

# The Australian Christian.

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

Vol. V.—No. 26.

THURSDAY, JUNE 26, 1902.

Subscription, 6/- per annum.

## GOOD-BYE TO AN OLD CHAPEL.

A. C. RANKINE'S LAST ADDRESS TO THE CHURCH IN NORWOOD IN THE OLD CHAPEL BUILDING, MARCH 2nd, 1902.

I feel this morning, my brethren and sisters, that I would like to depart a little from our usual procedure, and address you not on the New Testament lesson, but upon some things which seem to lie upon my heart, and to have been placed in my mind.

We love old friends, old places, and old associations. It seems that we are about to part from an old friend. We are reminded that this is the last time we shall gather here as a church on the Lord's day morning for worship. None of us like parting from old friends. This place has served us well; it has been a good friend to us. And whilst we do not believe in any one earthly place being more sacred than another, yet even places become so dear to us that we feel sometimes as if they were sacred. Who among us would not like to visit the home, the place, the scenes of our childhood days? To some here that place may be far away. It may lie over ocean and mountain and stream, far away—among the meadows of England, the bonnie hills of Scotland, or amid the gay scenery of some European country. Or it may be somewhere under our sunny Australian skies—amid the little village, or some quieter or more frequented spot. Wherever it is, that place seems dear to you. You did not like to leave it; you would love to see it once more. It may be the little cottage with the old thatched roof in the country, it makes no difference; however humble it be, 'tis dear to you.

"Mid pleasures and palaces though we may roam,  
Be it ever so humble, there's no place like home."

This humble chapel has been our spiritual home for many years. It has become dear to us. Now we seem reluctant to part from it, even although we shall still call it ours and see it so often, having it under our very eyes whenever we come into our new building. I suppose, however, it is but natural that we should have such feelings. This place to-day is not the same really that it was when first I came here. It was very much smaller; it was a little chapel then. When we proposed to enlarge and alter it, there was the same feeling manifest as that which prevails now in our minds. To pull down that old building or tamper with it seemed almost like sacrilege to us. Still it was necessary for it to be done, and as a result we have the present enlarged chapel, with a new ceiling altogether. But just as we loved the old original building at the first, we love this place to-day. We seem loth to leave it. But again God seems to be thrusting us out. "Enlarge the place of thy tent, and strengthen thy stakes."

We may ask, Why is the place dear to so many of us? And in answer some can say, Here own fathers and mothers worshipped before us; others realise there they found the peace of God, and here they were buried with their Lord in baptism. Here some were joined in wedded life, and have marked the spot in their memory as one never to be forgotten. Here, too, the Lord's promise has often been felt by us as we have gathered together to wait upon him.

And can you wonder that this place is dear to me! In this place I began my active ministry thirteen years ago, and here God has given me many souls for my hire. From first to last it has been encouragement and blessing.

And now from this place, seemingly sacred in some respects to us all, where oft we have met in fellowship with one another, with Christ and the Father, where around the memorial table within these walls we have by faith feasted on the Bread of Life, where our songs of praise and voice of prayer have often been heard, from this building we are soon to go to worship in one of a different structure. Let me ask you as we go to the new building not to leave all your good characteristics as a church behind you. We will, of course, take away sweet memories of the old place. But may I exhort you to take into your new sphere of operations the same earnestness, something of that fervency of spirit which you as disciples of Christ have shown here. Don't let your enthusiasm grow a trifle less. Keep the old fire burning. Be zealously affected in the matter of the Lord's business, for it is a good thing.

You have a praying church, too. Prayerfulness has been one of your special characteristics. Take this prayerful spirit with you. Do not leave it behind you on any account. Lack of prayer is the cause of failure in many quarters to-day. Pray much, pray always, pray in the Holy Spirit. Continue in prayer, and the God who has heard and answered so many of our prayers here will be with us in our new tabernacle.

The church meeting within these walls has been blessed with peace. Let us ever have the gracious desire in our hearts to be at peace one with another. Let us follow after peace. Be jealous for the peace of God's church. May no root of bitterness spring up and trouble us. Let us all strive to be at peace among ourselves.

Above all, as we leave our humble surroundings to enter a more elaborate structure, may we not leave behind us that humble-mindedness shown in the past here. If we want to lose God's presence it can soon

be done. Pride can shut the door in the face of Christ. Let us keep very low before God. Do not sit down and congratulate yourselves on the past. Go and think how marvellous it is that God should have blessed us so much in the years gone by. Humble yourselves always under the mighty hand of God, and he will lift you up. If we will not humble ourselves, God will humble us, but he that humbleth himself shall be exalted. Let no pride creep into our midst. Like Jesus, be meek and lowly.

Let me ask of you also to ever manifest the true spirit of fellowship. For the brotherly feeling now existing in the church we thank God. Let us maintain it. This church is known for its sociability, its warmth of heart, and for the interest displayed concerning strangers, as also the poor and needy. Always strive to make people welcome. Take a loving interest in them. I asked a young woman last week, who since has united with the church, how it was she began to come to the services here. She said, "Oh, I heard the church was so homely, and they made you welcome there." My brethren and sisters, I would rather have this said of us than that we were a fashionable or even a wealthy church as far as this world is concerned. Give people a warm hand-shake. Tell them you are glad to see them. They will likely come again.

Now, looking back, we would remember the way God has led us. It has been one long line of blessing.

"Streams of mercy never ceasing  
Call for songs of loudest praise."

In leaving this building we are not leaving God. The Lord is with us. We have I am sure but one desire, to extend his cause and kingdom, to enlarge the church of Christ in this locality, to save the souls of our fellows, and to glorify our Father in heaven. With our hands linked together, and our hearts knit together in love, with a firm unflinching faith in God, and in his promise, we march onward and we go forward cheered by the words of him who never has failed us, and who never will. "My presence shall go with thee, and I will give thee rest."

## The Foreign Missionary.

Foreign fields are proverbially green, but still there are distinct advantages enjoyed by the Missionary in heathen lands. While he has much to endure, there are some compensations. His is the joy of preaching the gospel to those who have never heard it before: the joy of the physician who gives sight to the born blind; of the philanthropist who takes the children of the slums for the first time into the green fields. He has the

delight of that captain who first conveyed to the slaves the news of their emancipation. So overjoyed was he that he could not wait to reach the shore, but put the trumpet to his lips and shouted across the waters to the negroes eagerly waiting in their little boats, "Free, free!" The Missionary is as happy as an explorer penetrating where the foot of man has never trod: or the ploughman turning up rich virgin soil; or an artist bodying forth hitherto unconceived creations. As he beholds a nation born in a day, and the people who sit in darkness emerging into the light of the love of Christ, he can appreciate the feeling of the poet Keats on first reading the words of Homer:—

"Then felt I like some watcher of the skies  
When a new planet swims into his ken;  
Or like stout Cortez when with eagle eyes  
He started at the Pacific—and all his men  
Looked at each other with a wild surmise—  
Silent, upon a peak in Darien."

Again, the Missionary is free from the petty, mean spirit which so often blights the Lord's work in the home-lands. Here there are so many temptations to self-glorification. The preacher is prompted by vanity to advertise himself and his doings in the religious papers and elsewhere. There is the danger of counting heads, and glorying in an ephemeral success. Too often there are jealousies and rivalries, and also strivings for the fat salaries and places of honor. More is thought of the preacher than of Christ, and the masses are to be excused if they look upon the Christ as existing in order to provide a living for the parson. But it is not so with the Missionaries. We do not claim that they are in themselves any better than preachers at home, but it is evident that they have too much territory to be obliged to tread on each other's corns, or to be afraid of poaching on other men's preserves. Their isolation drives them into brotherhood. Having given up all for the work, the work to them is all in all. It is refreshing to read the letters from the Foreign field, and to note how the workers cling to one another, how they honor one another, how eager they are to welcome new hands, how little they care for accumulating money, and how noble they grow in their self-denying work.

Moreover, the Foreign Missionary is driven nearer to Christ. At home we have so many friends, so many meetings, and such varied interests, that too often we are drawn away from fellowship with, and dependence upon, the Lord of the harvest. Our prayers are not so frequent nor so urgent as they should be. We grow self-reliant, or we lean on our friends or our helpful surroundings. But the Missionary is always climbing with Abraham up Mount Moriah, journeying with Moses through the waste wilderness, marching round the walls of Jericho with Joshua, standing in the fiery furnace with the three children, walking with Peter on the seething waves, and living in lonely exile on Patmos with the beloved John. What wonder, then, that he becomes a man of prayer, and a hero of faith.

Surely such a glorious, ennobling work is deserving of our prayers, our sympathy, our money, and ourselves.

PERCY PITTMAN.

## Letter from Japan.

Akita City,  
May 5th, 1902.

The writer of this received some time ago a copy of the AUSTRALIAN CHRISTIAN, for which thanks is due to someone, so I thank the editor and ask him to put me down as a subscriber. I have heard more about my native land this year than any year yet since leaving for America. A conference report reached me yesterday from Bro. C. Martin, and was indeed full of interest. The missionary spirit is growing in the Australian churches of Christ, and augurs well for the future. This is very gratifying indeed to all wellwishers of the cause of our one Master, Jesus Christ. The report says that the Australian churches are now supporting the Australian who lives in far away Akita. It is my prayer that he may ever prove worthy of the confidence and prayers and support of his brethren. To be a pure vessel, filled with Christ's Spirit, meet for the Master's use, and used, is the worthy ambition of all workers of the Lord. My daily prayer is for more and more efficiency in our Master's service.

Akita is the capital of a province of 800,000 souls, and the only Protestant missionaries in the whole province are Bro. and Sister Stevens, Sister Jessie Asbury, and myself. There is also one French Catholic priest. Surely the harvest is great and the laborers are few! There is no place in all the world where the people need more the Sermon on the Mount. Truly they are without God and hope in the world. It is a glorious opportunity to tell these people who sit in darkness and the shadow of death of the living Saviour, who alone can bring them into light, and from the power of Satan unto God. The last day or two I have thought of a future glory. In heaven the foreign missionary, the brethren who support him, and the converts from these benighted lands, will all hold sweet converse together with the Saviour of all; for he went away, "That where I am, there ye may be also."

I am to write to Bro. Ludbrook soon, so close this letter, praying that God may lead us at all times to do his will.

PERCY A. DAVEY.

## West Australian Letter.

D. A. EWERS,

Some time ago a theatrical company performed "Barabbas" in the Kalgoorlie theatre, a charge being made for admission. They were warned by the authorities against violating the law, but persisted, and now a fine of £100 has been inflicted. This will put a stop to Sunday theatricals. The Kalgoorlie Council has decided to prohibit a charge being made to the recreation reserves on Sundays. This, it is expected, will have the effect of stopping the football matches. If this sort of thing goes on much longer Kalgoorlie will become quite civilized.

Mr. Geil, whose addresses and sermons have been so largely attended in Victoria, is coming to W.A. for a three weeks' visit, arriving on July 15. A Simultaneous Mission has been proposed, and will likely be carried out. The Episcopalians in this

State are taking no part in the matter. They appear to be less willing to co-operate with other denominations than many of their brethren in Victoria and New South Wales. If Mr. Geil gives such entertaining addresses here as verbatim reports show him to have done in Melbourne, he will have immense crowds. It is to be hoped that many who attend for amusement will be influenced for good. The popular missionary will spend a week or more on the goldfields.

Our Leaderville brethren, after holding meetings for a few months, have started on their own account. Brethren from Subiaco and Perth have received their letters and have organised themselves into a church. For the present the meetings will continue to be held in the residence of Bro. H. Berry, but it is proposed in course of time to secure land and build. The church at present is small, but there is a good field, and with a suitable building rapid progress might be made. There are other good openings around the city, if we but had the means and the men to take advantage of them. Subiaco has a nice chapel and nearly 100 members. It is a rapidly growing suburb, and we ought to have a good man there. Bro. Selwood is having good meetings at Fremantle, and there have been several additions.

In Perth also we are prospering. R. J. Clow has gone east, but we are expecting W. G. L. Campbell, from York, S.A., shortly. He will take up work at Kalgoorlie, under the Home Missionary Committee. H. J. Banks spent his holiday at Albany, where he induced a few disciples to start a weekly meeting for the breaking of bread. He is back at work at Boulder City now.

Correspondents will note my change of address. We were living too far from the chapel and have now moved nearer.

May 14. 16 Dangan-st., Perth.

The world has but one need—the Lord Jesus Christ. The church has but one work—the evangelization of the whole world. Have we not hearts to feel the need, have we not ears to hear the cry of the wide world's waiting millions? The call to Missions is the call of God. And though the sun from heaven fall and the earth to its centre shake, it is ours only to OBEY.—JAMES H. STEVENS.

"The Lamb of God takes away the sin of the world." The world must know this. "God loved the world." The world must know this. Jesus is the Light of the world. Let the world know this. Jesus says, "And I, if I be lifted up from the earth, will draw all men unto me." Let the world know this. Jesus tells us how to spread such good news. "Go into all the world and preach the gospel to every creature." "Go, teach all nations." "Repentance and remission of sins must be preached among all nations." One of the grandest of all truths is the universality of the gospel. Send preachers to the ends of the earth, and let the people hear, know and receive. No greater blessing could be conferred upon the church of God than to know and feel the force of the words, "The field is the world." Thanks be unto God for world-wide evangelism.—T. J. GORE.



## Afar from Land.



W. C. MORRO, B.A.

It was early in the morning of Monday, May 19th, that our ship came to anchor within the breakwater of Fremantle, Western Australia. On my arrival at the railway station, Perth, I was met by Bren. Ewers, D. M. Wilson, and Albany Bell. The last mentioned brought his horse and trap to the station, and I was given the unexpected pleasure of a drive through Perth and its environs. I shall retain as a very pleasant memory the splendid drive-way through King's Park, the view of the city and the river from the summit of the mountain, and the return to the city along the winding road by the water's edge. My short stay in Perth was closed by lunch at the home of Bro. Wilson. I rejoiced to meet those brethren and sisters with whom I had a previous acquaintance and to meet others whose faces were to me previously unknown.

We sailed shortly after four o'clock, and from the promenade deck I watched with eager gaze the receding land. A lady who was standing near me and engaged in the same occupation was softly crying. I do not know the circumstances that caused her grief, but I knew that she was meditating on this being her last sight of Australian soil, and I could fully sympathise with her sadness. The country whose shores would soon be out of sight had been for some time my home, and there was no use disguising the truth that there are strong probabilities that this may be my last and farewell look. I am returning home in the firm trust that God will call me to new duties, and if he should, they may prove to be of such a character as not to permit me to leave easily. The future at best is uncertain, and not many preachers are able to journey to distant parts of this great world. So I determined to watch the receding land until it had passed entirely from my gaze, but when we had sailed but a short distance a shower of rain came up and its outlines were blotted out. The cloud lifted once and gave a second glance at the shore, by this time low and grey on the distant horizon, but another rain followed quickly, and by the time it had passed every vestige of land had faded away into the distance and the night. So this was my farewell to Australia!

A ship in mid-ocean is a little world within itself. For the time being it is almost as isolated from the rest of mankind as is the earth isolated from the other planets. The ocean traveller has memories of other associations of the past and expectations for the future, and this constitutes the greater difference. Modern improvements have removed for the greater part the discomforts of travel. To forget a necessary article is not now always attended with serious disadvantages, for quite likely the omission may be corrected by a purchase from the ship's stores in mid-ocean. A mail steamer now carries so many passengers, and is provided with so many comforts, that the tossing of the vessel in

times of storm and the absence of his daily paper are his strongest reminders that he is far from land.

In every outgoing vessel there are at first two absorbing topics of conversation—sea-sickness and brides. The bride is usually noticed by some discerning eye before she has crossed the gang-plank into the vessel. I think that the majority of brides who begin married life aboard ship would not do so again were they to have a second honeymoon. At least they would conceal their newly-wedded affections, as one couple that I know did to their own satisfaction. But, singular to say, we have not a bride on board, and so our conversation was limited to the burning topic of sea-sickness for the first day or two of the voyage. I remember reading a list of the various salutations used in different nations by persons greeting others. This list is incomplete unless it includes the one employed by passengers at sea, "Good morning. Have you been sick?" I once asked the mate on a vessel if the officers did not become tired of hearing this topic discussed, and his declaration that they did was not given in uncertain language. We had on board the Ormuz the usual remedies and preventatives. There was the man who went to bed before danger appeared, and the other who madly paced the deck. We had the man who sat quietly in his deck-chair taking observations every minute of his innermost feelings, and the other who stood with legs far astride trying to keep his body swaying with the motions of the vessel. In a quiet corner could be seen the old lady with her box of pills, while on the poop deck was the young one sadly distorting her pretty mouth by sucking a lemon. We both ate and starved ourselves: we took pills and pellets and pillules, we bathed and within the privacy of our cabins, in the costume of Adam, anointed ourselves with various charms against sea-sickness, but all to no purpose! Old ocean would have his pound of flesh, and soon all alike were reduced to—pardon me if the expression seems grating to refined tastes, but it is not my own language; I am quoting from England's greatest novelist—and so I say that in spite of all our precautions there soon came from all parts of the ship the moans and "sounds of puking woe!" Each one not affected assumed an air of indifference, and had a far away look in his eyes, but what else could he do? He was not so ungallant as his actions seemed to declare, but he knew perfectly well that if he but moved all was up with him. The first morning out, while the majority were still in this doleful condition, a man in the adjoining cabin to mine started to whistle a merry tune. Blithely and cheerily whistled he, while all our little world wondered that under the circumstances his whistling could be so full of glee. My companion in travail exclaimed, "By cracks, I wish I could whistle like that; I'd give a bob if I could."

But all this passes away in time, and ocean travelling, that seemed at first an intolerable burden, becomes a pleasure, and those who were worst forget that they were ever ill. On a former voyage I heard a man exclaim, "If I had my gun I would shoot myself," so great was his agony. Yet, two days later, he said he was not very sick, and the third day he told us in all seriousness that if it had not been for his wife he would not have been sick at all!

The population of an ocean vessel is as varied as is that of the most cosmopolitan city. It is the carrier of Greeks and Barbarians; of the wise and the foolish. There is displayed in the course of the voyage, moreover, the worst and the best qualities of men. He who was righteous before may be righteous still; the drunkard will drink still—and to his fill; and the gambler will find a means of gambling still. Since I have been writing I have been petitioned to take a sweep ticket on the number of miles the vessel will sail this day. But not all are drunkards and gamblers. Here are to be found those who on land make the best of friends, and have the best of homes, but they are not observable at the first glance. And this is true the world over; the seven thousand who do not bow their knees to Baal, nor kiss his idol, may be passed by and their very existence unknown. Here is the man who knows so much of everything that you wonder if his omniscience is never a burden to himself, and the quiet man who knows much but says little. We have as a passenger the young man who is now making a great display of his eloquence, but will probably pay for his display by the labor of many months. Here is the man who began to let his beard grow, a week last Friday. In fact the list of our passengers includes all classes, actors, actresses, priests, preachers, professional men, business men, pleasure seekers, many bound for the Coronation, some on their first voyage, others who know all about every foreign part and wonder how any man ignorant of French dares to travel, and Jews, for "whoever travelled by steamboat, coach, diligence, eilwogen, veturino, muleback, or sledge, without meeting some of the wandering race?"

I am writing this just south of the equator, the region of great heat, heavy rains, flying fish, and sleeping on deck. The time is passed in eating, reading, dozing, playing deck billiards, quoits, and other games, and then eating again. We have our sports and amusement committee, and like all other governmental bodies, it has its critics. It is charged with having too great regard for its own pleasure; with abuse of its prerogatives; and lastly with extravagance and misapplication of funds. I have even heard talk of a caucus of the reform party, and the committee in power may be compelled to modify its policy. Rumor says there is disagreement between members of the cabinet themselves and that threats of resignation have been made. So do we in our little world imitate the nations in their game of politics.

Colombo, Ceylon, May 28th, 1902.

F.M. Sunday, July 6th.

## Notes on Evidences of Christianity.

### 5. The Origin of the New Testament Books.

♥ ♥ M. W. GREEN. ♥ ♥

1. In the previous papers, under the designation of "Mistakes in the Bible," we have shown the nature and extent of the errors of transcribers, which had crept into the text of New Testament manuscripts, previous to the discovery of printing, and also have explained the means whereby the detection and correction of these errors have been made absolutely certain.

2. The inquiry upon which we now enter is one often arising in thoughtful minds, but one which has not always been satisfactorily answered, namely, "How can I know that the books of the Bible, ascribed to certain authors, were actually written by them?" To this we now give the answer long known to scholars, but rarely put in such simple form as that ordinary people could clearly understand it.

3. The subject divides itself into two parts—the time at which the books appeared, and the authors by whom they were written. The evidence as to both is united as to the chief part of the inquiry, and need not be considered separately. As the inquiry is not familiar to most, it may be best to introduce it by supposing a parallel case nearer home, and simpler in its details.

4. Supposing then the inquiry respects the plays of Shakespeare, instead of the books of the New Testament, and that the question is whether they were, or were not, written by Wm. Shakespeare, between the years fifteen hundred and ninety and sixteen hundred and ten. Persons take the word of historians, or biographers, on such questions without hesitation, but we are now supposing one to have decided to examine for himself, if these have not fallen into error.

(a) After careful inquiry, a copy of the plays is found which was printed in seventeen hundred and seventy-six, and at once the conclusion is arrived at that the plays of Shakespeare are at least over one hundred and twenty years old.

(b) Should we find in a book printed in seventeen hundred, a list of Shakespeare's plays, naming by their titles the plays now passing under his name, we should conclude that they are at least two hundred years old.

(c) If we should discover a German or French translation of the plays made in sixteen hundred and seventy-six, we should thus have traced them two hundred and twenty years back, and to about thirty-six years of the time at which the latest are said to have been composed.

(d) Should we then collect a large number of books written at between sixteen hundred and seventy-six, and sixteen hundred, in all of which were quotations from these plays, such as are now seen in books and newspapers, in some, references to the several plays and authors by name, we should have traced the plays back to the period and to the person whence and from whom they are said to have originated.

(e) If, in addition to these evidences of authorship, some of the writers last named

were not only contemporaries of Shakespeare, but also personal acquaintances, the chain of evidence would thus be complete, and would be so strongly connected that, in the absence of rebutting evidence, no sane man could doubt the conclusion.

5. Now, it is a fact that the evidence for the date and authorship of these plays is not nearly so strong as just supposed, nor has there a man lived since the death of Shakespeare who has deemed it necessary to demand this amount of evidence as to their authorship, and the period of his literary career. The whole literary world is convinced on much slighter evidence, and he who would now raise serious doubts on the subject would proclaim himself ignorant, or simple, or fanciful.

Yet it is true, as we will try to show, we have even stronger testimony than that stated above for the period and authorship of the great body of the New Testament writings. This evidence we will present in our next, meantime asking that the illustration of the line of argument now presented may be kept in mind.

### At the Country Store Club.

HENRY F. COPE.

"What's going on up to old lady Jenks's, 'Siab?' asked Martin, as he sat on the stoop of the store surveying the procession of women straggling up the hill.

"Missionary tea, I think they call it. You see, the women folk promised to pay a preacher off in Burma."

"Well, 'Siab, of all the foolishness things as ever I hearn tell on, this idee of sending missionaries to furring parts beats 'em all. Ain't them heathen very comfortable in their way of doing things without being bothered with our notions? And what business is it of ourn, anyway? Let the church mind its own business, I say."

"Did I see you a-spending pretty nearly half-an-hour showing that drummer from New York City all the points of hitching up a horse, and trying to teach him how to make a sulky hold-back, only this morning?"

"I guess it was me, and yet I've allus held that it's a clean waste of time to try to learn a man about a horse or harness arter he's growed up. But, you see, I just had to do it."

"Why, Martin?"

"Well, I couldn't see him start out with the tugs like a string round a woman's parcel; he'd probably had a smash-up going down Stony Pitch."

"Still, it was none of your business whether he smashed up or not,—was it?"

"Come, 'Siab; why, I reckon I've got a better religion than that. You wouldn't stand by and see a feller-being break his neck when you could just as well save him?"

"Course not, Martin; but I can't see where the difference comes in, whether the feller-being's from New York or across the ocean."

"Still, I don't know, 'Siab," interrupted Hank. "This 'ere missionary business is all of a piece in the churches. They're allus a-trying to shove their notions down everybody's throat. Yisterday I was going over to them Anson's to see why their kids hadn't been around to school; the whole raft of them hadn't been a-nigh the schoolus fer months. Well, I overtook the preacher, Weaver, and, er course, I offered him a lift. He gits up alongside and lights right in, arter we'd talked fishing and crops some, and wanted to know why I didn't join the church."

"Kinder had ye at a disadvantage, Hank."

"Sure! And I couldn't pitch him out. The church appears too anxious to get the people, missionaries abroad and preachers here. It's as old Mother Wandrum used to say, 'The church wants to make some more convicts.'"

"But say, Hank, what business was it of yours going after Anson's youngsters to make 'em go to school?"

"Business of mine! Great Jumbo! Ain't I a trustee? En, as far as that goes, we can't none of us afford to have a lot of ignoramus growing up in this distrect. 'Tain't safe. If edercation is a good thing, it's our business to see that everybody gets it. I allus s'posed that you believed in getting all the kids to school, 'Siab."

"Yes, I should say I do. But there are some things even better than an education."

"Sure! I've allus agreed that an education was only making things more so if the boy was a fool or a rogue to start with."

"That's where we come in, Martin. You cannot make good men in the schools, but we believe the gospel can, and we know it does make honest men out of rogues and bad ones into good, and that's just why we are so anxious to get hold of everybody, because we can do them good. If it's worth while to save a man from smashing up his buggy, Martin, it's worth while a good many times over to save him from smashing up his life; and if it's worth all the time and trouble we take to help the youngsters to know their letters, it's worth a good deal more to teach them and teach everyone how to live. No man need be ashamed of trying to do other people good."

### Sisters' Department.

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

"I will go forward in the strength of the Lord."

DORCAS.

It was reported that the St. Kilda sisters had organised a class, and given relief to two cases.

E. McLELLAN, Asst. Supt.

TEMPERANCE.

Two meetings have been held during the month, at Richmond and Nth. Fitzroy. At the former Mrs. Millis presided, and Mrs. Phillips spoke on the "Power of God." In spite of a dismal day, a good muster of sisters was present. Five pledges were taken. Afternoon tea was served by the committee. Miss Dickens kindly acted as accompanist, and Mrs. Gowan and Miss Johnston sang

solos. At Nth. Fitzroy Mrs. Harrison Lee gave an address on "The evil the drink is doing in England and Scotland." A collection was taken for the Victorian Alliance.

HOME MISSION.

A very enjoyable drawing-room Home Missionary meeting was held in the Nth. Fitzroy chapel, Mrs. Forbes presiding. Addresses were given by Mrs. J. A. Davies and Mrs. Pittman. Miss Benson recited, and Mrs. Gowan sang a solo, "Count Your Blessings." There are now eleven evangelists in the field, and it requires £130 per month to pay their salaries. The hearty co-operation of all is earnestly sought. There have been seventy-five immersions since Conference, including fifty-five at Maryborough tent meeting.

L. PITTMAN, Supt.

SISTERS' PRAYER MEETING.

We have visited four prayer meetings during the month, viz., Lygon-st., Prahran, Malvern and Nth. Fitzroy, with very encouraging results. The sisters responded heartily, making the meetings very bright and helpful. South Melbourne reports that great interest is shown in the sisters' prayer meeting held every Thursday. The attendance for the month was seventy. Short papers were contributed by several sisters and were much appreciated. A sisters' prayer meeting has been started at Ascot Vale.

M. TRINNICK, Supt.

HOSPITAL VISITATION.

The permission of the secretary to visit the Children's Hospital was readily granted, and one visit was paid. The Alfred Hospital was visited three times and the Homœopathic Hospital four times during the month. Two hundred papers and tracts were distributed. The Deaf and Dumb Institution has also been visited during the month.

Our Missions.

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

Foreign.

Foreign Mission work appeals to my heart and sympathy—

1. Because of the results achieved.
2. Because of the LOSS our heathen brethren are suffering for want of light.
3. Because of the character and spirit of the gospel.
4. Because of our brotherhood and God's Fatherhood.
5. Because our Saviour pictured many coming from east, west, north and south to sit down with Abraham, Isaac and Jacob in the kingdom of heaven.
6. Because I believe the scheme of redemption provides for an ingathering in this age of a people from amongst the Gentiles "FOR HIS NAME." Acts 15: 13-18.

A. E. ILLINGWORTH.

A missionary says that the fear of being a spiritual tramp after death moves the average Chinaman to do almost anything to avoid future woe and want. If he is beheaded, he will go about headless; hence the anxiety of survivors to get hold of the head, and sew it

on to the headless trunk. Again, a Chinaman will give himself up, not to death only, but to torture, for a few shillings, that the money may be used after death to provide him with cash and clothes in the other world; and the money is left with survivors to be invested in paper money to burn at his grave. Chinamen let their fellows drown when they drop overboard, because if they attempt to rescue them and fail, they may be charged with being the cause of their death, and themselves be condemned as murderers.

JULY 6, F.M. COLLECTION.

N.S.W. Motto	... "£200 this year."
S.A. Motto	... "£230 this year."
Vic. Motto	... "£430 this year."
Qld. Motto	... "£120 this year."
N.Z. Motto	... "£120 this year."
W.A. Motto	... "£75 this year."
Tas. Motto	... "£27 this year."
<b>TOTAL—</b>	<b>O.H.M.S.</b>

Ye know THE GRACE of our Lord Jesus Christ.

See that ye abound in THIS GRACE



Our Motto, "The World for Christ."

- "The love of Christ constraineth us."
- "To preach the gospel in the regions beyond."
- "And so built we the walls, for the people had a mind to work."

TREASURERS F.M. FUND.

R. LYALL, Leveson-st., Nth. Melb., Vic.  
 E. GOLE, Castlereagh-st., Sydney, N.S.W.  
 A. C. RANKINE, First-av., E. Adelaide, S.A.  
 Sec., F.M. Ludbrook, 121 Collins-st., Melb., V.  
 AUSTRAL.

A letter which James Chalmers, of New Guinea, wrote shortly before his murder by cannibals, has been received by a friend. In it Mr. Chalmers says, in reference to his work: "There is much to be done; but it would be grand to hear the Master say, 'Your part is finished, Come!'" Most of us have yet much to do before our part is finished. Some of us feel as if we had hardly begun. Let us buy up every opportunity, remembering, as Dr. Gordon used to say, "God's extremity is man's opportunity." Nothing will give us such real and abiding joy as an intense and sustained sympathy with Jesus in his longing for the ingathering of his lost sheep.

The question is often asked, "Do you believe in missions?" The best reply to such an inquiry is, "Do you believe in Christ?" If missions on the whole are a failure, then not only is our preaching vain, but your faith is also vain. Is Christ the Saviour of men, or is he not? Does the gospel do the work that the Lord said it would do?

The missionaries have gone out as representatives of the churches, and depending upon the churches for their support. They must be paid promptly in order that they may meet their current obligations and owe no man aught but love and goodwill. They must have chapels and schools and orphanages and homes, and all the other necessary

equipment for the successful performance of the Lord's work.

Commander Tilley, Governor of American Samoa, writing in the New York *Independent*, speaks most highly of missionary work in Tutuila and Manua. "The London Missionary Society," he says, "has done a wonderful work in Manua. At the time of arrival of the first missionary the natives of this group were cannibals, and it was dangerous to land on the islands. Now nearly every inhabitant of Manua is a professing Christian, and all the hillsides resound morning and evening with hymns of praise to God. I say without hesitation that the missionaries have done a wonderful and noble work among the natives of the South Seas. Through their faithful service these islands are now prepared to take advantage of good government, and will advance wonderfully in civilisation in the next few years.

The Samoans are a Bible-loving people. The complete Bible was given to the people in 1855. It had been previously given in portions, as each book was translated and printed on the islands. In less than seven years an edition of more than 10,000 copies of the complete Bible was sold, for which over £3000 was paid to that noble institution—the British and Foreign Bible Society. Very soon another edition of 10,000 copies was seen. There is scarcely a family where the Bible is absent. This looks like a hunger for the Word of God. May it ever continue.

FOUR FACTS.—It is a fact that missions develop workers in the home fields, so that they soon become the fastest growers and the largest congregations. It is a fact that missions stimulate giving at home, so that the congregations that raise the most money for the work abroad also raise the most for the work at home. It is a fact that missions promote spirituality, so that a spiritual church is synonymous with a missionary church. It is a fact that missions foster joy in the Master's service, so that the happiest people are they who live for others. Thus in many ways does the home church feel the reactionary influence of her reachings out to save her less fortunate brothers and sisters. If there were no higher motive, this, in itself, would be sufficient to emphasise the priority of missions.

The individual member waits until he shall have something to spare. Among his favorite day-dreams are the entire support of a missionary, the building of an orphanage, the endowment of a hospital, but these must wait until the Lord blesses him with sufficient means. It will never be! If the wealth comes, the dream is forgotten. Remember the widow of Zarephath. She had neither meal nor oil to spare. But she fed the prophets, sustained herself and son, and never reached bottom! On the other hand, she never had any ahead. Why should she? The meal in the barrel was worth nothing. Only when in use was the oil good. It is so of money. It is so of everything, as God would teach us by making it impossible to hoard that which is most precious—time. God will have no stagnation.

THE  
**Australian Christian.**

PUBLISHED WEEKLY

At 528 Elizabeth St., Melbourne.

A. B. Maston - - - Managing Editor.

All Communications should be addressed to The Austral Publishing Co., 528 Elizabeth St., Carlton. Articles, etc., of any length intended for next issue should be in hand not later than first post on Monday. Short News Items, Coming Events, Wanted, etc., received as late as Wednesday morning. Births, Marriages and Deaths, 6d. each. Coming Events, 4s. words, 6d.; each additional 4s. words or fraction thereof, 6d. Wanted Advs., 1/- To insure insertion this must be paid in advance.

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## The Leader.

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

### Save the Young Men.

The recent meeting of the Young Men's Christian Association in the Melbourne Exhibition was in many respects a notable demonstration. It was notable, in the first place, as the largest and most successful gathering ever held in connection with the organisation. This success, coming as it did when the fortunes of the Association were not nearly so bright as its friends could wish, is most encouraging and inspiring. It is not difficult to see, when enquiring as to the reason of this success, that it is largely owing to the enthusiasm engendered by the recent efforts of the Simultaneous Mission. Indeed, it may be said that the Mission has been the means of awakening the churches of Victoria to a graver sense of their responsibilities. It has done this in more directions than one, and among these, as not the least important, their responsibility in connection with the young men of our State. For the time being there has been an awakening in this respect, and it is sincerely hoped that it will be permanent. It is quite possible that, viewed

from the standpoint of the disciples of Christ, there may be some things in connection with the composition of the Young Men's Christian Association that leave something to be desired, but whatever these may be, it is beyond question that the object sought to be attained by them commands our unqualified approval. This object is the salvation of the young men of our great cities. It may be objected that this is a work that properly belongs to churches as churches, and though no one will question this statement, the fact remains that the churches only do this work partially, and in the present state of things cannot be expected to do otherwise. The justification of the existence of Young Men's Christian Associations is that they propose to do, and to a certain extent succeed in doing, a work which the churches are not doing. They say that "in our large cities there are thousands of young men about whose spiritual and moral welfare it is not the special concern of anyone in particular. In order to remedy this defect we make it our special business to do what we can to save these young men from the temptations which surround them on every hand." True, behind these institutions are the churches; that is to say, they are carried on and directed by representative men from the various religious bodies, and in this sense the work they do may be said to be done by the churches; nevertheless, these Associations have their special and distinct functions.

One of their special functions is the getting hold of young men who, having left their homes and being strangers in our large cities, are apt to be led away by the temptations which surround them. Dr. Torrey in his address spoke very forcibly upon this point. He said: "Young manhood was the period of temptation. The temptations spread about the young men of Melbourne were appalling. The gambling den, the private card table, the brothel and the select dance all laid snares for young men. The churches should try to give something better to young men, and try to drive out the bad by bringing in the good. The churches should reach out for the young men, for they were open to the gospel. They could always be reached. The strongest arm the churches had to reach out for the young men was the Y.M.C.A. It had been the school which had given the world its greatest evangelists, including D. L. Moody. In the going to pieces of old fundamental doctrines in these days, the Y.M.C.A. had stood firm. It had stuck to the Bible, and would therefore stand. He adjured all present to join the Y.M.C.A. and save the young men for Christ and eternity." The testimony of Dr. Torrey is precisely the same as that given by preachers throughout

the world who have had any experience of young men in the great cities of the world. Only lately we have been reading a series of articles on "The Life of Young Men in Great Cities," which has brought home to us very forcibly the need of such work being done as that attempted by the Y.M.C.A. In one of these sketches the temptations which surround young men are thus spoken of:—"A young man may be carried away by the gaudy show of it before he has had time or experience to become acquainted with the more valuable things which are stored up in the great warehouse of thought and life. I have reason to fear that a considerable number of our young men succumb to the influence of this glittering wave of shift and drift. They are taken by the facility and sparkle of this kaleidoscopic process. It does not demand hard thinking or strenuous living, and furnishes the means of a continual supply of novel excitement. They are caught by a somewhat jaunty and pert rationalism which leads them to no unchangeable and eternal truth, but leaves undesirable scope for unlimited Protean metamorphoses."

Some very wise words were also uttered by His Excellency Sir George Clarke. He said:—"The Association deserved support on account of the excellent work it was doing in helping young men when they escaped from the restraints of boyhood and first faced life on their own account. That was the period in which character and habits were formed which made or marred a young man's career. It was the Y.M.C.A.'s function to help them at this critical stage, and it gave them good advice and provided them with something to interest them and bound them together in the bonds of true fellowship and comradeship. When one reflected upon the vast possibilities that centred in the life of every young man, upon his numerous temptations and the serious consequences that might follow one false or downward step, they could realise what the Association could do for the young men." In the opinion of Sir George Clarke, the greatest evils which beset our modern civilisation, and especially our own race, were drinking and gambling. This is especially true of our Australian civilisation. We are in danger of forming a type of manhood in which these two evils will be predominantly characteristic. It was a matter of notoriety that in all our large establishments the habit of gambling was largely on the increase. No sport could be indulged in without this element coming conspicuously to the front. Men of years, young men and boys, were thus forming habits which must eventually bring their heritage of woe. The drinking habit, too, was being fostered in our young men by mis-

taken notions of manliness. Periods of national jubilation were being made the excuse for excessive indulgence in alcoholic drinks. It is sad beyond expression to witness the great days in our national history being celebrated by the intoxication of our young manhood. What promise is there here of future greatness? It is a peril that menaces the future greatness of our Commonwealth, and one from which it must be rescued if we are to take our place among the great nations of the world. In this work of rescuing and saving, the Y.M.C.A. may do very much. The measure of its ability to do great things will depend upon the support it receives from an enlightened and generous Christian people. As things are at present, its work is crippled and confined within a narrow range because it has not the means to spread abroad its sheltering wings. Young men living in lodgings, with no interest in anything of a higher nature, drift away and are lost. To save such as these is the great work of the Y.M.C.A. In order to do this it requires many workers. It requires a building that should be the centre of immense activities—a place that should in some sense be a home for the youth who is without the real thing itself. To accomplish all this will require the enthusiastic help of the whole Christian community. In this splendid work we know of no valid reason why the churches of Christ should not take an active part. It is one of the neutral places of Christian work in which all who love the Lord Jesus Christ may freely engage, and thus demonstrate that the desire for closer unity is not a thing of mere speech, but an active reality.

## Editorial Notes.

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

### The Old Chapel.

On the first page of this issue A. C. Rankine tells us of their farewell to the old chapel at Norwood. All should read the address referred to. This gives us occasion to say that we do not think there is anything sacred about a building used for the worship of God, yet we do think that a building where a church regularly meets should not be used in the same way as another. We have been often shocked at some of the performances we have seen in our church buildings. It is true that what is wrong to say or do in a chapel is wrong to say or do anywhere else; yet there are certain associations in connection with a place for worship which should be respected. In our judgment, all programmes should be submitted to the board of officers for their approval, and they should

know personally the character of the items to be rendered.

### Foreign Mission Sunday.

On July 6th the whole of our churches in Australasia are asked to take up a collection for Foreign Missions, and we trust that all will do their part in the great work that we have in hand. We have workers in India, China and Japan, and we must see that the money is forthcoming to sustain them. Besides, we are carrying on Foreign Mission work amongst the Kanakas in Queensland and the Chinese of Melbourne. It is true that much of this is done voluntarily, but it requires some money to pay rent and incidental expenses. Let the collection on July 6th be a liberal one.

### Order of Evangelism.

According to Acts 1:8 God's plan of mission work is to *begin at home*—in Jerusalem; then in the *state* where we live—in Judea; then in all the *adjoining* states—Samaria; THEN TO THE UTTERMOST PARTS OF THE EARTH. Note that while our work is to begin at home it is not to end there. If we have a neighbor who has not the gospel it is our first duty to see at least that he has a chance to get it, but then through him we want to reach out to those beyond. On July 6th we are asked to extend a helping hand to the country beyond Samaria. It is true they may not appreciate our efforts, but that is not our business. Our business is to give them a chance, and if they refuse, it is at their own risk. "Send the light, the blessed gospel light."

### Our Chief Business.

A great writer has said:—"Preaching the gospel to the lost is the chief business of every disciple of Christ. The Lord of glory descended to this world that all men everywhere might be saved through him. 'God sent not his Son into the world to judge the world, but that the world through him might be saved.' The missionary idea dominated the whole of Christ's ministry. The apostolic church was a vast missionary organisation. 'They went forth and preached everywhere, the Lord working with them, and confirming the work by the signs that followed.' When the church lost her missionary spirit, the Dark Ages began. *The church must go to the lost, or go to oblivion and death.* The churches should be made to feel that if missions are not made of first importance, God's gracious design can not be carried out."

### Dr. Torrey on Dancing.

We are always glad to find ourselves agreeing with people. We have to differ so often that an occasional agreement is a nice change. We are in perfect accord with

what Dr. Torrey says on this question. It is true he states the case boldly and baldly for that matter, and we believe that good will result from the same. We can understand how men and women of the world may be unmoved by such testimony, but how professed Christians can fail to stop and think is beyond our comprehension.

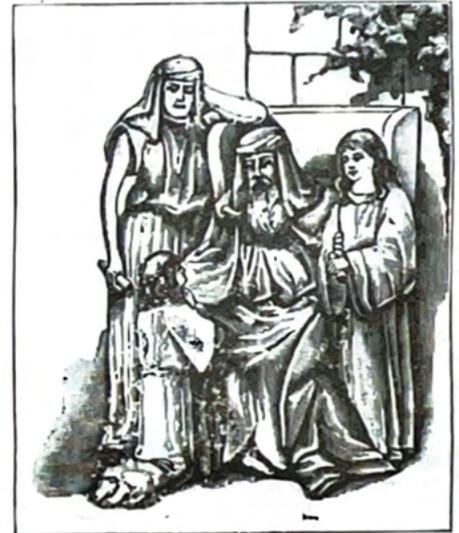
## Sunday School.

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

LESSON FOR JULY 13TH.

The Ten Commandments—Duties to God.  
Ex. 20: 1-11.

GOLDEN TEXT.—"Thou shalt love the Lord thy God with all thy heart."—Luke 10: 27.



"On leaving the wilderness of Sin, where our last lesson was located, the people had to ascend a mountain range to the height of more than 4000 feet in order to stand on the plain in front of Mt. Sinai" (McGarvey). Here the law was received from God through Moses. It was the law of God for the Israelites, not for the Christian, although nine of the ten precepts are binding upon Christians; but they are binding not because they are in the law of Moses, but because they are in the law of Christ (study 2 Cor. 3: 6-11).

#### THE FIRST COMMANDMENT

prohibited the worship of any God but Jehovah who had delivered them from Egypt. Their religion was to be monotheistic; one God, the Lord of Hosts.

#### THE SECOND COMMANDMENT

forbids the worshipping of images. The Roman Catholic Church has dropped this commandment. No wonder, when we remember her idolatrous image worship. In these two commandments the people are instructed concerning the true God, and true worship.

#### THE THIRD COMMANDMENT

deals with the use of the Lord's name. To utter his name lightly or irreverently; to use his name profanely, would be a violation of this.

THE FOURTH COMMANDMENT speaks of the weekly holy and rest day. This is the only one of the ten commandments that Christ and his apostles did not teach. Christians have a better day—the Lord's day (Rev. 1: 10). This commandment forbids idleness, as well as enjoins rest. This day was typical of "the rest which remains for the people of God" (Heb. 4: 9-10).  
THOS. HAGGER.

## Victorian Missions.

M. McLELLAN.

G. H. BROWNE is still laboring in the Geelong and Meredith District. Meetings good, and one addition by faith and baptism.

W. BURGESS has gone to the Horsham District, and he has preached at Dunmunkle, Horsham and Polkemmett.

J. CLYDESDALE has succeeded W. Burgess in the Mallee Circuit, and has now got settled down. He has visited all the churches and had good meetings at most of the places.

E. GRIFFITHS, before beginning at Gippsland, paid a final visit to his old field. At Bro. Mott's house, near Mystic Park, a farewell meeting was held on May 11th of the Mystic Park and Mumble Plains brethren. There one decided for Christ, and the day following one more, and on the Tuesday both were baptised into Christ. The farewell meetings at Wedderburn were signalled by seven additions by faith and baptism. E. Griffiths is now at Narracan, Gippsland, and next month we expect to hear of the localities where the work is taken up.

J. H. STEVENS reports encouraging meetings at Malvern. Four additions to the church—two restored and two by faith and obedience. Prospects good.

R. G. CAMERON has commenced at Wedderburn District, just vacated by E. Griffiths. Previous to going he spent a few days at Drummond. On Wednesday, 28th May, at Wedderburn, a farewell was given to Bro. Griffiths and a welcome to Bro. Cameron. The meetings have been well attended, and the outlook is cheering.

A. W. CONNOR has been laboring in the Castlemaine and Barker's Creek District, planning out his work for the future. Three gospel meetings have been held in Castlemaine—attendances good—and two gospel meetings at Barker's Creek.

H. LENG continues in the Kaniva Circuit. He reports two additions by faith and baptism.

W. G. ORAM has gone into the Kaniva District to assist Bro. Leng in the work. He was given a hearty welcome at a social meeting. He has preached at Yanac North, Dinyarrak and South Lillimur.

T. H. SCAMBLER has visited Runnymede East, Ballendella, Wharparilla (having good meetings); one confession at Ballendella; also Shepparton and Cosgrove: one decision at Shepparton—a young man from Toolamba. Meetings at Cosgrove are most encouraging.

H. G. HARWARD, General Evangelist, has held a four weeks' Tent Mission at Collingwood. 32 meetings have been held, exclusive of baptismal services. There have been 42 decisions for Christ, all of whom have

been baptised, and 2 restorations. The following are the contemplated arrangements for Bro. Harward's services:—

June 22nd to July 20th, Footscray.  
July 21st to August 3rd, North Melbourne.  
August 10th to 24th, Brim.  
September, Horsham Tent Mission.  
October, Shepparton Tent Mission.  
November, Wedderburn Tent Mission.

## From The Field.

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

### Queensland.

BRISBANE.—On June 4th five were immersed by A. R. Main. One was the husband of the lady previously immersed, and the remaining four were young men from our Sunday School. Truly their parents may give thanks unto God for his grace in thus permitting them to witness the fruits of the early training of these young men. On Lord's day, June 8th, seven were received into fellowship, and at the close of our gospel meeting two young ladies made the good confession.

June 9. A. S. W.

CHILDERS.—I regret to have to report that the severe drought which has been so disastrous still prevails. Within the last month over 300 Kanakas have had to return home to the islands through being unable to obtain work here or in the Bundaberg district. Many of them were in very destitute circumstances. Through the generosity of the teachers and scholars of Kermodest. and Prospect Sunday Schools I received £13, and £3/10/- from the F.M. Committee. This enabled us to assist the most needy cases amongst the married people, and to supply food to the single men until they could secure a passage on a vessel returning to the islands. Unfortunately there is no provision made for Kanakas in distress, the Government only providing a passage home. They have to find their way to the port where the vessel is leaving as best they can. We are living in hope of rain falling soon, for it is painful to see the crops dying for want of water.

June 10. JOHN THOMPSON.

ZILLMERE.—The 25th anniversary of the Band of Hope was celebrated by holding a tea and public meeting on June 14th. There was a good gathering of happy faces—boys and girls, men and women, who had grown up in and with the Band of Hope. The father and president of the Band of Hope, Carl Fischer, presided, and was supported on the platform by A. R. Main and T. Bridges, M.L.A., one of the earliest members of the society. A splendid programme of songs, recitations, speeches and musical items was disposed of at 9.45.

June 16. LOTTIE C. FISCHER.

### New South Wales.

S.S. UNION.—The annual distribution of prizes and certificates gained at examinations of the Union took place at the City Temple on June 10th, in the presence of a large and enthusiastic congregation. The chair was occupied by T. C. Walker. The secretary's report stated among other things that regarding the recent examinations, out of 228 who entered, 132 attended the examination, an increase of 35 on the figures for the previous year. This year 25 obtained prizes, 56 honor certificates, 29 certificates, and 22 failed, whereas the number who failed last year was 21. Turning to the results of the individual schools, it is

noticed that Enmore again leads, and that while no less than 52 from that school competed, only 4 failed, which must be regarded as highly satisfactory. Of those who passed 12 gained prizes, 28 honor certificates, and 8 certificates. Petersham—There were 31 examined, with the following results: 3 gained prizes, 10 honor certificates, 8 certificates, and 10 failed. Sydney sent 19, of which number 5 gained prizes, 13 honor certificates, 1 certificate, and 1 failed, which is very creditable. Canley Vale—This school only joined the Union a month or two back, and when it is remembered that there are only 30 scholars on the roll at Canley Vale, out of which number they sent 9 for examination, the good folk there will be excused for their enthusiasm over the results, which are as follow: 2 gained prizes, 2 honor certificates, 1 certificate, and 4 failed. Merewether is also a new school in the Union. They sent 9 for examination, and while no prizes were gained, the figures cannot be looked upon as other than satisfactory as a first attempt. 2 gained honor certificates, 5 certificates, and 2 failed. Rockwood—6 presented themselves for examination, of whom 1 gained an honor certificate, 4 certificates, and 1 failed. Lismore—This is an old country friend. Although only 6 were sent up for examination, the following results should certainly encourage larger numbers to compete from the school in the future. 3 gained prizes, 1 an honor certificate, and 2 certificates.

A brief address was delivered by Bro. Rofe, the president, which, in addition to a number of items well rendered by scholars from various schools, and the pleasant nature of the bestowal of the awards, lent very great interest to the meeting. Miss Etta Kingsbury proved an efficient organist.

June 16. CHAS. J. LEE.

PETERSHAM.—By a ballot recently taken it was decided, with a substantial majority, to discontinue the use of the "individual cups" at the Lord's table. The next question was "What cups shall we use?" Whilst the deacons were considering the subject, a brother and sister, who had voted in favor of the "little cups," came and said, "We desire to make a special thank-offering to the Lord for the blessings of the past 15 years, since we first became members of the church. We propose, subject to your approval, to present the church with a silver-plated communion service." Thus the proposed change is blessed of our Lord. These brethren not only bow to the decision of the majority, but set a bright example to others in seeking to carry out the wishes of the majority, for the best interests of the Lord's work. Such spontaneous gifts our Lord appreciates, for he loveth a cheerful giver, and if we had more thank-offerings we would need fewer begging appeals to extend his kingdom.

MORNINGTON.—Last Lord's day evening Bro. Smith gave a splendid address, at which one young girl, a scholar in the Bible class conducted by him, came forward. She has been brought up in the Lord's day School, and it rejoiced the hearts of all to see her make the good confession. All the members of the Bible class are now members of the church also.

15th June. M. G.

### Tasmania.

HOBART.—On Sunday last the church here had the pleasure of hearing C. M. Gordon both morning and evening. Our brother, who labors with the country churches under the trustees of the late Bro. Davis' will, has accepted (in accordance with the terms of the will) a four months' engagement with the church at Hobart, during the winter months of the year, and we are expecting good results from his work with us.

June 16. T. W. S.



## Victoria.

KANIVA.—On June 11th a social took place at the chapel to welcome Bro. Oram as assistant to Bro. Leng in this circuit. There was a good attendance of members from nearly the whole of the circuit. Bro. Leng occupied the chair, and a programme of suitable songs and recitations was gone through. B. J. Lawrence, president of the West Wimmera Conference, in a neat speech welcomed Bro. Oram on behalf of the circuit, and speeches of welcome were also given by several other brethren, to all of which Bro. Oram suitably responded. At the close of the meeting, Bro. Leng, on behalf of the members of the church at Kaniva, presented Sister Ada Rowe with a splendidly bound Bible, in appreciation of her labors as organist for the past three years. A coffee supper followed.

On the same evening, prior to the above mentioned social, we had the joy of witnessing two confessions, Mr. and Mrs. F. Saltmarsh. They were baptised the same night, and were received into fellowship yesterday morning.

June 16.

JOHN GOODWIN.

MARYBOROUGH.—Three, two sisters and one brother, were baptised into Christ during the week, and we received one sister and one brother into fellowship. This Lord's day, like last, the number breaking bread was upwards of seventy. The school for the young had their prize giving, at which there was a good attendance. Bro. Little gave out the prizes to the happy recipients, and gave with the prizes wholesome advice. I was privileged to give an address, and received good attention. I return to Melbourne this week, though I have to return to complete my visit to the church at Bet Bet.

C.G.L.

## South Australia.

QUEENSTOWN.—We had a good time yesterday. Nice gathering at the Lord's table, and one received by letter. In the evening, we had a splendid meeting, and although the night was cold and threatening, many strangers were present. As we expected some to make the good confession, we dealt with that old subject. At the close twelve responded to the appeal, two of whom—a young man and a young lady—were immersed with the three who confessed Christ last week. Some of the above are from the S.S., where the teachers have taught them "first principles," and some were the fruits of the Simultaneous Mission enquiry rooms, where the brethren and sisters did good work in directing seekers to the Lord's own plan of pardon.

June 16.

W. MOFFIT.

NORTH ADELAIDE.—The Band of Hope celebrated its eighteenth anniversary on Monday evening, June 9th, by holding a tea and public meeting. The attendance was good. P. Pittman presided over the meeting, and an excellent programme was ably carried out. The secretary—Frank Moore—read a highly satisfactory report, showing that 12 meetings had been held during the year, with an average attendance of 66; 21 had signed the pledge, being an increase of 17 on last year's report. A special prize had been offered at the beginning of the year to the member who should induce most others to sign the pledge, and it was awarded to Miss Addie Sparsbott, who had been instrumental in getting 5 to become total abstainers. The other prizetakers were as follow:—Junior Division: First prize, Chloe Mellowship; second, Dorothy Downs. Middle Division: First prize, Chrissie Jackson; second, Dorothy Newman. Senior Division: First prize, Bertha Fischer; second,

Trixie Newman. Special Division: First prize, Emma Lenman, who gained the highest possible number of marks; second, Dora Fischer. Five young members also gained prizes for being present at every meeting—Eva Ball, Hilda Downs, Olive Sparsbott, George Thompson and Hedley Stewart. Jno. Verco gave a stirring address, much enjoyed by old and young. Dr. J. C. Verco moved a vote of thanks to all who had contributed to the success of the anniversary, specially mentioning our indebtedness to Miss Mary Jones for her valuable assistance with the vocal items. We missed Sister Henshaw, as in the Band of Hope she has ever been an indefatigable worker, and has always taken an active part in the anniversaries; and we were the more sorry as her absence was due to ill-health.

V.B.T.

## New Zealand.

DUNEDIN.—A Christian convention was opened in the Tabernacle yesterday afternoon, and continued again in the evening. The proceedings opened by the congregation singing "Praise God from whom all blessings flow." The Chairman, in his introductory remarks, addressed the convention as follows: For some time back the office-bearers have felt the need of a deeper spiritual life, and thought the time ripe for a combined effort being made by all the churches in and around Dunedin to advance the Lord's work. With this object in view a meeting was called of the office-bearers belonging to the several churches, to which all responded by sending delegates to our first meeting, held on March 3, when it was resolved that, on June 3, a united meeting be held for the members of all the churches of Christ in and around Dunedin. And so we are assembled to-day to hold our first convention of the churches of Christ. During the convention a number of papers were read on subjects closely connected with the work of the church. They were contributed by: Theo. Arnold, on "The Preacher and his Work"; C. Watt, "The Work of the Church"; F. L. Hadfield, "The Apostles' Doctrine"; T. H. Rix, "The Fellowship"; T. M. Turner, "The Breaking of Bread and the Prayers." The papers evoked a good deal of discussion from members.

The convention sat continuously, and from 5.30 to 7 p.m. the sisters in charge dispensed refreshments to those desiring them. The choir, under the leadership of Mr. Trounce, gave anthems and musical selections at intervals, and in the evening several soloists assisted. At the close of the convention, Mr. Lowe and the Chairman each referred to its success, and indicated that another would probably be held in about six months' time.—*Otago Times*.

OAMARU.—The church has through the Home Mission Executive of the South Island secured the services of D. M. McCrackett, who commenced his labors here on May 4th. On the Wednesday evening following a social was held, to enable our brother and sister to become acquainted with the members. Solos, recitations, readings, and selections by the choir, in addition to the good things provided by the sisters, combined to make the evening pleasant.

The attendances at the gospel services are improving, and we are looking forward to better times for the church. Bro. McCrackett has started a class for a syncretical study of the Bible, and also a young people's class for improvement.

J.G.

WELLINGTON.—We are still, as also are our South Wellington brethren, without an evangelist. But we have got quite a number of brethren, both young and some advanced in years, who acceptably exhort and teach the church and preach the gospel. The church in Petone is also supplied with morning and

evening speakers from Wellington. Our Bro. R. Wright kindly consented to preach for Dixon-street church until we secure the services of a suitable evangelist. And he does it well. All our meetings are fairly well attended. The Endeavor meetings are made specially interesting in Bible study. This evening the What-Not Society gave a social. They are all young people. A pleasant evening was spent. The most interesting item was the announcement that the Society had £50 in hand for the building fund. We know it is done by special self-denial and hard work.

June 11.

W. KRUSE.

BURNSIDE.—Since last report we have had the pleasure of baptising two believers on confession of their faith. We have just celebrated our second anniversary. Last Lord's day T. Arnold gave a very interesting address to the scholars in the afternoon, and H. Holmes delivered an earnest address in the evening. On Thursday evening we held our annual tea-meeting. The chapel was uncomfortably crowded. A very enjoyable evening was spent, the programme comprising recitations and vocal musical selections by the scholars and friends. The church and school have made progress during the year. It is contemplated enlarging the chapel as soon as possible. To this end a number of subscriptions have already been received from brethren in and out of Dunedin, and we shall be very grateful to receive further practical help from other brethren. All such addressed to Mrs. J. Lindsay, Burnside, or myself, Normanby, will be gratefully acknowledged.

T. H. RIX.

## Here and There.

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

Those interested will find the church Directory, corrected up to date, on another page.

Have you got your F.M. Envelope in your pocket? If not, ask your church officers where it is.

J. W. Baker spoke at North Fitzroy on Sunday evening last, and at the close a young lady confessed Christ.

Four confessions at Prahran on Sunday night, making eleven since the commencement of the mission.

The members of the Victorian Sisters' Executive are reminded of the meeting on July 4th. Important business.

Any church secretary short of F.M. Envelopes should write at once to the Austral or to F. M. Ludbrook for supplies.

Will Lord's day speakers, and preachers, and week-night missionaries and prayer-leaders remember the coming July 6th as Foreign Mission Sunday in their addresses and prayers?

Just as we went to press we received a telegram announcing the death of Sister Gordon, wife of C. M. Gordon, of Tasmania. Bro. Gordon has our sincerest sympathies, as also we are sure of all who know him.

Two young men decided for Christ at N. Melbourne on Sunday evening. Meetings are on the up-grade, and interest is being awakened for a three weeks' mission to be conducted by H. G. Harward, beginning July 20th.

S.S.U., VICTORIA.—The first meeting of the General Committee will be held on Monday, June 30, at Lygon Street chapel, at 8. Consideration of reports, appointment of sub-committee arrangement of business for year, &c. Will all delegates please attend.

Put by AT LEAST a penny a day for Foreign Missions until July 6th. Then add that to your usual offering, and as much more as you can, and we shall see a splendid contribution for Foreign Missions this year. Plain living and high thinking will do us all good.

T. W. Glover, a popular and highly-respected non-license advocate in New Zealand, speaking at a temperance meeting in the chapel, Christchurch, said that he "had never met a preacher of the churches of Christ throughout America, Australia, or New Zealand, who was not an out and out advocate for prohibition." This is as it should be, and is something to be proud of. Mr. Glover spoke as one having traversed the world three times.

S.S.U., VICTORIA.—Wednesday, June 18th, was the "Children's Night," the prizes and certificates won at the recent examinations being distributed by H. D. Smith, evangelist with the Fitzroy church, in the absence of W. C. Thurgood, past president. The Lygon Street chapel was filled, and a well selected programme of action and other songs and recitations very creditably rendered by scholars from many of the city and suburban schools. F. W. Martin, the newly elected president of the Union, was in the chair.

A. J. Saunders writes:—"The church at Berwick, is moving along slowly, but we hope surely. Our second month has begun with an awakened interest. All departments are working satisfactorily. The members are united and earnest in their work for the Master. An adult Bible Class has been formed, the subject chosen being 'Studies in the Life of Christ,' and shows great promise of pleasure and profit to all. The attendance at the gospel meetings is increasing, and with our earnest work and God's blessing we are looking forward to a rich Ingathering of precious souls."

"The anniversary of the Newmarket Sunday School was celebrated on June 15th, 17th, and 19th. On Sunday afternoon T. Hagger addressed the children and friends. At the conclusion a few friends and teachers retired to the vestry, and tea was partaken of, thanks to the untiring efforts of some of the sisters. In the evening H. G. Peacock preached the gospel to a crowded house. On Tuesday, 17th, a programme of dialogues, recitations and songs was rendered by the scholars, after which the prizes were presented by A. L. Crichton. On Thursday, 19th, we finished up with a tea-meeting and lantern service for the children, which they enjoyed very much, thanks to our Bros. Webster and Brown for the able way they conducted the service. Bro. Herrington conducted the singing."

Secretaries and others frequently send us copies of local papers containing items which they wish inserted in the CHRISTIAN. Frequently these items are unmarked and we are supposed to look them up. Suffice it to say that we do nothing of the sort; we are too busy. And then, when the item is marked and found, it is usually unsuitable for our columns, and takes time to reconstruct. Besides, the news it contains is as a rule very ancient, and we do not care to retail stale intelligence. These items are written for the local press, and, if they are worth publishing in the CHRISTIAN, a copy might be posted to us at the same time as to the other paper. But if such an extract must be sent let it be cut out and pasted on another piece of paper and made ready for the compositor. This is only a reasonable thing we are asking.

The annual social in connection with the Sunday School Union of the churches of Christ in South Australia was held at Grote Street, on Monday, June 10th. There was a very good attendance, the Lecture Hall being crowded. Bro. Percy Pittman, as president of the Union, presided over the meeting,

and delivered an enjoyable and encouraging address. Addresses were also delivered by A. T. Magarey, who emphasised the need of Bible reading in our State Schools, and Dr. Clem. Verco, who spoke chiefly on the encouragement of the Sunday School teacher. Selections were given by the Norwood, Grote Street, and Hindmarsh schools, a solo by Miss Rose Jarvis, of York S.S., and a recitation by Percy Storer, of Unley S.S. Refreshments were then provided and partaken of, after which a comprehensive vote of thanks was proposed by Bro. John Verco. Hymn 471 and the pronouncing of the benediction brought a very successful meeting to a close.

## A Jubilee History

### Of Churches of Christ In Australasia.

THE answers which I have received to my first announcement concerning the above assure me that such a book will be in demand. All being well,

The History will be Published about March, 1903. Circulars have been sent to all the churches in Australasia asking for definite information, to be sent to our various historians in the Australian States and New Zealand. *Let there be no delay!* Brethren who have anything of importance to tell are asked to write briefly, taking care of their facts, to D. A. Ewers, Chatsworth-rd., Perth, W.A.; T. J. Gore, Unley, S.A.; C. M. Gordon, Bream Creek, Tasmania; R. C. Gilmour, 19 Napoleon-st., N. Botany, N.S.W.; A. R. Main, Thomas-st., West End, Brisbane, Q.; J. Inglis Wright, Upper Walker-st., Dunedin, N.Z., and for Victoria to my address. I shall be glad to hear from any who are prepared to take a copy when published providing the price does not exceed 10/-.

A. B. MASTON.

Mrs. Elliot and daughter, of the Sydney church, together with Mrs. Elliot's son, James, have just returned from a pleasant visit to Scotland, where they spent a few days in Newcastleton, the native village of Mr. Elliot, who is now a prosperous merchant of Sydney. On the arrival of Mrs. Elliot and daughter in the village, the people turned out to give them a hearty welcome. The local paper says:—"A deputation of the villagers, headed by Messrs. James Murray and James Kyle and Mr. Brown, registrar, along with Mr. Elliot, a brother, and niece, met Mrs. Elliot and her daughter at the railway station, and drove with her in a wagonette to the residence of Mr. James Elliot, Townhead Square, followed by the brass band, who played two beautiful selections of music in the Townhead Square. At the close of the musical treat Mr. Brown spoke as follows: 'We are met here this evening to accord an enthusiastic welcome to the wife and family of an old townsman, who have come to renew their acquaintance with the old country, and to derive benefit from the health-giving breezes that blow from the hills of Liddesdale. Any ordinary person coming so far for the benefit of their health to our beautiful valley would be certain to receive a Highland welcome from the warmhearted denizens of Castleton, but we do not reckon among ordinary persons the wife and family of one who for many years has done so much to gladden the hearths and lighten up the firesides of so many of our poorer brethren in Newcastleton. His name among us is now a household word, and though very many years

have now elapsed since he left his Scottish home, and landed on a foreign shore, that name is not only a green spot in the memory of his townfolk, but the gifts of his generous heart are like the flowers of summer, and send forth a lasting and tangible perfume from the grateful hearts of the honest poor. But while I praise his generosity, don't you think I am proud of his being an old scholar? I have watched his movements since he left his native country, and my nerves have often tingled with pride when I have heard, far from Liddesdale, from merchants from Australia, such glowing accounts of the success of Thomas Elliot, of Sydney, and of his generosity there, and felt proud to be the mouthpiece of my friend at Newcastleton in extolling his bounties to the poor of his native village. I could speak much from a full heart of his many kindnesses, but that is not the object of our meeting to-night, but to welcome his wife and daughter, and afterwards his son, to their beloved home in Liddesdale, and to show them that Thomas Elliot is not only not forgotten, but is often remembered and warmly spoken of in many a house. I now call for three cheers as a welcome to Mrs. Thomas Elliot and daughter.' The call was very heartily responded to, and the band having played 'Auld Lang Syne,' the proceedings terminated."

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N. Richmond, per Sister Hagger ..	0 7 6
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Prahran, per Sister Holdsworth ..	0 9 6
N. Fitzroy, per Sister Forbes ..	0 13 0
Kyabram ..	5 0 0
Sisters' Drawing-room Meeting, Lygon-st ..	1 12 0
N. Fitzroy	1 5 0
Bro. J. Gilmour, Tallarook ..	1 0 0
Collingwood Mission, per Bro. Harward ..	2 6 6
Bro. and Sister McMaster ..	2 0 0
Bro. A. W. Lindsay, N. Richmond ..	0 10 0

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# Churches of Christ Directory, Australasia.

## NEW ZEALAND

Auckland, chapel, Ponsonby-rd., F. Evans, Crummer-rd., Grey Lynn.  
 Burnside, chapel, Mrs. Lindsay.  
 Christchurch, chapel, Durham-st., Alex. McKinnon, Regent-street, Woolston.  
 Dunedin—  
 Tabernacle, King-st.  
 Roslyn, hall, F. J. Phillips, Sec. of } change Court, Committees } Dunedin.  
 Dunedin, Mornington, hall, M. Glaister, Spring Hill Road, Mornington  
 Dunedin South, chapel, T. H. Mathison, 138 High-st., Dunedin  
 Dunedin, N.E. Valley, chapel, T. Arnold, N.E. Valley  
 Dunedin, Normandy, chapel, T. Arnold, N.E. Valley  
 Gisborne, Adventist's hall, E. Grundy  
 Greymouth, private house, Benj. Dixon, Cowper-st.  
 Hampden, chapel, R. Thompson.  
 Hastings, Oddfellows' hall, T. M. Joll  
 Helensville, Foresters' Hall, E. Cameron  
 Hotoe North, chapel, Joseph Western, Kaipara.  
 Invercargill, chapel, Geo. Ladbrook, Ettrick-st.  
 Kaitiaki, chapel, Edwin Rogers  
 Maitua, chapel, Joseph Townshend  
 Nelson, chapel, Geo. Page, senr., Toi Toi Valley  
 North Albertland, public hall, Benj. J. Pook, Wellsford  
 Oamaru, City Temple, Jas. Gebbie  
 Omama, private house, R. Laing, Glorif, Kaipara  
 Pahiatua, Council Chambers, T. Manifold  
 Papakura, chapel, C. Wallis.  
 Petone, hall, F. Mason, Bay-street  
 Port Albert, chapel, Wm. Pricor  
 Pukekohe, public hall, Robert Begbie  
 Ross, private house, J. P. Muir.  
 Spring Grove, chapel, A. G. Knapp  
 Stanley Brook, chapel, T. Griffiths  
 Takaka, State School Room, A. E. Langford, Takaka, Nelson  
 Tadmor, private house, Wm. Anglesey  
 Tara, Mangawai, chapel, P. James  
 Te Arai North, public hall, Jos. Benton  
 Turua, public hall, R. W. Bagnall  
 Wal-ti, meeting house, E. Griffith  
 Waimangaroa, private house, Thos Hay  
 Wangau, chapel, E. Vine, Wickstead Place  
 Warkworth, Private House, J. A. Petherick, Dome Valley  
 Wayby, State School, Herbert Wilson  
 Wellington, chapel, Dixon-st., Geo. Gray, Webb-st.  
 Wellington South, chapel, Mr. Vickery, Broomhedge-st.  
 Wellsford, schoolroom, Benj. Ramsbottom

## WEST AUSTRALIA

Boulder, chapel, H. M. Clipstone, Lake View Consols, Boulder  
 Coolgardie, chapel, C. Garland  
 Fremantle, chapel, J. H. Gibson, 258 Sewell-street, Plympton, W.A.  
 Harvey, private house  
 Kalgoorlie, chapel, F. Gready, Boulder  
 Kanowna, chapel, E. T. Grant  
 Perth, chapel, D. M. Wilson, Hay-st.  
 Preston, hall, J. G. Scott  
 Subiaco, hall, G. Payne.

## TASMANIA

Bream Creek, chapel, J. W. Woolley, Kellevis  
 Beaconsfield, private house, D. Purvis.  
 Gormanston, private house, G. V. Green  
 Hobart, chapel, Collins-st., H.C. Rodd, 171 Murray-st.  
 Impression Bay, chapel, G. Spalding, Wedge Bay.  
 LaTrobe, private house, R. C. Fairlam.  
 Lancelston, Temperance hall, John Orr, 42 Galvin-st.  
 New Ground, chapel, W. Reynolds.  
 Nook, J. Williams' house, John Williams  
 Port Esperance, chapel  
 Queenstown, private house, J. Methven.  
 Sulphur Creek, private house, M. Taylor  
 Zeehan, hall, A. E. Bruce.

## VICTORIA

Ascot Vale, chapel, J. Y. Potts, 91 The Parade  
 Bairnadales, chapel, E. T. King  
 Ballarat East, chapel, Dana-street, W. Ramage, 37 Main Street  
 Ballarat West, chapel, Dawson-street, T. H. Vanston, 63 Ascot-street.  
 Barker's Creek, chapel, A. E. Gartside, Harcourt  
 Bayswater, chapel, T. Clements  
 Bendigo, Temperance hall, John Ellis, Barnard-st. W.  
 Bot Bot, chapel, Thos. Warnecke, Middle Bridge  
 Berwick, chapel, J. Richardson, Narre-Warren  
 Banjeroop, private house, Jas. Gerrard, Mystic Park  
 Brighton, chapel, Male-st., F. Marmont, Carpenter-st., Middle Brighton

Brim chapel, Albert Barnes  
 Broadmeadows, chapel, J. Kingshott.  
 Buninyong, cpl., E. Gullock, Black Lead P.O., Hiscocks  
 Brunswick, chapel, J. G. Shain, 178 Donald Street.  
 Ballendella, private house, Mrs. Rake, Bamawn.  
 Carlton, chapel, Lygon-st., S.G. Dickson, 36 The Avenue, Royal Park.  
 Carlton North, chapel, Pigdon-st., J. Hollie.  
 Castlemaine, chapel, J. Taylor, Town Hall.  
 Cheltenham, chapel, R. W. Tuck, Wilson-street.  
 Collingwood, Tabernacle, Stanton-street, W. Wettenhall, 34 Cromwell Street.  
 Cosgrove, G. Black, Cosgrove  
 Colac, private house, A. E. Gallop, Murray-st. E  
 Croydon, chapel, L. Graham, Ringwood.  
 Drummond, chapel, J. A. McKay, Lauriston P.O.  
 Doncaster, chapel, Geo. Petty.  
 Dunolly, chapel, J. Beasy.  
 Dunmunkle, chapel, Wm. Inglis, Minyip  
 Dandenong, private house, D. Brown  
 Daylesford, private house, R. Gerrard  
 Elphinstone, chapel, W. Smith  
 Emerald, chapel, W. Bolduan  
 Echuca, chapel, W. A. Kent  
 Fitzroy, Tabernacle, Johnston-street, H. Swain, 783 Nicholson-street, North Carlton  
 Fitzroy North, chapel, St. George's road, T.H. Cowley, 213 McKean-st.  
 Fairfield Park, chapel, F. Phillips, Alpbington  
 Footscray, chapel, H. K. Carter, 14 Austin-st.  
 Fernihurst, chapel, Joseph Evans  
 Galaquil, Schoolhouse, H. J. Howard  
 Geelong, chapel, Hope-street, H. F. Christopher, 17 Clarence-st., Geelong W.  
 Glenorky, John Laughton  
 Hawthorn, chapel, Jos. Collings, 5 Marian-st., Glenferrie  
 Homebush, J. Horley  
 Hopetoun, priv house, G. R. Jones, Hopetoun  
 Horsham, chapel, J. H. Morrison, Horsham  
 Kaniva, chapel, John Goodwin.  
 Kangaroo Flat, private house, G. Y. Bogle  
 Kyabram, Bishop's hall, John Robertson  
 Kerang East, private house, D. R. Milne, Milne's bridge via Kerang  
 Lake Rowan, J. Sharp  
 Lancefield, chapel, E. J. W. Meyer.  
 Lillimur, public hall, B. J. Lawrence  
 Mitchie, schoolroom, John Thacker, Kaniva  
 Melbourne, chapel, Swanston-street, R. Lyall, Levison-street, North Melbourne  
 Melbourne S., chapel, Dorcas-st., Jas. Brigdon, 298 Nott-st., Port Melbourne  
 Melbourne N., chapel, Chetwynd-st., J. G. Barrett, 67 Brunswick-rd., Brunswick  
 Maryborough, chapel, F. B. Eaton, Nolan-street  
 Mt. Clear, chapel, F. Griggs  
 Mlepool, private house, J. Cork  
 Murrumbena, chapel, A. Boak jr., Bowen-st., Oakleigh.  
 Minyip, Mechanic's hall, A. R. Benn  
 Malvern, chapel, E. F. Ryall, 5 Stanhope-st. W.  
 Merrigum, Mechanic's Institute, John Robinson, Cooma  
 Mooroolbark, school house, R. Langley  
 Mildura, chapel, C. A. Faulkner  
 Mystic Park, private house, A. Gillespie, Lake Boga  
 Mumble Plains, private house, S. H. Brown, Mumble Plains Loose Bag, via Swan Hill  
 Meredith, schoolroom, T. Potter  
 Newmarket, chapel, Finsbury-st., W. A. Winsor, 109 Wellington-st., Flemington  
 Newstead, Mechanics' Inst., J. Scambler, Joyce's Creek  
 Parkenham, chapel, H. Ritchie, Nar Nar Goon  
 Port Fairy, chapel, H. Gray, Campbell-street  
 Pitfield Plains, Mechanics' Institute, A. G. Chaffer  
 Prahran, chapel, High-st., J. H. Smith, 13 York-street  
 Polkemmett, chapel, H. Oliver  
 Richmond, Forester's hall, Swan-st., A. Tucker, 198 Brighton-st.  
 Richmond N. chapel, Coppin-st., A. J. Hagger, 256 Bridge-road, Richmond  
 Richmond S., hall, Balmain-st., W. Fenn, Chestnut-st.  
 Runnymede, private house, Mrs. W. Dickens.  
 St. Kilda, chapel, T. M. Davis, 63 Blansh-st.  
 Shepparton, Temperance hall, E. Dudley  
 South Yarra, hall, Toorak-rd, W. Giles, 31 Clara-st.  
 Sursey Hills, cpl., H. Murray, Warburton-st., Cant' b'y.  
 Taradale, chapel, J. Sargent.  
 Toolamba, private house, T. Skinner  
 Warrnambool, chapel, J. Thomson, Timor-st  
 Wedderburn, chapel, Chas. McDonald  
 Warragul, private house  
 Williamstown, central hall, E. C. Kenny, Douglas-parade, Newport  
 Warracknabeal, state school, J. Clissold, Gas-st  
 Warner West, Gilbert Goadie, Birchlip

Yarrwalla, private house, Mrs. J. Marfleet  
 Yanac North, chapel, A. Hamlyn  
 Yando, Mrs. J. Stanyer, Yando, via Boort

## QUEENSLAND

Boonah, private house, T. F. Stubbins  
 Brisbane, chapel, Ann-street, A. S. Waterfield  
 Prospect st., Kangaroo Point  
 Bundamba, chapel, John Eadie  
 Cairns, private house, A. Cowper  
 Carney's creek, private house, E. Young  
 Charters Towers, chapel, J. Wallace  
 Childers, Kanaka Mission, John Thompson  
 Eel Creek, private house, V. T. Fittell, Gympie  
 Flagstone Creek, schoolroom, W. Bailey  
 Greenmount and West Halden, schoolhouse, R. Wright  
 Gympie, chapel, A. Cane  
 Killarney, private house, J. Carey, senr  
 Ma Ma Creek, chapel, C. Risson  
 Mount Walker, hall, F. Henrichsen  
 Mount Whitestone, chapel, Joseph Woolf  
 Maryborough, Protestant hall, W. O'Brien, Bank of N S W.  
 Marburg, chapel, W. Pond, Glamorgan Vale  
 Rosewood, chapel, Geo. Colvin  
 Roma, chapel, L. A. Hoskins  
 Rosevale, chapel, Thos. Lawrence, Moorang  
 Spring Creek, private house, J. Wilson  
 Tannymorel, private house, F. Keable  
 Thornton, private house, W. Watkins  
 Toowoomba, private house, H. Drainey  
 Vernor, chapel, Otto Adermann  
 Wallumbilla, chapel, Thos. Hembrow  
 Zillmere, chapel, A. T. Robinson, Aspley

## SOUTH AUSTRALIA

Alma, chapel, Arthur Jones  
 Adelaide, chapel, Grotz-street James Manning, Ware Chambers, King William-st.  
 Balaklava, chapel, F.W. Loader  
 Border Town, hall, E. W. Milne  
 Carew, chapel, R. K. Spotswood, Buckingham  
 Lochiel, chapel, C. H. Harding  
 Dalkey, chapel, David Finlayson, Owen  
 Glenelg, chapel, S. Summers, New Glenelg  
 Gawler, S., private house, Wm. Wright  
 Hindmarsh, chapel, J. Lee, Taylor's-rd., W. Thebarton  
 Henley Beach, chapel, Geo. A. Hurcomb  
 Kadina, Rechabite hall, H. J. Ward  
 Long Plain, barn, R. D. Lawrie  
 Milang, chapel, H. S. Goldsworthy  
 Milllicent, chapel, John Bowering  
 Mallala, chapel, F. M. Worden  
 Norwood, cpl, A. Redman, King Will'm-st, Kent Town  
 N. Adelaide, chapel, Kermode-st., R. Forsyth, 1st Av.  
 Prospect Mission, Oddfell's hall | East Adelaide.  
 Nantawarra, chapel, T. G. Cosh.  
 Point Sturt, chapel, A. W. Pearce  
 Port Pirie, chapel, W. Overland  
 Queenstown, chapel, R. Harris, Cross-street  
 Strathalbyn, chapel, John Taylor  
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 Moree, chapel, E. T. Ball  
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 Rookwood, chapel, M. Andrews  
 Sydney, City Temple, R. Leck, 33 Elizabeth-st., Redfern  
 Wagga, hall, J. H. Wilkins  
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