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THE DREAM OF PILATE'S WIFE.

EDWIN MARKHAM.

When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it.
—Matthew 27: 19, 24.

You cannot wash your hands of this: that crimson flood would defy
The many waters of the sea, the cisterns of the sky.
His blood will be upon your name; nor years can wash it white—
Not till the leaping seas shall wash the great stars from the night.
You say the Galilean only dreams a foolish dream,
That he is but an idle leaf upon an idle stream.
No, he is the Man of the People, hated by scribe and priest:
He is the fear at the Temple door, the spectre at the feast.

Shall the whispering house of Annas draw down upon your head
The hatred of the future and the shadow of the dead?
Why palter with this priestly crew? They hold a long intent:
When the wheels of the street have pity will the hearts of the priests relent.
You say you fear Tiberius,—you fear the roar of Rome:
But this man is to Cæsar as a sea-rock is to foam.
Whoever turns from this man's truth, he takes the thorns for bed,
He ploughs the seas for garden, and he sows the sand for bread.

Oh, let the Galilean go, strike off his cruel bond:
Behold that fathomless silence and those eyes that look beyond.
There's more than mortal in that face,—than earthly in this hour:
The fate that now is in the bud will soon be in the flower.
O Pilate, I have suffered many things in dream to-day,
Because of this strange teacher of the strait and mystic way:
I saw him hanging on a cross, where the stones of Golgoth are;
Then laid, at last, in a guarded tomb, under the evening star.

I saw him rise again one dawn and down a garden go,
Shining like great Apollo white, our god of the silver bow;
And then the wind of vision tore the veil of time apart,
And love of him ran greatening from camel-path to mart;
His story was a wonder on the eager lips of men,
The scourged Galilean walked the roads of earth again.
I saw Jerusalem go down before the wrath of spears,
And turn into a field of stones under the trampling years.

All these fair towers and walls went down, with a great and terrible cry,
While signs and portents threw on earth their shadows from the sky,
Where spectral warriors strode the clouds like giant cherubim,
Going to battle in the night, now glorious, now dim.
Then whispers wild: the shout of crazing prophets on the street;
The wail of mothers by their dead; the sound of running feet;
And then the Temple reddened up, and stood, a cone of flame;
Then ashes, and Jerusalem had withered to a name.

World-battles roared around this man, the world's mysterious king;
But over the storm of the ages I could hear the seven stars sing.
Rome crumbled and I heard a voice across the ruin laugh:
A Power had risen in the world, shaking the thrones as chaff.
And down the ages ran your name, a byword and a jeer:
"He suffered under Pilate!" sounded ever in my ear.
The deeds of some are clean forgot, but yours did breathe and live;
Some are forgiven in the end, but none could you forgive.—*Success.*



AUSTRAL

JOHN A. DAVIES



PAUL AS OUR EXAMPLE.

3. As a Teacher.

F. PITTMAN.

In certain respects there is a difference, and in others a resemblance, between preaching and teaching. Etymologically, the two words are radically different, while in some particulars they resemble each other. The following Scriptures show how the words are used:—Matt. 11: 1, "He departed thence to teach and preach in their cities." Luke 20: 1, "And it came to pass, on one of the days, as he was teaching in the temple, and preaching the gospel." Acts 5: 42, "And every day, in the temple and at home, they ceased not to teach and to preach Jesus as the Christ." Acts 13: 1, "Now there were at Antioch, in the church that was there, prophets and teachers." Col. 1: 28, "Whom we proclaim, admonishing every man and teaching every man in all wisdom." 1 Tim. 4: 11, "These things command and teach." 2 Tim. 1: 11, "Whereunto I was appointed to be a preacher, and an apostle, and a teacher." Matt. 28: 19, 20, "Go ye, therefore, and make disciples of all the nations, baptising them into the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I commanded you." Acts 2: 42, "And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." 1 Cor. 1: 21, "The world through its wisdom 'knew not God,' so 'it was God's good pleasure through the foolishness of the preaching to save them that believe.'" The foregoing Scriptures are in a line with many others which show that preaching is *primarily* to the unsaved, while teaching is chiefly, though not exclusively, for the saved. While, generally speaking, this is so, it is not inconsistent with the Scriptures quoted to say that a certain amount of teaching must precede an intelligent understanding on the part of the convert, of the way of salvation, and the requirements of the Christian life; and that, even to converted people, the gospel may occasionally be preached, for the "old, old story" is ever new.

The need of promoting Biblical intelligence among the hearers is obvious to all. Perhaps it can be said of the average disciple, as well as of the average churchgoer, that he possesses but a limited knowledge of Biblical truth. Many there are who are wise in business, but fools in religion. Their lack of interest makes the sacred Scriptures as decipherless as would be the inscriptions on Cleopatra's Needle. "When, several years ago, Mr. John Bright, with that happy knack of giving appropriate names by which he was distinguished, spoke of Mr. Robert Lowe and his friends as having gone to the cave of Adullam (from which they were afterwards called the party of the cave) two members of Parliament were heard conversing thus as they were leaving the House:—'I say, where did Bright get that illustration of his to-night about the cave?' 'Oh,' was the reply, 'I see what you're up to; you think I don't know, but do you suppose I haven't read the Arabian Nights?'"

The tendency is to overrate the Biblical

intelligence of our hearers; to take for granted that they are acquainted with truths of which they are utterly ignorant; to forget that many have not learned the alphabet of Scripture doctrine; and to expect growth in grace as the result of a diet of confectionery instead of administering the sincere milk and the wholesome meat of the Word.

In Paul we have a model teacher. Substituting the word teacher for preacher, we may appropriately quote from Cowper:—

"Would I describe a teacher, such as Paul
Were he on earth would hear, approve, and own,
Paul should himself direct me. I would trace
His master-strokes, and draw from his design.
I would express him simple, grave, sincere;
In doctrine uncorrupt; in language plain,
And plain in manner; decent, solemn, chaste,
And natural in gestures; much impressed
Himself, as conscious of his awful charge,
And anxious mainly that his flock he feeds
May feel it too; affectionate in look,
And tender in address, as well becomes
A messenger of grace to guilty men
He that negotiates between God and man,
As God's ambassador, the grand concerns
Of judgment and of mercy, should beware
Of lightness in his speech. 'Tis pitiful
To court a grin when you should win a soul;
To break a jest when pity would inspire
Pathetic exhortation."

Note certain characteristics of Paul's teaching:—

1. *It was practical.* His exhortations were aimed at action. He left alone speculative, theoretical theology, and metaphysical subtleties: the theology he taught was in order to consecrated service. Paul was eminently practical. Better than any modern teacher he could have discoursed upon scientific and philosophical topics. He could have told us a great deal which would have satisfied curiosity, and silenced objections; but no! These and similar subjects were left severely alone, in order that his object, far higher than mere intellectual attainment, and consisting in the Christlike life of self-renunciation and practical service, might be attained. The foregoing is amply borne out by his own words, "Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you *all the time*, serving the Lord with all lowliness of mind, and with trials which befell me by the Jews; how that I shrank not from declaring unto you anything that was profitable, and teaching you publicly, and *from house to house*" (Acts 20: 19, 20). Paul sought to know the people, by mingling with them, and conversing freely with them in their own homes. He made himself at home with them, personally dealing with them all the time. He rejoiced with them in their joys, and "with tears" sympathised with them in their sorrows, enduring uncomplainingly his own trials, and serving the Lord "with all lowliness of mind." Personal dealing with the people added new force and significance to his teaching, taught him where the weak spots were, helped him in the choice of topics, so that, instead of shooting in the

air, his writings went right down to the hearts of his hearers. The truths he spake were appropriate, suited to the conditions and circumstances of his hearers, and given, not in scathing sarcasm, or with a defiant scowl, but with the tenderness of Jesus, and at all times evidencing an affectionate interest which frequently led to self-forgetting service. In this, Paul is our example. The object aimed at by the teacher should be reconstructed manhood. We should judge of a sermon rather by the character of the work performed in men's hearts, than in any ideal excellence of the address delivered. The sermon, like the tool of the workman, is used not for its own sake, but for the accomplishment of a certain work. Teaching is not the mechanical serving out of a certain round of topics to the interest and pleasure of those who hear, but rather the giving out of appropriate doses of divine truth, some kinds of which may be unpleasant to take, for the express purpose of effecting a sure cure for the evils existing in the hearts of the hearers, the formation of good Christian character, and the creation in the minds of the hearers of an intelligent grasp of spiritual truths.

2. *Paul's teaching was expository.* He stood amongst men as an ambassador of the Lord. It was his duty to explain to them what he had received by revelation; to lay open, exhibit, expound, interpret the Word of God. I would not assert that the apostle invariably used this style. He adapted his subject and style to the needs of his hearers. With him, there was no tendency to get stereotyped. When he stood in the midst of the Athenian Areopagus, he took for his text the inscription he had just seen upon one of their altars, "To an unknown God." When at Lystra, the multitudes lifted up their voice and said, "The gods are come down to us in the likeness of men"; calling Barnabas, Jupiter, and Paul, Mercury; and the priest of Jupiter "brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes," Paul said, "Sirs, why do ye these things? We also are men of like passions with you, and bring you good tidings," etc. Following his master, he chose his illustrations from things around, and frequently based his discourses upon facts or incidents with which his hearers were acquainted. Yet, usually in his public exhortation, and his writings, he sought to bring his hearers or his readers into close contact with the mind of the Spirit, by means of systematic exposition of God's Word and will. This should be the great aim of the teacher. Usually he is called upon to speak to those who, like the company with Cornelius, "are all here present in the sight of God, to hear all things that have been commanded of the Lord." The speaker is not usually called upon to discourse concerning topics outside of the Word, or even to deal with those who repudiate the sacred oracles. A man once said, "When I am in the pulpit, I am not there to defend the Bible; the Bible is there to defend me." By quoting and expounding Scripture, the Christian teacher may speak with authority, and not as the scribes. In so doing, he will have peculiar power over his hearers' minds; will secure variety, far more than by following only his own idiosyncrasies; will feel compelled to treat many subjects which otherwise

would have been left alone, and will be far more likely to teach "the whole counsel of God." Let other men, by the wondrous but transient effect of the flashlight of their genius, or the beauty of their poetic effusions, captivate and fascinate, but let the true teacher find his chief power in the ever-enduring oracles of God, without which he will be like Samson shorn of his locks.

3. *Paul's teaching was complete.* He refused to either add to or take from the Word of God. He wrote: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (2 Tim. 3: 16, 17). Like his Master he spoke of the hideousness of sin, even in high places, and of the impending destruction of the impenitent. His language was not always complimentary. He sought but to please his Master, fearing not "what man could do." He wrote to the disciples at Corinth: "Quit ye like men; be strong" (1 Cor. 16: 13). He was "ready to die" rather than sacrifice truth. How different is much of the teaching of our day! Many have repudiated certain scriptures as out of harmony with scientific research, only to find that the advance of scientific knowledge proves them to be wrong, for it cannot be successfully demonstrated that any well-established fact of science is contradicted by the Christian religion or the Word of the Lord. Many higher critics have done mischievous work, for their rejection of certain scriptures has tended to weaken the faith of many, but the Word still remains. One has said, "After its present assailants are all dead, their funeral services will be preached from this Book, not one verse omitted, from the first page of Genesis till the last page of Revelation." Many modern teachers take from, or add to, the inspired Word. Not long ago, the writer heard a sermon in which the preacher quoted from Acts 2: 38, saying: Peter said, 'Repent ye, every one of you in the name of Jesus Christ unto the remission of your sins,' deliberately omitting the command "and be baptised." Undoubtedly, truth is sometimes held back for the sake of popularity, but with Paul, never! Loyalty to Christ and his Word was the dominating principle of his life. In apostolic times there was much error to remove ere the minds of the people could intelligently receive the truth—errors relating to Judaism, idolatry, and the false doctrines of the religious teachers of the day. Paul had much of this class of work to perform. I venture to say that in this respect we can more closely follow his example. Error still abounds, and has more of its own way than of old. Congregations are allowed to come and go without being taught the reason for the things we plead, and for our severance from the religious bodies around. Not being instructed on that point, the question naturally arises in the minds of the people, Why did you leave your old home, the Episcopalian, Presbyterian, or Lutheran church? I submit that unless we can not only give a satisfactory reason, privately or publicly, for such a step, but have a firm conviction that we have escaped error that enthrals, and obtained truth that makes us free, we should not have strayed

away from home. Of course, there is the danger of being misunderstood; of fostering the party spirit more than glorying in the cross; of magnifying our virtues and minimizing the good qualities of others; of failing to recognise the image of Christ in those belonging to other religious bodies, and other evils which readily suggest themselves, yet, while every care should be taken to avoid evils, and also an objectionable way of putting things, we should never shun to expose error, and preach the whole truth, thus following the example of the brave, unfearing apostle.

4. *Paul's teaching was magnanimous.* He taught disinterestedly. He never sought for position or power. He suffered many hardships, and made himself unpopular, as the result of his unselfishness and nobility of soul. All he ever received towards his support was occasional voluntary help from churches or individuals. He resorted to manual labor, lest he should be a burden to the brethren. When he knew that people wished to support him from improper motives, he refused their help. He courted not the applause of the multitude, but the favor of the Lord. He was never jealous of others' success. Apollos, "mighty in the Scriptures," might proclaim the gospel, and confute the Jews, but there is no sign of Paul's attempting to elbow him out to make room for him. He acted according to his teaching: "In honor preferring one another" (Rom. 12: 10). Such cannot always be said of modern teachers. Self-interest is too often substituted for self-forgetting love, instances of which are too numerous to require special mention. Themistocles said that "the trophies of Marathon would not let him sleep." May the thought of Paul, of such nobility of soul, such magnanimity of disposition, stimulate us to sanctify ourselves with renewed zeal to the ministry of the Word, giving diligence to present ourselves "approved unto God," workmen that "needeth not to be ashamed, handling aright the word of truth" (2 Tim. 2: 15).

"Inspired with wisdom from above,
And with discretion blessed,
Displaying meekness, temperance, love,
Of every grace possessed;
These are the men we seek of thee,
O God of righteousness;
Such may thy teachers ever be,
With such thy people bless."

Farewell to Australia!

W. C. MORRO, B.A.

Next to closing one's life honorably and well, comes the creditable termination of one of the periods into which some lives seem to be divided. Some lives are without breaks, while others are like books divided into many chapters. Samuel closed such a section of his long career with the united testimony of all Israel that he had neither defrauded nor oppressed, neither was anything found in his hands that was dishonorably obtained. Paul closed the Ephesian chapter of his life by declaring himself pure from the blood of all men, for he had shrunk not from declaring unto them the whole counsel of God. I feel that one of the chapters of my own life is

now at an end, and chose as my last text in Australia this noble language of the apostle. I did not do so boastfully, but reverently. I have neglected many duties and squandered golden opportunities, but I am conscious that I have not hesitated in speaking forth the counsel of God so far as I have been able to attain an understanding of it. It was with profound regret that I pronounced the benediction of my last gospel meeting, and saw some depart without Christ in their hearts, yet to the extent of my power I had spoken the counsel of God, and when they and I shall stand before the Judge of all the earth he will declare me guiltless of their blood. My sincerest prayer is that they may be brought to repentance and the saving knowledge of the truth.

It was with mixed feelings that I bade farewell to friends and scenes made familiar by three years' intimate association. Mingled with the hope of an ultimate reunion with one the separation from whom has been my heaviest cross, was the present grief of the parting. I had tried to my utmost to become identified with my work. I was not satisfied to regard myself as a temporary resident of Australia, but tried from the first to work as though I would ever remain identified with the churches for which I labored. I came soon to love the cause for the cause's sake, and did not know how much tearing and rending of heartstrings there would be until from the deck of the departing vessel I saw familiar forms and faces growing more and more indistinct, and later the outlines of the city growing dim in the smoke and distance. I feel that I have parted from some of the sincerest and truest friends that I have ever had. Their friendship and their association I have appreciated no less than their kindness. We part in the confident hope of another meeting. After all the starting of a vessel upon a long voyage is a parable of life. Mingling in the throng of travellers and of friends bidding them farewell are all kinds and conditions of men, with all varieties of human emotions. Some are joyful, for they are starting on holiday trips and have only anticipations of pleasure. Some are sad, for the friendships they are breaking will, in all human probability, be renewed no more in life, and tears start unbidden to the eye. Thus there are found standing shoulder to shoulder the sad and the joyful; the hopeful and the discouraged; some anticipating happy reunions and good things for the future, while others can gaze only into the darkness of uncertainty and doubt. All of these are brought together into one little throng and as one listens to the strange mixture of laughter and sobs, he is impressed with the thought that after all here is the life of this world in an epitome.

I have tried to get the most out of my Australian experience, and I believe that I may truthfully say that my efforts have not been unfruitful of good. I came asking Australia to be my teacher. I desired to be broad-minded rather than provincial; to learn that all men are brothers, and that though their ways may differ from mine, yet as my ways suit me, so do theirs suit them. There are two ways that a man may act foolishly when travelling or residing in a foreign land, and these two are direct opposites. One man

visits other countries and finds in them no good thing because their manners and customs are unlike those of his native land. Such an American despises everything that is foreign to the ways of his own home. Such an Englishman has the utmost contempt for everything un-English. Some travellers on the other hand scorn familiar things, and glory in that alone which is strange. The things that he has long known are only worthy to be despised, and so in a foreign land in his use of local peculiarities of speech and manner he outruns the native born. I tried to avoid both of these extremes, and while retaining whatever is good in the manners of the land of my birth and training, to appropriate at the same time every virtue that I found in the land of my adoption. I was not wanting kind friends who counselled me to make as complete a change as possible and to discard all possible American characteristics, but I am pleased that I did not adopt this course. While in Australia I have never permitted myself to forget that I am an American, yet I have realised that an Australian might look upon the shores of his native land and feel a similar thrill of pleasure that he was born an Australian. I have on many occasions made public boasts of my citizenship in the great Republic, but I have always found the Australian audiences full of appreciation of my feelings. But while proud of my American birth and unwilling to exchange it for citizenship in any other nation, I have always been open to admit the lustre that is attached to the name of Englishman and citizenship in the British Empire. I had been led to expect that the Australian churches would be somewhat suspicious of whatever savored of America, but I am glad to say that I have found much less of this spirit than anticipated. I am glad to believe that the Australians are open and willing to receive whatever is good and profitable, from whatever quarter it may hail, and there is a decided tendency for this to become more and more the predominant spirit in the churches.

There have been many things that were familiar features of my American home which I have sadly missed in Australia. I would have gone quite a distance to see a clover-field alive with insect life, or an American meadow. What a treat it would have been to see a corn (maize) field, with its thousands of green banners rustling, waving, never still! How beautiful to mine eyes will be a forest of oak, walnut or hickory! With what beauties will the earth be clad when it is mantled in its first early snow, or how lovely beyond description will be the dead earth's breaking forth into glorious, verdant spring! What sweet music will be in the song of the bob-o-link, the oriole, or the mocking-bird, or in the twilight call of the whip-poor-will! But while I look forward with anticipations of the keenest pleasure in renewing the acquaintance of these sights and sounds, there are features of Australian landscape and some of nature's music that I have learned to love which I shall sorely miss. I cannot say that I will yearn for a view of her brown, sun-parched hillsides, but many a time I know that I shall long for a walk through her cool, ever-green fern gullies. And many a time while admiring the beauties of the American forest, I shall try to describe to friends in whom I

can kindle an interest in Australian things the tall, white-boled, giant gum trees of the Black Spur and Gippsland. The American country life with all its wealth of bird song will be to me the poorer because it does not produce some of the notes which I have listened to, for so many hours, while in the country among the hills and bush of Australia. First among them all, I would put the song of the wild magpie. Rich and strong and musical, apparently beyond the power of any whistling boy to adequately imitate, it is to me a sound of wondrous beauty. Scorning to give it in captivity, it becomes pre-eminently a note of freedom. I think I shall also miss the laugh of the jackass—although it seems to charge me with idocy and foolishness in all that I do. This is a great and beautiful world, and God has scattered scenes and sounds of beauty in all its parts. I have mentioned none of the flowers and few of the plants of Australia that I admire most, but I am persuaded that many times I shall yearn to see and hear my friends in nature, even as I shall long to hold converse with my human friends. I am carrying back with me some seeds of Australian plants and trees, and if our northern winter deals kindly with them I shall soon have in my old Kentucky home a grove of young trees reminding me of many happy days spent in far away Australia.

After we had parted from friends in Melbourne the Ormuz made its way over a boisterous sea to Adelaide, and there I had the pleasure of meeting and enjoying for a little more than two hours the companionship of Bren. Gore, Smith, Rankine, Manning, P. Pittman, Bro. and Sister Charlick and daughter. My fellowship with these brethren and sisters had been very pleasant, and I was glad to renew it for a little while, though it was so quickly to terminate in a parting that may never have an end on earth. I can but pray God's blessing upon them and all like workers in Australia.

Fremantle, W.A., 19/5/02.

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See that ye abound in THIS GRACE also.



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 "To preach the gospel in the regions beyond."
 "And so built we the walls, for the people had a mind to work."
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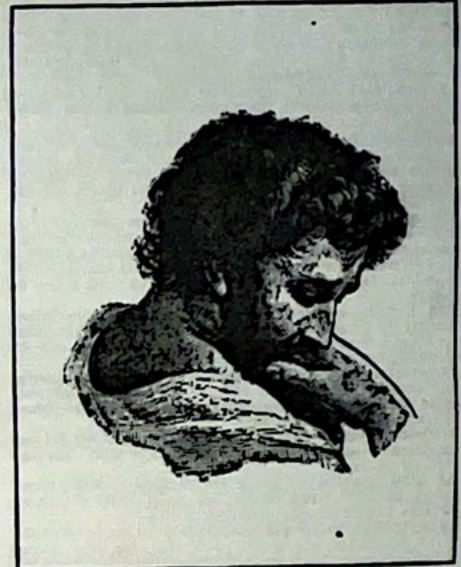
Then were there brought unto him little children.
 —Matthew 19: 13.

LESSON FOR JUNE 15TH.

Paul Crosses into Europe.

Acts 16: 6-15.

GOLDEN TEXT.—"Thou shalt be his witness unto all men."—Acts 22: 15.



Paul started from Antioch accompanied by Silas, but when Lystra was reached, Timothy was found and induced to journey with them. The regions of Phrygia and Galatia were traversed, and Paul's judgment evidently suggested the province of Asia as the next field, but he was overruled by the Holy Spirit. Then Bithynia suggested itself, but this was forbidden also. So they came to Troas not knowing where they were to go next.

HEAVENLY GUIDANCE.

Doubtless the preachers wondered why they were not permitted to enter the white harvest fields which had presented themselves, but they were being divinely guided to another field, where, as yet, the gospel had not gone. By the vision in the night they were satisfied that the Lord desired them to preach in Macedonia. In obedience they immediately journeyed there, and pushed on to the important city of Philippi, where the work of preaching the gospel was commenced. **THE FIRST CONVERTS.**

On the Sabbath day, Paul sought out the assembly of Jews, desiring here as elsewhere to start the work with them. There was no synagogue, only a women's prayer meeting. To these devout women Paul preached Christ, the result being that Lydia and her household turned to the Lord. Europe's first converts to Christianity were a pious woman and her household. Her heart is said to have been opened by the Lord. This was done through Paul's preaching; for it is by the word that the Holy Spirit operates on the heart of the sinner (see Acts 2: 37; Rom. 1: 16; 1 Cor. 1: 21; Heb. 4: 12, etc). Subsequent to her heart being opened, she rendered obedience to Christ in baptism. Some advocates of infant baptism clutch at this case as a drowning man does at a straw, asserting that there must have been infants in this household; but this cannot be proved.

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More Testimony from the Dust Heaps.

In a recent lecture, Dr. R. F. Horton, of London, took for his subject "New Light on the Bible," in which he reviewed the important work accomplished by archæology in those places made familiar to us by our reading of the Bible. Anything dealing with this subject has a very great attraction for us, and we presume is equally of interest to most of our readers. On the present occasion we are specially interested in ascertaining how these side-lights on Biblical truth affect such men as Dr. Horton; the more so if, like him, they are not identified with the more conservative side of Biblical exposition. So far as Dr. Horton is concerned, the revelations of archæology have made a distinctly favorable impression, and he regards them as effectual in settling many disputed points. He tells us that as the work of excavation goes steadily forward "the salient fact becomes more and more apparent that just at a time when criticism, roused to keen activity, has been questioning and doubting the authenticity of many parts of the Bible, an unex-

pected light has been shed upon the subject. Evidences in the preserved tombs of Egypt, in the sands of Mesopotamia, in the inscriptions of ruined temples and buried cities in Asia Minor, have come to confirm in strange and unexpected ways the Scriptures that we call the Bible." And though we are not prepared to say that all the recent criticism of the Bible is valueless, we have no hesitation in affirming that very much of it is little better than learned nonsense. Much of this has been swept away by recent discoveries in Bible lands, and there is no doubt that much more will share the same fate as the work of exploration is proceeded with. The criticism which has attempted to cast a slur upon the authenticity of the Bible by impugning its historical veracity has received a severe blow, from which it is not likely to recover in a hurry.

The scope of the work done by archæology is set forth by Dr. Horton in the following words:—"Now, speaking broadly, as the history of ancient Babylon and Nineveh is unveiled before our eyes, as the condition of Palestine before the time of Abraham and before the time of the Exodus is read in the most curiously minute particulars, and as the life and history of Egypt during the age of Joseph and during the age of Moses become almost as clear to us as the life of England in the nineteenth century; as rays of light are shed upon the time of Jesus Christ on earth, and as Asia Minor is searched and the inscriptions discovered illustrate the period covered by the Acts of the Apostles, the gross effect is to set the writings of the Bible in clearer relation with other facts, to show their historicity and their correctness where they have been questioned by criticism, and to suggest that the doubts which have been entertained concerning them are more commonly to be attributed to our ignorance than to their error." An example of how the critics have been confounded is instanced in the now well-known case of a king named Sargon. In the twentieth chapter of Isaiah and the first verse a reference is made to this king, who according to the prophet had besieged and taken the town of Ashdod. Strange to say, all records, not only of that expedition but of the very name and existence of the king, had entirely vanished from the earth for nearly two thousand years; and it was easy to say, and critics have not hesitated to say, that this reference in Isaiah was purely imaginary—an imaginary reference to an imaginary king. But now the excavator has actually dug up the palace of king Sargon, and there we discover that he was the father of Sennacherib. There is also the description of the expeditions of this unknown king; the

date is fixed, and the expedition to Ashdod is described in full and ascribed to the year 711 B.C. Again Dr. Horton refers us to the case of Nineveh and Babylon. He says: "I referred you just now to this remarkable passage in the tenth chapter of Genesis, from the eighth to the twelfth verse, which has been considered a kind of freak of the Biblical writings; here is a description of these ancient cities in Mesopotamia. In these descriptions it is implied that Nineveh was founded from Babylon; the critics said it was absurd—Nineveh was more ancient than Babylon; but here in the discoveries of this forgotten history the truth comes out precisely confirming the statement of the Bible. There was a great Babylonian Empire for 2000 or 3000 years, and then Nineveh was built from Babylon, and Nineveh became great and Babylon fell, and afterwards Nineveh fell and Babylon rose. Thus the unexpected and apparently impossible statement in that passage in the tenth chapter of Genesis is curiously confirmed by the discovery of to-day." This period—the period of the time of Abraham—is full of interest. It marked the rise and fall of great empires. It witnessed a civilisation we never dreamed of before the explorer placed in our hands the records of the past so long hidden and unknown.

The contemporary history of Abraham is brought vividly before us. Ur of the Chaldees, from whence Abraham came, is now something more than a name to us, and the same is true of Haran, the place to which he journeyed. As in Genesis, so now we read in the inscriptions of the past of how great conquerors like Chedorlaomer, whose very name is given, swept down upon the coast from these Mesopotamian cities. The mysterious Melchisedek lives again, when we read that at Jerusalem a hundred years before the Exodus there was just such a priest-king as he is described. In the famous Tell el Amarna tablets discovered by Professor Petrie in Egypt, out of 150 places mentioned, 100 can be identified under their Biblical equivalents. The age of Joseph and Moses is again brought vividly before us, and proves the local coloring of Genesis and Exodus to be correct in every particular. The days in which Daniel flourished and wrote about we see again described in the tablets discovered in the ruins of the ancient city of Nippur. The famous names of Nebuchadnezzar and Belshazzar are brought before us again, and as we read their story, we are satisfied that Daniel wrote of things which he knew from personal experience. Here we have the famous Cyrus cylinder, which, Dr. Horton says, confirms all that Scripture relates of the relation between him and the Jewish people.

Tablets, moreover, from the reign of Darius II., give us a number of Jewish names familiar to us from the genealogical lists of Ezra, Nehemiah, Kings and Chronicles. But upon these Old Testament times we cannot further dwell. It is all very wonderful and very helpful. The dear old Book, so precious to us before, is made more precious still. The old friend we trusted when we took its own word for its truth, is all the more a friend, when the enemies who aspersed it have been confounded and put to shame.

About the New Testament period there is not the same mystery and romance. But even here, ruined cities and buried archives have been made to yield their corroborative evidence. In this work the name of Professor Ramsay stands pre-eminent. He has rescued the Book of Acts from the ruthless hands of the critics, but of this we cannot now speak further. We prefer for the present to ponder over the closing words of Dr. Horton's lecture, which we give at length. He said:—"But I should weary you if I continued; the tale is only partly told, nor will it be told in full for many years to come. But in closing I want to urge upon you that while the Bible is the book of religion and the revealer of revelation, Jesus Christ requires no evidence to confirm it, requires only an honest mind and humble heart and a desire for purity. So it is extraordinary that at this particular period of the world's history, when these external questions of date and history and accuracy were raised by scholarship, there should come from these forgotten languages, from libraries of cuneiform writings, buried for millenniums in the sands of Mesopotamia, from inscriptions of broken temples and tombs scattered over the wide district of Asia Minor, those curious and minute confirmations of the trustworthiness of the Bible's story from the first to the latest passages of the new book. It seems to me as if these facts that I have presented to you to-night came to us in the form of the hand of God lifted up in warning. 'You are in danger,' he seems to say, "of discrediting that record which, however human in its form and however varied in its character, is yet the written book by which I have made known my laws to the world and my ways of salvation to men. You are in danger of discrediting for reasons that are insufficient, and plucking from the heart of man the hope which it contains. I warn you! 'Touch not my anointed, and do my prophets no harm.' You and I may say to-night that never since the authority of the mediæval church was broken, and certainly never since the period of modern criticism began, was the Bible so accredited, so confirmed, so vindicated in the eyes of

scholarship and truth as the vehicle of the revelation of God. Let us learn to study it with greater reverence, and by our knowledge confute the ignorant gainsayings of to-day which would discredit the truth of God." These words express very clearly our own ideas arising from the study of Biblical archæology—a study which has extended over many years—but we are glad that these ideas are expressed by one whose standing in the world of scholarship is recognised and who therefore may speak with some authority. The glory of the old Book is undimmed, and the lustre of its truth is more brilliant than ever it was before.

Editorial Notes.

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

The Spirit of Unity.

One of our American papers, in an editorial on "Our Plea for Unity," makes a point that will bear emphasising: "Above all, there is need that we manifest the *spirit* of unity to a much greater degree than we have done in the past. We must, in the first place, recognise and rejoice in the unity which already exists, and seek to utilise that unity in all possible ways. It has been a fault with many of us, in the past, to refuse to recognise any sort of unity that does not come up to our highest ideal. This is neither wise nor scriptural. In Christian union, as in all processes of the divine growth, we must expect, 'first the blade, then the ear, then the full corn in the ear.' It is only by making use of the union which already exists that we can hope to attain to a fuller and completer unity." It is a fact that in most of the great truths of our holy religion the majority of true believers are already agreed, and with the cultivation of the spirit of unity the points of agreement may be made the basis of a large degree of co-operation, and the stepping stone to that completer union for which the Saviour prayed.

A Chinese City.

The first Lord's day in July will soon be here—Foreign Mission Sunday. In America all the indications point to this being the best year for contributions to the F.M. Fund they have yet had. Shall we be behind? If Australian Christians but realised the needs of the heathen fields their practical sympathy would be more distinctly manifested. W. Remfrey Hunt, one of our American missionaries in China, thus describes Chu Cheo, a city in which our mission is the only one at work:—"It is a small, densely packed, badly built, sewerless, walled town. In its pestilential streets press ten thousand

yellow-faced, almond-eyed, cunning people. There are some hundred regular priests and about three hundred temples in and around its villages. Coffins lie exposed outside the city walls. Women empty the nightsoil outside their own doors into the gutters. There seems to be no sense of shame. Dogs are the scavengers. Few houses are built of brick. As the native proverb says of other things, so we can say of heathenism, you can tell heathenism 'with your eyes shut and your nose open.' The conditions are horrible in the extreme." Chu Cheo is but a sample of Chinese towns. From degradation so vile nothing but the gospel can deliver. Even in this town some bright trophies have been won for Christ, and the little Christian community with its missions in the surrounding villages is an oasis in the desert, an object lesson which is telling upon the intelligence of the people. There is a great future for Christian missions in this and other heathen lands.

"America—the Road to Hell."

Father Shinnors, an Irish R.C. priest, has been visiting the United States, and in the *Irish Ecclesiastical Record* of Dublin publishes his conclusions about the decline of Roman Catholicism in that country. He estimates that during the last sixty years 4,500,000 men and women went from Ireland to the United States, and that there should be now 10,000,000 Catholics there of that race alone. Adding the R.C. emigrants from other Catholic countries, he finds there should be at least 20,000,000 of Catholics there, whereas there are less than 10,000,000. He concludes that "the leakage of the last sixty years must have amounted to more than half the Catholic population." In the face of this profoundly depressing fact it is not surprising that Father Shinnors says: "From Cardinal Gibbons, from Archbishop Corrigan, from Archbishop Ryan, from every American ecclesiastic who takes an interest in our Catholic nation, comes the constant cry to the Irish clergy: Stop the tide of immigration. Save your flocks from the American wolf. Sacrifice not your faithful children to Moloch. For your people America is the road to hell!" The *American Christian Standard*, to whom we are indebted for the above extracts, comments: "The Irish people are bright and impulsive. Given the light, they turn as naturally to it as the flowers to the sun. They fall easily into our American ways of doing our own reading and thinking and praying, and then—farewell priest! Freedom and intelligence are not congenial to Romanism." It would be interesting to learn whether in Australia the leakage is so great as in America.

Opening of New Chapel at Morningson, N.Z.

On May 18, the new chapel which has been erected for the brethren at Morningson, was opened with special services. Notwithstanding the inclemency of the weather the attendances were good at all the meetings. In the morning about 60 met to commemorate the Lord's Supper, and S. Elborn gave a splendid exhortation. In the afternoon F. L. Hadfield addressed the Lord's day school, there being a good muster of parents and friends. He spoke on "Turning Over a New Leaf." The subject was a most appropriate one, and the address well fitted to impress the children deeply. In the evening T. M. Turner delivered a gospel address on "Rebuilding the Walls of Jerusalem."

On Wednesday, the 21st, a most successful tea meeting was held to celebrate the opening. Three tables, the whole length of the chapel, had been most tastefully arranged by the sisters, and there was seating room for 100 around them. They were fully occupied by 6.30, and while the first tea was in progress, over 70 arrived, thus necessitating two sittings. There were representatives present from all the churches of Christ about Dunedin; The Tabernacle, North-East Valley, South Dunedin, and Burnside.

After the tea a public meeting was held, the chapel being crowded. Bro. William Glaister occupied the chair, and the audience were treated to a good programme. The choir, under the conductorship of Bro. McNicol, and assisted by members from the choirs at the Tabernacle and South Dunedin, rendered several anthems.

On behalf of the Burnside church, T. H. Rix congratulated the Morningson brethren on their having been enabled to erect a chapel in the district. He then gave a short history of the church at Morningson, from the time when—27 years ago—the Lord's Supper was commemorated in a private house near where the chapel was now built. Speeches were also delivered by A. H. Smith, F. L. Hadfield, and T. H. Mathison, all three speaking in that order on different sections of the passage, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

The chairman apologised for the absence of Bro. Charles Watt, who was to speak as representative from the Tabernacle, but who had been compelled to leave shortly after the tea to meet a pressing engagement.

Recitations were given by Sisters F. L. Hadfield and W. R. Routledge, and solos by Sister Miss B. Glaister and Bro. McNicol.

A vote of thanks was proposed by Bro. M. B. Stevens to the contractor (Mr. Farquharson), and supervisor (Mr. Kearns), and carried by acclamation, as also a vote of thanks by Bro. Allan, to all who had assisted in making the opening such an unqualified success.

The building is neatly constructed of wood, and will seat comfortably about 180. It is 40 feet by 25 feet, with a small entrance porch. The platform runs to the back of the building, with an anteroom on each side of the platform. Folding doors across the platform, and 2 feet 6 inches from the back, allow of a passage from one anteroom to the other.

These doors can be swung open for a baptism, or when otherwise required. There is a room 25 feet by 12 feet underneath the chapel.

Six years ago, a dozen brethren attending the Tabernacle were recognised as a sister church by the church there, and commenced gospel services in the Council Chambers Hall; meetings for breaking of bread had been held for many years. Very little success attended the efforts put forth by the brethren, the few additions being by letter and from the Lord's day school, but there was a gradual increase. About two years ago T. M. Turner, coming from Wellington, settled in Dunedin, and devoted his whole attention to the cause at Morningson. For some months he preached with no additions, but strangers were attending the meetings and he continued steadily at his self-imposed task of love. As a result a mother and three daughters of one family joined the church almost together, and since then there has been a steady increase in the numbers. Bro. Turner was assisted by Brethren J. W. Innes, Hadfield, T. and S. Mathison, and for the past year Bro. Smith and he have conducted the preaching with occasional assistance. What success has attended their efforts will be well known by the reports which, from time to time, have appeared in this paper, and now that the church has entered on a new era, we hope and pray that this success may continue increasing, and that by the "foolishness of preaching" many more in this district may be led to the cross of Christ.

The Tent Mission at Maryborough.

W. D. LITTLE.

This report was due a fortnight ago, but I have been laid aside by a severe attack of pneumonia in the right lung, and even now am forced to write in bed. We had long been praying and hoping to have Bro. Harward and the tent with us, and when the fixture was made, lost no time in getting ready. Arrangements were made for raising the necessary money, tracts were procured, prayer meetings held in the home of every member of the church, and a numerous and energetic advertising committee divided the whole town between them in such a way that not a house was left unvisited. Large canvas signs in prominent positions bore the legend, "Look out for the Gospel Tent," handsome window bills with Bro. Harward's picture ornamented the shops, while posters on all walls called attention to the mission. So when the evangelist came, the town as well as the church was ready for him. But the day before Bro. Lawson put in an appearance with the expressed intention of doing all he could to help in the work. Bro. Harward arrived on Wednesday, April 9, and that evening and the next held meetings in the chapel, which still further enthused the brethren. On Thursday a number of the brethren turned out, and in a few hours after the arrival of the tent it was erected and the flag flying.

At the first meeting the tent was full, and Bro. Harward got a grip of the people which he never lost while he remained with us. The first addresses were on such topics as "The Peerlessness of Christianity," and "The Supremacy of God's Word," and of

course additions were not looked for; but before the week was over ten young people from the Lord's day School and one old gentleman 85 years of age had made the good confession. Preaching meetings were held every evening, while special meetings took place on Wednesdays and Sundays at 3 p.m. One Sunday afternoon Bro. Harward spoke to a crowded tent for men only, on the subject "Wanted—a man!" and the effect of the address was that many men who had been in the habit of hanging round outside, came in future and took their seats. Another afternoon there was a temperance demonstration, when the subject was "Our Greatest Enemy." Again, upon a Saturday afternoon there was a children's meeting, when Bro. Harward spoke to a tent full of little ones upon "Little Things."

All through the mission the attendances were excellent; the tent was often well filled quite half an hour before meeting time. Then we sang. Oh, how we sang! hymns new and old. Bro. Harward would come in in the midst and start us off again. On Sunday evenings the tent was early packed, and then the people would crowd around, so the sides of the tent were lowered that those outside might see as well as hear. There were never less than five hundred on these occasions. At nearly every preaching meeting some came forward; for a good while mostly females of all ages, with one or two young men interspersed. The first male head of a family to respond to the invitation was a well-known constable, who after long deliberation decided for Christ. So with increasing enthusiasm and ever-growing interest we came to the last day of the mission. Some of us had been expecting and praying for at least fifty additions; and when on Lord's day, May 11th, we could only reach forty-one confessions, they said, "What about fifty now?" "Wait," we said; "wait and see." Those who were at the tent that night will never forget it. There were at least eight hundred present. Bro. Harward spoke on "After Death—What?" and as he pointed out the necessity and nature of the judgment to come, the hearts of the people were stirred. When in conclusion he declared that all present would have to give account of the use they had made of the opportunities afforded by the tent mission, the application was personal; and while the invitation hymns were being sung, one after another came forward until fifteen were found ready to confess Christ, three of whom were heads of families.

So closed the Tent Mission in Maryborough. Fifty-five made the good confession, fifty of whom have been baptised; the other five from various reasons have not been, and we are afraid some of them never will be. Bro. Lawson's services in visiting and talking with those who have made the confession, and in instructing the new converts, have been invaluable. While I have been laid aside he has been carrying on the preaching as well, and four more young people have made the confession. I almost forgot to mention that one evening during the mission a number of Castlemaine brethren drove all that distance to be with us, and Sister Olive Symes gladdened us with two beautiful solos. The mission cost

us in money actually expended, over £25. We took up a Rescue Home collection in the tent, £3/11/3, and Bro. Harward took with him as a Home Mission offering, over £6. Finally, one of the results of the mission is fifteen new subscribers for the CHRISTIAN.

From The Field.

The field to the world.—Matthew 13: 38

Victoria.

BENDIGO.—Since returning from West Australia, have had good times, seven decisions for Christ. Simultaneous Mission began to-day. Great crowds at all meetings. Many decisions known for uniting with us. Our members are in it body, soul, and pocket. No bondage in the way of pledging ourselves to anything, but allowed full liberty. Our own meeting to-night filled and 4 decisions—3 men and 1 woman.

June 1. JAMES COOK.

MILDURA.—One young woman made the great confession and was buried in baptism on Lord's day, April 27. Two—mother and sister of the above—were added to the Lord by faith and baptism on May 25th.

CHAS. A. FAULKNER.

COSGROVE.—Bro. Scambler paid us the usual monthly visit, holding a gospel service. A large gathering greeted him and listened attentively to a stirring discourse. He is doing a good work in the circuit.

June 2. I. C. SKINNER.

SHEPPARTON.—Splendid gospel meetings again on Sunday afternoon. Two confessions, one of whom had decided on a previous occasion. At each of the last three visits there has been one decision from the Sunday School.

June 2. T. H. S.

WEDDERBURN.—Five additions by faith and baptism last week. Yesterday morning there was a record meeting, when six were received into fellowship. There was also a good meeting at night, Bro. Cameron preaching.

June 2. E. GRIFFITHS.

NORTH RICHMOND.—The service on Thursday, May 29th, was called a thanksgiving for the ingathering of souls. The building was filled with an attentive audience. F. M. Ludbrook and Thos. Hagger delivered short addresses, and the former sang several beautiful solos. During the evening nine whose confessions have been reported were baptised into Christ. Last Lord's day was another great day. A start was made at 7 a. m., with another well-attended early prayer meeting. Two hundred and twenty-five broke bread during the day, and at the gospel meeting there was a throng that crowded out chapel and vestries, two of the Sunday School children confessed Christ at the close.

June 2. THOS. HAGGER.

New South Wales.

MARRICKVILLE.—On May 25th we had a good meeting at our morning service. A good address from A. E. Illingworth. Mrs. Joseph, Clark was received into membership. At night the gospel service was well attended. On June 1st, we had 38 present who "broke the bread." Bro. Williams, M. L. A., comforted the disciples with his kind words. At night two young disciples confessed the name of Jesus. Bro. McDonald is doing a good work in the Sunday School and in the Improvement Class.

Sister Mrs. Lee sang a sweet solo at the gospel service last night. We are magnifying the use of the gift of each member to edify. The outlook is hopeful.

June 2. ROBERT C. GILMOUR.

COROWA.—We are pleased to report that two from the Lord's day School made the good confession on Tuesday night at a cottage prayer meeting. We are holding a series of these meetings as a means of preparing for a special mission, which we contemplate holding from the 6th to the 20th of next month. J. A. Palmer will conduct the mission, assisted by Sister Mrs. Roy Thompson as soloist. We are earnestly working to make this effort a big success, and are sparing neither time nor money in order to accomplish this end.

June 2. E. J. WATERS.

ENMORE.—Yesterday special services were held in the Tabernacle, as G. T. Walden that day began his 7th year at Enmore. The audiences were large, the attendance at the evening service so overtaxing the accommodation that a number had to be seated in the vestries and on the platform. At the morning service Bro. Walden's theme was based on the words, "Above all these put on love," and he exhorted the members to continue to exercise that love for the church that had helped to make the six years he had spent with them happy and prosperous ones. At 3 o'clock our brother gave an address to the children, a number of parents and friends being also present. At night the choir rendered special anthems. One sister made the good confession.

June 2.

South Australia.

HENLEY BEACH.—Thursday evening last members and friends were favored with an opportunity of saying farewell to H. D. Smith, of Grote Street church, who is leaving this State for Fitzroy, Victoria. In 1881, Bro. Smith was invited by Bro. Sheriff to conduct Bible studies in his house at Fulham, near Henley Beach. This led up to the proclamation of the gospel, the simple presentation of the truth leading a number to believe and obey, resulting in the formation of a church at this place. G. Noble, who presided over the assembly on Thursday evening, in a few remarks paid tribute to Bro. Smith for his untiring zeal and earnestness during the years when he visited Fulham, for his solid teaching, the founding of the church on New Testament lines, and later on when the cause was re-organised at Henley Beach Bro. Smith was one of the first to give his mature counsel, advice, and assistance. A. Glastonbury, of Hindmarsh, also spoke of the faithful service done in the district by Bro. Smith. J. W. Cosh said the churches in South Australia were losing one of their ablest and most valued workers, one which we could ill afford to part with, and expressed the hope that God's blessing would attend Bro. Smith's ministry at Fitzroy. On behalf of members and friends, he then presented our brother with two volumes of Ruskin's works, as a small token of their love and esteem.

Bro. Smith, in reply, said it gave him much pleasure to be present, as it reminded him of his associations with the cause at Fulham and Henley Beach, which were so dear to his heart. He thanked all for the present, which he would hold in grateful remembrance, and prayed that the church would continue to grow, and that all may still be bound together in the bonds of love and unity. During the evening Miss Addie Smith contributed two songs, and the choir, under the leadership of F. Charlick, with Sister Alice Lawrie as organist, rendered several nice selections. Light refreshments and the singing of

"God be with you" brought a pleasant meeting to a close.

May 31.

G. A. H.

NORWOOD.—Yesterday morning Pastor S. Fairry, of the Knightsbridge Baptist Church, gave an instructive address to our congregation, the writer having been asked to preach the anniversary sermon at Knightsbridge.

The meetings were very good indeed yesterday. Nine were received into fellowship yesterday morning, five by letter of commendation from George Street Christian church, and four who last Sunday week evening confessed Christ, and who were baptised on Thursday evening last, at which service about 250 persons were present. Among the number of those received were Bro. and Sister Bartlett, senr., and four of their children.

June 2. A. C. RANKINE.

BALAKLAVA.—Bro. Clow addressed large meetings yesterday. Chapel full in evening. One married woman made the good confession.

June 2. W. T. S. H.

KERMODE ST. N. ADELAIDE.—Bro. A. M. Ludbrook, who arrived here per "Runic" on Saturday, en route for Victoria, preached the gospel on Sunday evening to a crowded congregation. His many friends were pleased to see and hear him again, and are anticipating with pleasure a longer visit from our esteemed brother in the near future.

V. B. T.

WALLAROO.—A church was formally constituted here to-day. For some months past I have conducted worship meetings for the benefit of the scattered disciples in this place. This morning, having presented their letters, they extended to each other, through me, the "right hand of fellowship." Eleven members were enrolled, and the number will be increased shortly. I am to visit them fortnightly, and hope the meetings will be held weekly ere long.

June 1. G. B. MOYSEY.

KADINA.—Splendid meetings here all day. A young man was received into fellowship this morning; another baptised to-night, and a young lady made the good confession. We held a service, *in memoriam*, to our late Bro. Skepworth to-night—a very solemn time and crowded audience.

June 1. G. B. MOYSEY.

GROTE STREET.—We were pleased to have Bro. Percy Pittman with us last Sunday morning, and he gave us an excellent address on "In this world ye shall have tribulation, but be of good cheer. I have overcome the world." In the evening H. D. Smith preached, taking for his text Matthew 7: 21. One young man came out and confessed Christ.

June 2. E. R. M.

QUEENSTOWN.—In the morning we gave the right hand of fellowship to three—Sister Horne, by letter from Grote-st., and two penitent believers, husband and wife, who previously put on the Lord in baptism.

May 26. W. MOFFIT.

Here and There.

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

Next week will be Foreign Mission number. We will, on behalf of Foreign Mission Committee, send extra copies of *Christian*, which we will ask our Agents to distribute amongst those who do not regularly take the paper.

A. M. Ludbrook has just arrived. Address—William-st., Brighton.

There was one confession and baptism at Surrey Hills on Sunday evening.

Please note the few lines from W. C. Craigie farther under this heading.

There were three more confessions at City Temple, Sydney, on Sunday night last.

Reserve June 18 for the great welcome meeting to H. D. Smith at Fitzroy Tabernacle.

Thanks to W. T. Clapham for valuable cuttings. We are always glad of help of this kind.

There were two confessions at Lygon-street on Sunday evening, at the close of F. M. Ludbrook's address.

At the close of T. J. Cook's address at North Melbourne on Sunday night there were five confessions.

There were two confessions at Fitzroy Tabernacle on Sunday evening, at the close of Bro. Baker's address.

T. H. Cowley, the secretary of the church at North Fitzroy, has changed his address from 104 Bennett-st. to 213 McKean-st.

J. Horsell and J. E. Thomas are going to have a week's special services in the Goolwa Institute, S.A., commencing June 2nd.

We have had to hold over a number of obituary notices, among the number being that of Bro. Amos Yewdall. All will appear next week.

The church at Corowa desires the brethren everywhere to pray for the success of a special mission to be conducted by J. A. Palmer in July next.

The church in Invercargill wants a brother to labor as evangelist in their midst. Write to George Ladbrook, 162 Ettrick-street, Invercargill, N.Z.

The church in Gympie, Q., is desirous of corresponding with a brother with a view to his taking up work as an evangelist in their midst. Write to A. Cane.

Great meeting Sunday night at Collingwood Tent Mission; four decisions, making eight to date. Officers and members working unitedly and earnestly for success of meeting.

Home Mission Drawing Room meeting to be held in the Lygon Street Lecture Hall on Wednesday, June 12th, at 3 o'clock. Collection for Home Missions. All sisters invited.

P. J. Pond says:—"Will you please correct mistake in record number breaking bread at Balmain-st. last week? It should have read 'record swelled to 49' We never have as low as 40 any Sunday at the Lord's table now."

We would be glad if the churches everywhere would appoint some special one to act as agent for our proposed Jubilee History. Some of the churches have done so, and we would be glad if others would follow their example.

We have sent out letters to all church secretaries asking for information and pictures for our Jubilee History. Please remember that we have now done all we can, and if you are not represented in its pages the fault will be yours.

J. H. Stevens has commenced work at Malvern. The attendance at gospel service is on the increase. On Sunday there were one confession and two restored. We are hoping for a grand work in Malvern, as it is a fine field and there is a faithful band of disciples.

Please remember that we are prepared to send sample copies of any current number of the CHRISTIAN to any address or number of addresses, the only condition being that the parties asking us to send same will ask these people to subscribe for the CHRISTIAN.

S.S.U., Vic.—The annual distribution of awards on the late examination will take place at the Lygon-street chapel, Wednesday, June 18. For further particulars see advertisement next week. Will school

sees. who have not done so, send immediately name and nature of item to be given, to Thos. Gole, 41 Rowe-street, North Fitzroy.

Great interest in the coming Mission at Prahran. At a prayer meeting at 7.30 in the morning, 35 attended. At the evening prayer meeting, at 6.30, 53 were in attendance. On Monday evening another prayer meeting was held, about 60 being present. Brethren everywhere are asked to pray for this special effort to commence on June 15th.

W. C. Morro had a pleasant stay of a few hours in Perth. A. Bell drove him round the Park on Mount Eliza, from where such pleasant views of the city and the Swan river are to be had, and this was followed by a pleasant lunch at D. M. Wilson's. T. Wilson, son of W. Wilson, accompanies Bro. Morro, and is en route to America to complete his studies in dentistry.

B. O. McDowell, of Doncaster, writes commending the article of Bro. Watt in last week's CHRISTIAN. He finds fault with some answers we gave to his questions a few months ago. We simply replied to the best of our judgment, and there the matter must end. He says we differ from some other people to whom he submitted the same question, which in our opinion is all the worse for the other fellows.

Special missions began on Monday night last in Williamstown, conducted by Jas. Johnston; Ascot Vale, conducted by Thos. Hagger, and South Melbourne, conducted by H. Mahon. W. Meekison informs us that the meeting at South Melbourne was well attended. Robert Lyall, of Swanston Street, is assisting with the singing and the prospects are good for a fine meeting. Will the brethren everywhere remember these special efforts in their prayers.

The Sunday School at Ascot Vale celebrated its anniversary last Sunday week and Tuesday evening. To say their place was full is to put the case mildly. In our judgment the meeting on Tuesday night was spoiled by the crowd; there was no room for anybody. We know the disadvantages in going away from the chapel to hold these meetings, but it has its advantages as well. The church at Ascot Vale is doing a great work with its school, not only having a large school, but retaining the young men and women in the school and church.

There was a very large meeting in Lygon-st. on Sunday afternoon at a service held in honor of the memory of the late John A. Davies, representatives from most of the churches about Melbourne being present. This meeting was held under the auspices of the Home Mission Committee, Jas. Johnston, President of the Conference, being chairman. A. Millis and Robert Lyall engaged in prayer. The singing was congregational, and short addresses were delivered by M. W. Green, J. Pittman, F. M. Ludbrook and A. B. Maston.

We have received the following letter:—"To the churches of Christ in Victoria—Dear Brethren,—A noble worker in the person of our Bro. J. A. Davies has been suddenly called to his reward. He was a man and brother whom we will miss very much indeed. We deeply mourn our loss, and sympathise with Sister Davies in her great sorrow. Our late brother was especially qualified as Conference Treasurer; and in co-operation with the Committee gradually but surely raised the number of men in the field during his six years of office from three evangelists until now we have ten in the country and one assisting in the suburbs. Our brother left us the heritage of a splendid example, and he has also left us a grave responsibility. The support of the evangelists in the field means at the very least the monthly disbursement of £130. The Conference Committee has done me the honor of electing me to succeed Bro. Davies as

Treasurer until next Conference. I have accepted the position, and realise the need of the help of every brother and sister in Victoria. I earnestly hope that the same whole-hearted support will be accorded to me that you were good enough to give to my predecessor. If we wish to honor the memory of our brother, we can best do so by maintaining the present number of men in the field, and if possible adding others. 'Forward' must be our motto. The work of evangelising our country districts is one of magnitude and supreme importance.—Yours in Christ, W. C. CRAIGIE, Treasurer, 259 Little Collins-st., Melbourne."

Coming Events.

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

JUNE 6.—A United Sisters' Prayer Meeting will be held in Swanston-street Lecture Hall, at 3 o'clock on Friday, June 6th. Papers will be read by Mrs. P. Ludbrook and Mrs. T. Hagger. All sisters invited.

JUNE 8 & 9.—The Anniversary of the Prahran Sunday School will be celebrated on June 8 and 9. On Sunday, at 3 p.m., Mr. J. Pittman will address the children and friends, and at 7 p.m. he will preach the gospel. On Monday, at 6 p.m., a Tea Meeting will be held. Adults 1/-; Children, 6d. At 7.45 a public meeting will be held in the chapel. All Welcome.

JUNE 12.—Grand Sacred Cantata, "The Lion of Judah," illustrating the life and mission of Christ, will be rendered by the choir, in aid of music funds, in the chapel, Chetwynd-st., North Melbourne, at 8 o'clock. Splendid orchestral music. Good singing, solos, duets, quartettes, etc. You cannot do better than to hear it. Tickets, 6d.

JUNE 18.—Grand welcome meeting to H. D. Smith on Wednesday evening, June 18th, at Tabernacle, Johnston-st., Fitzroy. Reserve date.

DEATH.

BRUCE.—On the 2nd of June at Kyabram, Vera Myrtle, the dearly loved twin daughter of Percy and Mary Bryce (nee Daws), of Pneumonia. Aged 10½ months.

"One little bud in heaven."

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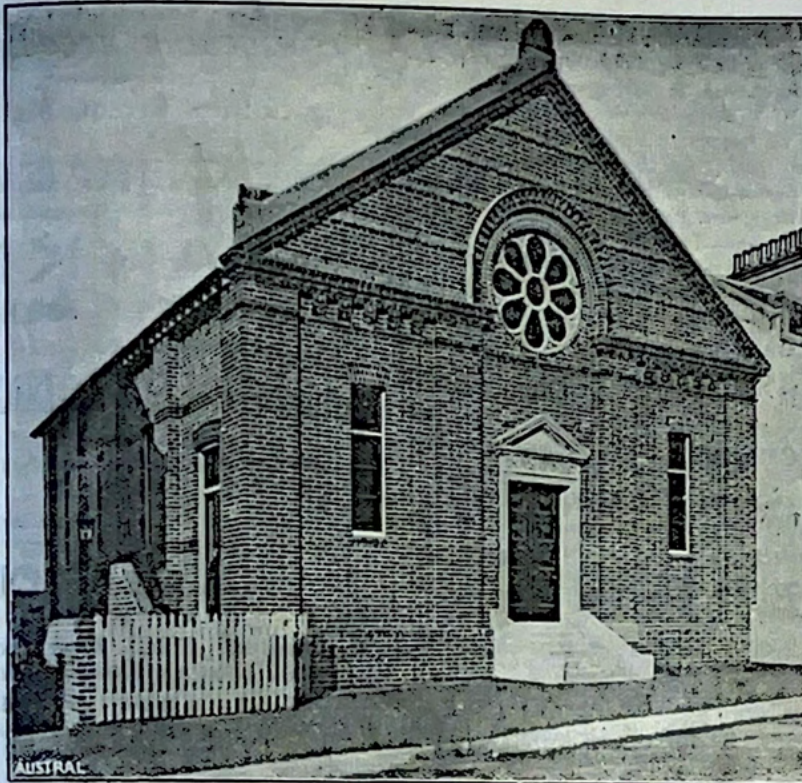
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was but preliminary to my ultimately seeking ordination in the church. He strongly favored the idea, and if I would place myself under his tuition and guidance, he would do all he could to help me towards the accomplishment of my plan. He was on speaking terms with the Bishop, and knew his influence would weigh. I appreciated his kindness very much, and said I would be most happy to avail myself of his valuable help. To become a clergyman of the Church of England was my great ambition; not for the sake of position, but because I looked upon it as the means of doing most good to my fellow-man. I had never for a moment doubted that it was the church of God. It is true I had given that aspect of the question no study whatever, taking it for granted without daring to question it.

For some time I made good progress in my studies, giving what time to them I could spare, without neglecting my missionary work. My friend was really making plans with a view to my being introduced to the Bishop. He was confident that he could get me duly articulated as a curate without much trouble. But a circumstance arose, which completely upset these arrangements. All along I had taken great delight in the study of the sacred volume. I regarded the Bible as having supreme authority in all matters of Christian faith and practice. This belief is set forth in the sixth article of the church, which reads thus: "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the faith, or be thought requisite or necessary to salvation." There could therefore be no appeal from the Holy Scripture. Its voice was final. This I most steadfastly believed. It was hence a matter of course that I should seek authority from the Bible for all I believed and practised as a Christian. Now, since becoming a missionary I had entered the sacred bonds of matrimony. My dear wife was a Baptist; and thus it was that the question of baptism was in a way forced upon my attention. I had no misgivings on the subject. The practice of the church was right, which could easily be proved from the Scriptures. I was sure of this, seeing the article on the authority of the Bible was so clear and specific on this point. My dear wife had been immersed as a believer. I had no objection to that, for the church made provision for the "baptism of those of riper years." And as for immersion, that too was provided for by the church, for it commands the priest to "dip the child (or grown person) in the water warily and discreetly," if he or she "may well endure it." But the question which my good wife put to me one day was this: "Where in the Bible does the church find authority for sprinkling babies, and making it a duty for all Christian parents to observe?" This question gave a definite shape to my enquiry on the matter, with what result the next chapter will show.

WANTED.

The Church at North Melbourne require a suitable Evangelist. If there should be such a brother disengaged, or one desirous of a change, please communicate to J. G. BARRETT, Secretary, c/o Senate, Parliament House, Melbourne.

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Earnest
Life.

CHAPTER III.

A few weeks after the event related in the previous chapter, the mission hall was filled with people; but the missionary did not put in an appearance. I learned afterwards that he had been taken suddenly ill. There was no one present able to speak. We sang and prayed till the time for the address came. I saw plainly it was my duty to try again. So, lifting my heart in silent prayer to God for help, I rose, and read a portion of Scripture and expounded it. The people listened with evident attention and pleasure, and expressed their satisfaction afterwards. I was very nervous; but I saw plainly that if that could be overcome, I had a gift for public speaking. This was an encouragement to me, as I knew that it would be an essential qualification in my prospective labors.

I toiled on for four years with hands and head. It was the most laborious period of my life. At the end of that time I resolved to put in an application for the coveted office. In reply, I was informed that I was to appear at headquarters at an early date, but I must bring with me a doctor's certificate of health. I had my doubts on this point, for I felt very much run down. However, the doctor passed me, saying that I was constitutionally strong, but weakened by over-exertion. Then, at the appointed time, my examinations commenced. I had to appear before a board of theologians—about twenty of them—and

answer any questions they chose to put to me. The examination was conducted *vivâ voce*. I remember some of the questions. One cleric asked me to state to the board what I considered to be the greatest proof of the truth of the Bible. In reply, I said I was divided between two great points of evidence; one was the internal teaching—the exalted moral tone of the Bible—and the other was the Jews, in their fulfilling the numerous prophecies of Holy Writ concerning them. My interrogator seemed highly satisfied with my answer. Another asked me several questions on the Romish controversy, such as transubstantiation, the infallibility of the Pope, the worship of Mary, the supremacy of Peter, apostolic succession, &c. I found myself quite ready with answers to all these questions, as I had given the matter very close and careful study. A third required me to explain the doctrine of the Atonement, and the fourth gave me a text of Scripture to expound.

Six of these examinations, on successive days, I had to pass through. It was a trying ordeal; but I was rewarded with the assurance from the chief secretary that I had successfully passed in all, and had given the board great satisfaction.

Soon after I was duly installed in my sphere of missionary labors. It was a densely crowded part of the West of London. First I was introduced to some gentlemen who would endeavor to assist me in my work. One of them was a clergyman of the established church. As I was a churchman, I was particularly pleased to make his acquaintance. He took very kindly to me, and I soon found I could open my mind to him. I told him candidly that my entering the mission

Obituary.

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

MARFELL.—On Monday, April 21st, 1902, Sister Louisa Melrose, the wife of Bro. Marfell, died, at the age of 36 years. After many months of suffering, "God's finger touched her, and she slept." Her death was quiet and painless. She united with the church of Christ six years ago, coming to us from the Church of England; she was immersed by Bro. Judd. To some of her friends, a few days before her death, she said: "To those that have the light it is most beautiful to be baptised. It is quite a soul's experience to me. I cannot tell in words what I have experienced." Truly there is no assurance like the divine assurance. "Hereby know we that we know him (Jesus Christ) if we keep his commandments." Her goodness and devotion were touchingly manifest in her many years' care for her blind and helpless mother. The babe just a few weeks old will never know the wealth of a mother's love. The husband, the brothers and sisters and father have our heartfelt sympathy. May God make their affliction seem light and but for a moment in comparison with the eternal weight of glory to be revealed hereafter.

"And as she looked around she saw how Death, the consoler, Laying his hand upon many a heart, had healed it forever."

New Zealand.

G. MANIFOLD.

JENKINS.—We mourn the loss of our Sister Mary (Sissy) Jenkins, who was cut down in the young bloom of womanhood, at the age of 29 years. Ever since she put on Christ she has been a constant attendant at all the church services, and was a faithful teacher in the Sunday School, and an efficient helper in the choir. Very early in life she gave herself to Christ, and was immersed by Bro. Judd. On Friday, April 18th, 1902, God removed her from the roll of the church on earth to the church of the firstborn above. As a teacher in the Sunday School, the children idolised her, and she coveted no other gift than to tell the story of Jesus to young hearts, which were like wax to receive impressions, and like marble to retain them. Hers was one of the quiet lives, and yet it has not been lived in vain, for her patience in suffering certainly wrought in her the peaceable fruit of righteousness. Though great is their loss, yet the family feel that they are the richer for the treasure in heaven, and we are assured theirs is the comfort of knowing that their loved one is now out of pain, and has entered upon the fuller life beyond.

"Some day, some time, our eyes shall see

The faces kept in memory;

Some day their hands shall clasp our hands,
Just over in the morning land!"

New Zealand.

G. MANIFOLD.

HUGHES.—On 12th April Bro. Richard Hughes passed to his rest in his 85th year. He was for several years a member of the Presbyterian Church, where he held office. But about 26 years ago, having come to a better knowledge of the truth, he, with our late Bro. Bell, was immersed and joined the church in Wanganui. Not an aggressive worker, but ever ready to give of his means to the Master's work, he lived a quiet, exemplary Christian life, for which he was highly esteemed and loved by the church. We miss his venerable presence in the fellowship meetings. But, being faithful unto death, we rejoice to know that he will obtain a crown of life. He leaves a son and daughter, to whom we extend our sincere sympathy. W. T. Clapham conducted a very impressive service.

Wanganui, N.Z.

J.E.W.

BROWN.—The Lygon-st. church has again to record the loss of another old member, Elizabeth Brown, who, after a lingering illness extending over many years, succumbed to her sickness on May 2nd. During H. S. Earl's first visit, six months after the opening of Lygon-st. chapel, she with her husband (William Brown) was baptised into Christ. Bro. Brown died a quarter of a century ago, and Sister Brown since then had resided with her daughter, Sister Mrs. Amos Yewdall. In the early days of the church she was visitor of the sick in the various hospitals and the Benevolent Asylum. A mother in Israel has passed to her reward. M.McL.

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