

The Australian Christian.

Circulating amongst Churches of Christ in the Australian Commonwealth, and New Zealand.

Vol. V.—No. 12.

THURSDAY, MARCH 20, 1902.

Subscription, 6/- per annum.

By
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Three Great Reformers.

2. Jerome
Savonarola.

Religious reformation may affect either doctrine or manners, and reformers may generally be classified as being either doctrinal or practical. For instance, John the Baptist was essentially a practical reformer. He taught no new religious truths, and did not seek to disturb the orthodox faith of his day. He was a voice calling men to repentance. Jesus, as might be expected, was a reformer in both departments, overturning the established religion, and at the same time demanding a change of heart and life. John simply said, "Repent." Jesus said, "Repent and believe." Among the apostles, Paul is greatest as a doctrinal reformer, James as a corrector of manners. The subsequent history of the church affords many examples of this distinction. Wyclif and Luther attacked errors of doctrine. Wesley and Whitefield roused a slumbering church, and hurled themselves against the vices of their day.

Among the greatest of practical reformers must be classed Jerome Savonarola. In the darkest period of the Middle Ages, when Rome was at her worst, God raised him up to witness for holiness, at the expense of his life. If Wyclif may be called "the morning-star of the Reformation," Savonarola may be viewed as the first streak of the very dawn. To read an impartial history of the Italy of his time is to be horrified at the cesspool of iniquity which went by the name of the Holy Catholic Church. Pope Alexander VI. had come to the papal throne by bribery. He was then the father of five illegitimate children, whom he thrust into the highest positions in church and State. The profligacy of himself and his sons and daughter, the notorious Borgias, hesitated at nothing for its gratification. They were guilty of many murders, and the Vatican was polluted day and night by revels and orgies of the most shameless and loathsome obscenity. Rome took its cue from the Vatican, and Italy was a faithful copy of Rome. Strange to say, this was the very period of the Renaissance, or revival of art and literature. As in Ancient Greece the purest art and the vilest morals went hand in hand, so in Medieval Italy the birth of modern art was almost the extinction of ancient purity and truth.

Jerome Savonarola was born at Ferrara in 1452. He was the grandson of an eminent physician, and was intended for the same profession, but, actuated by disgust at the wickedness and disorders of his country, he entered a cloister at the age of twenty-two.

Here, however, the sad and silent young man gained a deeper insight into the abuses of Romanism, and resolved even then to do what he could to reform the church. After seven years' drudgery at philosophic studies which he detested, he was removed to the beautiful, cultured, but depraved city of Florence. Here, in the monastery of St. Mark's, it is said that he learnt the whole Bible by heart. This may be an exaggeration, but at all events he loved and studied the Word of God. His subsequent history illustrates the truth that "the entrance of thy Word giveth light." At a time when the Bible was a sealed volume, his knowledge of it was power of the highest kind.

Beginning to preach, he took the Scriptures more and more as his text-book, and soon launched out into strong denunciations of the evils of the day. In spite of serious natural disabilities, and after many failures, he began to be recognised as a preacher with mighty power. St. Mark's was soon too small to hold the crowds that gathered to hear him, and even the vast cathedral was filled to overflowing, many of the audience getting up in the middle of the night to secure places. His fervent and fluent language, passionate gestures, and eyes glowing with enthusiasm, betokened a soul on fire with a divine message. He sought to arouse the cultured but carnal Florentines from their indifference to spiritual things. Turning the search-light of sacred truth upon the church, he denounced the sins of the clergy, and declared that whereas the church once had golden priests and wooden chalices, now the chalices were golden but the priests wooden. Unfortunately the great preacher was led, either by vanity or by an over-heated imagination, to believe himself to be favored by visions from heaven. He ventured to utter prophecies, some of which, happening to come to pass, added greatly to his fame. All kinds of fabulous marvels began to be related of him. He was spoken of as "the prophet," and his reputation spread far beyond the borders of Italy. Much of this is to be excused, no doubt, by the superstition of the age, but our own times will furnish examples of the proneness of successful religious leaders to overstep the borders of a sober estimate of themselves and their mission.

Lorenzo de Medici, the prince of Florence, had been accustomed to the servile flattery of the priests, and expected the same at the hands of Savonarola, as soon as he was elected prior of St. Mark's. But the friar

was a republican in politics, and looked upon Lorenzo as a usurper. Besides, the gross licentiousness of the diletanti connoisseur of art and letters filled the reformer with disgust. He repelled all the overtures of the prince, who nevertheless seems to have cherished a secret admiration for the fearless, uncompromising monk. When, at last, Lorenzo the Magnificent felt the approach of death, he sent for the man who alone of all the clergy had dared to tell him his faults. Savonarola, cowed and stern, entered the gorgeous chamber of the dying monarch, who asked for absolution at his hands. It was promised on three conditions. First, that Lorenzo should have a living faith in God's willingness and power to forgive. Second, that he should make restitution of everything wrongfully acquired. To both of these the dying man consented. Then Savonarola, rising from his seat, demanded, with the sternness of a prophet, that Lorenzo should restore liberty to the Florentines, and re-establish republican government. This was too much for the pride of a Medici, and the dying man, gathering up his remaining strength, turned his back on the friar, who immediately strode from the chamber, and left him unabsolved.

Savonarola was especially fond of expounding the Apocalypse. In his course of sermons on this book, he foretold impending judgments of God upon Italy. A new Cyrus was to descend from beyond the Alps, and the church was to be scourged and renewed. When Charles VIII. invaded Italy in 1493, Savonarola hailed him as the new Cyrus. The incapable sons of Lorenzo were expelled from Florence by the populace, who rose to the call of Savonarola. The prior himself was sent at the head of an embassy to Charles at Pisa. He warned the invader that he must regard himself merely as an instrument in God's hands, and that if he should forget his mission, and neglect to labor for the reform of the church and the liberty of Florence, another would be chosen in his place. During Charles' stay at Florence, the intrepid monk repeatedly admonished him in a similar strain.

The Florentines now looked to Savonarola alone for guidance in political affairs. A republican government was established, not without great opposition, as the city was divided into three political parties. The effects of his preaching, and his influence, began to be apparent in the behaviour of the citizens. Instead of the licentious and pagan

carnivals, the people took to church-going, fasting, almsgiving, and family devotions. The riotous spectacles were wholly neglected, religious books were devoutly read, and both men and women dressed gravely and behaved decorously. The boys of the city, who had hitherto defied all the efforts of the magistrates, were enlisted in the service of religion and organised into bands to collect alms for the poor. The monastery of St. Mark's was thoroughly reformed. Gold and silver were banished, and there was a return to simplicity in dress and food. Classes were established for the study of Scripture in the original languages, painting and illuminating. The expenses of the convent were met by the sums earned in this honest fashion. Some famous names are found in the list of students, such as Fra Bartolomeo, Botticelli, and Michael Angelo. The latter never ceased to read the sermons of Savonarola, and to recall with delight the great preacher's tones and gestures.

As might be expected, the reformer made as many enemies as friends. Both the politicians and the clergy hated him for his assaults upon their creed and life. Influence was brought to bear upon the pope, and Savonarola was denounced as a sower of false doctrine, and ordered to refrain from preaching. For a time he obeyed, but the fire burned within him, and he was soon thundering once more against the vices of the Roman court. He appealed for a general council, which might depose even the pope himself. The profligate Alexander evidently feared his formidable enemy, and sought to bribe him by the offer of the position of cardinal, but Savonarola declared from the pulpit that he would have no other red hat than the red hat of martyrdom.

In 1497, when the yearly carnival drew near, he sent the boys who were under his influence about among the Florentines begging them to sacrifice their ornaments and vanities to make a huge bonfire in the market-place. The people willingly parted with their rich dresses, ornaments, paintings, sculptures, musical instruments, carnival masks, perfumes, cosmetics, and the like, until they formed a pile fifteen stories high, crowned by a grotesque impersonation of the carnival. On the last day of the festival, after Savonarola had celebrated mass, a procession passed through the streets, and the great pyre was kindled, while psalms and hymns were sung to the accompaniment of bells, drums, and trumpets. There can be no doubt that the reformer, on this occasion, did harm to his own cause by going to the extreme of confounding innocent arts and amusements with things vicious and sinful. His enemies did not fail to make the most of his mistakes, and their opposition became exceedingly bitter.

The pope issued a bull of excommunication, and the sentence was solemnly pronounced in the cathedral of Florence, with bells and lighted tapers. Savonarola withdrew for a while into his convent, and employed his time by writing his chief work, "The Triumph of the Cross." After a few months, however, he resumed preaching, with greater vehemence than ever. His voice rang out against the pope, and against the sins of Rome. He cried aloud for a general council

as the only remedy for the disorders of the church. Unfortunately he again sanctioned a "bonfire of vanities," and a dance of friars, clergy, and laymen, around a cross in front of the convent.

Not long after, he was challenged to the ordeal of fire by a monk named Francis of Apulia. The populace was worked up to a pitch of excitement in anticipation of the spectacle, but at the last moment the authorities forbade the ordeal. The fickle crowd, maddened with disappointment, turned its blind rage upon its benefactor, and from that moment the tide turned against him. Two days afterwards the mob besieged St. Mark's, and the reformer was cast into prison. Some of his partisans were murdered, and his enemies, seizing their opportunity, appointed a commission of men hostile to him to try his case. He was tortured, until his nervous, delicate system could bear no more, and he confessed whatever his enemies wished. But as soon as the torture was over, he retracted his confession, and was put upon the rack again.

The pope sent commissioners to try him, but of course the sentence was predetermined. None could convict him of unsoundness as to faith, and in order to give some excuse for the charges, the acts of the proceedings were falsified. On the 22nd May, 1498, Savonarola was condemned to be hanged and burnt. The sentence was carried out in the place of the Signory, where the crowd had so recently gathered to witness the expected ordeal. The bishop of Vaison, who had formerly been one of Savonarola's friars, was ordered, with that refinement of cruelty of which Rome is a past master, to perform the duty of degrading the martyr. The poor man was so stricken with grief that he said, in error, "I separate thee from the church triumphant." Savonarola calmly corrected him,—"From the militant, not the triumphant, for that is not thine to do." So saying, he laid down his life, and joined the noble army of martyrs in the very van of the church triumphant.

Twenty years after his death began the great Reformation. In 1523 Luther reprinted Savonarola's commentary on the fifty-first Psalm, and claimed its author as a precursor in the work of Reformation. And there can be no doubt that, although Savonarola was an orthodox Catholic in creed, his earnest protest against the corruptions of the church prepared the hearts of men for the far-reaching work of Luther. A divine dissatisfaction is the forerunner of better things. Europe was not ready for a return to the New Testament doctrine of justification by faith in Christ, until the papal system of justification by faith in the priest had borne its bitter fruit of corruption and depravity. As in the time before Christ the world had to prove its inability to save itself before it was ready for the coming of the Saviour, so in the Middle Ages the church had to prove the powerlessness of the priest before it was ready for a return to Christ. Savonarola declared the presence of the plague: Luther revealed the source of the infection.

There will always be a need for reformers, until the Lord of the church returns. Both in faith and practice the tendency of our frail hearts is towards declension. The church

has not yet shaken off all the errors of the Romish apostasy: and worldly-mindedness is the chief characteristic of modern Christendom. Every Christian should "contend earnestly for the faith," and at the same time seek to purify the life of the church. There may not be a necessity for a doctrinal reform in every community, but there will always be an opening for practical reformers. Only, we must remember the maxim, that he who would be a reformer should start with himself. Savonarola was mistaken in many things, but one thing is evident,—he demanded nothing of others which he was not prepared to do or suffer himself. He laid down his life for the truth. We live in days of general laxity as to principle. The writer of the Biglow Papers humorously declares:

"I don't believe in principle,
But oh, I *do* in interest,"

and to-day, we may say that nine men will fight for interest, where one will make a stand for principle. There is greater need, therefore, for men of the heroic mould, who, as Wesley said, will "fear nothing but sin, and desire nothing but God." Such an one, without doubt, was the subject of this brief and inadequate memoir.

When God Speaks.

I was passing through a quiet country district recently when I came in sight of a modest church building, about which a large crowd had already gathered. I at once joined the worshippers and entered the sacred place. I soon learned that what is known in this section of Virginia as a "protracted meeting" was in progress, and that the minister was of the Baptist faith. After having given out a familiar hymn, which was sung with good degree of enthusiasm, he offered a short, fervent prayer.

He then said to the ushers in charge, "I am now about to read from God's Word, that is, God through his humble servant is going to talk to this people, and, while that is being done, see to it that no one enters the building, and that perfect silence prevails."

The reading of the eleventh chapter of Hebrews followed, and never before did I hear it more impressively done. No one did enter that church, nor was their any semblance of even restlessness, while God talked to man.

I had been accustomed to see those who happened to reach a church entrance as a prayer was being offered stand with uncovered head at its close, but never did I know of belated church-goers standing at the church door while the preacher read from God's Word. And was he not strictly right in enforcing such an order?

He said, "Everybody should get to church in time for the entire service, but, if some will fall into the bad habit of not doing so, they are at liberty to enter while we are singing, preaching, or talking to God, but not when God is talking to us out of his own Word."

I confess I never knew that Word so honored before, and I never listened to that Word read when it seemed to make such profound impression on those who listened to it being read. God will honor a servant who so honors his glad tidings to earth.—*Sunday School Times.*

Temperance Reform in New Zealand.

T. J. BULL.

I. BEGINNINGS.

"In the beginning God" is the first great word in the Bible, and it is the first great word in the history of every movement that has aimed to promote the true and highest welfare of men.

SIXTY YEARS AGO.

The first society instituted to promote this great reform was the Auckland Total Abstinence Society, formed in 1842. In 1893 the jubilee of the society was celebrated, and the following extract is taken from a history of the society read at the jubilee meeting:—"The age of this society differs by only two or three years from the age of the Colony. This is a suggestive fact, and like many other facts it has two sides or phases. In the first place it is much to be regretted that in the very earliest days of the colonisation of these beautiful islands there was to be found a need for such an organisation as this, whose object was, as it still is, to save the people from intemperance. The other phase of the question is the brighter one, viz., that men and women were then found prepared to make the sacrifices of time and money necessary to the successful carrying out of a temperance society. But to the honor of those good friends be it said that from the year 1842 the work has gone on with more or less vigor, and must still go on till the mighty 'home destroyer' is subdued." Space forbids any extended notice of this society, but the personal element may be preserved if the names of some of the active originators and early members are set down:—James McNair, Joseph Newman, George Hunter, A. Clark, J. Williamson, P. Hennessy, Joseph, Caleb, and Joshua Robinson. I had the pleasure of a personal acquaintance with the last mentioned, who passed to his rest on 9th June, 1899. "My country before my king, my king before myself, my God before all," was a favorite sentiment of Mr. Robinson's, first given utterance to when he was quite a young man. The present secretary of the society, J. W. Carr, is also its oldest member, and a personal friend of the writer. From him and the books in his possession the foregoing facts have been gleaned. Among other workers in those early days were Messrs. P. Mason, Carr, I. M. French, and Hill.

About the same period, the first temperance society was formed in Nelson by Mr. Saunders. Mr. I. Harding was one of the earliest workers in Wellington, and Mr. Joseph Flight in New Plymouth. The Auckland society, still in existence, is not now in active operation. The committee's report in 1899 said, "The committee has endeavored to fulfil its mission, which appears at present to be to assist other organisations rather than to originate work for itself."

FORTY YEARS AGO

there were those in the Colony who felt that the endeavor to promote individual abstinence, while commendable and necessary work, came very far short of anything like a solution of the great liquor problem. About 1862 the

Drury Auxiliary of the United Kingdom Alliance came into existence, among its promoters being Dr. Rayner, Messrs. Wm. Kerr, Morgan, Cossey and others. About the same time the Albertland settlers arrived in the Colony. Many of them being total abstainers, they determined to keep their settlement free from the licensed public house. A nonconformist minister who came out with them, the late Samuel Edger, was a champion in the cause. The Albertland district is free from the licensed bar until this day.

In '64 John Brame arrived in this Colony. He was a tract distributor of the Birmingham Total Abstinence Society as early as 1845, and was present at the reception of the Hon. Neal Dow on his first visit to England. Shortly after his arrival a meeting was convened in Auckland, when it was agreed to form an Auckland auxiliary to the U.K. Alliance. This fell through on account of Mr. Braim's removal to Thames. On his return to Auckland, some time during the seventies, a second effort was made, and a proposal to form a New Zealand Alliance on exactly the same lines as the United Kingdom Alliance was adopted. A circular letter embodying this proposal was sent to the various Temperance organisations in the Colony, along with a copy of the Constitution of the U.K. Alliance. The replies of the circular showed that the proposal to form a New Zealand Alliance was received with unanimous favour. The same unanimity was manifest in the choice of Auckland as the headquarters for the proposed Alliance.

According to the testimony of an old, but now disabled worker, from whom the foregoing facts have been gleaned, this movement, though so favorably begun, proved abortive, apparently through disaffection in Auckland itself.

But good preparatory work was being done by the holding of outdoor meetings in Auckland. The rostrum at these meetings was often a Brown and Campbell (brewers) beer barrel, for even in those early days prohibitionists loved humorous situations. For platform purposes the barrel needed to be in a somewhat more perfect condition than one I heard of as having been used in a Temperance procession in Birmingham. This barrel labelled with various brands of intoxicating liquors was borne aloft by a number of strong men. But the ends had been knocked out of it, and it bore the device, "WE CAN SEE THROUGH IT!"

At the out-door meetings the people were being made familiar especially with two planks in the platform of the United Kingdom Alliance as follows:—

1. That it is neither right nor politic for the State to afford legal protection and sanction to any traffic or system that tends to increase crime, to waste the national resources, to corrupt the social habits, and to destroy the health and lives of the people."

2. That, rising above class, sectarian, or party considerations, all good citizens

should combine to procure an enactment prohibiting the sale of intoxicating beverages, as affording most efficient aid in removing the appalling evil of intemperance."

BEGINNINGS OF LEGISLATION.

In 1867-8 the Thames gold-field opened and attracted a large population. Temperance reformers found work there, among the number being Mr. S. Wilson, Captains Numis and Kernick, Messrs. John Brame, W. Mason, W. J. Speight, I. Nodder, I. P. Jones, J. Jones, R. French.

At that time New Zealand was under Provincial Government. In 1870 the question of Liquor Reform was raised in the Auckland Provincial Assembly. The efforts of the friends of reform in the House were ably supported throughout the province by petitions in favor of the movement. On 10th December of that year a permissive clause of a Bill, enabling two kinds of the adult male residents to veto licenses, passed the Assembly; and on 26th January, 1871, the Bill passed its third reading. This action of the Auckland Provincial Council placed it in the proud position of being the first Legislative Assembly in the British dominions to pass a Permissive Bill, acknowledging and conceding the right of the people to deal with the Liquor Traffic.

The *Daily Southern Cross* of 27th January, '71, said:—"We have pleasure in cordially congratulating the Provincial Council in their admirable work in connection with the permissive principle of the Liquor Bill. They have produced a measure to which they and their children may yet look back with pride. If hon. gentlemen have done nothing else besides passing the Licensing Act, they deserve the thanks of the country."

Conditions attached to the Bill, however, hindered its practical benefit.

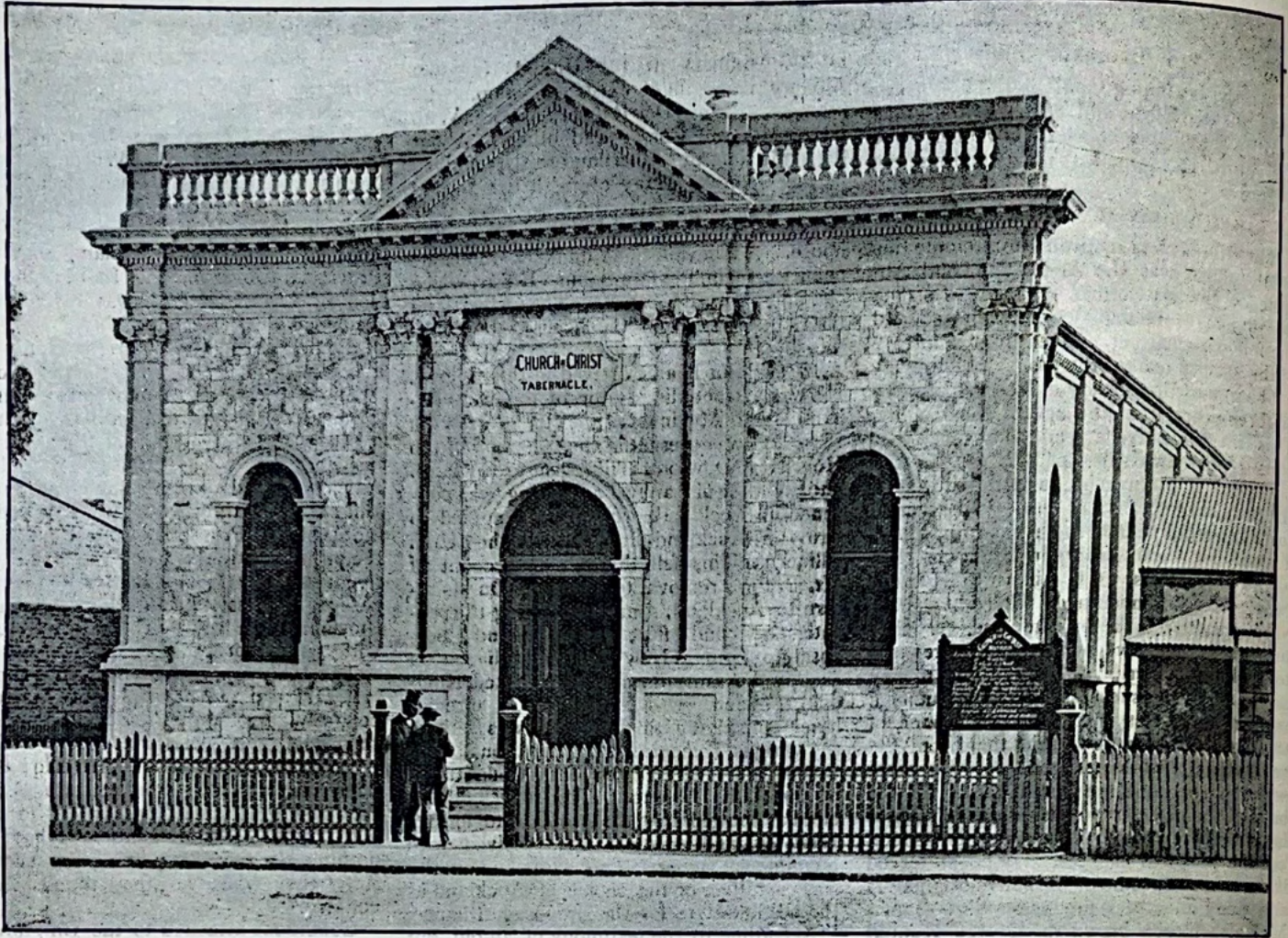
At a large public meeting at the Thames, held to celebrate the passing of this measure, Mr. T. B. Gillies, the superintendent of the province, said "that the money spent in liquor would be better employed in productive labor, and that the expenditure in liquor did not add to the wealth of the community, but just in proportion to the amount spent is the misery inflicted."

Shortly after this, the Hon. (afterwards Sir) William Fox raised the question in the Colonial House of Representatives which superseded Provincial Parliaments.

The British Commissioner, Sir H. H. Johnston, in an official report on the Protectorate of Uganda, says: "Whatever disappointing results may have shown themselves in other parts of Africa in the form of cant, hypocrisy, and purely nominal or superstitious forms of Christianity; I do honestly consider that the work of the great missions in the Uganda Protectorate has achieved most satisfactory results. It cannot be said that the natives of Uganda Protectorate have been 'spoilt' by Christianity; they have been greatly improved, and have not, in the adoption of this religion, lost either manliness or straightforwardness."

The Mohammedan population of North Africa is 25,000,000.

Opening of the New Tabernacle, Norwood, S.A.



The opening services in connection with the above took place on Lord's day, March 9th. It was indeed a red letter day in the history of the church of Christ at Norwood. The large and commodious structure, seating about 700, was full at the morning service. A. C. Rankine, evangelist of the church, addressed the meeting, and gave at the outset of his address a brief history of the cause in the neighborhood.

The old trust deed in connection with the chapel across the street set forth that the land was to be used for a building to be erected thereon which was to be occupied by people holding Congregational or Baptist views. The little brick schoolroom at the rear of the old chapel was the first building to appear. In those days the late Mr. Peacock, a well known citizen and property holder of Adelaide, was one of the worshippers there. He took a deep interest in the little church governed, I believe, by Congregational principles.

About 34 years ago there was a division in the George-st., Stepney, Christian church. A Mr. Guinness was then preaching there. When the dissension occurred Mr. Guinness, with several others, left, and came up to Chapel-st., and occupied the little brick schoolroom vacated by Mr. Peacock and party. Among those who came with Mr. Guinness were our late Bros. A. Weir, Ireland, Gooden, Barlow, Bennett, Ireson, with

Bren. John Sando, Newell, Wm. Ireland, Brooker, Geo. Smith, and others. The cause made good progress. It soon became necessary to have more accommodation, and so the first part of the present old chapel building was put up. It was mostly built by the brethren themselves, and by moonlight. Mr. Guinness had increasing audiences, and for some time peace and harmony reigned. But trouble was in store for the church. It was found that Mr. Guinness was making overtures to the Church of England to become one of their officiating clergymen, and I understand that he was about to be asked to retire from his position when he resigned.

After this occurrence the church, being in need of someone to help them, appealed to Bro. Gore, the evangelist of Grote-st. church, to assist them. This he agreed to do, and off and on came and preached here. Amongst those who assisted in those days in carrying on the work in Norwood were Messrs. Collis, Green, Hindle, Martin, H. D. Smith, Colbourne and Dr. Porter.

About this time Signor Giovanni Ferrero, a priest in the Church of Rome, found out Rome's false ways and became determined to abandon them. He accepted the gospel plan of salvation, and as a penitent believer in the Lord Jesus Christ was baptised in the Grote-st. chapel. For some time after this Mr. Ferrero preached the gospel in Norwood

chapel. Then we find Messrs. Warren, now deceased, Hammond, Porter, Weir, Hawkes, Sando, Newell and others carrying on the Lord's work. But again trouble arose in the church. This soon came about, and proved to be almost a death-blow to the cause. Members were scattered everywhere, and when the numbers were reduced to six the chapel doors were closed.

After a few weeks some of the brethren made another appeal to Grote-st. church to come to their rescue. Bro. Gore was allowed once more to come out, and he succeeded in reorganising the church altogether. On Lord's day, August 26th, 1888, about 30 members were induced to come together, and these received the hand of fellowship. Old things had passed away; all things had become new. The old church had gone. So whilst it is many years ago since gospel services and meetings for worship by the church were begun in Chapel-st., Norwood, the present church is but between thirteen and fourteen years old.

In October of that year, 1888, I preached my first sermon in Norwood old chapel building. Never having had any experience in church management, I began in fear and trembling. So chequered had been the career of the church in this place that some friends tried to persuade me not to begin, as my labor would be in vain. But in God's name we went and tried to do our best.

From that time it has been one unbroken period of blessing. Showers of blessing came down. We have seen days of God's right hand. A great number became obedient to the faith. The old chapel became too small for our numbers. Our premises were enlarged, and some £450 were spent in adding to our accommodation. Still the numbers increased, and for a long time past we have felt the need of a larger building, especially for our evening audiences. We prayed about it, and God prepared the way for us. Our late Bro. Hannaford left the church £300. With this money we purchased the land whereon our new building stands, together with the two houses adjoining. The church then set to work, and by the aid of weekly small sums and special offerings succeeded in decreasing the amount of money we owed on the property. By a special effort some of the brethren succeeded in loaning some £200 to wipe off the amount owing on the property. We called for tenders for our present Tabernacle, and succeeded also in obtaining a loan of £1300 at low interest. We are here for the first time as a church to worship God. We see to-day what we have longed to see, what we have prayed to see, what we have worked to see. God has granted us the desires of our hearts. "Hitherto hath the Lord helped us." "The Lord hath done great things for us, whereof we are glad."

In the afternoon, at 3 o'clock, Bro. J. Colbourne addressed a crowded attendance of parents and children. Quite a number of chairs had to be brought in to seat the congregation.

In the evening the climax came. The service was announced to begin at 7 o'clock. At half-past six the building was thronged. One hundred chairs were brought from the vestries, and although quite eight hundred were inside, the street was blocked by the crowd. At 6.40 Bro. Rankine announced that an overflow meeting would be held in the old chapel, and about three hundred found their way over there, where a service was conducted by Bros. Anderson and Jenner. Many besides went away home disappointed at not being able to get inside the Tabernacle. It was a great meeting. Bro. Rankine's theme was "Jesus Christ." A man and a woman made the good confession. We should have stated that at the morning service three received the hand of fellowship, two from Stepney Christian church, and one a S.S. scholar by faith and obedience. Thus our first day closed, and a great day it was for the church at Norwood. From far and near people came to the meetings.

On Tuesday, March 11th, the opening tea was held. The crowd was immense. About 800 people partook of tea. It was a record tea-meeting. The old chapel building was fairly rushed by the people trying to get in. Such a sight was never seen by us before. The public meeting held in the new Tabernacle was crowded. Bro. Wm. Charlick presided, and congratulatory addresses were given by Bren. Gore, Smith, F. Pittman, P. Pittman, W. G. Campbell, Colbourne, A. T. Magarey and Crosby. Bro. Rankine gave a report in connection with the building. He stated that he had collected over £300 to assist them in carrying out their object, and to defray the expenses of seating and furnish-

ing the building. He informed the meeting that the church had an income of 22/- per week from rents of their property. The sisters of the church came in for a share of deserved praise for the magnificent way they had worked together in raising more than enough to defray the entire cost of the great tea, making it all profit for the building committee. Sister Adams provided a very handsome cushion for the desk. Sisters F. Charlick and Taylor had provided funds to purchase for the church a beautiful communion set of four pieces. Bro. Daniels presented to the church a splendid notice-board. The large choir under Bro. Bristowe, with Sister A. Lawrie at the organ, rendered some lovely anthems during the opening services, and deserve our thanks. Thanks were rendered the architect and contractor for the part they performed in the erection of such a splendid and well-ventilated building. All who had helped us financially were heartily thanked by the meeting. Some of our donations came from brethren and sisters outside our own State.

The singing of the doxology and prayer by the chairman brought a most enthusiastic meeting to a close.

These opening services have been the talk of Adelaide, and the dailies have given us good reports. Such success as we have had was not dreamed of by us. To God be all the glory.

Sisters' Department.

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

"The love of Christ constraineth us."

Every sister is cordially invited to the Seventeenth Annual Conference, to be held in Lygon-st. Christian Chapel on Wednesday, March 26th. The afternoon session opens at 2.30. Mrs. J. A. Davies will preside and give the Acting President's address. Mrs. F. M. Ludbrook will read a short paper, the subject of which is, "Saved to Serve." Reports of various departments of work and election of officers, with necessary business, will occupy the time till 5.30 p.m., when the Conference will adjourn for tea in the lecture hall at a charge of sixpence per head. The evening session will open at 7.30. We hope to have the devotional exercises led by Sister Mrs. Christopher, of Geelong. Miss Annie S. Laing is essayist; her subject will be, "The Dignity of Labor." Mrs. Thurgood's annual greeting will be read; missionary reports; and Miss Precious, of England, has kindly consented to read a paper. We are to have solos and recitations by well known sisters. As usual the roll-call will be answered by churches, with text. We shall be pleased to have a full house.

EXECUTIVE REPORT.

The meeting was called to order by Mrs. F. M. Ludbrook. The time was occupied in arranging Conference details. The programme was submitted and approved. It was decided to have the hymns to be used at Conference printed on hymn sheet. Mrs. Pittman read the Home Mission report, and Mrs. J. A. Davies that of the prayer-meeting.

The Committee had paid four visits during the month, viz., Nth. Fitzroy, Swanston-st., Sth. Melbourne and Prahran. The attendance was good, and a helpful time spent. The next Executive meeting will be held on Friday, April 4th.

DORCAS REPORT.

The general sewing rally was held in Lygon-st. on 28th ult. Thirteen sisters were present. A parcel of useful garments was sent to suburban church where they were urgently needed. The Burwood Boys' Home rally was attended by seventeen sisters. Donations received—7 shirts from Dorcas Committee, 5 from Mrs. Zelius, 5 prs. stockings from Mrs. B. J. Kemp, and 10 garments. Garments repaired, 24; sheets, 8; pillow-slips, 3; shirts, 6; stockings, 36 prs. A letter of grateful appreciation was received from the Burwood Boys' Home Committee per A. E. Varcoe. A. M. MOYSEY, Supt.

The Ethics of Dress.

"Are good clothes sinful?" asks the pretty girl at the editorial elbow. "I know a girl who is very good, and very conscientious about little matters; and she has talked to me so much about the depravity of inanimate things that I have come to wonder whether pretty clothes are necessarily sinful, and ugly ones necessarily virtuous."

No; it is generally safe enough to conclude that the moral quality or its lack is in the wearer, and not in the dress. We have all known men and women capable of meeting martyrdom without flinching, whose clothes were of the conventional cut and of faultless fit. And we have known men and women with whom even the poorest of us would scarcely have left his purse for safe keeping, who would, if ill-looking clothes could have contributed to that end, have been perfect marvels of virtue.

Good taste in the matter of clothes is a gift worth cultivating. If we care for and adorn the homes which we have builded for ourselves, shall we not care for and adorn our bodies, the homes which God has builded for our spirits?

Have some definite ideas of your own with regard to dress. Make up your mind that you cannot be the "most stylish girl in town" without sacrificing something that is better than style. Learn to wear an old garment with self-respect, or a new one without vanity. Decide how much you need and can really afford to spend on dress, and keep carefully within these limits. Try to seem as unconscious of other people's dress as of your own, and as unconscious of your friend's imported costumes as of your poor friend's cheap gingham.

If you will settle these questions and learn these lessons, you may be as daintily clad as the lilies of the field, and your daintiness and brightness will harm no one. Beauty has never in itself been sinful, since a loving Father created a beautiful world, and pronounced it "very good."—*King's Business.*

LIFE AND DEATH.

This is one of the most masterly productions of Alex. Campbell. All who feel interested in the future should have a copy. Price—Paper 6d.

THE
Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth Street., Melbourne.

A. B. Maston - - - Managing Editor.

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.

The Simultaneous Mission.

The success which attended the Simultaneous Mission in Great Britain has led the various denominations in the State of Victoria to co-operate together for the purpose of organising and setting in motion a similar movement here. How far this movement is intended to extend we are not quite sure. It is certain, however, that it is the intention of the originators to carry on for a short time a vigorous preaching campaign in Melbourne and its suburbs. All the churches recognised as representative of evangelical Christianity are expected to combine forces in an enthusiastic effort to win a great number of souls to Christ. It is to be a revival, not in one church but in many churches. For the time being pulpit distinctions are to be forgotten. Presbyterians and Methodists, Congregationalists and Baptists are to fraternise together and for a brief season put out of sight their denominational differences. And just here the thought strikes us that if such a combination is good and justifiable for a month or two, why should it not be equally good and justifiable for all time? If it be true, and we think it is, that the divided efforts of the churches are the secret of their weakness for aggressive work, why should not combination be the normal and not the abnormal state of things? The differences that divide them in the normal state of things cannot surely be regarded as coming under the head of principles, for if they did, it would be inconceivable to suppose that right thinking men could regard principles as things to be taken up or dropped at

pleasure. And yet the logic of the position is that the churches proposing to take part in the Simultaneous Mission either have no principles at stake to make divisions justifiable or else consider themselves at liberty to adopt the Machiavelian policy of adapting principles to circumstances. In saying this, we have no desire to be unduly critical, but, having reference to our own position of isolation in regard to the Simultaneous Mission, it is only fair that others should have an opportunity of seeing how things look from our standpoint.

As to the motives which are impelling our religious neighbors to engage in this projected gospel crusade we have only the sincerest admiration. It is their love for Christ and their fellow-men which is at the bottom of it all. Many of the men actively engaged in the promotion of this work are known to us, and have our highest esteem. The difficulties which are difficulties to us are not so to them. It is one of the griefs of religious life that all good men cannot see alike, and for that reason their work in many cases must be on separate lines. In this Simultaneous Mission it has been decided that the churches of Christ are not to take part. Whatever work they do in preaching the gospel must not be done in conjunction with their religious neighbors. How this came about may be seen from an article in another column by W. C. Morro. Here it is made clear that our preachers were willing to co-operate if they could do so under certain conditions. Being invited to co-operate, they expressed their willingness to do so, if they were not called upon to suppress their convictions of truth. This was not agreed to by the General Committee of the Mission. If it had, it seems to us that our preachers would have been bound to concede a similar privilege to the other preachers, and as a result, the enquiry rooms of our own churches would have witnessed the strange spectacle of enquirers being directed as to the way of salvation from the standpoint, say of a Methodist on the one hand, and a disciple on the other. In all probability this view of the case did not occur to our preachers, and certainly we have no reason for assuming that they did not intend being consistent right through. Taking the position as it stands, however, it does not seem to us that the Mission Committee has any right to put upon us the onus of withdrawal. The prompt manner in which W. C. Morro's seat on the Committee was declared vacant and notifications sent out that the churches of Christ were not to take any part in the Mission was neither courteous nor charitable. Rome itself could not have been more prompt and arbitrary in the process of excommunication. If the

Committee had been anxious for our co-operation, a little thought would have shown it a way out of the difficulty. It might have suggested, in view of all the circumstances, that the churches of Christ hold special services of their own simultaneously with the Mission, but so as not to clash with the services of the Mission held in any particular locality. This would have respected the convictions of the churches of Christ and assisted very materially in the work contemplated by the Mission. Moreover it would have shown a more brotherly spirit than that exhibited by a summary dismissal.

In reference to the definition of our principles given by Bro. Morro in stating our position, we have no apologies to offer. If any apologies are required, they should be given by the members of the Mission Committee. Though not in words, they have by deeds declared that it is an offence to use the language of Scripture in reference to the plan of salvation—that Peter's reply to enquiring men and women on the day of Pentecost is out of place in a modern vestry, and those who insist upon giving it are unworthy of being associated with in the preaching of the gospel. It is not here a question of special interpretation of Scripture, or a view peculiar to a select circle of faddists. The position taken by the churches of Christ cannot with honesty be placed in either category, for it is a position that commands the sanction of the highest scholarship. The best Biblical authorities among Episcopalians or Presbyterians or Methodists would not venture to question the fact that in the matter of conversion the churches of Christ taught that which was found in the teaching of the church of the New Testament. The voice of scholarship and the teaching of the churches of Christ are well expressed by John Watson ("Ian Maclaren") in his "Doctrines of Grace":—"If any one should hear Christ's words, and believe in the Lord so that he was willing to be his disciple and to carry his cross, then let him be baptised in water to signify that his sins had been cleansed away and that he had become a new creature, that his old man had disappeared as if he had died, and that he had been buried in baptism with Christ. Without doubt the perfect idea of baptism is realised when one who has come to the years of discretion makes himself his own profession of faith in the Lord, knowing what he has done and having counted the cost, and then is immersed in the waters of baptism." It is immaterial to the present issue that Mr. Watson at the same time advocates the validity of infant sprinkling. It is enough for us that he admits that "immersion" is the "perfect idea of baptism," and in this he

is not singular, for he occupies the ground taken by men even more eminent in scholarship than himself.

If, then, for advocating what is admitted to be a "perfect idea" we are to be separated from our religious neighbors, then by all means let us be separated. To us there is nothing new in this antagonism to the explicit teaching of the New Testament. We learned long ago that the teaching of the churches of Christ in reference to the matter of conversion would not be tolerated by the denominations which surround us. Some of our friends have thought differently, but are now finding that it is otherwise than they thought. We deplore the fact that there should be disunity instead of unity in reference to matters of vital interest, but the responsibility does not rest upon our shoulders. It rests rather upon the shoulders of those who make the unity of denominations higher and greater than the unity of the Holy Spirit.

The Churches of Christ and the Simultaneous Mission.

W. C. MORRO, B.A.

For some time past I have had members of the church of Christ coming to me with the question, "Why are we not taking a part in the Simultaneous Mission?" I learn from other preachers that they are asked similar questions. Nor is this inquiry confined to the members of the churches of Christ, for those of other churches and men of the world ask the same question of our preachers, and many of our other members as well. Since I have all the facts in my possession I am acting on the advice of brethren in presenting it thus before the readers of the CHRISTIAN. This will serve as an answer to all of our members who desire to know the cause of our isolation. They in being thus enlightened on the matter may give the true cause to all who ask. It is true, however, that by far the larger part of the community will remain in ignorance of the reason, a large part of them probably thinking that we are voluntarily holding ourselves aloof, actuated by a spirit of Phariseism, self-righteousness, or religious intolerance of others. We deeply regret that they must so think, yet we do not think it wise to take any steps to publish more widely the causes of our constrained separation from the other Protestant churches in this united effort. At present we can see nothing else than that we should for a time rest under a cloud of misapprehension, but we are content if he whose breath can blow it away so wills, knowing that in the fulness of time he will reveal the sincerity of our motives, and that our desire above all things is to be loyal to him.

This Simultaneous Mission was organised quite two months ago, and I was chosen on the General Committee, which is composed from delegates of all Protestant churches. I began attending its meetings as soon as the notices reached me. About the same time I

laid the matter before the meeting of our preachers, and after full discussion on this matter it was found that there was a unanimous desire to enter the mission, but at the same time a decided unanimity that no principle could be violated nor command of God annulled. The sincerity of my own desire to enter into the fullest co-operation in such a work may be seen from a speech published in this paper which I delivered last year in the Melbourne Town Hall at the anniversary of the City and Suburban Mission, in the course of which I advocated such a united evangelistic effort as this. I little thought then that when it did come I should be compelled to stand aloof!

I give below a careful statement of the history of events that have led to this result.

A STATEMENT OF INTERVIEWS AND CORRESPONDENCE.

On Thursday, February 6th, I attended a meeting of the General Committee, and after the meeting was adjourned I sought an interview with the secretaries. Three of them were present, Messrs. Carter, Langley and Virgo. I asked for information as to the principles on which the mission was to be conducted, since I had been absent from previous meetings of the Committee owing to notices having miscarried. In the course of the interview, which lasted more than an hour, I put before them three facts:—(1) Our great desire to participate in the mission. (2) Our desire to act in every way honorably and manly. (3) That we must reserve to ourselves the privilege of using the Bible very freely in the inquiry room, and that we could not consent to withhold from inquirers any statement made by an inspired man in answer to the question, What must I do to be saved? In reply, two of the secretaries stipulated that we must say nothing about baptism. The third urged me not to press this matter farther. I determined to act on this advice, because of the spirit and manner in which it was given to me both in the conference with the secretaries and afterwards; and so I continued my connection with the Committee, apologising whenever my absence was unavoidable. I reported the circumstances to a few of our preachers. I consulted some of the Lygon-st. members about acting on the local committee, intending fully myself to take such part as my approaching departure from Australia would permit. In this way matters continued for nearly three weeks.

On Monday, February 24, I met two of the secretaries on Collins-st., and they asked me to what decision I had come. I answered that matters stood just as they had at the end of our interview. They informed me then that the churches of Christ must definitely promise to make no allusion to baptism in the enquiry room. The same day I was called into the office of Mr. Carey, preacher of the Collins-st. Baptist Church, and president of the Mission. He and I had quite a lengthy conversation. He also declared that we must bind ourselves to adhere to the common platform, and this would exclude any reference to baptism. I pointed out to him why this would be impossible. He told me towards the end of our talk that he could freely say that we had

made every reasonable effort to enter the Simultaneous Mission, yet he could see that the logic of our position would exclude us from a participation in it, based as it is on a platform of common beliefs. Since the introduction of the question of baptism would raise objections, he felt that we must consent to say nothing about baptism if we were to continue in the movement. He told me, however, that he would present the matter before the Executive Committee. Since the matter was coming before this body, I addressed it, through the secretaries, the following letter:—

Christian Chapel,
Lygon-st., Carlton.
Feb. 27, 1902.

To the Secretaries of the
Simultaneous Mission.
Dear Brethren,—

Two of your number on last Monday urged me to a speedy decision on the attitude of the church of Christ in the Simultaneous Mission. I am equally as desirous of this as yourselves, and to attain this end I am writing you this letter. I had a conversation on the same day with Mr. Carey, and he intimated his intention of referring the matter to the Executive Committee of the Mission, and so I may hope for a prompt reply.

I wish again to affirm that our sincere desire is to co-operate in the Mission. As a people we yearn for union and fraternal fellowship, and believe that the greatest duty of the church is to fulfil Christ's Great Commission—We wish, therefore, to have a part in this work, but the way is not open for it, unless we are permitted to use the Bible fully and freely with inquirers. On the very many passages which enjoin faith, repentance, profession, complete surrender to Christ, and turning away from sin, we are practically agreed. The crux of the difference lies in the following questions:—To one asking, What shall I do to be saved? would we be permitted to answer in the words of Peter, "Repent and be baptised . . . in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit"? Could we also read to him that those who gladly received the word were baptised? To a believing penitent like Saul, would we be allowed to quote the words of Ananias, "Arise and be baptised and wash away thy sins, calling on the name of the Lord"? Could we show that Lydia, in giving heed to the things spoken by the inspired apostle, was baptised? In the case of two of the passages cited, they are the answer of inspired preachers to sinful men who were asking what to do. Since these are answers of the Holy Spirit, we believe that under similar circumstances human lips can frame no better. The other two citations are inspired examples of what men did who entered into the life in Christ. I do not emphasise baptism because it is in any sense more important than other commandments, but because the other commandments are common grounds, and I know that I would have the approval of all your workers in speaking of them to inquirers. You may ask, Why do you not forego the difference, and speak only of the things that are common to all? My reply is to be

found in the reasons given above; because these passages which I am asking the privilege of using, are answers supplied by the Holy Spirit, and I cannot deny his power to speak with authority. For me to withhold what he has commanded would be one way of quenching the Spirit. I may be free with my own things, but have no right to be liberal with the things of the Spirit.

Some of our congregations have already taken steps preparatory to joining in the Mission. Others are waiting the settlement of this issue. Nearly all our preachers have expressed to me their desire to co-operate, and some of them have announced to their congregations their intentions to be such. As stated above, however, this is only on the condition that our mouths be not stopped, nor the Word of God hindered. I pray God that the way may be opened up for our co-operation in this Mission, and that he may greatly bless the efforts to extend our Master's kingdom.

Ever yours in Christ,

W. C. MORRO, B.A.

On March 3rd I submitted my action and this letter to our preachers' meeting, and it was endorsed by the following resolution:—"That having heard the statements of Bro. Morro, and the letter in which he presented our plea before the Executive Committee of the Simultaneous Mission, we hereby heartily endorse his action and sincerely thank him for his presentation of the same, and that in the present condition of matters each brother act on his own individual judgment."

In reply to my letter I received the following communication from the secretaries of the Simultaneous Mission:—

"6th March, 1902.

Dear Mr. Morro,—

Your favor of the 27th ult. has been duly received. The Executive Committee have taken the matter most carefully and prayerfully into consideration, and have unanimously passed the following resolution:

"That we feel ourselves bound in honor not to sanction the teaching of anything in connection with this Mission which those uniting in the Mission are not all agreed upon. All denominational differences must be excluded."

We regret that the position taken up by yourself has brought this about; and whilst regretting the consequent withdrawal of the churches of Christ from this movement, we must be loyal to the common platform upon which we have all agreed to work.

Wishing you every success in your work, Believe us, yours sincerely,

(Signed) THE SECRETARIES.

For the Executive Committee.

Mr. W. C. Morro, B.A.,

Christian Chapel, Lygon-st., Carlton."

By the same post I received notice that they had withdrawn my name from the list of the Committee. I was also sent a copy of a circular letter which had been posted to the correspondents of the local centres informing them that the church of Christ is not co-operating in this Mission, and instructing them to request any of our representatives who might have been appointed, to withdraw from any connection with the Mission. These communications write *finis*

to any hope we may have entertained of participating in the Mission.

IS IT WORTH WHILE?

I have tried impartially, and without the betrayal of any animus, to give the facts which have led to our exclusion from the mission. My intercourse with all parties has been of the kindest nature. We have separated because they in their judgment imposed upon me a condition with which I could not conscientiously comply. I do not question the honesty or the sincerity of their motives, and I trust that none of my brethren will. Painful to me as has been the necessity to stand aloof, I have done so strengthened by the firm and confident belief that I am thereby standing loyal to God's will. It may be asked, Is it worth while? Is it wise to undergo misapprehension, suspicion and isolation for the mere sake of an ordinance? I ask in reply, Can we afford—have we the right—to alter God's plan of speaking to man? Inspired men, guided by the Spirit of the Lord into all truth, gave as a commandment to those asking, What shall we do? "Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." Where is the man among us who dare say, For the present, under these peculiar circumstances, let us forego the baptism? It is not a question about the salvation of those not baptised or of those to whom baptism is not preached. The question is a more personal one: "Dare any of us change or alter the commands of God? This issue involves far more than baptism. From our standpoint, to comply with the condition required would be to act disloyally to God. We know that Jesus promised salvation to him that believes and is baptised; Peter and Ananias put it before the remission of sins; Paul teaches that we were buried with Christ by baptism into his death, and that from this burial we rose to a new life. Knowing this, dare we keep silent? "To him that knoweth to do good, and doeth it not, to him it is sin."

Loyalty to this and other like principles was the human force which first produced this effort to restore primitive Christianity, and acting on it again has left us in a position of isolation. But let us not fear that therefore we shall suffer harm. It was faithfulness to the message of Christ that in the first century enabled a handful of fishermen, laboring against the power, pomp, orators, magistrates and wealth of earth, to bring 500,000 men to Christ. It is a similar faithfulness which is causing our numbers to grow so rapidly in another land, and that during the past year has given us in this State such magnificent results. Last October, before the evangelistic session of the Minneapolis Convention, Chas. Reign Scoville, in speaking about this very Simultaneous Mission movement, said, "Last December (1900), Mr. William Phillips Hall, of New York City, called together a great representative council of the different denominations. Nearly a year before that a great man in Europe did the same thing, and they have been making strenuous efforts towards evangelistic work; and, while their efforts have been blest, yet, my friends, a little company of evangelists that sit immediately back of me,

positively have gathered more people into the church of the Lord Jesus Christ than the organisations in Europe and America put together."

We have no ill feelings towards the Simultaneous Mission, nor towards those conducting it. We pray that God may richly bless it to the turning of many from the love of sin to an intense love for Jesus Christ. Since we may not participate in it, what shall we do? Soon after this mission closes, Bro. Harward is to conduct a tent meeting in Collingwood. Let every disciple rally to his assistance, and to the aid of the church in that place. It stands in need of our help, and the concentrated efforts of all our brethren will greatly encourage them. In the meantime, and then, and ever afterwards, let Christ be preached in love; Christ, as the world's only Redeemer; and personal faith in him and personal obedience to him as the only conditions on which we may hope for salvation from sin and ruin.

Aged Preachers' Fund.

As you have inserted two schemes on the above into your columns, I have thought it could be wise to let the brotherhood also have the following scheme, partially suggested by an esteemed brother at Bayswater, so that they may have all necessary aids to a ripened judgment.

To provide a retiring allowance for aged and incapacitated preachers, the following proposals are made.

1. Each preacher, wholly devoting his time to the work, to contribute the sum of £5 yearly; and as there are some twelve preachers wholly given to the work, the result would be £60 annually.

2. That each church which sustains an evangelist, also the Home Mission Committee for each evangelist sustained by it in the general work, shall contribute the sum of £5 for each evangelist, thus making £60, or a total of £120 from the two sources.

3. That all the associated churches be asked to take up an annual collection for this fund, resulting probably in a sum of £130, or a total from the three sources of £250 annually.

This sum to be invested in Government or Savings Bank debentures, at 3 per cent. per annum, would at the end of eight years amount to the very considerable sum of over £2200, which would thus be accumulated before the fund would be likely to be drawn upon. The fund might also be increased by members of the churches being invited to make personal contributions, either by gifts, or bequests.

4. That the money so contributed shall be invested in the joint names of the president, secretary and treasurer of the Home Mission Committee (such committee to be incorporated), and a balance sheet of the said fund, duly audited, with a list of all securities, to be presented to the churches, through the Conference, annually.

5. That the age of retirement of the preachers from active work, and when they shall be entitled to the retiring allowance, shall be 70 years of age.

6. That the retiring allowance shall be £2

per week, which sum shall be paid to them monthly.

7. That should a preacher, owing to the state of his health, be incapacitated for labor prior to the period of 70 years of age, he shall receive a proportionately smaller allowance, calculated according to actuarial rules guiding life insurance societies.

8. Should a preacher retire from the work, and resume business pursuits as a means of livelihood, he shall be entitled to claim repayment of a portion of the money paid by him, as surrender value of his claim to the retiring allowance, the acceptance of such repayment to be compulsory on his part, and on receipt of which he shall relinquish all further claim to the retiring allowance, such surrender value repayment to be based upon actuarial rules, such as guide life insurance societies.

The above outlined scheme, by mutual arrangement among the Conferences of the States, might very easily be made to have application over all the States of the Commonwealth.

G.

From The Field.

The field is the world.—Matthew 13: 38

New Zealand.

TABERNACLE, DUNEDIN.—We have had our annual meeting, and have received the resignation of our evangelist with deep regret, and the office-bearers have been empowered to obtain the services of another evangelist, which they hope they will obtain ere our Bro. Watt leaves. The office-bearers of the Tabernacle, being desirous of uniting all the churches in Dunedin and suburbs more closely together, sent out a circular inviting the office-bearers of the different churches to meet in the Tabernacle on Monday, the 3rd inst. All responded save one. However, four of the churches were represented and we had a very pleasant and happy meeting. We resolved to meet every quarter, and to have a united meeting for a Conference of all the members on a holiday once or twice a year. We believe that this is a step in the right direction. If "union is strength" in ordinary matters how much more so in the Master's work, and so with the blessing of our Heavenly Father, we believe that great good will be the result of this movement.

J.L.

NORTH EAST VALLEY.—On Sunday evening, 2nd inst., we had a children's service, when a collection was taken up in aid of the church of Christ child's cot in the Melbourne hospital for children. The girls were on the platform, and the boys in the front with their teachers. Bro. J. Lowe took the first part from the narrative of the "Ruler's Daughter," and Bro. Arnold from the "Christ Child." The children sang some special hymns, and thus the service was made interesting.

In connection with the church there is now a junior Bible Band consisting of about thirty-eight girls from nine to sixteen years of age, who are being instructed by two of our young sisters in the knowledge of the Scriptures, and they are making good progress therein.

SOUTH DUNEDIN.—The Tent Mission was commenced at South Dunedin last Sunday, March 2nd, and has continued every night this last week. Our Bro. A. F. Turner, from Kaitangata, has been conducting the services, which we are glad to report have

been wonderfully successful. On Wednesday night, after a rousing discourse, one of the Troopers who is leaving here with the 9th Contingent (Mr. Griffiths by name), came forward and enlisted in the army of the Lord. We understand that his parents are members of the church at Spring Grove, near Nelson. On Friday night a young girl decided for Christ.

On March 9th in the chapel there were three decisions. We have just received word that other three made the stand for Christ at Mornington, Bro. T. M. Turner speaking. Our Tent Mission continues every night this week. Brethren, pray for us.

March 9.

S.J.M.

Tasmania.

LAUNCESTON.—On Sunday, March 2nd, Dr. Verco addressed the church in the morning, and spoke in the evening. We were much helped. On Sunday evening, March 9th, I spoke, when, at the close, a young man confessed Christ.

March 12.

CHARLES STREADER.

West Australia.

KALGOORLIE.—We are pleased to report progress. We have just finished our building, and in connection with the opening, held special services for six nights. Bro. Ewers, from Perth, conducted the services and exhorted the church on Sunday morning. His address was cheering and encouraging. On the following Sunday two made the good confession and were immersed during the week.

Interest has been roused in this town and we are looking forward hopefully, for prospects are brightening.

G. BANKS.

Victoria.

BET BET.—On March 3rd, we held our annual picnic. To the number of about 100, parents, children and friends were conveyed in waggons to the ground on the banks of the Deep Creek, where a most enjoyable day was spent in games, etc. The return journey was made about sunset. On last Lord's day was the distribution of prizes to the children, and for this occasion Bro. Cameron of Barker's Creek was with us, and delivered a stirring exhortation to the church on sanctification. In the afternoon the parents and children listened to a capital address on Obedience, during which an earnest appeal was made to obey the Saviour, and in the evening the invitation was further extended after a most impressive discourse.

We sincerely thank our Superintendent, Bro. Patterson, and Sister M. Readhead, for the able manner in which they trained the children for the occasion; and all the sisters for the manner in which they cared for the inner man with their sumptuous edibles.

March 10.

GEO. RUSSELL.

KANIVA.—You will rejoice with us in success here and at South Lillimur. There have been eleven confessions and baptisms, and one middle-aged brother has expressed his desire to be restored. Seven young men! Crowded meetings yesterday afternoon and evening in the Mechanics' Hall. The brethren are much encouraged.

March 17.

H. G. HARWARD.

New South Wales.

JOHN THOMPSON'S VISIT.—On arriving in Sydney I was met by Bro. Gole, the F.M. secretary, in whose hospitable home I stayed while in Sydney. He made arrangements for me to visit the following churches:

Campbell-st., Petersham, Woollahra, Enmore, Mar- rickville, Canley Vale, Rookwood; also the church at Merewether, Newcastle District. To all the brethren and sisters who so kindly helped to make the lectures successful I tender my sincere thanks. I have to specially thank Bro. Walden for the use of his lantern and limelight apparatus while lecturing in Sydney and suburbs. All monies received at the lectures will be acknowledged by the F.M. Treasurer.

March 10.

JOHN THOMPSON.

South Australia.

HINDMARSH.—At the close of the evening service yesterday, there were five buried by baptism into his death. May they all have risen to walk in newness of life, magnifying the work of grace in their hearts every day.

March 7.

A. G.

QUEENSTOWN.—We had good meetings yesterday. In the evening the chapel was filled. At the close an intelligent lady from the Church of England obeyed her Lord. We are thanking God and taking courage, for others are not far from the kingdom.

March 10.

W. MOFFIT.

UNLEY.—Stanley Thomas was received into fellowship this morning. Heb. 10: 23-25 formed the basis of a vigorous exhortation by Bro. T. J. Gore. There was no mincing of matters, and if all act up to the standard raised, there will be no lack of devoted workers in all departments of church work.

The Sunday School teachers were again encouraged by another scholar—Alice Doig, daughter of Bro. and Sister Doig—making the good confession at the gospel service. As the school anniversary will be celebrated next week this will be an extra cause for rejoicing.

March 16.

H. W.

Here and There.

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

E. T. Ball, of Gympie, Q., reports one baptism on last Friday week.

Percy Pittman and wife are expected in Melbourne this week for a short holiday.

There was the addition of a baptised believer at Norwood last Sunday morning.

C. Nisbet reports three confessions at Merewether, N.S.W., a week ago, with good meetings.

There were ten more confessions at Ascot Vale on last Sunday evening, all from the school.

Williamstown reports one baptism there last Sunday, and a nice meeting in the morning.

There will be no meeting of the delegates of the Sunday School Union of Victoria this month.

Will Sunday School secretaries kindly send reports to Mrs. Schofield, Byron Street, Footscray, AT ONCE.

J. H. Wilkins, of Wagga, N.S.W., reports that he baptised a young man at that place last Sunday week.

N.S.W. Conference picnic will be held at Coogee on Easter Monday. We hope to see a large gathering.

R. Bell, of Invercargill, reports two baptisms during the past month, with a real, living interest in the church.

Three men have been added to the churches by obedience to the gospel in Horsham district during last month.

N.S.W. Committee hope to see incoming Committee start with a credit balance. The debit is now comparatively small.

We call special attention to Coming Events.

Two more confessions at Paddington, on Sunday last.

There was one more confession at Footscray on Sunday night last.

C. T. Nixon has accepted a six months' engagement at Footscray, to begin in May.

Editorial Notes, "The Young Man from Middlefield," and much other matter in type crowded out at the last moment.

If you want to know about the temperance cause in New Zealand don't fail to read T. J. Bull's article on third page of this issue.

At the Tabernacle, Dunedin, we hear of good meetings, with two additions on the 3rd inst., one restored and one confession.

A. J. Saunders, one of our Bible students, has accepted an engagement for Sunday work with the church at Berwick for six months.

C. H. Mitchell has been appointed secretary of the Swanston Street School. We are always glad to see the young men taking hold of church work.

We hope that all will read the article by Percy Pittman, commencing on first page. It is a masterly presentation of a great historical theme. Read it twice.

N.S.W. Conference is to be held in the Tabernacle, Enmore. Wednesday evening, Essay; Thursday, Foreign Missions; Friday, all day. Don't forget. All welcome.

N.S.W. Committee are having a quantity of Federal Capital Cause Recommendations printed. Each State Conference Secretary will have a number sent him for distribution.

If any of our readers are in the habit of going into the meetings while the Word of God is being read we hope they will not fail to see "When God Speaks" on second page of this number.

All are asked to consider and co-operate in the matter of recommendations re cause in the Federal Capital. If you want to know who to send cash to, enclose to your State Conference Treasurer, and say what it is for.

Some members from the Horsham district are going to Terang in a few weeks. Will any brethren in or about Terang or Mortlake communicate with A. W. Connor, Horsham, with a view to getting the disciples known to each other, and if possible a meeting started.

The Castlemaine and Barker's Creek churches will hold a combined meeting for worship in the Tent next Lord's Day. Other churches in the district have also been invited to meet with them, and the largest gathering of disciples ever held in the district is expected.

"The Little Tent Meeting" at Castlemaine is progressing splendidly. On last Sunday night 300 were packed into it, while 100 more stood outside and listened to an impressive discourse by T. Hagger, on "The Church of God." There were three confessions at the close, bringing the total up to SIXTEEN, eight of which are men.

F. W. Greenwood has received an invitation by cable and letter to return to his old sphere of labor in Auckland. The church at Doncaster held a special business meeting last Thursday night, which was well attended, and a unanimous resolution was passed asking Bro. Greenwood to accept a re-engagement. We have not heard Bro. Greenwood's decision.

On Friday and Saturday mornings of the Victorian Conference, from 9 to 10 o'clock, Praise Services will be held. Bro. Morro will conduct Bible study

each meeting. Friday morning the subject will be, "The Kingdom," and on Saturday morning "God's Spirit and the Child of God." Printed outlines of each study will be distributed at each meeting. Let everyone make a point of being present with their Bibles.

RE FEDERAL CAPITAL SITE AND SUSTAINING CAUSE THERE.

The Special Committee appointed re this matter have formulated the following suggestions, copies of which have been sent to Conference Committees of each State.

PROPOSITION re FEDERAL CHAPEL SITE AND SUSTAINING CAUSE.

1. That it be a recommendation to the State Conferences that a Lord's Day Collection in all churches in the Commonwealth be taken up on the first Lord's day in September, or such other time as may be arranged and devoted to a fund for establishing and maintaining a church in the Federal Capital.

2. That all members of the church of Christ in the Commonwealth be asked to contribute at least 1s. per annum towards initiating and sustaining cause in the Federal Capital.

3. That each State issue a special appeal to prominent brethren at their discretion.

4. That all monies collected in any of the States be deposited in the Savings Bank of such State in the names of two brethren to be appointed at Conference Committee of that State, and so bear interest until required.

5. When site of Federal Capital shall be decided on, the Conference Committee of each State shall appoint one representative. Such representatives shall form a committee, into whose hands all monies collected shall then be transferred, and who shall make all necessary arrangements in connection with establishing the work in the Federal Capital.

6. That the above recommendations be conveyed to Conferences in all the States.

R. STEER, S.c., N.S.W.

VICTORIAN MISSION FUND.

| | |
|---|----------|
| Lygon-st., Conference Fee .. | £1 0 0 |
| Wedderburn .. | 1 0 0 |
| North Fitzroy .. | 1 0 0 |
| Mitchie .. | 0 10 0 |
| Bayswater .. | 0 10 0 |
| Hawthorn .. | 1 0 0 |
| " per Sister Somerville .. | 4 16 0 |
| North Carlton, per Sister Kelson .. | 0 5 0 |
| North Fitzroy, per Sister Trinnick .. | 0 8 0 |
| F. G. Dunn, Swanston-st. .. | 1 0 0 |
| Tabernacle, Collingwood, per Sister Rowles .. | 0 8 6 |
| | £11 17 6 |

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|---|--|
| M. McLELLAN, Sec., 233 Drummond-st., Carlton. | J. A. DAVIES, Treas., "Milford," Church-st., Hawthorn. |
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FOREIGN MISSION FUND.

VICTORIA.

| | |
|---|--------|
| Mrs. F. Ludbrook, Brighton .. | £3 0 0 |
| Mr. and Mrs. Huntsman, Malvern .. | 1 0 0 |
| Mr. T. Hagger, Richmond .. | 0 15 0 |
| Mr. J. Dickson, Lygon-street, Carlton .. | 0 10 0 |
| Mr. F. G. Dunn, Swanston-street, Melb. .. | 0 10 0 |
| Church, Collingwood, per Sister Rowles .. | 0 6 6 |
| Church, Swanston-street, Melbourne .. | 1 4 6 |
| ROBERT LYALL, Treas. F. M. LUDBROOK, Sec., 39 Leveson-st., N. Melb. 121 Collins-st., Melb. | |

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Coming Events.

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

MARCH 26 (Wednesday).—The Sisters' Annual CONFERENCE will (D.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.

VICTORIAN CONFERENCE.

March 26, Sisters' Conference, afternoon and evening.

March 27, Grand Temperance Demonstration. M. W. Green will preside. Items by Miss Nellie McClelland, Lygon-st Quartette Party, and J. G. Shain. Addresses by F. M. Ludbrook and F. W. Greenwood. Collection.

March 28, GENERAL CONFERENCE.

9 a.m., Devotional Meeting Bible Study by W. C. Morro; Subject, "God's Spirit and the Child of God." Business Session commences at 10 o'clock. 12 o'clock, Nomination of Officers. 1.30 p.m., Devotional Meeting. 2 o'clock, Addresses by Home Missionaries. 5 o'clock Election of Officers. 7.30 Home Mission Night. Addresses by A. W. Connor, Percy Pittman, H. G. Harward, and M. W. Green.

March 29.

9 a.m., Devotional Meeting. Bible Study by W. C. Morro. 10 a.m., Continuation of Business. 1.30 p.m., Devotional Meeting. 2 p.m., Sunday School Union Question Box, "Phases of the Lord's Day School Work, conducted by B. J. Kemp.

3 p.m., Conference Essay, by H.G. Harward, Subject, "Some Problems and their Solution." 7.45 Foreign Mission Night. A Splendid Programme has been provided.

March 30, 3 p.m., Conference Sermon, By James Johnston. Subject: "The Unanswered Query."

March 31, Conference Picnic, At Survey Paddock. Take train to Burnley from Princes Bridge.

7.45, Grand Sacred Cantata, conducted by Mr. Nat Haddow, entitled "Faith Triumphant." Collection.

IN MEMORIAM.

In loving memory of my dear husband, Albert Cowley, who passed peacefully away at his late residence, Carlton, on March 24th, 1896.

Never to be forgotten,
By his loving wife,
S. J. COWLEY.

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Earnest
Life.

CHAPTER II.

True to my vow, as soon as I was able to walk sufficiently I went to the nearest book-seller's and purchased a Bible. The very possession of the good book seemed to strengthen my new-formed purpose. I sat down and opened its title page, and with trembling hand I wrote on the fly leaf the words of the Psalmist, which I had learned at Sunday School, "Open thou mine eyes that I may behold wondrous things out of thy law." If ever any one made the words of the Bible his own, I did these. I prayed this prayer most devoutly and earnestly, and I may humbly claim that the prayer has been answered, for truly I have beheld things in God's Word more wonderful and glorious than can be expressed in words.

It was the most natural thing in the world for me to attend the Church of England. I found the clergyman took a special interest in young men, so it was not long before he singled me out and made it his business to speak to me. He soon won my confidence. Indeed I grew to be very much attached to him. I admired him both as a man and a preacher; and he in turn seemed deeply interested in me.

There was among his regular communicants a young man about my own age, who had been crippled in his legs from his birth. The clergyman introduced me to him, thinking we could help each other. This proved to be correct, for while I helped him on Sundays to get to church, he helped me at other odd times in my study of the Bible. He also unconsciously guarded me from the evil influence of my former companions. I had very little time to call my own, and as that little was given up to his company I was safe from temptations to fall away. I found my new companion to be very devout, and a diligent student of the word of God. He was a strong Calvinist, and felt secure in his belief because it is taught so plainly in the thirty-nine articles of the Church. I, of course, had no reason to doubt the doctrine, and so easily imbibed its principles. Sometimes it seemed hard and even unjust, but such thoughts were easily crushed as from the evil one. At length I became thoroughly conversant in all the proof texts usually resorted to in support of the theory, and truly it appeared to me to be one of the impregnable fortresses of the sacred Scriptures. I was strong in the belief that I was one of God's elect, and that I would never perish.

About this time I conceived the idea of becoming a preacher of the gospel. The idea grew into a strong and fixed purpose. The prospect was very faint, but this did not daunt me. The life of a clergyman was to me the ideal life. To be a good man, a learned man, and wholly devoted to doing good and seeking to save the lost, appeared to me the most beautiful thing on earth. I set it before me as the only object worth living for, and I determined to reach the goal,

if I toiled day and night in the attempt. I communicated my desire to my minister. He gave me every encouragement, and lent me theological works to help me in my studies; but at the same time he knew it was next to impossible for me to qualify myself for the office of a clergyman of the church in my circumstances. So he wisely suggested to me another, or rather a preliminary, plan. Suppose I studied to qualify myself as a Scripture Reader or Missionary. He thought that was possible. Then having attained that position I could devote myself to higher studies and so at length reach the object of my desires. This plan was to me feasible and expedient, and I at once adopted it. He informed me in a general way what I would need to know in order to pass the examinations, and promised to help me all in his power.

It was uphill work. In the first place I had no elementary education worth the name. Then my time was almost wholly taken up with hard work. I was working at that time from sixteen to eighteen hours a day, with one or two brief intervals of rest. Added to these drawbacks I was receiving barely sufficient wages to support myself and my mother, who was then dependent on me. My spirits almost gave way when I learned, too, the amount of knowledge I would require to become a missionary, to say nothing of that necessary to become a clergyman. I was informed that I would have to pass in six examinations—in English, the Romish Controversy, Christian Evidences, Church History, Hermeneutics, and Evangelical Theology. The task seemed herculean. But my purpose was fixed and I set myself to my task. I robbed myself of sleep, denied myself of all recreation, and snatched every available moment I could to pursue my studies. Out of my scanty earnings I managed to purchase a few second-hand books, among which were Paley's Evidences and Theology, Butler's Analogy, Stanford's Romish Controversy, a good English Grammar, and a Church History. These I read greedily until I made myself master of their contents.

I was required to work part of Sunday, but the rest of the day was usually given to attending church and helping the local missionary in tract distribution, Sunday School, and Mission meetings. I even tried to do a little platform speaking. The missionary invited me to try my hand, if only for a few minutes. I promised to try and took about a fortnight to prepare. When the time came I thought I was ready, having committed all I had to say to memory. I gave out my text and looked up. But when I saw the people staring at me I forgot every word of my prettily prepared discourse. I could say nothing. The audience smiled. I became hot. The place seemed to go around. Then I became aware of the fact that the missionary was gently tugging at my coat tail, and I slipped off the platform. Such was my first attempt at public speaking. Do you wonder it was not the last? So do I. But no, the fire would not be quenched. I was determined to try again, the first opportunity. The opportunity came sooner than I expected.

Our West Australian Letter.

D. A. EWERS.

I have been spending a few days at Boulder City and Kalgoorlie. The latter is 375 miles east of Perth and 24 miles east of Coolgardie. Boulder City is three miles south of Kalgoorlie, and the two towns are growing into each other. The combined population is about 30,000, and is steadily increasing. In the early days these towns, like Coolgardie, were noted for their unhealthiness, typhoid being especially prevalent and deadly, but now that sanitary improvements are enforced the death rate is not so high, and many prefer living here to living in Perth. The atmosphere is clear, and with an altitude of over 1200 feet and a low rainfall it is especially good for pulmonary complaints. It is hot in summer, but the air is so dry that 100 degrees on the eastern goldfields is scarcely as oppressive as 90 degrees in Perth. The rainfall is light, but it sometimes reaches nine or ten inches a year, and most of the residents who have iron-roofed houses catch sufficient rain-water for all domestic purposes. It is said to be very dry and dusty in summer, but if I were to judge by personal experience I should conclude that the climate was just about perfection. Nearly two inches of rain fell during my visit, and although February is said to be the most oppressive month, I was glad to sit by the fire. One or two mornings I saw more mud than dust, but of course the circumstances were exceptionally favorable.

Kalgoorlie is a railway centre. From here the trains run north to Menzies and Malcolm, east to Kanowna, and south to Boulder. The line south will probably be extended, and that east will ultimately go on to South Australia and form the trunk line to the eastern States. But in the meantime Kalgoorlie, as the centre and capital of the eastern goldfields, must retain its prestige. Although the Boulder population probably exceeds that of Kalgoorlie, the latter is the business town, and the shops and public buildings are superior to those of its neighbor. The general absence of gardens is very noticeable, but a few pepper trees are planted in the streets, and many of the cottagers grow flowers in pots and tins. When the Coolgardie water scheme is completed, gardens will become common. The soil is good, and with sufficient water would grow anything that could be produced in a semi-tropical climate.

In Boulder City we have a church of about 80 members. The size of the chapel has recently been doubled and the cause appears to be healthy. H. J. Banks is the resident evangelist, and is highly esteemed. He is doing a good work. Boulder church is the largest we have outside Perth. There is no reason why it should not before long become self-supporting. W. Smyth, formerly of Charters Towers, Queensland, and W. Clipstone, from Victoria, are the elders. Every department of the work is prospering. If Bro. Banks should remain there and the town continue to thrive, we may expect great things of this church.

DRINK FRY'S COCOA IT IS THE BEST.

In Kalgoorlie, primitive Christianity has but a small representation. The church has suffered the loss of quite a number of active members by removal, including Alfred Shaw, formerly of Melbourne, who has left here to reside near Perth. About 20 resident members compose the church. Bro. Quick, of Coolgardie, does the preaching, receiving a little financial assistance from the brethren. He was formerly an officer in the Salvation Army. I heard of quite a number of residents who were at one time members, some of whom left their religion behind when they came from the eastern States, while others have united with other religious bodies and never come near the church. Among them are a bank manager and a prominent official on the railway. We visited some, but apparently without much effect. At the request of the church the Perth officers permitted me to remain in Kalgoorlie over Sunday, to preach at the opening of the new church building. This has been erected of galvanised iron at the cost of about £260, and the debt remaining is only about £40. It is a commodious house, 40 x 30, with vestries and baptistry. A Perth brother gave £100, but most of the balance has been raised locally.

I was privileged to attend the Goldfields Conference, on February 12th, held in the new chapel. Between 40 and 50 brethren were present during the whole of the afternoon, and the various matters of business were intelligently discussed under the presidency of Bro. C. A. Quick, who made a good chairman. This was the second Conference. A Constitution was adopted, officers elected, and among other things it was decided to form a Sunday School Union on the goldfields, to conduct special missions in the various centres, and to recommend the churches to financially assist in the establishment of a church in the Commonwealth Capital. In the evening a public meeting was held, and addresses given by the chairman (Bro. Quick) and Bren. Clow, Banks, and the writer. The success of the Conference was largely owing to the energy and ability of the secretary, Bro. C. Garland, of Coolgardie.

During my stay in Kalgoorlie I was the guest of Bro. and Sister J. Bell. Paul spoke of Gaius as "mine host, and of the whole church," and judging by the way the brethren gathered at the hospitable home of "mine host," I should judge the same term might almost be used of him. Mr. and Mrs. Bell made me very comfortable, and their thoughtful kindness will not soon be forgotten.

There ought to be a strong cause established in Kalgoorlie, and now that so nice a building is erected it is to be hoped arrangements will be made for permanent evangelistic work.

I left for home on the 18th, having spent a fortnight on the fields, and delivered 18 addresses. Bro. F. Illingworth ably filled my place in Perth the two Lord's day evenings I was absent.

Feb. 19. 63 Chatsworth-rd., Perth.

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Obituary.

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

MASON.—We have to record the death of Sister Syddyllah Mason, who passed to her rest, in the residence of her niece, Sister Gertrude Lang, in Moonta, 26th December, 1901, aged 78 years. Sister Mason was born in Loughborough, Leicestershire, England, where she spent 65 years of her life. She was for many years engaged in the manufacture of hosiery. Early in life she obeyed Christ and was a member of a Baptist Church. Through hearing David King of Birmingham, she became associated with our brethren in Longborough. Thirteen years ago she came out to South Australia with some relatives, and was for the larger part of her colonial life a member of Kermodest. church, Adelaide. She was regular in her attendance and was well known to the North Adelaide Dorcas Society. In 1900 she found it more convenient to attend Grote-st. church, coming whenever able with a lad relative to whom she was strongly attached. When Mr. and Mrs. Lang removed to Moonta, she went with them. The church at Grote-st. and Kermodest., and the Melbourne Rescue Home, have each received legacies of £20 each from Sister Mason's estate.

Grote-st., Adelaide. S.
BENTON.—With deep regret we announce that another is taken from our midst by death. Sister Sarah Benton, daughter of Sister Watson, of Wellsford, passed away on January 16th, after a few hours' illness, in her 39th year. She was a devout and faithful follower of the Master she served, it being evident that she delighted in the law of the Lord, not only by her own attendance at the meetings of the church, but by encouraging her brethren and others to a more devoted service to the Lord. Her remains were laid to rest in the Te Arai Cemetery to await the resurrection morn. Much sympathy is felt for her husband and little child, the latter being too young to comprehend her loss. Bro. Latimer conducted the funeral service.

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Whose waking is supremely blest;
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That manifests the Saviour's power."

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