was a woman of strong and decided convictions; therefore, matters in which she was interested she weighed well and reached her own conclusions, and was not awayed from them by every wind of doctrine. Her faith was strong in Christ, and it was her greatest pleasure to attend the services of the church. Her faith never wavered, even in the greatest and strongest trials. Such a heritage left to the family, church, and the world is certainly to be prized. Let us imitate such a life, that, when we are called, we, too, can leave a similar heritage.

We can but sorrow over the loss of one like Sister Moore, but our tears are sweetened with the thought that our great loss is her infinite gain. I am sure the entire brotherhood, and especially those who know Bro. Moore—not only in America, but also in Australia, his native country—will unite in love, prayer, and sympathy for him. May God bless this dispensation of his providence to the good of us all.—*J. C. Martin is Gospel Advocate.*

SOMERVILLE.—It is my painful duty to record the sudden death of our esteemed James Somerville, the youngest son of our esteemed Sister Somerville, aged fifteen years. On November 9th, he, in company with the other scholars, teachers and friends of the Sunday School, was returning home from a picnic held at Woosang, where a very enjoyable day had been spent, and having returned home, was alighting from the lorry, when from some unexplained cause he fell and broke his neck. The suddenness of the calamity cast a gloom over the whole district, and caused many hearts to weep with the bereaved ones. He was an earnest and intelligent member of our bible class, and beloved by all, and he gave promise of maturing into a worthy and consistent follower of the great King. His remains were followed to their last resting place by the scholars and teachers and a great number of friends. The funeral service was conducted by Bro. Griffiths. Our sympathy is extended to Sister Somerville and family in their sad bereavement. May the God of all comfort keep their minds and hearts through Jesus our Saviour. In their hour of grief may they realize that there is One who can comfort all that mourn, and who was touched with the feeling of our infirmities, and who bends in sympathy over every child in need.

Wedderburn.

J. TREBLE.

THOMPSON.—Within a year the angel of death has twice visited the home of Bro. and Sister R. Thompson, and taken from them their two infant children. Their bereavement occurred on the 11th inst., when their infant son Sydney was called away. Our brother and sister, as followers of Christ have the hope that they shall be again united to the little ones in heaven.

North Fitzroy.

W.F.

WADSWORTH.—On the 10th inst. our Bro. and Sister Wadsworth were called upon to bear the loss of their infant son, aged four months. Though so

soon taken away, the little one had lived long enough to fill the hearts of his parents. They have the consolation of knowing that their dear one has been removed by him who said, "Suffer the little ones to come unto me."

N Fitzroy.

W.F.

Coming Events.

Observe the time of their coming.—Jeremiah 2:7.

DEC 4 & 6.—Church of Christ, South Yarra, corner of Toorak and Surrey roads. The Fifth Anniversary of the Church and Sunday School. Sunday, Dec. 4. Speakers, Bro. Ludbrook and Houshina. Tea and Public Meeting on Tuesday, 6th Dec. Tea at 6.30. Public Meeting at 8 o'clock. Tickets for Tea—Adults, 1/-; Children, 6d.

DEC. 7.—Fitzroy Tabernacle, Johnston-st., Grand Gymnastic Display and Concert in aid of the Young Men's Cricket Club. Vocal and Instrumental music, Gymnastics, Graphophone, Recitations, etc. Admission 6d. Commence at 8 p.m.

DEC 10.—Don't forget that the Annual Tea is to take place Rosevale, Q., on Saturday, Dec. 10. Tea on tables at 12 and 5. Adults, 1/-; Children, 6d. All heartily welcome.

DEC. 5.—Temperance Committee meets first Monday in each month. Next meeting will (p.v.) be held on December 5th, 1898.

BRO. F. COWAP RELIEF FUND.

Sylvester Butler, Mungindi, N.S.W., 20/-; Church at Chatham, N.S.W., 20/-; Church, Warracknabeal, 5/-; E. Wilson, Doncaster, 10/-; Martin Zelma, do., 5/-; J. Lowen, do., 5/-; Geo. Hanger, Collingwood, 1/-; F. Dixon, do., 1/-; Collingwood Brother, 10/-; F. Cane and Mother, 1/-; Mrs. Gill, Doncaster, 5/-; Miss Gill, 5/-; Miss E. C. Gill, 5/-; C. G. Gill, 5/-; J. Gill, 20/-; Mrs. Collings, Brunswick, 2/-; Mrs. Hellier, do., 1/-; Church of Christ Endeavor Society, Bendigo, 10/-; A Friend, Collingwood, 1/-.

RESCUE HOME.

Thankfully received.—Mrs. Chaplain, Maryborough, Queensland, £1; Sister C., North Fitzroy, 2/6; Sister A. Cowley, do., 2/6; Sister S., Doncaster, 1/-; Mr. and Mrs. Pattison, Fernhurst, 17/-; A Sister, India, £1; Mrs. E. Ryland, Dunmunkle, 10/-; Mrs. Smith senr., Doncaster, 10/-; E. E. H., St. Kilda, 5/-; Mr. B. Hill, do., 10/-; Mrs. E. Wilson, Doncaster, £1 1/-; Church Warracknabeal, 10/-; do., Long Plain, S.A., £1; do., Fernhurst, £1; do., Kerang East, £1 10/-; Col. card, "Ada," Serviceton, S.A., 4/-; do., Miss L. Dudley, Shepparton, 15/-.

J. PITTMAN, Armadale.

FOREIGN MISSION FUND.

QUEENSLAND.

Church Zillmere (per S. O'Brien), £1 0 0
121 Collins-st. Melb. F. M. LUDBROOK, Sec.
146 Queensberry-st., N. Melb. ROBT. LYALL, Treas.

To Subscribers.

H. G. Maston, 2/-; A. Boak, A. J. Abbott, 5/-; L. Shurman, 7/6; J. Olley, C. R. Clark, 10/-; C. Howard, 13/0; T. Clements, H. Foreman, 15/-; J. Patterson, 25/-.

WANTED.

A Good Strong Girl to do General Housework.
H. FOREMAN, Grocer, Cheltenham.

SEASIDE BOARD AND RESIDENCE.

Visitors to Melbourne, New Arrivals, and others, can have comfortable accommodation at
23 BEACONFIELD PARADE (facing the Bay), ALBERT PARK, near Tram Terminus.
Terms Moderate. MRS. LAWRIE.

[CORS.] A FAMILY STAND-BY.

To S. W. Browne, Parkville, Kew, Vic., 20/6.
Dear Sir—I have the greatest pleasure in highly recommending your "YALBA" LINIMENT, having used it for some time in our family, especially for neuralgic pains in back. My son also finds it most efficacious in removing bruises received in cricket, &c. I also gave some to a friend suffering from lumbago, and the cure was most effectual. I consider it ought to be in every household as the family stand-by.—I am, yours truly, C. J. FLEMING. "Yalba" Liniment is on sale at the Religious Tract Depot, 273 Little Collins-st., Melb.; J. Koser, 246 Swanston-st., Melb.; and all Chemists & Grocers everywhere.

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