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Chesterfield Sketches.

No. 3. Felix Forensic, a Lawyer with a "Fad."

By "JEAN KYTHE."

"Felix Forensic, Barrister and Solicitor," was the legend that engraven upon a brass plate adorned the entrance to the office of Bro. Forensic.

A strange man, with a strong individuality, but a weak vacillating nature. A man who had to fight against inherited tendencies of an undesirable character, possessed of a heart to fight but very little will. A man who hated worry, anxiety or trouble, and who would have been almost happy in the midst of a den of thieves if they had but given him time and opportunity to spend hours in some quiet corner, immersed in speculative thought.

He possessed in a marvellous degree the rare gift of intuition, and could foresee a point long before his opponent in argument had made it, and reckon up the full value of an opposing Counsel's speech by its first few sentences.

In his earlier days he had made for himself something of a reputation as a barrister, his briefs being those of criminals and law-breakers, for only such could the young lawyers secure as clients. Two or three murder trials, a couple of extensive burglaries and a sensational poisoning case established his reputation as a rising criminal lawyer. In the prospect of coming renown and consequent wealth, almost in the hey-day of his career came the event of his life—of many men's lives. Forensic became converted.

He told me of it one day I visited him at his office in connection with our Sunday School picnic. It was the first occasion upon which I had spent any length of time in his company, and I much enjoyed our half-hour's tête-à-tête.

"Fifteen years ago, Miss Kythe," said he—"fifteen years ago, I sat in my room reading over a portion of the New Testament, for I devoted a good deal of time to the study of the word of God, but purely from an exoteric point of view, you understand, in the same mind as I had studied the Zend Avesta, the Mahabharata, Vedas and Upanishads, the Mishna and Gemara and so forth, merely as a student of comparative religion. As I read, these words of our Saviour arrested my mind: 'Except a man be born again he cannot see the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.' Ah! I thought, this is decidedly esoteric in its import! Strange that I had not seen it in this light before, but the

dullness of human perception in spiritual matters is I think almost phenomenal!

"I can assure you, Miss Kythe, the revelation which came to me in these words partook in measure of the supernatural.

"I saw the whole scheme of redemption in a flash, and its *motif*—spiritual life.

"In contradistinction to all other religious systems which aimed only at the improvement and elevation of humanity, finding their germinating sphere in the plane of man's sub-consciousness, Christianity had another mission, that of producing re-birth. Christ had come to demonstrate that, as figs from thistle stalks were indeed a *lusus nature*, nay more, an impossibility, so, to evolve from an ordinary world-centre life, the manner of life which should be an imitation of Christ's—which alone could be acceptable to God—was alike impossible, utterly impossible. Thus Christ implants into the heart of man, in a soil prepared by previous repentance, the germ of spiritual life, typified in the reception of himself as the all-in-all of our life, death and eternal future. A germ, dear lady, which, spiritual in its nature, feeds upon spiritual truth, assimilates the deeper teaching of Christ and his apostles, and produces what God desires should be produced—a life of faith in which our 'fellowship is with the Father and with his Son Jesus Christ.' With such thoughts in my heart and mind I set out to find a church which tallied in doctrine and practice with New Testament requirements, and thus in time I found my way to the church of Christ."

I learned subsequently that as a result of his conversion Bro. Forensic almost abandoned the barrister's wig, devoting himself to practice as a solicitor, in which branch of the profession he earned a comfortable income and had plenty of time to think.

"Reading," he once said, "is like manure spread over the garden of the mind, but thought is the plough which turns it over and enables it to fertilise and become of service to mankind."

Felix Forensic was, as I have said, a strange man. Tall and thin, exceedingly spare, almost gaunt, clean shaved, and wearing gold-rimmed eye-glasses, he was easily distinguishable in the church meetings. When he addressed the brethren on Lord's day mornings, his attitude was always the same; he stooped over the reading desk with his hands clasped behind his back underneath the tails of the long black coat

he wore, every movement of his body causing these said tails to waggle in continuous motion, much to the delight of the children of the congregation.

He was emphatically a mystic, and whenever opportunity offered never failed to bring forth his "fad" (strange, most men of strong personality have fads!); to wit, "the mathematical aspect of divine truth."

I shall always remember a week-night lecture he delivered on this subject. "God," he said, "is typified in the equilateral triangle Δ , Eternity in the circle \circ , and Time in the straight line. All creation is composed of straight lines, circles and segments of circles, and outside of these in combination or apart is no existent form—thus to him who has eyes to see, the lessons of Time and Eternity are always present "and around us." I can't remember the details of his interesting address, but it was a queer experience to me.

Some of our folks said Bro. Forensic was a Freemason, but this was not so; he was simply a student of "the uncommon" and the mystical.

Outside of his pet hobby—and that did not really affect anyone injuriously—Bro. Forensic was full of shrewd common-sense. He was also humble, in fact he was proud of his humility, and bent to his less cultured brethren with a spirit of humbleness so evident that, like the Egyptian darkness, it might be felt."

He was an old bachelor, and dearly loved to tease, in a somewhat lordly and patronising fashion, the young sisters of the church, but by most he was only tolerated, for alas! he had little lovable in his disposition.

With a clear penetrative mind the truths of Christianity had been perceived by him as but few could grasp them, but he had missed the very *soul* of Christian experience—love! Perhaps not altogether his own fault? I think not. The offspring of a loveless marriage, brought up amid strangers, his early life lived under circumstances which neither called for nor gave forth love, of a constitutional type in which the emotional nature was weak, need it be wondered at if Bro. Forensic had not much about him to attract love? And yet withal he loved God, and I do believe his brethren also; he had the grace of courtesy, and a smile of contentment which expressed the true state of his heart. He was contented; the religion of Christ satisfied his longings, in it he found countless mysteries to peer into, and this was happiness to him. If we did not love him—and after all love is comparative—we esteemed him.

Bro. Forensic in his church life represented a square peg in a round hole, he only partially filled it, but evidently doing his best, we sought by love to stop the gaps remaining, and in bearing with him thus we lacked not reward.

AGED PREACHERS' FUND.

BY ALAN PRICE.

The Committee appointed last year by the N.S.W. Conference to report regarding an Aged Preachers' Fund are submitting two schemes for consideration, one approved, and the other—as an alternative for discussion—the suggestion of the present writer, who is a member of that Committee. More experienced heads than mine have considered the question of a Preachers' Fund *solely*, and have not so far arrived at any satisfactory solution. It seems we are approaching the matter from the wrong end. No one enters business with a view to providing pensions for his employees in years to come. The pension list, if any, depends on his success, and the expense is easily borne as a small charge on a flourishing concern. So the preachers' pension list need only be a necessary and proper adjunct to a comprehensive scheme of evangelisation.

I am persuaded that the question before us is a nettle that must be grasped with firm hand, and the solution lies along the line of hearty co-operation in gospel work on scriptural principles, with a scriptural faith, without which success is impossible.

Briefly stated, my scheme is the creation of a common fund for the preaching of the gospel, the support of widows, aged preachers, and, generally, church members in need of assistance. The source of the fund would be the money at the present time annually expended elsewhere in subscriptions to benefit and insurance societies. Not being an actuarial expert, I cannot discuss the subject of insurance in a very precise manner, but I take it as granted that God in dealing with his people does not bind himself by actuarial probabilities, and that "he that loveth many days" may obtain them by departing from evil and doing good, "for the eyes of the Lord are upon the righteous." "With long life will I satisfy him." "I have not seen the righteous forsaken, nor his seed begging bread." In the face of these and other "blessed assurances," is it not an insult to our Father in heaven to assure ourselves in worldly societies against what are divine impossibilities to the man of faith?

There may however be circumstances, as in the early church, in which God may see fit to throw upon the majority the support of needy brethren, and call into play the Christian principle of fellowship in giving and receiving. Far better is it that our love be drawn out to the relief of present need, outside our own family, than that we should be narrowed down to the providing against contingencies that need never arise.

As to the probable amount of the common fund that might ultimately be raised, I am of course without information upon which to base a reliable estimate. First, I do not know the average amount for which the Australian brotherhood is insured, and secondly, I do not know how many of the insured would heartily co-operate and compound part, if not all, of their prospects with insurance societies. The figures that follow may therefore be taken as little more than illus-

trative. For convenience we will assume that every male head of a family contributes in one way or another, in insurance, the sum of £10 per annum. Let us further assume that one-fifth of the membership of churches are heads of families, and that the Victorian and N.S.W. churches have decided to co-operate. The total membership for last year would be 7221; deaths 56, or 1 in 129. Making a further assumption that one third of these, 19 in all, have been heads of families, contributing on an average £10 per annum; a sum of say £3800 would dispose of death claims, and the balance of the £14,450 subscribed for the year would remain for evangelistic purposes and for meeting other cases of need. I am conscious that an expert might easily dispute my figures, but a margin of over £10,000 takes a lot of discounting to bring it down to vanishing point. It might perhaps be urged that these figures are not consistent with the returns of insurance societies, but it must be remembered that such institutions expend an enormous amount on directors, managers, clerks, canvassers, and offices. Moreover lives insured originally, as good, are frequently shortened by drunkenness and vice, not consistent with church membership. We will, however, deduct the sum of £3000 to cover office expenses and expert objections, leaving ourselves with a handsome margin of £7000 to be distributed in Victoria and New South Wales. Assume there is one evangelist for every 500 members, or 14 in all paid £150 per annum average; total expenditure under this head, £2100. Suppose there are 5 aged preachers and 7 widows of preachers receiving in each case £75 per annum; total, £900. This leaves a margin of £4000 for the relief of aged and indigent in the church generally. In all probability the whole £4000 would not be required for the last object, and the staff of preachers could be accordingly increased.

In practice, it would be well to get away from the hard business aspect of the matter, and work the scheme on a more generous principle. The relations of each contributor deceased would of course be entitled to an amount proportionate to the contributions, but the rich would probably view their subscriptions as donations, and in such cases claims would not be asked in full. On the other hand the poorer brethren might be unable to subscribe at all, but the church should see that "he that gathered little" should have "no lack."

To put the scheme on a practical basis in harmony with church principles, I suggest the following rules:—

1. The fund to be subscribed by all members, heads of families, and other members desirous of contributing.

2. All members of good standing to be entitled to the benefits, on the recommendation of the church with which they are united or of any of the Australian Conference Committees.

3. The surplus after assisting cases of need to be devoted to the support of active evangelists or to other gospel work.

4. The following to be the order of precedence and approximate amount of allowance: (a) Widows 60 years old and upward £1 per week; (b) Superannuated evangelists £1/10/- per week; (c) Male or female head of house other than above, 15/- per week; (d) Adult not head of house, 7/6 per week; (e) Junior (under 21), 5/- per week; (f) Active evangelist, single, £2 per week; active evangelist, married, £2/10/- per week; for each child under 14, 5/- per week.

5. No member of the church to insure his life in any society until his contribution amounts to at least £5 per annum.

6. Any member withdrawn from, or withdrawing from fellowship, to receive back his subscriptions to a maximum of £50, payable within six months.

As an illustration, take the case of a retired evangelist with a wife and one daughter: his total benefit would be £1/10/- + 7/6 + 5/- = £2/2/6.

The above rules are easier made than enforced, but surely church members should be as amenable to rule as the members of any ordinary benefit society. I would not suggest any capital account. The hearts and pockets of a faithful people should be an unfailing revenue for purposes of the kind. The scheme, to be successful, should be comprehensive, and not circumscribed by the imaginary boundaries between the Australian States.

BY E. GOLE.

I believe that one of the matters for consideration at the proposed Interstate Conference will be the advocacy of a sustentation fund for preachers who shall retire from active service, either from age or from being otherwise incapacitated. That the early need of such a fund is a necessity has, I think, been a thought in the minds of sundry brethren in all the States, and it is to those who desire that this thought shall take a practical issue I make the following suggestions, in the hope that the question through the medium of your columns may be so fully ventilated that those who eventually have to deal with the matter, having the written thoughts of the brethren far and wide before them, may enter upon their task with anyway the nucleus of a scheme to guide them in their deliberations. I do not pretend that these few suggestions shall be in any way exhaustive. The article is rather intended to introduce the matter to the brotherhood in the various States, with a view that they may think and express through your columns that course which they believe will best conduce to the desired result. That the question must be an Australasian one and not left to any individual State or Colony is at once apparent. The life's labors of many of our evangelists in the past have been spread over all Australasia, and we presume will be the same in the future; and a brother may finally settle down in a State or Colony where he has perhaps only labored for a short period in comparison to his life's work in other States, and if it becomes a necessity to give loving help to such an one in his declining years, such duty and privilege belong to all with whom he has labored, and not to that place alone where circumstances have led him in later years.

The providing of the funds.—This should be the easiest part of the matter. There are now several thousand disciples scattered throughout Australasia, numbering, I believe, somewhere about 15,000 souls. These during the financial year 1900-01 gave over £1000 for Foreign Mission work, independent of the many hundreds that were given for the Famine Fund. There should be no difficulty under a properly organised system in obtaining half this amount (£500) from the brotherhood in Australasia. This income would, I think, be amply sufficient for the first few years at any rate. Once let the matter receive an impetus and be brought under the consideration of the churches at our various Conference meetings in the shape of a report, etc., as is already done on the existing phases of our work, and there is no doubt the funds would grow as the necessity for their increase became apparent.

Constitution.—I would suggest a central board in Melbourne with committees in each State or Colony, such board and several committees to be appointed at the Annual Conference meeting held in each State or Colony. This system has been found to work so far smoothly with Foreign Missions in Australia generally, and should have the same measure of success in connection with this fund. The numbers necessary to compose such board and committees and all things incidental thereto can be left for future consideration, should the suggestion or some equivalent be finally adopted. It should be the duty of the committee in each State to ascertain from each church connected with the Conference its willingness to appoint one active brother or sister in such church to solicit monthly, quarterly or yearly towards such sustentation fund.

That all such funds so collected be forwarded at stated periods by each such church to the Conference Treasurer in each such State or Colony, and by him forwarded to the General Treasurer of the fund in Melbourne.

That all applicants desiring to avail themselves of the relief afforded by the fund cause their names to be forwarded to the General Secretary in Melbourne, either personally or through the officers of the church where they hold membership at the time of such application.

That all claims so sent in be considered and approved or otherwise by the central board in Melbourne, who shall assess the annual income to be paid to any applicant accordingly as the exigencies of the case may demand.

I think the above will give a general idea of what is needed. No doubt before the matter finally comes before the Committee for general discussion a properly framed draft constitution with much fuller details can be submitted. My object in the present article is, as before stated, to introduce the matter to the brotherhood generally by suggestions, and so if possible induce those who advocate such a fund to give the matter thoughtful consideration, express their ideas, and thus aid those who may eventually determine the course to be adopted.

It might be mentioned in passing that because a brother retires from active service in the field his ministrations are not therefore

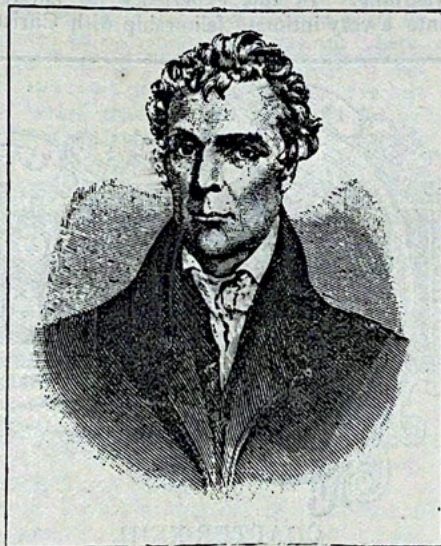
altogether lost, for wherever such beneficiary resides the church with which he is connected will of course have his services as a teacher and visitor, should circumstances so permit. When the matter becomes a *fait accompli*, no doubt brethren here and there will augment the fund by bequests in their wills.

The Centennial of the Great Caneridge Revival.

J. Z. TYLER.

I made a pilgrimage to the historic Caneridge church on the one hundredth anniversary of the great meeting. In the autobiography of Barton Warren Stone it is written: "This memorable meeting came on Thursday or Friday before the third Lord's day in August, 1801." On Friday before the third Lord's day in August, 1901—100 years later, to the very day—in company with my son and J. T. Sharrard, who preaches regularly for the church, I visited the scene of this remarkable revival.

A drive of about eight miles in an easterly



Barton W. Stone.

direction from Paris, Ky., through one of the most beautiful sections of the far-famed blue-grass region, brought us to the old meeting-house. It stands several yards to the north of the turnpike; it is the identical house that stood in the midst of the strange and stirring scenes enacted here a full century ago. I was surprised to find it so well preserved and still in use. It is a well-built, substantial log structure, 40 x 50 feet, standing east and west, with the entrance at the west. For more than half a century, its original clapboard roof has been superseded by a roof of shingles, its solid logs have been protected by weather-boarding, and its interior has been given a more finished appearance by the use of plaster and wall paper. The ridge upon which the house stands is but a slight elevation, and the thick undergrowth of cane which once covered it naturally suggested its name. The name is said to have been given it by Daniel Boone. Three small sprigs of cane are all I could find growing there now, and one of these I plucked up as a memento.

Immediately in the rear of the house, lying east, is the graveyard. Here lie buried the mortal remains of many who were active in laying the foundations of the new civilisation in the wilds of this western wilderness. On the moss-covered stones are names with which I have become familiar because of their intimate association with the early ministry of the illustrious Stone. But that monument which justly attracts chief attention is the simple shaft that marks the resting-place of the remains of Stone himself. Knowing that Stone died at Hannibal, Mo., I had been under the vague impression that his body still lay buried there. But the Caneridge church, through his family, secured its transfer, so that it rests in the soil made sacred by his own ministry and in the midst of those who had been associated with him in his prime. It is fitting that the monument is simple. It is a marble shaft, about twelve feet high, on which has been placed the following inscription:—

"The church of Christ at Caneridge and other generous friends in Kentucky have caused this monument to be erected as a tribute to

BARTON W. STONE,

A minister of the gospel of Christ and the great reformer of the 19th century.

BORN

December 24, 1772.

DIED

November 9, 1844.

His remains lie here."

This monument was erected in 1847. The epitaph was prepared by William Rogers, of whom we read in the life of Stone, and by him was sent to a large number of leading ministers for criticism. In its present form, therefore, we may accept it as expressing the deliberate conviction of those who knew him best and were best able to judge of his worth and work. When someone criticised the expression "the great reformer of the 19th century," William Rogers' laconic reply was: "What I have written I have written." I am hoping that the world may yet come to a better appreciation of the merits of Barton Warren Stone as a religious reformer. I fear that our own people do not appreciate him at his real worth.

As I stood in the midst of these memorials of the past, I strove, in my imagination, to reproduce the scenes of one hundred years ago. I recalled the pioneer type of life; the social and religious condition of the times; the spiritual apathy and the theological controversies; the religious awakening; the new type of preaching; the religious stir and excitement on the border of Tennessee and Kentucky, a kind of preparation and prophecy of the tidal wave that reached its crest at Caneridge. I recalled the appearance of the youthful Stone, then but twenty-nine years of age, with classic face and auburn locks and wiry frame. I recalled the appearance of the enormous concourse of people, pressing in from every direction, by waggon-way and Indian trail. The multitudes grew until they were between twenty and thirty thousand. I recalled the preaching of the

simple message of free salvation to all, through faith in the crucified Christ—a message that for its freedom and fervor seemed a fresh revelation from God. I recalled the marvellous effects of this preaching, under which men and women fell as if slain in battle and lay for hours, as if dead; some were affected with violent bodily contortions; over all rested the solemnity of a day of judgment. I recalled the unity of service in this wonderful work of grace, when, Presbyterians and Baptists and Methodists forgot their differences in their simple purpose to bring the lost to a saving knowledge of man's only Redeemer. I pictured to myself the five or six different stands in the encampment from which this message of salvation was proclaimed. For six full days and nights, almost without interruption, this great and good work went forward, and it would have continued longer had not provisions for so great a multitude failed in that neighborhood. It is impossible to state how many souls were turned to the Lord; eternity alone can fully reveal that.

Great as were the immediate results of this remarkable revival, its indirect effects have proved more far-reaching and fruitful. It was a kind of paroxysm, but one of those paroxysms by which advancing nature marks the opening of a new stage of progress. It was a time when bonds were broken and a new era of freedom was inaugurated. The dominant type of the religious thought of the time was rigidly Calvinistic. The doctrines of total depravity, of unconditional election and reprobation, and all that belongs to this system, were held without mitigation. The sinner was helpless and hopeless, unless by special divine act (being one of the elect) he was enabled to repent and believe. This was the doctrine. But against its appalling conclusions both the heart and the intellect of Stone had been in secret struggle and revolt for some time. His desire for the salvation of the lost, for all the lost, had become a consuming passion. In his daily search of the Scripture, he had been brought to see God's free grace and man's free will. This new type of thought dominated this great religious awakening. It was the bursting of the bonds of the Calvinistic creed. It was also the breaking down, for the time being, of division walls. Party spirit vanished before this glowing love for God and man. In this larger vision of God's work the littleness of party ambitions seemed lost. The happy spirit of brotherhood prevailed. It is true that, very soon after this meeting, the narrowness and bigotry of party spirit began to assert themselves with fresh rigor. Five Presbyterian ministers, who were dominated by the new spirit and were teachers of the larger hope and wider grace, became the objects of persecution. Some turned aside or turned back, but the consecrated and intrepid Stone pressed forward with his plea that men should be Christians only, and receive the Bible alone as their rule of faith and practice. Out of this great revival, and its necessary accompaniments, emerged the great plea for Christian union. Barton Warren Stone is the pioneer of all our pioneers. He and his associates announced to "the church and the world on the 28th of June, 1804, that

they took from that day forward and for ever, *the Bible alone as a rule of faith and practice, to the exclusion of all human creeds, confessions and disciplines, and the name 'Christian' to the exclusion of all sectarian or denominational designations or names.*" This antedates the movement inaugurated by the Campbells in 1809, and coalesced with that movement in 1831-2.

This review of the great revival and our earliest pioneers gives me an opportunity to call the attention of our brethren to some points worthy of special attention:—

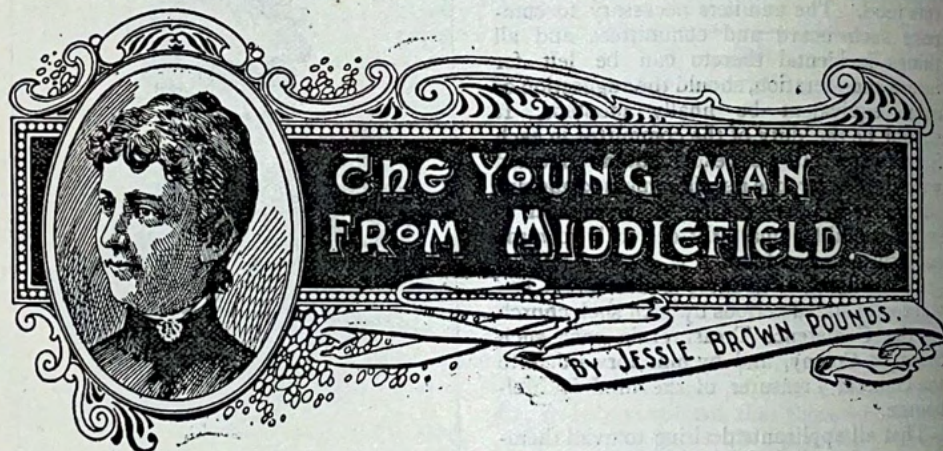
1. There is widespread need of a fresh study of our pioneers and their plea. This need exists not only among our young people, but among the older ones as well. To meet this need, as far as possible, the Bethany C.E. Reading Courses will devote the months of October, November and December to this study. Persons desiring more definite information will please write me at Cleveland, O.

2. There is need, widespread need, of the evangelistic spirit that dominated Stone. He was far removed from the professional evangelist. He had a passion for souls. He yearned for them with a deep, unutterable yearning. In this experience he entered into a very intimate fellowship with Christ.

Adding persons to a church is one thing; winning them to Christ as their personal Saviour and Lord is quite a different thing.

3. There is widespread need of the union spirit that dominated Stone. It is possible to have a plea for union without being dominated by the spirit of union. The plea may be presented even in a party spirit. But Stone and his associates had a fervent desire for fellowship with all who loved the Lord in truth. Who will dare say there is not need of a gracious revival of this spirit?

4. It seems to me it would be fitting for our brethren in Kentucky to arrange for a large centennial celebration to include the 28th of June, 1904. That would be the centennial of the declaration made by Stone and his associates that they would from that day forward and for ever take the Bible alone as their rule of faith and practice, and wear the name "Christian" to the exclusion of all sectarian or denominational names. That noble stand is worthy of perpetual commemoration, and its public celebration in all parts of our country would have a most wholesome effect. Will not our Kentucky State Convention take some action at its next session? —*Christian Standard.*



CHAPTER XXIII.

TOM BECOMES SUPERINTENDENT.

Doctor Jonathan Edwards Cushing had resigned his pastorate. He wished to go to Europe, he said, "to gather materials." After his return he would seek a broader field. Perhaps he would spend several years on the lecture platform. Ultimately, he would write a book. He had in mind, even now, a work on "The Æsthetics of Christianity."

The resignation of Doctor Cushing caused much surprise among the members of the church, but their chief surprise was that they were surprised so little. For months a new spirit had been developing, a spirit which Doctor Cushing had scarcely welcomed, much less shared. In the beginning, the young people had been awakened, and had made their influence felt. Gradually the new life had extended through the church. The prayer-meetings had changed their character, and the social life of the church had come to be a power.

"The truth is," Doctor Cushing told his wife, "this pulpit no longer demands a cultured ministry. The unction of a backwoods exhorter is what the people think they want.

They profess no dissatisfaction with me, but how can I spend my life among a people who are growing indifferent to Browning, and who prefer revivalistic enthusiasm to pure oratory? I have noticed a change ever since that young man from Middlefield took hold of affairs. His intentions are entirely proper and worthy, but he is quite unconscious of his limitations and so, it would seem, are those who push him forward. There are inevitable dangers attendant upon the social equality permitted in church circles, and I often wonder whether such equality is necessary or desirable. At the present rate, this church will lose her intellectual and social prestige altogether, and become a mere Gospel Dispensary, giving out soul-cures to whomsoever may happen along. My idea of a church is rather that of a picture-gallery, where rare souls may linger and dream over the good, the beautiful and the true."

So, evidently in self-defense, Doctor Cushing took himself away from a church so evidently doomed; and his members saw him no more.

In his place there came a bright, energetic man, of simple manners and convincing speech. The people learned to love him for

his goodness, and to follow him because of the strong personality which made him a natural leader.

Bruce Wynne certainly had no prejudice against the young man from Middlefield. He and Tom were friends from the beginning, and to no one, not even to his mother, had Tom found it so easy to open his heart. Once, when both were early at prayer-meeting, Mr. Wynne reached over and took Tom's Bible. "I'm going to see how you mark it," he said.

Tom's Christian Endeavor Pledge lay in his Bible, and Mr. Wynne opened at once to the reverse side. One glance at the round, boyish writing gave him the short sentence: "I promise that, God helping me, I will try to put Christ first in everything I do."

Mr. Wynne's hand closed over Tom's. "That is a great pledge," he said.

Tom was blushing painfully. He did not like to be thought better than he was.

"I don't believe I knew all that it meant when I wrote it down," he said. It was on a quiet Sunday afternoon in my room at the old home. I wanted to do right, and I thought out that little pledge as a means of deciding what is right. To put Christ first—that seemed to mean everything. If I did that I thought I would be on the safe side of every question. So I put down the pledge and signed it. I didn't know it would be so hard to keep. I have not kept it fully. I have sometimes fallen a long way short, I know. But I have kept on trying. I couldn't bear to give up, now."

Bruce Wynne was one of those rare beings who know when not to talk. He sat in sympathetic silence now, his strong, brown hand still resting on Tom's arm.

"The people I had spent my life among were religious as a matter of course," Tom began again. "I hadn't known about anything else. When I came here, and got a glimpse of city life, it was all so different. My pledge seemed out of place. It was my fault, of course, that it seemed so. I hadn't taken hold of it with my whole heart, though. I thought I had. But it has grown a little easier to try to keep it, and—it has done me a great deal of good, I think."

"It has done others good for you to try to keep it. Just now it has set a sermon to stirring in me. Perhaps others will take your motto, if the opportunity is given to them."

It was time for the prayer-meeting, and nothing further was said then. But on the next Sunday evening Mr. Wynne preached a ringing sermon from the text, "This one thing I do."

"Perhaps," he said, "these words of Paul might be more definitely rendered, 'This one mark I set upon everything I do.' To Paul, the service of Christ was life, not a mere incident of life. Literally, for him to live was Christ."

"Dare we say that the life of the average church-member of our day is even an heroic struggle toward the realization of this ideal? The world does not want a Cologne-water Christianity. There must be a self-forgetful effort for the supremacy of Christ in the individual life before he can be supreme in society and among the nations of men."

"I do not suppose that the average of

church-membership is lower here than elsewhere, and I scarcely dare to hope that it is notably higher. But this I know: With one hundred men and women who would put this mark upon everything they do, who would put Christ, and his will and work, first in all their words and deeds, we could take this city for him, though Satan should call all his legions to oppose and overthrow."

The simple message found a warm response. A corps of the young people was organised for personal work, and a great ingathering of souls followed.

Sam Larkin and his wife were among the first to be reached, and none received a more cordial welcome from the members.

"Yes, boys," Sam announced to his companions at the noon-hour, "I've turned pious. That's what you want to say, an' I'd just as lieve say it for you. I may as well tell you first hand, that I ain't ashamed on't. I've joined Mister Tom's church, too, which I would have said couldn't be under no sort o' circumstances. I went there once to hear the Reverend Doctor What's-his-name, but he wasn't onto his job, an' I knew it 'fore I'd listened to him ten minutes. You see, I wanted to know more about the place where the Little Chap has gone, an' how my wife an' me orto carry ourselves, so's he won't be ashamed to own his pa an' ma up There. Maybe that was a sort o' selfish way to look at it, but some of you that are here have lost little 'uns of your own, an' I guess you know about what I mean. But what do you think Doctor What's-his-name talked about? Why, I vow, he talked about a sunrise he seen one mornin', lookin' out of his east winder! Just as if we didn't all know what sunrises was like, except them that's too fool lazy to git up an' see! If the Doctor had to work as many hours as we do, he'd git to know a sunrise when he seen one, an' not git so excited preachin' about it. But the new parson is clear grit, and Mister Tom—I say, boys, what's the matter with Mister Tom?"

And there was no mistaking the heartiness of the voices which chorused in answer, "Mister Tom's all right!"

Peter Floyd, coming out of the office at this moment, heard the chorus, and did not look ill-pleased.

"And what's the matter with Mister Tom's old uncle?" he remarked, jocosely.

The men were so surprised that at first no one made a sound. Then, cheerily and simultaneously, they cried, "Mr. Floyd's all right!" And the head of the establishment went away smiling.

It chanced that, the same afternoon, Tom came into the office and said:

"Uncle, when do you think you will be able to find a new superintendent?"

"I've found one."

"Oh! When will he be here, then?"

"He's here now."

And it was evident from Peter Floyd's face that he felt he had perpetrated the best joke of his life.

ON THE ROCK.

Over 14,000 copies of this little book of 194 pages has been sold during the past few years in Australasia, and it seems as fresh as ever. Price—Paper Cover, 6d; Cloth, 1/-.

Sunday School.

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

LESSON FOR MARCH 23.

Temperance Lesson.

Eph. 5: 11-21.

GOLDEN TEXT.—"Be not drunk with wine, wherein is excess."—Eph. 5: 18.



The Bible again and again warns us of the evils of strong drink, and it is well that occasionally the children in our Sunday Schools are taught from the temperance passages. The passage for this lesson is taken from Paul's epistle to the church at Ephesus.

WORKS OF DARKNESS.

Ephesus was notorious for its profligacy. Paul had the iniquity that abounded there in his mind when he wrote. Christians are not only to refuse to have communion with evil, but are to reprove it. One of the greatest iniquities of to-day is the liquor traffic, and Christian people are called upon to shun fellowship with this work of darkness and to take a hand in the opposition thereto.

THE CHRISTIAN'S WALK.

The child of God is instructed to walk carefully in the world, and to manifest wisdom by "redeeming the time." The idea contained in the expression "redeeming the time" is "that of a merchant who, knowing the value of an article and the good use to which he can put it, buys it up" (Pulpit Commentary).

FILLED, BUT WHAT WITH?

We are warned against being drunk with wine, for from such come all kinds of debauchery and riot. We are exhorted to be filled with the Spirit; the indwelling of the Holy Spirit is here referred to, not the filling which resulted in miraculous endowments, such as the apostles received on the day of Pentecost. Being filled with the Spirit the Christian will speak to himself, and to his fellow believers, in "psalms, and hymns, and spiritual songs." It will not be a matter of mere music, but the melody of the heart unto the Lord. True joy is not found by the one who seeks a filling of wine, but by the one who seeks to be filled by the Spirit.

THOS. HAGGER.

THE Australian Christian.

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The AUSTRALIAN CHRISTIAN pleads for:

The Christianity of the New Testament, taught by Christ and his Apostles, versus the theology of the creeds taught by fallible men.

The divine confession of faith on which Christ built his church, versus human confessions of faith on which men have split the church.

The unity of Christ's disciples, for which he so fervently prayed, versus the divisions in Christ's body, which his Apostles strongly condemned.

The abandonment of sectarian names and practices, based on human authority, for the common family name and the common faith, based on divine authority, versus the abandonment of scriptural names and usages for partisan ends.

The fidelity to truth which secures the approval of God, versus conformity to custom to gain the favor of men.

For the right against the wrong;
For the weak against the strong;
For the poor who've waited long
For the brighter age to be.
For the truth, 'gainst superstition,
For the faith, against tradition,
For the hope, whose glad fruition
Our waiting eyes shall see.

The Leader.

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

About Australian Churches.

It is a good thing for us to hear occasionally what other people think about us. And so long as they speak well of us we are disposed to think that those who have formed a favorable judgment of us are people of fine discrimination. It is otherwise, however, when the verdict they return is the reverse of flattering, and our faults are made to stand out more conspicuously than our virtues. And though the old proverb may be true which says, "Faithful are the wounds of a friend," it does not usually follow that the wounds thus inflicted in any way assist in the promotion of friendship. And this is the reason why, when distinguished visitors come from other lands to see what kind of people we are in Australia, we rather resent the free criticism they indulge in at our expense. In many cases it is specially hard upon us to be severely criticised, especially when we have been at pains to show our visitors all our good points, and to keep those that were not good as far as possible in the background. All the more so when we have fondly hoped that our efforts to put a good face upon things have succeeded, to find that our well meant attempts have only been attended with very partial success. The seamy side has not been hidden, and when our visitors have left us they have been ungrateful enough to tell the world at large that though, in our own opinion, we were a very fine people, we were really no better than we ought to be. Visitors of this kind we have had in great number in the past, and no doubt we will have more in the future. We may still expect to have many kind things said about

us, some of our failings honestly and severely pointed out, accompanied with the usual percentage of misrepresentation. It will be wisdom on our part if we modestly accept the praise and do our best to profit by the censure.

The eminent Baptist preacher, J. S. Greenhough, has been here, has lived in our midst for a few months, and in a letter to the *Christian World* summed up our virtues and our vices. In the view of such gentlemen it does not seem at all a difficult matter to estimate the qualities of a nation from the brief survey of a quickly made holiday tour. It was in this way that Charles Dickens did a great wrong to the American people. One would have thought that his grievous mistake would have been a warning to all succeeding globe-trotters, but unfortunately such has not been the case. Hence, we have the following dogmatic and sweeping assertion from Mr. Greenhough: "The colonial," he says, "has a strongly developed individuality, with a considerable infusion of masterful self-will. He is bold in enterprise and ingenious in invention. Novelty has a greater charm for him than antiquity. He turns with disdain from ruts and grooves to carve out a path for himself, and he greatly prefers to be his own master than a servant of authority and custom. All this is admirable, and has in it the making of empire. But he also has the defects of these qualities. His independence frequently takes the form of self-conceit. He thinks he has more understanding than all his teachers, and is so much wiser than the ancients that to sit at their feet would be so much blind folly. In fact, the past is a book which he very rarely opens, and he knows so little of its contents that he is constantly reproducing its exploded heresies and giving them out as brand new inventions of his own." Doubtless there are some features in this picture which resemble those found in the make up of the Australian character. It is, however, scarcely a portrait, it is rather a caricature. In the nature of things the Australian is freer and more independent than the British born. He lives a freer life, and is not overshadowed by caste distinctions. His freedom and independence made him a good soldier in the South African war, and these qualities, doubtless, made him somewhat impatient with traditions which were out of place on African soil, and clinging to which brought endless disaster. In this respect we do not think the Australian has much respect for tradition. Tradition must have something behind it to command respect before it will appeal to him. But the traditions of his race—those which have made the empire what it is—these move him; had they not done so, there

would have been no mothers mourning for the sons of Australia who have given their lives for the flag and the empire. The Australian wants a reason for things, and this habit is very annoying to people who have traditions whose only claim upon respect is the quality of extreme age.

In religious matters, according to Mr. Greenhough, these Australian characteristics are seen at their worst. He says:—"In religious matters especially, he deems himself as competent to judge as the most infallible of Popes. He is disposed to regard the old systems and their appointed teachers as fossilised stupidities, and any path which diverges from the well-trodden course seems to him the shortest road to heaven. Out of all this arises a Babel of sects and sectisms. They are as many and contrary and perplexing as the winds which were produced in the caves of Æolus. I am a strong believer in the virtues of denominationalism. I hold that variety produces both beauty and power, but in the presence of the innumerable and often grotesque parties which confront one in these colonies, my faith in the supreme excellence and divinity of private judgment receives a shock." Naturally one would suppose from this that Australians had attained some pre-eminence as sect manufacturers. If they have, the evidence is not before us. As a matter of fact, there is scarcely a sect here which has not been imported from Great Britain and America. And though all may not be of British origin, it is safe to say that all of them are to be found flourishing in the old land, and others also which have not yet reached us. This being so, Mr. Greenhough need not have travelled 12,000 miles to have his sense of "the diversity of private judgment" so severely shocked; he might have experienced it more comfortably at his own fireside. As Australians, we are quite willing to accept our due proportion of blame for the sectism that exists in our midst, but we rather object to the "pot calling the kettle black." The "sect," however, which seems to provoke the ire of our Baptist friend is the "pretentious" one "which arrogates to itself the name 'church of Christ,' and denies the possibility of salvation to all those who do not submit to believers' baptism by immersion." From this we should gather that Mr. Greenhough had to come all the way to Australia to learn of the existence of this "pretentious sect"! Of its existence in Great Britain and America he seems to be unconscious. Surely we may fairly retort that, if Australians live in the present, Mr. Greenhough is a veritable Rip Van Winkle. But even this ignorance of our previous existence we might get over, were it not that he so unkindly de-

nominates us a "pretentious sect." It is all the more unkind from the fact that so many members of the "church of Christ" regard their friends the Baptists as being so closely allied to them. The only real difference is in name, they say. This is quite a mistake. Mr. Greenbough, who is one of the most eminent representatives of the Baptist Church, repudiates us entirely. We are a "pretentious sect," part of "the motley crowd" the contemplation of which causes him to exclaim, "Truly it is a mad world, my masters."

Mr. Greenbough is, of course, at liberty to call us by what name he pleases—that is a question of judgment and good taste—but he is not at liberty to "bear false witness against his neighbor." This he does, when he asserts that we deny "the possibility of salvation to all who do not submit to believers' baptism by immersion." We neither do that nor do we fall into the error of talking about "baptism by immersion." A little acquaintance with our teaching would have shown him that we do not take the position which he asserts we do. Our position is that baptism in the New Testament is associated with faith and repentance in the remission of sins. We do not assert, we do not take the position, that salvation is not possible to those who have not been baptised. It is sufficient just now to make this statement without entering into the matter at greater length. When the editor of the *Southern Cross* characterises Mr. Greenbough's description of Australian character and Australian literature as "mere caricature," he very fitly describes Mr. Greenbough's conception of the churches of Christ.

Editorial Notes.

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

Shall Curfew Ring?

In West Australia Temperance folk are commencing an agitation with a view to obtaining a Curfew law making it compulsory for children under fourteen to be off the streets before 9 o'clock at night, unless attended by parents or guardians. It is to be hoped that they will succeed. Our observations lead us to conclude that the streets are the hotbed of larrikinism. Parents who allow their children to run the streets when they should be at home, are fitting them for a life of degradation. Our public streets are the college in which the boy and girl scholars graduate for rascality and crime. Many are too careless to take the trouble to keep their children at home, or make the home attractive, and hence are directly

responsible for the evils resulting from the iniquitous practice which our W.A. friends are seeking to have suppressed.

Children Smoking.

Another reform sought by the Temperance people of W.A. is an Act of Parliament rendering it illegal to supply children under fourteen with cigarettes or tobacco. Whatever differences of opinion may exist respecting adult smoking, all are agreed that it is a pernicious habit for little children. It is pitiable to see boys of ten or twelve, or even younger, imitating their fathers or big brothers, and manfully puffing away at their cigarettes and expectorating on the foot-paths. The habit is not only wasteful and dirty, but in the case of children, at least, is distinctly injurious. This being admitted on all hands, it ought not to be a difficult matter to prohibit the sale of tobacco in any form to those under fourteen. The "penny-in-the-slot" machines may prove a hindrance, but this will be got over if the people are in earnest. As tobacconists shops are plentiful it will not be a public calamity even if the sale of cigarettes in these machines is entirely stopped. We hope that the bill asked for will be passed, but we have little hope of suppressing juvenile smoking while adults set the example. "The wisest gosling gangs after geese," and children will imitate their parents. Still the practice may be limited, and it is well worth a trial.

"Flannelled Fools at the Wickets."

Kipling's latest poem, "The Islanders," has aroused a storm of indignation, especially the line in which he describes the English cricketers and footballers as "The flannelled fools at the wickets and the muddied oafs at the goals." Cricket and football are manly games, and have done much to develop the muscle and endurance of young men. But it is a question whether, without endorsing Kipling's words, an undue interest is not taken in the national sport of cricket in Great Britain. And what shall we say of Australia? The newspapers tell us that at a recent cricket match in a city of half a million of people, no less than 40,000 passed through the gates. This is the world's record attendance on a cricket field. Great Britain with her forty millions of people cannot furnish such cricketing crowds as Australia with her four millions. It is, to put it mildly, doubtful whether such an absorbing interest in sport is an indication that Australia, as a whole, possesses the highest qualifications requisite for the development of national greatness.

Progress of Christianity in India.

Sir C. A. Elliott, in the *London Times*, shows the striking progress of Christianity

in India between 1891 and 1901, as disclosed by the recent census. The number of Christians has increased from 1,952,704 to 2,501,808. This does not include the Bombay Presidency and Burma. Allowing for Europeans, the increase among Natives he states to be about 550,000, or about thirty per cent., more than four times the growth of the whole population. In the Central Provinces, where our own missionaries are laboring, the increase has been from 13,308 to 25,571, or nearly 100 per cent. When we remember that the work is largely sapping and mining, and that the number of avowed converts is small compared with those favorably impressed, it is evident that Christianity is making substantial headway. The hoary and powerful religions of India are slowly but surely crumbling, and the walls will soon fall. The friends of missions have every reason to thank God and take courage.

Our Missions.

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

FOREIGN.

DR. DRUMMOND writes from Hurda:—The work here is going on very well just now. The people seem more willing to hear the gospel and the outlook is encouraging. I am recovering from the attack of typhoid and am gaining strength right along.

A. McLEAN writes:—May the Lord bless the churches in Australia more and more. May this be a great year in your history.

R. RUDDELL (Childers) writes:—The Lord is blessing us in our work. Some of the Christian boys have been out of work for some time, but they are holding classes among themselves. The walk-about season is a testing time to them. Satan seems to make a special effort to spoil their testimony then, but we are looking unto Jesus, from whence comes our help. We have had sad news from the islands lately. One Christian boy, who returned from Bundaberg to Malaya, has been killed. We are praying for more workers to be sent to the islands, which are "white already."

Bro. Ruddell also reports 42 meetings held in January, average attendance, 35. At the breaking of bread meetings were present 77, 97, 95, and 93 on the respective Lord's days.

MRS. JOHN THOMPSON writes:—Have been visiting the sick in their homes and in the hospital, and have made clothing for some needy Kanaka children. We held our picnic on Boxing Day. Between 400 and 500 came, and all enjoyed themselves immensely. Taby Man Con is delighted at the prospect of going to the islands to tell his countrymen of the great God of love. We bid good-bye to one of our Christian teacher boys to-day, who is returning to the island of Tauna.

BRO. WARE writes:—Already we are quite attached to Miss Tonkin. By the way she has commenced with the language. I prophesy for her a successful and happy life among the Chinese. Your committee has done wisely in sending Sister Tonkin as your pioneer worker in China, and we thank you for her. Pray that she may be kept in health and strength and that she may speedily overcome the difficulties of the language, which I assure you are very great. Miss Tonkin took charge of our day school on December 10th. Thus she has gone at once into harness.

Kanaka Mission Station,
Childers, 2/1/1902.

Dear Brethren and Sisters in Jesus,—

I want to tell you how very glad I feel when Mrs. Thompson ask me if I would like to go home to my island to teach my countrymen about Jesus. My heart full of joy and I like very much go with Mr. Thompson when he go long a island; some more Christian boy like to go too. I have one class every night for boy and three Sunday. I like stop long Queensland but I like go long island more better. I ask you all pray for me, and I pray for you all, and may God bless you all for your kindness to all the South Sea boys.

From your brother in Christ,
TABY MAN CON PENTECOST.

LETTER FROM BRO. STUBBIN.—Since you heard from us last, things have been quietly and steadily moving on. The weather is everything one could desire, very pleasant and cool, so that our out-door work is a great pleasure. Everyone is now busy and trying to get through as much as possible while the cool weather lasts.

Just now as Christmas is drawing near and our hearts are turned very much to home and friends we have left there. I have now spent a little more than a year in India and I do not in the least regret coming.

Although I am conscious of great weakness and many mistakes and failures that I have made, yet I do not feel altogether discouraged, but still go on trying to do the Master's will. As you are aware I am not able to do a great deal yet, as I cannot speak very fluently, but the little that is given me I am striving to do faithfully that God's name might be glorified. I think that the longer people stay in India and the more they see of the great superstition and idolatry which prevail, the more do they feel their utter helplessness to fight against it alone, and that it is only by trusting in Christ alone for all strength that we can hope for any success in our work.

I am hoping that very soon I shall be able to get one of the biggest orphan girls to accompany me to some of the villages. Some of the girls talk and sing very nicely and are very useful in the work. Sometimes when I have been out I come back feeling quite disappointed because the people do not seem to understand me. At other times I feel quite hopeful and encouraged because those I have spoken to seem to understand quite well. I am improving in the language and on the whole I think my progress in it is fair.

The cold weather seems to be very trying to lepers. During the past week two have died, one in each Asylum. A few weeks ago we had some very piercing cold days, with a little rain, and when we went to see the lepers we found them shivering with the cold, as they had no fire, and not even a blanket to cover them; just a few cotton rags to protect them. We were very anxious to do something for them, but at the time it did not seem that we could afford it. Just as we were considering the matter, a letter arrived from Dunedin, N.Z., containing a money order for £2 for us to use in the work. It just seemed that it was sent for the special purpose of helping the lepers, who were in such need, so we decided to buy them each a blanket. There were thirty lepers, and so thirty blankets were required. It was a very happy day for us when we distributed them. The poor creatures were very grateful for the gift. The money was collected by the Dunedin Sunday School, and I am sure the children would have felt amply rewarded, could they have seen the joy and happiness which their gift brought to these poor suffering ones. I do not suppose that we ourselves would feel satisfied with such a blanket for the winter, but I doubt whether any of the lepers ever possessed such a good one before. We have still a few rupees to spare, and with that hope to give them a little treat at Christmas time. The food which each leper receives daily at the Asylum is half a pound of rice and a quarter of a pound of dahl (a kind of pulse), daily. It is a sad sight to see so many lepers together, just dependent on what they may receive out of charity. They are free to come and go to and from the Asylum as they please, and sometimes, for a change, they go begging from house to house in the bazaar.

There is much work here on all sides to be done, and I earnestly pray that I may long be spared to work for India.

Christian greeting, and a very happy and prosperous New Year to you all.

Yours in the Master's service,
J. M. STUBBIN.

From The Field.

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

Victoria.

CHINESE MISSION.—The church of Christ Chinese Mission in Victoria held its annual demonstration on Tuesday last, in the Lygon-street Christian Chapel. The demonstration was preceded by a sumptuously provided tea, to which about 400 sat down, and not only did ample justice to the good things provided, but were loud in their praise of Bro. Hagger as a caterer.

The attendance at the public meeting was, as usual, a crowded one. The seating capacity of the spacious chapel in Lygon-street proved inadequate for the large number that attended, and after additional seating accommodation had been provided, numbers were still standing around the doors.

Bro. F. McClean, President of the Mission, occupied the chair, and a very interesting programme was rendered. Amongst the items deserving of special mention was an address by Bro. S. Wong, on the

"White Australia" Policy of the Commonwealth, in which he gave some hard knocks to our Legislators, the logical character of his address being favorably commented on.

Bro. Wm. Hing sang "The Dream of Paradise," and was well received. Stephen Won and Arthur Lee Mow also did well in the rendering of their hymns. Among the readers, Kie Foo for his reading of a portion of the 14th chapter of John's gospel, and among the reciters, Ah Ming for his impressive recitation of "Fear Not," are also deserving of special mention.

The Lygon-street Quartet Party had to respond to an encore for their beautiful rendering of "The Chariots Are Coming." Miss Flatman sang "The Star of Bethlehem" to the delight of the audience, and Bro. Morro gave an excellent address from the words, "I am come not to be ministered unto but to minister." Mr. J. Moy Ling sang in splendid form, and also with Mr. Sue gave an exhibition of talent as a Chinese instrumentalist.

At the close of a very enjoyable evening, Bro. Pittman moved a hearty vote of thanks to the scholars for the excellent tea and entertainment they had provided.

A feature of the affair was the decorations, and the thanks of the committee are due to Messrs. Payne and Brown of Ascot Vale for their generous share in that part of the evening's entertainment.

We are still needing teachers who will come and help us carry on the work for our Saviour.

E. M. SIMMONDS.

ECHUCA.—Good interest continues to be manifested. Nice meeting last night, after which a lady stated her desire to be immersed. Others are enquiring. We begin a five nights' meeting at Wharparilla on the 17th inst.

T. H. S.

ASCOT VALE.—It is with great pleasure that I have to report four confessions. Bro. C. Newhan has been speaking for us for the past four Sunday nights, and after delivering a splendid discourse last Lord's day evening, he concluded with a most earnest appeal, which resulted in four young men from the Sunday School coming forward and making the good confession in the presence of many witnesses, and as others are expected to follow, our Bro. has kindly consented to preach the gospel for two or three Sunday evenings longer.

Our meetings continue fairly well attended, and we have every reason to believe that the good seed is being sown faithfully, and that in due season we shall reap if we faint not.

J. Y. POTTS.

South Australia.

HINDMARSH.—We were favored again with a visit from a returned missionary at our usual quarterly missionary meeting on last Wednesday evening. Mr. Harry Clark, who accompanied our Bro. Strutton to India, has returned with his wife, who has been very ill for some time but is gradually recovering. Bro. Clark gave us an excellent address descriptive of the work engaged in by Mrs. Clark and himself amongst the outcast women of India. The burden of our brother's address was the trustworthiness of God practically experienced by them in the work. It was a very profitable and interesting address.

Yesterday was the day of our Harvest Thanksgiving. There was a very large collection of cereals, vegetables, fruits and manufactured articles for human consumption, all fine specimens of the earth's products; these will be distributed amongst the poor. In the morning T. J. Gore addressed the church from the text, "Every good gift and every perfect gift is from above, and cometh down from the Father of

lights." Bro. Gore said that God had revealed himself to the hearts and minds of men through nature, the bounties of which were displayed in the fine collection before us. All God's gifts were good; they were also perfect, and our hearts were filled with thanksgiving for them because they met all our needs. However, God's *best gift* was Jesus, whom he gave to satisfy the soul; and not only so, but "according to his abundant mercy hath begotten us anew in Christ Jesus." The life of the Christian, who has become a kind of first-fruits, should be one continual song of thanksgiving and praise to God our Father.

The evening service was conducted by Bro. Pittman. His theme was also "thankfulness." The large audience which gathered listened with marked attention, and at the close two young people made the good confession, thus rejoicing our hearts above measure. One was a son of Bro. and Sister Rainsford, and the other a daughter of Bro. Doley. May they prove faithful unto death.

March 3. A.G.

QUEENSTOWN.—Good meetings all day, Feb. 22, W. Moffat preaching. At the close of the evening meeting three were received into the church who had been formerly immersed. Splendid meetings March 2; nearly 70 broke bread. In the evening splendid attendance to hear the gospel; at the close four made the good confession. R.H.

UNLEY.—The autumn show invariably attracts to town many of our country brethren, who combine with sightseeing a visit to city and suburban churches. It was natural, therefore, that Unley should have its quota of visitors this morning, when Bro. R. Burns addressed the meeting. The baptismal service at night was crowded, and Bro. Gore took occasion to advance the claims of the church in following the gospel plan of salvation. His address was a masterly one, and we look for further additions in the near future.

Bro. J. P. Jones has been delivering a series of special addresses at Cottonville, and was encouraged last Sunday by taking the confession of one who had been influenced by the plain story of the gospel.

March 9. H. W.

New Zealand.

MORNINGTON.—Last night, at the close of Bro. T. M. Turner's address, a young man and a young woman confessed Christ.

March 3. M.G.

DIXON-ST., WELLINGTON.—A social and rally meeting in connection with the church meeting here was held on Thursday, Feb. 27th, which in spite of wind and rain was successfully carried out. The object was to impart vigor and enthusiasm into the members and their work. The first portion of the meeting was spent in devotion, the second part in settling some matters of business, whilst the third stage developed some stirring addresses, which may—if heeded—do much good. The speakers were Brethren Gray, Kruse, Wright and Davis. The choir, under Bro. Cederman, did their work well. Light refreshments were served at the close of an enjoyable gathering. D.

New South Wales.

LISMORE.—Very good meetings both morning and evening. Two additions by faith and obedience since the last reported. W. J. WAY.

COROWA.—We are pleased to report that Bro. Collins has accepted a unanimous invitation from the church here to labor with us for a further period of 12 months after expiration of present term. The

church fully appreciate his untiring efforts and labors of love, and have granted him a month's holiday (to commence at Easter), in order that he may recruit his strength for the coming term.

Our harvest thanksgiving services were held on the 16th Feb., and were a great success; the social in connection therewith resulted in a credit of £8/1/6, which we purpose spending in renovating the inside of our chapel. We are looking forward to seasons of refreshing during the next 12 months, and hope to have a large ingathering of precious souls.

E. J. WATERS.

Here and There.

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

C. H. Ebsworth is now preaching for the church at Boonah, Q.

Two confessions at Lygon-street last Sunday evening, W. C. Morro preaching.

Four confessions at Ascot Vale on Sunday evening, Chas. Newham preaching.

Two confessions at Footscray at the close of A. J. Saunders' address on Sunday night.

If you are in want of baptismal trousers, see our advertisement in another part of paper.

There was one baptism at Brim last week, and one at Warmer West this week.

Good meeting at Merewether, N.S.W., on March 2nd. At the close of the address two decided for Christ.

We are requested to remind secretaries of Sisters' Prayer Meetings and Dorcas Classes to send in reports at once.

N.S.W. Conference secretary would be pleased to receive any suggestion in the interest of Conference success.

A. R. Main, after spending a few weeks in Melbourne, left last week for his field of work in Brisbane.

There were large meetings at Kaniva on Sunday last, where H. G. Harvard preached, and one confessed Christ.

Victorian Bands of Hope secretaries are requested to send their reports to Mrs. Millis, Alfred Crescent, N. Fitzroy, AT ONCE.

The anniversary services in connection with the church at Murrumbena will be celebrated on Lord's day, 16th, and Tuesday, 18th, of March.

We regret to have to report the death of Bro. Dr. Joseph Kingsbury, which took place last Friday. A great and good man has gone to his reward.

"N.S.W. Conference programme will be in hand this week and forwarded to churches, and reports a week later, thanks to Austral Publishing Co."

Victorian sisters are reminded of meeting on Friday next, 14th inst., Swanston-street Lecture Hall, 7.45 p.m., to make final arrangements for Conference.

Great crowd in and outside the tent, Castlemaine, Tuesday night. Interest still growing, everybody talking about it. Seven confessions to Monday night.

Bro. F. Block would like to know if there are any disciples working on or about the Metropolitan Farm at Werribee; if so, he would like to meet with them.

Sisters are reminded that the Vict. Sisters' Conference will be held on Wednesday, 26th inst., at Lygon-st. chapel. Afternoon Session commences at 2.30. Evening Session, 7.30.

"N.S.W. Conference will miss our good old Bro. Dr. Kingsbury. He has gone to join the conference

of the redeemed, meeting in heaven. Bro. Kingsbury was our first president."

Glorious meetings at Paddington, Sydney, on Sunday; six confessions and one restored. Since occupying the new building the meetings have been large, and great interest has been manifested.

Dr. J. C. Verco spent a few days in Melbourne on his way back from the Medical Congress at Hobart. He spoke at Swanston-st. last Sunday morning. He continued his journey to Adelaide on Tuesday.

F. V. Knapp, of Nelson, N.Z., says:—"With reference to the AUSTRALIAN CHRISTIAN. In my humble opinion the paper is now grand, and the Nelson subscribers are delighted with it, and congratulate you on the success of your efforts."

A subscriber from South Australia says:—"We have been taking the CHRISTIAN for some years, and we appreciate it very much. 'The Young Man from Middlefield' is a good story, and we hope when it is finished you will furnish us with another quite as good."

The Victorian Home Mission Committee at the last annual collection appealed for the sum of £250. It is very gratifying to be able to report that this amount has been exceeded by nearly £6. This shows an increasing interest in Home Missions. This is as it should be.

In the report of the opening of the Petersham chapel, in speaking of the original founders of the church there, the names of Bro. and Sister S. Denford were inadvertently omitted. Bro. and Sister Denford were charter members of the church there, and have ever since stood by the work.

The Wellington Sunday School Union of our church schools has entered upon a new and prospectively bright year, the fifth of its existence. The staff of officers is another example of the advanced state of New Zealand. Miss Craig, president; Mrs. Callum, vice-president; Miss Turner, secretary; Miss Richards, treasurer.

The officers of the church at Unley, S.A., have for some months now held a prayer meeting at 10 o'clock each Sunday morning. It is encouraging to note that three of the most regular attendants have during the past two or three weeks had the unspeakable joy of seeing children of theirs accept the gospel invitation, and thus devote their youthful lives to the service of the dear Master.

By a glance at our list of American books, it will be seen that we now have in stock all the leading publications of our American publishing houses. The Australian and New Zealand churches can now procure our literature as quickly and cheaply as if they were living in the land of its origin. Naturally we only have small stocks of these books, but we intend now to try to keep a full supply. Remember!

The churches in New South Wales will hold their annual meeting in Enmore Tabernacle on March 28. The sisters' meeting will take place on Monday, March 24. Wednesday evening, March 26, T. B. Fitcher will read the Conference Essay on "Scriptural Plan of Church Government." The Foreign Missionary meeting will be held on Thursday, at 7.30. Friday, the General Conference, and at 6 p.m. the public tea.

A good brother writes us as follows:—"We are pleased with the Almanac issued this year, but are sorry that you have put the electric light round the head of the young man Jesus. All this is opposed to Bible teaching and is a remnant of the Papacy." If this dear friend will tell us just what passage in the Bible this "electric light" violates, we will give it a place in this column. Mind you, we do not say there is no such passage, but we do not know just where to find it.

S.S. COMMENTARIES, 1902.—We have now in stock and for sale the following: Standard S.S. Commentary, Library Edition, Price 3/6, by post 4/-; Standard S.S. Commentary, Limp Cloth, Price 2/6, by post 3/-; Christian S.S. Commentary, Price 3/6, by post 4/-.

Please look at Coming Events for Chetwynd-st. Boys Club demonstration, on March 20.

We are under obligation to Bro. F. Davies, of Auckland, for interesting himself and others in increasing our share list. We thank Bro. Davies and the others for their co-operation. As a result of our appeal we have now 258 new shares paid up, and a number half paid up, and some good promises. If any more can get interested, we would be glad. If you have lost the special issue of Dec. 18, and would like to look at it again, let us know, and we will send you another copy.

Writing of the opening of their new chapel at Norwood on Sunday last, A. C. Rankine says: "We had great meetings; the building was full up in the morning, and at night 800 people were inside and an overflow meeting in the old chapel of about 300. At night a man and woman confessed Christ, while in the morning three baptised believers were received." Bro. Rankine promises full report for next week's CHRISTIAN, with picture of new building.

It was decided to hold the next Preachers' Meeting on Tuesday, March 25th, instead of the first Monday in April, in order that the evangelists from the country may be present. Bro. C. T. Nixon is to prepare a paper on "Religious Toleration." Any of the brethren from country districts will please understand that the invitation is extended to them to come to this meeting at 2.30 p.m., on Tuesday, March 25th, in the evangelist's study, Lygon-st. They are urged to bring forward questions and difficulties in their work, that all may be benefited by mutual discussion of them.

Bro. John Marriage, of Qld., writes:—"Please send me one copy of Bro. Rotherham's first portion of the O.T. I see he has made a start to publish. He told me when I saw him that the publisher required £200 down before he would undertake to publish, so I know he will have a struggle to get it all out. He has the whole of the O.T. translated and ready. I saw it all in MS. on his table. I do hope he will get a good sale for it. He deserves to be encouraged for his noble work. I am sure he has lost many nights' sleep over it." We have some copies of both vol. 1 of O.T. and the N.T. vol. for sale. Price 10/-, by post 10/6.

It is generally agreed that our literature as a whole lacks the devotional element. Errett's "Evenings with the Bible" are of the devotional nature, but they are large and contain much besides purely devotional matter. The Christian Publishing Co. have issued three small volumes of uniform size, nicely bound in art cloth, gold title on side and back, of a purely devotional character. These books are written by J. H. Garrison, one of our finest American writers, and are entitled "Alone with God," "Half-hour Studies at the Cross," and "The Heavenward Way." They are sold at 3/- per vol., or 3/3 by post. We have a few copies as a trial.

On another page we give a couple of articles on an "Aged Preachers' Fund." The one by Bro. Price in our judgment is absolutely unworkable, and is not worth considering. Bro. Gole's may be a little more within the bounds of possibility, but even that will

not work. We are not opposing these schemes now as such, but simply say that they are unworkable. The best plan we know, or the only plan we believe the churches in Australia can ever have, is that of relieving each case as it arises on its own merits. The facts are that nineteen out of every twenty of our preachers will never require any assistance, and that one will be provided for if he has lived a worthy life before his brethren.

Brethren and sisters who intend being present at the Victorian Conference, which commences on Friday the 28th inst., will please take note that the hour of meeting was changed by vote last Conference from 10 o'clock to 9 o'clock, both on the Friday and Saturday. The first hour each morning will be devoted to prayer, praise, and a special "Bible study." A. B. Maston will conduct the devotional exercises on Friday, and G. H. Browne on the Saturday. The "Bible study" will be given by W. C. Morro, B.A., on both occasions. A special invitation is hereby given to come early for these meetings. In next issue we expect to be able to publish a complete outline of the Conference programme.

In the schoolroom of the Church at Paddington, on Tuesday, Feb. 25th, a pleasant and well attended social was given as a mark of appreciation for the services of Bro. Dickson during the recent mission, and also to welcome Bro. Dr. Bardsley to the community. The meeting was presided over by Bro. T. Bagley. Speeches of welcome and appreciation were made by the chairman and Brethren G. P. Jones, G. Arnott, A. Shearston, and J. Hindle, to which Bro. Dickson and Dr. Bardsley feelingly responded. Recitations were given by Miss Fazackerley and Mr. Brodie, the latter being heartily encored. Solos were sung by Mrs. A. Jones, Mrs. Shearston, and Dr. Bardsley, accompanied by Mrs. Holland. Anthems were rendered by the choir, under the conductorship of Bro. R. Whately: organist, Miss M. A. Lewis. During the evening the secretary, on behalf of the church, presented Bro. Dickson with a purse containing a few sovereigns. Refreshments were then served, and with a few social games a very happy meeting was brought to a close.

"Newmarket Sunday School was visited on Sunday afternoon, March 9th. Bro. W. Alford, of Swanton-st., has recently accepted the position of superintendent; he means business, has the school in command, and seems well supported by the teachers. Bro. Catchpole is the secretary. The school begins at 2.45, and closes at 3.45. The bell rang promptly for opening. There were eighty-seven scholars and twelve teachers present. Twelve classes are held in the chapel. The seats have the advantage of reversible backs, a convenience for class-forming. The infant class is held in the vestry. Gall and Inglis' hymns and melodies, and Austral leaflets and roll books, are used. The organ is nicely played, and a dismissal hymn is sung. A collection is taken every Sunday. The Newmarket chapel is admirably situated for Sunday School work, in a centre of population with lots of young folk about. With one hour's bright and interesting service held on Sunday afternoons, and the usual auxiliaries, the school should prove a power for good in the neighborhood. Bro. Woodgate, who has been identified with the school for many years, has lately been compelled to resign the superintendency, owing to his removal Fairfield way."—B. J. KEMP.

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Fitz Snowball	2	2	0
A New Zealand Brother	1	0	0
G. S. Warren, Temora, N.S.W.	0	10	0
Sale of Plants and Fruit	4	5	9
Boys' Relatives	..	..	9	10	0
Boys' Hire	..	..	0	15	10

VICTORIAN MISSION FUND.

Churches—					
Mystic Park	..	..	£7	16	6
Yando	..	..	2	10	0
Polkemmett	..	..	21	0	0
Horsham	..	..	9	5	0
Border Town	..	..	5	0	0
Malvern	..	..	5	0	0
Conference Fee, 1901/2	1	0	0
Fitzroy, Conference Fee	1	0	0
Bet Bet, Conference Fee	0	10	0
R. G. C.	1	0	0

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Mr. Ryall, Malvern	0	10	0
Mr. E. T. Penny, Cheltenham	0	10	0
Church, Cosgrove	0	10	0

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Coming Events.

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

MARCH 19.—The Annual Conference of the West Wimmera churches will take place at Kaniva on the above date. Conference Sunday, March 16.

MARCH 20.—The 5th GRAND ANNUAL CONFERENCE of the Boys' Club in connection with the Church at North Melbourne, will be held on Thursday evening next, in the chapel, Chetwynd-street, at 7.45 p.m. A splendid programme has been provided, including Mr. Wm. Lewis and Miss Florence Matthews, both of whom were awarded 1st prizes at the recent A.N.A. Competitions, also Mr. B. J. Ball, Misses A. and E. Cockerell, Miss L. Becker, Mr. W. Drew, Mr. W. J. Moulton, Mr. H. Izzard, the Lygon-street Mandolin Party, and the members. Come and spend a pleasant evening. Tickets 6d., to be had from the secretary or any member of the club, or at the door on the night of the concert.

J. W. HALSE, Hon. Sec.

MARCH 26 (Wednesday).—The Sisters' Annual CONFERENCE will (p.v.) be held Wednesday, March 26, Lygon Street. Business Session opens at 2.30. Social Session, 7.30. Miss A. S. Laing will read the essay, "The Dignity of Labor." All sisters cordially invited. Tea during interval in Schoolroom, 6d. each.

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The Story
of an
Earnest
Life.

CHAPTER I.

School days in the early part of last century were not generally so pleasant for the scholar at any rate, as they are now. I attended a National School till I reached the age of eleven years. These schools were under the control of the Church of England, till the London School Board, which is entirely undenominational, took them over in a body, or, more correctly speaking, blotted them out of existence by absorbing them into itself. I might have been permitted to remain at school another year at most, but my school life was brought to a close in the following abrupt manner. The head-master had put me on some sums which I had never tried before, and, owing probably to my dullness, I could not master them. Instead of showing me how they were to be worked out, as any reasonable teacher would have done, he gave way to his temper and flogged me most unmercifully. I was so indignant at the injustice and cruelty of his treatment that I determined to run away from school; so, watching my opportunity, I suddenly made a dash for the door, which stood open, bounded over the yard wall into the street, and fled as fast as my legs would take me. I need not have hurried, for I was not pursued. The master doubtless reckoned upon my being sent back, when he could pay me back with interest. If such were his notion he was mistaken, for I never returned to school again. Another year's schooling would have saved me much toil afterwards, for when I left school I could just write sufficiently to make myself understood, and as for reading, I could with difficulty read simple passages, often stumbling over words of three syllables.

When I was fully assured that I was not pursued, I stopped and wondered what I had best do next. I was determined not to go back to school again. An idea struck me that I could get a place of work. The thought immediately resolved itself into action. There was a factory hard by, and I knew they were wanting hands. I was a very little fellow, and when I stood before the foreman and asked for work he laughed outright. However, he spoke to the manager, and then told me I might come the next morning on trial. If I suited I would receive the princely wage of two-and-sixpence a week and twopence a week for pocket money, if I behaved myself. My hours were to be from six in the morning till six in the evening. The work was that of whip-making.

When I reached home I told my mother all that had happened, and she consented to me trying the work which had been offered me. I was relieved and even rejoiced. I had to rise at five and did not reach home till seven at night. It was hard work and my little bones used to ache so much that I could scarcely sleep. But I never com-

plained, as I knew there was no alternative but to return to the tyranny of that brutal schoolmaster.

Very much of the scanty schooling I had received soon passed out of my mind. The idea of self-culture never, at that time, entered my head. And being surrounded with a low class of men and boys, I fear my moral tone went down also to a low pitch.

A life of hard, physical toil, with snatches of pleasure-seeking of an inferior order, exactly sums up my life for the next few years.

One thing I have ever been thankful for. In my school days I was made to attend the Church of England Sunday School, and though I was so young when I discontinued doing so, I never wholly forgot the moral and spiritual instruction I received from my teacher. The impression he made on my young mind was that he was an exceedingly godly man, and therefore his words had the greater effect upon me. Such power is there in character. Hence it came to pass that many times when work and pleasure-seeking were done and I lay down to rest, terrible fears would haunt me lest I should die in my sleep and be suddenly forced into the presence of God unprepared. Sometimes during the day I would be seized with these fears, when I would seek some cellar or retired place and fall prostrate on the ground and cry to God for mercy. At such times I would solemnly resolve that I would live a new life, but alas! my good resolutions forsook me as soon as my companions surrounded me again.

When about eighteen years of age, I was laid low with some kind of fever which for a time partly robbed me of my senses. I seemed to be sinking, ever sinking, in a deep dark pit, till the light at the top went out and I was plunged into a darkness which was impenetrable. While thus sinking I heard a frightful roaring as of a thousand furnaces, and the air grew hotter and hotter, till I felt every moment that I must die. O horror! Was I sinking into hell? Quite suddenly it seemed to me there came a great change, and with it an intense relief, for I saw my own loved friends above and around my bed, watching me with anxious eyes. Then I knew that I had been wandering, and that it was not a reality. But the impression of that awful feeling remained. The crisis was past, and I was out of danger, but extremely weak. Long days and nights passed while I slowly progressed towards convalescence. During that time I had opportunity to think, reflect and resolve. Then for the first time I meditated on the sufferings of Jesus borne for me. My heart was filled with a bitter sorrow because of my sins. But I stretched out my hand—the hand of a loving faith—and laid hold on him who died to save me, and I felt I could resolve as I had never done before that if God would spare my life I would consecrate it wholly to his service.

(To be continued.)

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Our West Australian Letter.

D. A. EWERS.

Coolgardie! Who has not heard of the city of gold? Klondyke and Johannesburg of modern times are the only other cities that occur to my mind as of equal fame, while the marvellous stories of the discoveries of immense wealth will bear comparison with the historical records of Ballarat and Bendigo. I suppose the name of no other town in W.A. is so familiar to the ears of the residents of other lands as that of Coolgardie. And yet Coolgardie is but a small place. Its glory has largely departed. I noticed a number of empty houses, shops and offices. Mines once flourishing are closed, and population is decreasing, being now probably less than 4,000. There are some good mines still and many of the residents confidently look forward to a revival of the mining interest and a consequent increase of prosperity.

I left Perth on February 3rd at 7.30 p.m. and reached Coolgardie shortly after noon the next day. It was a dreary ride, and the country after daylight reminded me of the ninety-mile desert between Melbourne and Adelaide, with its stunted growth of eucalyptus and other vegetation. In places, however, the soil appeared to be good, and with a liberal rainfall would support a fair population. The town itself differed from my expectations. I thought it would be low, flat, and barren, but it is 1400 feet above the sea, built on undulating land, and there are quite a number of little cottage gardens, while ornamental trees adorn nearly all the streets. In a very few years, when the pepper and other trees have grown to maturity, Coolgardie will present a very pleasing appearance. Some of the main buildings would be no discredit to Melbourne or Sydney, and as for the shops, well, it appeared to me that one could buy anything if he only had the money. It is expected that by October the pipes will be laid to the town and the far-famed Coolgardie water scheme be in full operation.

The church is not strong, the actual resident membership being about 40. Among them are Bro. S. Greenwood, formerly of Lygon-street, and Bro. Clark, from Footscray, who were pioneers on this goldfield. Here also resided Bro. Silvester, who was recently called home. I was pleased to renew acquaintance with several brethren and to make the acquaintance of others. Bro. C. Garland, the secretary of the Goldfields Conference, lives here, and Bro. Quick, who preaches for the Kalgoorlie church. Bro. Clow is the resident evangelist, and as he came here some time after Bro. Banks had been transferred to Boulder he has had an uphill work, which has been made harder by the migration to other fields.

I came up to assist in a ten days' tent mission. Bro. Banks preached four nights before my arrival, and I finished the course. It was a very qualified success. The tent was well situated, commodious, and comfortably seated. The meetings were well advertised in the local paper, and bills had been extensively distributed, but the people did

DRINK FRY'S COCOA IT IS THE BEST.

not come freely. The only really good meetings were on the Sunday nights, but every night a number of *outsiders* attended, and as an advertisement of the work of the church, the mission no doubt has done good that will yet bear fruit. On the last night two young men decided for Christ, and others, we hope, were favorably impressed. It appears to me that in order for a mission to be an assured success the church holding it should be in a live and enthusiastic condition; with large attendances at its regular meetings. For reasons stated the Coolgardie church was rather low, but we may reasonably hope that it has received a substantial lift. The brethren have a nice little chapel, but it struck me as being altogether too much in one corner of the town. A more central location would be an important factor in order to success.

My home was at the hospitable residence of Bro. and Sister Albert Greenwood, who spared no pains to make me comfortable. They were exceedingly kind, and I greatly enjoyed myself. It may be that living in Coolgardie is expensive, and that it is in the centre of a barren country, but, thanks to Bro. and Sister Greenwood, so far as my experience is concerned, it is a goodly land, a land that floweth with milk and honey. I hope to visit it again. On the 10th I left to visit Kalgoorlie and Boulder City, of which I will write next week.

Feb. 11. 63 Chatsworth-rd., Perth.

Obituary.

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

HART.—For the second time within two weeks the Lygon-street church has been plunged in grief on account of the death of a member, and in each case it has been an aged sister whose long and earnest life had greatly endeared her to the congregation, and whose departure has left behind the fragrance of good deeds. Sister Hart had been ill for some weeks, but not so seriously that any were under great apprehension of a fatal termination. She had sought rest in the country, but this not proving beneficial, she returned and had taken up residence with Mrs. Benson in Canning-street, North Carlton. It was thought that she was improving up to within almost 48 hours of her death. Yet she was not to recover, for on Friday, Feb. 23, she passed quietly from this earth to her rest in God, and the following day was buried in the Melbourne General Cemetery. She had lived to the ripe age of 72 years, and had been for many years a sincere and earnest Christian. She united with the Ballarat church almost 35 years ago, but removed to Melbourne some years since, and during the time of her stay here had been a member of the Lygon-street congregation. Many things could be and have been said in her praise. Her life was such as commended it to all who came in touch with her. In her face there was a kind look and a smile of benevolence. In the most trying of circumstances, when wearied and harassed, this kindness never forsook her. Many since her death have spoken of this characteristic of her. Nor was it on her face alone, for those who had means of knowing had learned that it but spoke the message of her heart. Seldom is there more genuine sorrow than that which was felt at her going. She delighted to minister to her Lord through those whom she saw in genuine trouble. Every death has about it some

sad feature. Sister Hart left an only daughter, and the sorrow falls exceedingly heavy upon her. They were always together, never separated—companions in the most perfect sense. The mother's death leaves her daughter doubly sad, but God knows how to do all things well. The sympathy and consolation of all go out to the one bereaved.

Lygon-st. W.C.M.
DAVIDSON.—After a painful illness of eleven weeks' duration Sister Davidson fell asleep in Jesus on December 20th, 1901, aged 65 years, and was buried in the Melbourne General Cemetery on the Saturday following. She was baptised by Bro. Picton twenty-five years ago, and held membership in the churches at Bendigo, Fitzroy and Prahran. During the latter portion of her Christian life her love for spiritual things increased, and her greatest delight was to assemble with the saints to break bread in memory of her beloved Saviour. She leaves behind six children, all members of the church, to revere her memory. J. Pittman officiated at the grave.

Armadale. J.P.
WILSON.—On January 6th, Bro. Wilson, late of Dunolly church, passed away at the age of 75 years. For the past year or so our brother regularly attended the morning meeting at Prahran until too feeble to walk. He was in fellowship with the churches about 12 years, and was a most devout Christian. He passed away with a bright hope of a resurrection from the dead. His remains were interred in the St. Kilda cemetery, Bro. Pittman conducting the service. Armadale. J.P.

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