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LIVING AND DYING.

J. Colbourne.

Living and dying are facts in human experience, but how differently we view them as we advance in years! In the flush of health and prosperity how distant is death, and how insignificant it appears! But as death advances, as we see him distinctly within view, how distant and small are the things of the past! Life is then a shadow passing away, and death the reality striking the fatal blow. In the spring-time and sunshine of life as we ascend the uplands and walk along the valleys, and mix with other travellers on the way, the prospects, the flowers, the pleasures, the occupations, the singing of the birds, may be sources of much enjoyment, but they are very different in the retrospect, as we enter and pass the dark, dark waters which separate the living from the dead.

What were Nero's power, Alexander's conquests, Napoleon's greatness, Wellington's honors, Newton's philosophy, Scott's literature, worth to them in the struggles of dying?

In life they were much; in death nothing. In living, a million of money was a great amount to an illustrious queen of England's throne, but in dying she would have given it for an "inch of time." In living, the denial of a God and a revelation from him were the glories of a famous infidel; but in dying, they were his shame and his misery.

In living the young lady on the sinking "London" valued and treasured her thousand guineas; but in prospect of dying, freely offered them for a chance of life. In living, many men are thoughtless, dissipated, intemperate, irreligious; but in dying they become serious, sober, even prayerful. In living many Christians are worldly, lukewarm, inconsistent; but in dying they are stirred in their consciousness to an apprehension of their danger and a felt need of the cleansing blood of the cross. In living there are multitudes who slight the Bible, jeer the preacher, persecute God's people, and despise religion; but in dying they welcome all, if, peradventure, they could catch some gleam of hope against the condemnation of the "eternal judgment."

An ancient philosopher once asked a friend which he would rather be—Cæsus, one of the richest and most wicked men, or Socrates, one of the poorest, but one of the most virtuous. He answered that in life he would like to be a Cæsus, but in death a Socrates. Thus it is with many now. In living they would have the luxuries of Dives, but in dying the happiness and convoy of angels which Lazarus had.

In living they would indulge in the vanities and vices of the wicked; but in dying would have Balaam's wish realised, "die the death of the righteous." But these two cannot be united. Living and dying go hand in hand together, the latter being influenced and controlled by the former.

Let us, then, endeavor to look at things, as far as we can, from a death-bed position. Life is a dream and an illusion; and as, in these, things seem to be realities, but prove to be deceptive, so it is in life. What things of earth were gain to us in living, in dying they are loss; what we thought were facts, will turn out fancies; what we built on as silver, gold, and precious stones, will appear hay, straw, and stubble. A man in a vision found himself the discoverer of a large quantity of bars of gold, which made him leap for joy, and in his ecstasy he broke the spell of the vision, and found himself in the midst of bundles of rotten sticks. Such is life with some, but death dispenses the illusion. John Bacon was an eminent English sculptor. Hundreds of thousands who have visited Westminster Abbey have gazed with admiration upon the fruits of his artistic skill, in the famous monument of Lord Chatham. John Bacon lived and died in the faith of the Christian religion, and wishing to speak his testimony for Christ even in death, he ordered that the following inscription should be written on his tablet: "What I was as an artist seemed to be of some importance while I lived; but what I really was as a believer in Christ Jesus is the only thing of importance to me now."

The apostle Paul discovered the true secret of real living and safe dying; "For me to live is Christ, and to die is gain." "I live, and yet not I, but Christ liveth in me; and the life that I live in the flesh is a life of faith on the Son of God, who hath loved me and given himself for me." A life like this is true in all its visions, feelings, aspirations, hopes, employments, pleasures, and possessions; and the death following such a life is attended with reflections of happiness, peace, and triumph, while the future is radiant with heavenly prospects and everlasting recompense. Bryant says:—

"So live, that, when thy summons comes to join
The innumerable caravan that moves
To the pale realms of shade, where each shall take
His slumber in the silent halls of death,
Thou go not like the quarry slave at night,
Scourged to his dungeon; but sustained and soothed
By an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch
About him and lies down to pleasant dreams."

President McKinley's Baptism.

O. S. CARR.

A. D. Morton, a retired minister, now living in Canton, Ohio, was the one who baptised the President, and received him into the church of which he was a member. Speaking of those early experiences, the venerable clergyman said:—

"Yes, I received William McKinley into the church and baptised him. That was in 1856, when McKinley was a boy fourteen years of age. McKinley's father had moved to that place, I think, to get the benefit of the school there. McKinley was a student at the College. The first year I was at Poland I held quite a successful series of meetings, and although William McKinley attended regularly, he did not join the church.

"He was always an attentive listener, giving reverent attention to the Word of God. However, at one of the meetings held during the second year I was at Poland, young McKinley rose in his place and declared his determination to be a Christian, stating that there would be no going back as long as God spared his life. He professed conversion at that time.

"McKinley had never been baptised; and when the question of his baptism came up, before he was taken into full membership with the church, it was discovered that he had imbibed the idea that the only true mode of baptism was by immersion. His mother being a Methodist favored sprinkling, and she tried to persuade her son to give up the idea of immersion.

"But arguments were of no avail, so one Sunday in the following summer, in company with a number of others, McKinley repaired to the borders of the stream near Poland, and I immersed him."—*Will. Carlton's Magazine*.

It may be considered a very trivial circumstance in the life of the honored President. Even religious teachers may think that it does not matter whether he was immersed or not. But with President McKinley it seems that the matter was important. At least "his mother, who was a Methodist, could not persuade him to give up the idea of immersion." "It was discovered that he had imbibed the idea that the only true mode of baptism was by immersion." "Imbibed," drank it in; but evidently not from his mother's breast. "Arguments were of no avail, and so I immersed him." I wonder what the arguments were that the good President would not yield to, when presented by his mother. Some speakers at the recent meeting of the Synod, in Sherman, took occasion to boast of the number of Presidents of the U.S. who were Presbyterians, and referred to President McKinley as a noted example. A speaker said that someone had explained the matter by saying, "It is because the Presbyterians believe in election." I am glad President McKinley was immersed,

MELBOURNE SPECIAL MISSIONS.

For some time the brethren in Melbourne have felt that the time was opportune for the conducting of a special effort in Protracted Missions in some of the suburbs. With this end in view the Home Mission Committee called a meeting of the officers of several churches and laid before them the proposed effort. As a result of that meeting Bro. Thos. Hagger and Jas. Johnston were appointed organising secretaries with power to make all necessary arrangements. Owing to a lack of preachers only five fields were selected, viz., Ascot Vale, Footscray, Prahran, South Melbourne and Williamstown. Bro. Hagger, assisted by T. J. Cook, conducted the Ascot Vale meeting; Bro. Harward, assisted by C. T. Nixon, conducted Footscray; Bro. Palmer, assisted by J. Pittman, conducted Prahran; Bro. Mahon, assisted by W. Meekison, conducted South Melbourne, and Bro. Johnston, assisted by F. M. Ludbrook, conducted the Williamstown meeting. T. J. Cook had charge of the singing at Ascot Vale; H. N. Streader, Footscray; E. W. Pittman and R. Smith, Prahran; R. Lyall and G. Clayton, South Melbourne; while F. M. Ludbrook had charge of the singing at Williamstown.

TIME.

One important fact was powerfully emphasised during this effort. In recent times the brethren thought that several speakers on as many nights was the way to successful Missions. Then they thought that one speaker on a few nights was the way, now they are convinced that one speaker for as many nights as possible is the only way. Had the foregoing Missions closed in two weeks or less failure would have to be written across these pages.

PRELIMINARIES.

The churches mentioned made ample preparation by conducting preparatory meetings while the printers' ink was freely used. Several large calico signs, large posters, several thousands of cards and circulars, and many thousands of tracts were distributed.

KIND OF PREACHING.

It was more than ever demonstrated that the plain gospel plan of salvation is the thing that people want. When we remember that for several weeks hundreds of men, women and children flocked to the several places of meeting to hear such themes as "The Bible," "The Plan of Salvation," "Sin and its Punishment," "New Testament Conversions," "The Unanswered Prayer," "The Apostolic Church," "The Restoration Movement," etc., etc., proves emphatically that the old message is still the power of God unto salvation.

Ascot Vale.

The meeting here lasted just 28 days, during which time 36 addresses were delivered.

QUESTION BOX.

A box for questions and communications for the evangelist was used to advantage.

CHILDREN'S SERVICES.

Three evenings a week prior to general service. Bro. T. J. Cook conducted these, at which seed was faithfully sown in the young minds.

ATTENDANCE.

At first this was rather disappointing, doubtless owing to the unfavorable weather and prevalence of sickness. Toward the end, however, the meetings were splendidly attended, showing the wisdom of a prolonged effort.

RESULTS.

Altogether 21 confessed Christ, 20 of whom have been baptised and added to congregations of the apostolic order. It is expected that the other will yet obey the Lord in baptism. Another result was increased spirituality of those who were already disciples. A thankoffering was asked for, for the Home Mission Fund, and £8/15/6 was contributed.

Footscray.

The meeting here was one of those on the list of the Victorian State Evangelist; it lasted for 28 days, during which time 36 meetings were held.

ATTENDANCE.

On the Sunday evenings large crowds assembled in the Royal Hall; but the week-night attendance in the chapel averaged only about 100.

RESULTS.

During the Mission 20 souls gave themselves to Christ. Many others are not far from the kingdom. As usual the Mission was a blessing to the entire church.

Prahran.

The Mission here was taken up heartily by the church, and during the 21 days that it lasted great interest was manifested.

EARLY PRAYER MEETINGS.

Each Sunday morning at 7.30 a prayer meeting was held which was well attended.

ATTENDANCE.

On Sunday nights it was hard work to find sitting room in the chapel, and on week-nights the building was comfortably filled.

RESULTS.

The church was thoroughly revived. Ordinary meetings are now much more largely



JAS. JOHNSTON, Litt.B.



F. M. LUDBROOK.



THOS. HAGGER.



T. J. COOK.



H. G. HARWARD.

attended than formerly. There were 25 additions to the congregation by faith and baptism.

South Melbourne.

The effort here was continued for 21 days, and a local brother writes: "Could our brother have continued with us longer, I am sure we would have had many more additions."

BIBLE READINGS.

On alternate evenings Bro. Mahon conducted Bible readings upon such topics as "Characteristics of a Christian," "Glory," etc., prior to the evangelistic service.

ATTENDANCE.

During the first week the audiences gradually increased, while during the second and third weeks the interest was well maintained. The Sunday evenings saw the chapel crowded and people turned away.

RESULTS.

A new impetus has been given to the cause here, and the members have been encouraged to contend more earnestly for "the faith once for all delivered to the saints." Under God's blessing the results in accessions by faith and baptism reached 15.

Williamstown.

The greatest work of all, so far as visible results are concerned, was done at this place. This is especially gratifying when we remember that the cause has been practically dead for some years, just a few loyal disciples meeting each Lord's day to break bread, and nothing more. The meeting here was a record for Australia in the matter of length of time; it lasted 42 days, during which 59 addresses were delivered by the evangelists.

QUESTION BOX.

This was used extensively with great advantage. Some evenings it was 9 o'clock

before Bro. Johnston finished answering these, and then the meeting would insist upon hearing the sermon.

ATTENDANCE.

The first night there were 75 people present, but the number gradually increased until the third week, when the chapel became packed, and so continued till the end. Some evenings there were fully 400 people present, and some evenings people were turned away. The people came night after night.

RESULTS.

During the meetings there were 107 decisions (including those who decided at the thanksgiving meeting); besides these, several baptised believers either have or will unite with the congregation. The exact number of accessions cannot yet be stated, but it is expected that the church will receive fully 100 additions. A Sunday School of nearly 150 members has been organised. The church will be reorganised and a C.E. Society formed this week. A thankoffering for Home Missions was taken from the brethren which amounted to £8/5/-.

In Conclusion.

"The Lord hath done great things for us, whereof we are glad." These Missions have given an impetus to the cause of apostolic Christianity in Melbourne, and have shown conclusively that the plea we are urging only needs to be wisely and enthusiastically advocated to meet with triumph after triumph. The probable accessions to the Melbourne churches as a result of these efforts are 181 souls.

"Thus while our glad hearts ascending
Glorify Jehovah's name,
Heavenly songs with ours are blending,
There the theme is still the same."

Victorian Missions.

M. McLELLAN.

At the last meeting of the Home Missionary Committee reports were received from the various evangelists in the home fields.

G. H. Browne is still laboring in the Geelong and Meredith District. E. Griffiths has made a start in the new Gippsland Circuit. T. H. Scambler is located in the Echuca District.

H. Leng and W. G. Oram are co-operating in the Kaniva and Border Town Circuit. J. Clydesdale is in the Mallee District. R. G. Cameron has made a start in his new field in the Wedderburn Circuit.

W. Burgess is at Horsham, Polkemmett, and Dunmunkle. A. W. Connor is at Castlemaine and Barker's Creek, while J. H. Stevens is at Malvern, and the General Evangelist, H. G. Harward, is at Footscray. At the time of writing he had been encouraged by 19 decisions for Christ.

We beg to direct the attention of the brethren and sisters throughout Victoria that our expenditure has this year been very largely increased. We have placed *Eleven Home Missionaries* in the field, involving a monthly expenditure of £135 in salaries alone. With incidental expenses added, the total expenditure will be greatly in advance of any former year.

For many years now the view has been freely expressed that if the Committee would put men in the field, the means to support them would be forthcoming. A distinctly "forward movement" has this year been made, and the Committee feel confident that their efforts will be fully endorsed by the Victorian brotherhood, and that the necessary means will be supplied to enable them to meet the increased expenditure. Members are cordially invited to send their contributions to the Treasurer, W. C. Craigie, 259 Little Collins-st., Melbourne, or to the Sec., M. McLellan, 233 Drummond-st., Carlton.



C. T. NIXON.



J. A. PALMER.



JOS. PITTMAN.



H. MAHON.



W. MEEKISON.

DOUBLING A PREACHER'S POWER, No. 2.

A. McLEAN.

This can be done by generous treatment; by paying him what his services are worth and what the church is well able to pay. It should be said that the generous support of ministers is in harmony with the will of God. The Scriptures say, "Let him that is taught communicate to him that teacheth in all things." Whatever is needed for a comfortable subsistence should be freely and cheerfully given. "The laborer is worthy of his food." Carlyle speaks of the man that stands and speaks of spiritual things as among the beautifullest, most touching objects one sees on the earth, and asks, "Whom have we to compare with him?" "Of all public functionaries boarded and lodged on the industry of modern Europe, is there one worthier of the board he has?" Preachers are not to entangle themselves with the affairs of this life; they are to give themselves wholly to prayer and to the ministry of the Word. Those whom they serve should see to it that they and their families do not suffer for the necessaries of this life. It is a small thing that those who partake of their spiritual things should supply their carnal things. According to the Mosaic law the ox that treaded out the corn was not to be muzzled. This human regulation was given, we are told, not chiefly out of God's regard for oxen, but to teach us that all encouragement should be given to those who labor for our good; that the laborers should taste of the fruit of their labors. This is only common equity. The priests that served at the altar partook of the gifts and sacrifices of the people. The apostle asks, "What soldier ever serveth at his own charges? Who planteth a vineyard, and eateth not the fruit thereof? or, who feedeth a flock and eateth not of the milk of the flock?" God's thought is that he that plougheth ought to plough in hope, and he that thresheth, to thresh in hope of partaking. The preacher of the gospel is a soldier. He fights the Lord's battles. He labors in the vineyard. He plants and waters and prunes and trains and fosters. He is a shepherd. He feeds the lambs and sheep of the flock. He seeks them when wandering and brings them back to the Bishop and Shepherd of their souls.

We are expressly told that the Lord has ordained that those who preach the gospel should live out of the gospel. Churches run counter to his will when they do not yield prompt and joyful obedience to this ancient and immutable ordinance. This does not mean that preachers are to be paid an extravagant salary so that they can live in luxury and grow rich. It does not mean that they should not have those things that are needful. A true preacher renders the community a service of immense value. Of one of our men it was said by a banker who was not a Christian, that it was worth a thousand dollars a year to have that man walk the streets of the town, even if he never preached a sermon. No man has a stronger claim to a temporal recompense for his labor. What

a preacher receives is not salary; it is not an equivalent for the services he renders. He is supported; he is not paid in full for value received. His support should be sufficient and even generous. It should be such that amid many spiritual cares, temporal anxieties do not unduly press and hinder his work.

There are few claims that are more generally disregarded than this. Many churches do not appear to know that this is really God's ordinance. They think that the support of preachers is optional with them. If they are pleased with them and their services they will pay, but not else. In recent years many churches have been greatly prospered. Buildings have been erected. Debts have been paid off or scaled down till they amount to little. The membership has been doubled or immensely increased. The churches are two or three times richer and stronger than they were ten or even five years ago. Some of these have recognised the fidelity and devotion and efficiency of their preachers, and have voluntarily increased their stipends. But many have not done so, and what is worse they have no thought of doing it. Their preachers are paid now what they were paid when their services began. A larger field is ploughed; a larger harvest is threshed; but the preacher's share is no larger on that account. In some cases where there was a tacit understanding that the remuneration would be increased as the church prospered, that agreement has not been kept. The preacher does not like to allude to it, and the church does not think about it, and things continue as they were from the beginning.

This is not a good thing either for the churches or for the preachers. Churches feel better and are better when they pay a worthy salary. They enjoy more self-respect. They have more of the blessedness that follows duty faithfully performed. The preachers feel better. There is no sense of injustice ranking in their souls. They preach with more zest and power. In early days a preacher used to borrow five dollars from a friend before speaking, and return it after. When asked the reason for this strange performance, he replied that he always felt more like a man and could preach a better sermon when he had some money in his pocket. There is no excuse for anything of the kind in these prosperous days. Men who are well paid are able to buy the latest and best books, and to carry on new courses of study; their pulpit work grows richer from year to year. They are able to educate their families, and to save a little for sickness and old age. It is the poorest kind of economy to starve or stint the men who serve in divine things. Here, as elsewhere, we reap as we sow. If we sow bountifully, we shall reap also bountifully. If we sow sparingly, we shall also reap sparingly. Matthew Henry never said a truer thing than that a scandalous maintenance makes a scandalous ministry.

There are churches that consider the men who serve them. If they are sick, there is no reduction in their compensation. Every year they are allowed a vacation with their salaries continued in full. In some instances, a purse is given them to meet additional expenses. The people wish them to go to the mountains or to the sea and fill up with new energy for the work before them. Some churches have sent their preachers to Europe or to Palestine and paid all expenses and insured their lives while gone. In one case the stipend was continued a whole year after the incumbent was unable to do any service. These gracious acts are twice blessed. They bless the church and the preacher. They are a good investment. A preacher will be a better man and a better servant, because of such treatment. He will be glad and strong and invincible.

It should be borne in mind that more demands are made upon the preacher than upon most men. He must dress and live respectably. He must entertain on a large scale. Other men may consult their own taste and convenience; he cannot. He must keep open house. He must give to every benevolent cause. The longer he remains in a place, the greater the number of the demands made upon him. More people and more causes discover him. The poor always knock at his door. It is a good thing for a church to support the preacher so that he can meet these demands. This adds to his reputation and influence. It takes from the members burdens that would otherwise fall to them. Those who think that a preacher should be paid no more than a clerk or mechanic should know that a preacher must give away more in a year than a clerk or mechanic receives. The best interests of a church require this.

The claims of preachers to a generous support should be considered and ungrudgingly recognised. It is a delicate topic, and they cannot speak about it without being misunderstood. There is all the greater reason why those whose duty it is to attend to this matter should not neglect it. The failure to do so arises in most cases from a want of thought, and not from a want of heart. Churches should consider that preachers are paid less for their services than any other class of professional men. They are paid less than physicians and lawyers and teachers. They hold their position by a more precarious tenure; their period of active service is shorter than that of any other class. A physician or a lawyer is at his best when a preacher is considered too old to be effective. The country was never before so prosperous. The churches were never so strong in numbers and in resources. There is no reason why the preachers of the gospel should not share in this general prosperity. In the panic they voluntarily reduced their allowances; they did extra work for which they received no remuneration whatever. Now that the Lord is scattering plenty over a smiling land, they should be remembered and reimbursed. If

the churches do not do this, they will suffer for it sooner or later. Strong men will keep out of the pulpit if they see no hope of being able to live a complete life, and of being able to do what they ought in other respects. A man fit to preach the gospel covets no man's silver or gold or apparel; but because he is a man he has certain needs that must be supplied, if he is to be of any real service to the race. There are a thousand churches that should take this question under advisement at once. There should be an increase in salaries all along the line. This will double the preacher's power and will be well pleasing to God.

The above article, and the one of two weeks ago, are from the *Christian Evangelist*, one of our American papers.

Sunday School.

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

LESSON FOR AUGUST TENTH.

Nadab and Abihu.

Lev. 10: 1-11.

GOLDEN TEXT.—"Let us watch and be sober."
—1 Thess. 5: 6.



"To obey is better than sacrifice." This divine statement is greatly enforced by the tragedy in to-day's lesson.

VIOLATING THE DIVINE ORDER.

This was the sin of which these two men were guilty. Probably, instead of lighting their censers from the fire on the altar of burnt offering which God had authorised, they lit them from other fire. How sad to meet with the fate they did so soon after their consecration to the priestly office! There is a warning here for us; human pride and ingenuity must not be allowed to interfere with divine arrangements. God has spoken, and he expects us to obey perfectly; he does not wish us to alter his appointments one jot or tittle; yet how many things have been altered, and how many human inventions substituted for the divine appointments. If punishment were visited upon those guilty of such things in Old Covenant days, "how shall we escape,"

if guilty, in the days of the New Covenant?

GOD'S JUDGMENT PROPERLY RECEIVED.

Moses and Aaron and the people of Israel did not question God's action in slaying the presumptuous priests; they knew that it was right. The first cousins of the dead men buried them, while Aaron and his sons were forbidden to mourn them.

GOD'S PROHIBITION.

It would almost seem that intoxicating drink had had something to do with the downfall of the priests, as indulgence in such when administering was immediately forbidden. Drink so perverts the judgment that one who is not intoxicated, but only excited thereby, is unable to properly discern right and wrong. This is another warning for Christians; drink should be shunned by all such, for all are ministers and should be constantly attending to holy things.

THOS. HAGGER.

New Zealand Notes.

CHAS. WATT.

"FARTHEST NORTH."—Having tried the extreme south of "The Favored Isles," we found the climate rather cold, but a warm-hearted lot of disciples that more than compensate for any climatic inconveniences. The tea-meeting to bid us farewell and welcome Bro. Green was an exceedingly cordial one, and the many kind things said and done by the brethren and sisters, with whom we have worked so harmoniously for well-nigh seven years, formed a fitting sequel to the many considerate kindnesses shown us ever since we came amongst them. And on the following day at 3 p.m., when the last whistle blew, and the s.s. Te Anau slowly moved from the wharf, the sixty or eighty dear friends who came down to bid us God-speed, and sang "God be with you till we meet again," indicated that we were leaving those behind us between whom and ourselves many tender recollections would be cherished. The trip to Lyttleton was a pleasant one, and we ran up to Christchurch to visit some of our old friends there. Bro. Geo. Manifold—one of my own young men of years ago—seems to be doing a good work, the value of which will become more and more apparent. The work is peculiarly difficult because of the all but total eclipse the cause had suffered. There are, however, some staunch disciples in the cathedral city; let them, by lives of faithfulness and devotion, grasp the situation and recognise the responsibility that rests upon them, and we may yet see in the city of the plains a thousand sturdy warriors ranged under the glorious banner of primitive Christianity. An exceedingly enjoyable run brought us to Wellington, with its commodious harbor, extensive docks, bustling streets and palatial warehouses. We landed at 9.30 on Lord's day morning, being met by a number of the brethren. Had the pleasure of addressing the church in Dixon-st. and preaching there at night to a fair audience.

THE QUEEN CITY.—From Wellington to Auckland via Napier, Gisbourne and the East Cape was—well, not a pleasant trip!

However, we got there at last, and landed at 12.30 p.m. on Coronation Day, or what ought to have been such. We were looking forward to quite a royal welcome amid waving banners and booming of guns. Alas! prince, peasant and pageant must alike yield to the inexorable claims of disease. Several of the brethren met and gave us such a cordial greeting that we felt at home at once. Mrs. Watt and I are now cared for in the hospitable home of Bro. and Sister H. N. Bagnall. He is a fine specimen of the Scotch-Canadian who rears his head over six feet above his boots. Bro. and Sister Frank Evans and our old friends Bro. and Sister Walter Taylor are kindly caring for our two daughters until we find a home. The welcome tea on July 2nd was a great success and served to assure us we were among those who would work earnestly for Christ. From all appearances the outlook is bright for a good work being accomplished, and we pray the Lord's rich blessing on our united effort. The prospect among the Maories is likewise, I understand, brightening. Bro. Harry Greenwood, who was fitting himself for mission work amongst them, being advised by some friends that as a gratuitous worker with them he was not likely to inspire the natives with confidence, determined to change his method. He was informed that he needed two things: (1) To get a Government appointment as a teacher among them, and (2) To be a married man. This latter, we can understand, must have called for a large amount of heroic self-sacrifice, but, like a true soldier, he faced it bravely, took a wife, and has now received an appointment as teacher of a native school. And as the provisions of the Education Act do not apply, our brother has to give religious teaching. He will thus be enabled to instruct the Maories in N.T. principles in a way he never could have done as an independent worker.

July 7.

Foreign Missionary News.

COMPILED BY H. D. SMITH.

Sister Rose Poole, of Adelaide, writes, June 15, 1902:—"You have doubtless heard the doctor's unfavorable report on my health. When I last saw him he advised me to wait a year or two, as it was very risky going to a tropical climate unless one was in robust health. On his advice I have accepted a position as district nurse. I have been appointed to Petersburg. I think the outdoor life will suit me much better. It is with deep regret that I resign after so lately offering to the F. M. Committee, but it would be unfair to the Mission, and to everybody concerned, if I were to go out in my present state of health."

Sister Mary Abgan writes to say that she will shortly complete her year of nursing, and will be prepared to go to China. The F. M. Committee decided on July 8th to engage and send her to Shanghai, under Bro. Ware's direction, to assist in the women's work. She will at once make necessary preparations, then go to the Adelaide Conference in September, afterwards return and go to China, via Sydney.

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The Leader.

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

The Religion of To-morrow.

Judging by the numerous articles that appear having for their theme "the religion of the future," we should conclude that the subject is one of more than ordinary importance. And so it is. It is one which concerns the best interests of mankind and about which none can afford to be indifferent. It is not a question as to whether there will be any religion, for that is an idea that no sane mind contemplates for a moment. The fact that man must have a religion of some sort is so firmly established in our minds that a future without religion would be unthinkable. The question, therefore, is not one of religion or no religion, but into what form the religious instinct of mankind will develop. In giving an answer to this question it would be quite easy to let the imagination have full scope and draw pictures, hopeful or despondent, as suggested by the bias of our natures. And though imagination must perform its function in answering such a question, it must be imagination in which the facts of experience have

not been forgotten. Certainly, if the latter are neglected, the forecast made will not be calculated to inspire any degree of confidence. A recent writer says that "the religious teacher, whether he teaches by tongue or by pen, ought to have the faculty, not simply of apprehending and appreciating the religious facts of to-day, but also the tendencies that are preparing to-morrow." And, we would add, he ought also to be able to appreciate the effect which "yesterday" has upon "to-day," and what both combined have upon "to-morrow." The lesson of to-day may be too fleeting to use as data for building anything stable upon, but the past gives us foundations as enduring as the pyramids. The voice of to-day is a whisper, but the voice of the past is as the voice of eternity. The whole panorama of history is before us, if we care to look at it, and its voice is eloquent with admonition and warning. And its most eloquent note is this—that only that which is true is of any enduring value.

This is one of the things we have to remember when we are making up our estimate of to-morrow by the things of to-day. If we forget this—forget that truth has in it the quality of eternity—we will be misled by thinking that the changeable, mushroom growths of the present will be the permanent things of the future. It is not so. Were it otherwise we might well despair of the future. It is so easy to make new religions. "Nothing is easier," says Dr. Watson, "than to create a religion; all that one needs is self-confidence and foolscap paper." Instances of this are not far to seek; they abound on every hand. Here are some:—"Positivism, which someone has described as Catholicism minus Christianity, was hatched in the study of a clever Frenchman at a single sitting. Madame Blavatsky became fascinated, then lost, amidst the mysticism of Asia, and she invented theosophy, the greatest recommendation of which seems to be its unintelligibility. Dr. Dowie exploits himself as Elijah, and thousands rise in a meeting and declare 'they believe it.' Christian Science, so-called, is making converts by the drove." Taking such instances as these, it would be folly to make the religion of the future after their pattern; they are merely the religious follies of the day, and appear, only to pass away as quickly as they came. They have been properly described as fungus growths upon the tree of life, and will disappear when commonsense once more asserts itself. What is good in them is borrowed from already existing forms of faith; what is extravagant is born in the imagination of their founders. "What is new is not true, and what is true is

not new." Every age has witnessed developments of this kind. They form the spiritual wreckage of the centuries of the Christian era—monuments to human folly on the one hand and knavery on the other. Some people when they think of these things get into a state of panic and wonder what the world is coming to. They think the foundations of things are giving way. Referring to this, Mr. J. Brierley says: "When people talk to me about the foundations of the church and of religion, I am disposed to ask, What foundations? I am reminded of the old fable. People imagined that this huge earth wanted something more solid and substantial to rest upon; they would sleep more comfortably in their beds if they could realise that the earth had something strong and stable underneath. And so they had that old fable of the elephant and the tortoise. Well, at the present day we are quite comfortable without the elephant because we know that the planet is upheld by unseen forces."

The things of flux and change which we see every day do not disturb our foundations, for they are upheld by unseen forces streaming from the throne of God. The search after something new and wonderful will always be going on. There will always be times, perhaps, when men of higher grade will seem to be striking blows at the very foundations of Christianity. We have just passed through such a stage, and what is the verdict of those competent to know? Take Biblical criticism, for instance, about which we have heard so much, and what is the verdict? This—that Christianity has not lost but gained. Thus one authority says: "The marvellous thing to-day is this, that the result of Biblical criticism, of historic investigation, of the new scientific movement, of the new openings of the human spirit, is this, that to-day we are coming back just to the position of the first disciples, and instead of the Christ of convention we are getting into our hearts the Christ of reality. We are beginning to feel just what they felt; again is dawning upon us that vision of Immortal Beauty; we are beginning to realise as we never did before that his words are the ultimate laws of the spiritual life, and to feel that to know him, and to serve him, and speak of him, is life's highest service and noblest joy." No matter how far we may wander from the great centre of spiritual things we come back again. We may wander round the globe in search of religious novelties, but in the end we come back to Christ. The religion of Jesus Christ is the only one which never grows old or out of date. It is always suited to the times, but is always ahead of them.

The religion of Jesus Christ has in it the quality of perpetual youth. Other religions, even the greatest of them, grow old and lose touch with the progress of mankind. "These old faiths," says a writer, "exhibit all the symptoms of senility and decay. They have lost touch with modern civilisation; grey hairs are upon them. They have had their day, served their purpose, and must soon cease to be. They have no power of recuperation. Brahminism and Buddhism are dying at their roots. Confucianism has been allied with the conservatism of China, and the yellow man is slowly waking out of his long sleep, and when he has rubbed his eyes, and has shaken himself from the lethargy of long ages, the first thing he will demand is a more virile form of faith. Mohammedanism has been wedded to cruelty and oppression; its garments are dyed red with the blood, not of its own apostles, but with that of the victims of the vilest forms of tyranny and oppression. A few more Armenian massacres, and for the sake of the peace of the world and the advancement of the race, the nations will rise and overthrow the throne of the prophet who has ever made faith to be the slave of power." And so the voice of the past is prophetic—"Truth alone is that which endures." There is only one religion which is permeated through and through with truth, and that is the religion of Jesus Christ. Its Author is THE TRUTH, and because he is so his religion will be the religion of to-morrow.

Editorial Notes.

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

Special Meetings.

In another part of this issue we give a report of some of the special meetings held about Melbourne lately. We do this for two reasons; first, as a matter of news, encouraging news in fact; and secondly, because we have had so many inquiries from the other States and New Zealand as to whether these meetings are a success, and how they are conducted. This report will largely answer these inquiries. These meetings won't run themselves; they do not just happen along accidentally as it were; back of all the successes—or failures, for that matter—there are causes which must be reckoned with. Sometimes these meetings, in spite of all care and work, will fail—utterly fail—and the failure is hard to account for, but all can rest assured that there is a reason somewhere, though we may not be able to find it. The successful conducting of a special effort should be made the subject of much preparation and prayer.

The Means Used.

God works by means. The meetings were well advertised, not extravagantly but carefully, and much good literature was distributed. In some of the places the members themselves were great flaring advertising boards—they talked the meetings up and then backed their talk with their presence and sympathy. Never before was such use made of singing. For fifteen or twenty minutes the brightest hymns procurable were sung, and all the congregation were encouraged to take part, and did take part. The newest and most catchy of Alexander's hymns were sung night after night. Singing is not everything, but it serves to attract the people and make the meetings bright. "Faith comes by hearing," but in order to make the people hear you must get at them, and singing serves to bring people within range of the preacher's voice. After all, the chief element in any meeting must be the preaching—continuous preaching by the same preacher. In this work at all events we believe in the "one man ministry." A short meeting with a change of preacher every night is a waste of time and energy. Good old-fashioned gospel preaching, and a lot of it, is the thing we want.

The Men.

At the bottom of pages 360 and 361 of this issue will be found the pictures of the men who led in this work. Jas. Johnston did most of the preaching at Williamstown, nobly seconded by F. M. Ludbrook, who led the song service, and preached the gospel in Bro. Johnston's absence. Thos. Hagger was the preacher at Ascot Vale, assisted splendidly in the singing by T. J. Cook. H. G. Harward, Victorian State Evangelist, spoke every night at Footscray, while C. T. Nixon gave him continued and valuable help. J. A. Palmer conducted the meetings at Prahran for two weeks, assisted by Jos. Pittman, the regular preacher, who continued the meeting one week after Bro. Palmer had left for Corowa. Henry Mahon did the preaching at South Melbourne, while W. Meekison gave him continued assistance, and Robert Lyall on many of the nights led the singing. Much praise is due to these brethren for their great efforts for the general good, and to the churches at Swanston-st., North Richmond, Hawthorn and Cheltenham for the liberality shown in allowing their preachers freedom to carry on this work. In our judgment this is the right spirit on the part of all concerned.

The Results.

The results of these meetings must not be reckoned just by the number of additions to the church, though this is an important element and is really the chief object of the

meetings. But the building up of the church in the way of teaching and strengthening of spiritual life generally must always be counted. There are some results to be carefully avoided. Those who are brought in should be carefully instructed, and care should be taken that they thoroughly understand the step they are taking. And when they are once admitted they should be well looked after. A church which is not prepared to accept the responsibility of looking after those who have just been born into the kingdom of Christ should never think of holding a special meeting, or, for that matter, of preaching the gospel at all. The church should also be careful that it does not settle down to mere spasmodic protracted meeting efforts to save the lost and itself. If this is one of the results of our growing desire to have special meetings, the sooner we stop them the better. The church's chief business in the world is to save men, and to lose sight of that object but for a day is a step in the wrong direction.

From The Field.

The field is the world.—Matthew 13: 38

New Zealand.

WELLINGTON SOUTH.—We had the pleasure of welcoming A. F. Turner with us to-day. The church was prettily decorated in honor of the occasion. Our brother addressed the church in the morning, and also preached the gospel in the evening. At the conclusion, we had much pleasure in seeing a woman come forward. On Wednesday evening a welcome social will be tendered to Bro. Turner.

July 6.

S. McIVER.

KAITANGATA.—On June 4th our hearts were made glad in witnessing the baptism of the wife of Bro. Forrest. On the 22nd Miss E. Bowmar, one of the Bible Class scholars, decided for Christ. On the 29th our meeting-house was crowded, and there were two more decisions—Mrs. T. Lloyd and W. Wilson.

On June 23rd the church held a social to bid farewell to A. F. Turner and to welcome J. Greenhill, from Invercargill, who commenced his labors here on July 13th. We had a very enjoyable night. Duncan Anderson, A. F. Turner and J. Greenhill gave addresses. Bro. Turner spoke of the kindness shown to him in Kaitangata. Bro. Greenhill expressed his pleasure at being with us again. He wanted the co-operation of the brethren in his labors. He was coming to preach the whole counsel of God, and that only.

July 2.

EDWIN ROGERS.

SPRING GROVE.—We regret to report the loss to the church here by removal to the North Island of Bro. and Sister Sharp, and Sister Ethel Sharp.

On the 31st inst. a social gathering will be held here to commemorate the anniversary of Bro. and Sister E. Lewis' golden wedding. The Spring Grove, Nelson, and Wai-titi churches are working together to make the affair a success, and a real good time is anticipated. A welcome is extended to any brethren who can be present from other churches.

July 8.

A. G. KNAPP.

HAMPDEN.—Brethren Geo. Cunningham and W. Kilgour, from Oamaru, have been paying periodical visits to the church. Last Lord's day evening, after an address from the writer, two, who had previously made up their minds to follow Jesus, made the good confession and were buried with their Lord in baptism.

SOUTH DUNEDIN.—To-night, after an address by F. L. Hadfield, one young girl made the good confession. May it be her lot to wear the heavenly crown.

July 13

T. H. M.

West Australia.

SCRIBO.—For three months A. Lucraft has been preaching for us. Notwithstanding there have been only four confessions, our brother has done much good, and the congregations are increasing.

A pleasant social gathering was held last evening, when items were creditably given by Sisters Hewitt, Schofield, and Taylor, and Bro. Mann and Westwood. Bro. Lucraft referred to the great work accomplished in Williamstown, and encouraged brethren to continued effort.

July 10.

G. PAYNE.

COOLGARDIE.—Since last report we have been cheered again by the visible results of Sunday school work, three scholars (boys), having made the good confession. Bro. Mill, of Kalgoorlie, preached yesterday, speaking three times. Our brother made suitable reference to the loss our Bro. and Sister Clark have sustained in the death of their son, Leslie, who has been a sufferer for some time past. Bro. Campbell conducted the burial service on Wednesday last.

July 14.

C. GARLAND.

FREMANTLE.—Last Sunday morning we had the pleasure of receiving into fellowship three by letters of commendation, and the contributions for Foreign Mission work were £6/6. In the evening Bro. Selwood spoke on "God's Greatest Enemy," after which one was baptised.

We are sorry to say that Bro. Selwood has not been able to see his way clear to accept the offer of the church for another year's engagement.

July 6.

J. H. GIBSON.

New South Wales.

COROWA.—Last Lord's day evening, before a large meeting, Bro. Palmer baptised three who had confessed Christ the previous week. After the service in chapel, another meeting was held in the School of Arts, where about 500 people assembled and listened very attentively to Bro. Palmer speak on "Our Plea." The mission continues all this week, concluding on 20th inst. with another meeting in the School of Arts, when the subject will be, "Why I Am Simply a Christian." We expect a large gathering.

July 15.

E. J. W.

PETERSHAM.—The Y. P. S. C. E. held its first consecration meeting recently, when very satisfactory reports of work done were presented by the Committees. The meetings since the inauguration of the society (May 6th) have been well attended, and have also been very attractive and interesting. Beside an increase in membership of eleven, flowers, etc., have been sent and visits paid to a number of the sick, and food and clothing, etc., distributed to the poor. The social, musical, tract, visiting, and Sunday School committees have also been engaged in active service for the Master.

ROOKWOOD.—Sunday, July 14, two were received into fellowship, a husband and wife, one having been

immersed the previous Sunday, and the other restored. May the Lord keep them faithful. In the evening we held an In Memoriam service to the memory of our late Sister Larcombe, and one of the largest audiences that have so far assembled were present. We pray that the influence of the life of our late sister may be shed abroad in the hearts of all who knew and loved her.

July 17

THEO. B. FISCHER.

SYDNEY.—The anniversary service of the Lord's day school, City Temple, Sydney, was held on Sunday, 13th inst. The bright singing of the scholars, and an excellent address on "Crowns and Coronations" by Bro. A. E. Illingworth, contributed to a successful and beneficial meeting to those who showed their interest in the school by braving the inclemency of the weather. The prizes were distributed on Tuesday night, despite the heavy rain, the scholars came in full force to their tea-meeting, and later on entered heartily into the singing, recitations, action song, and dumb-bell displays, which proved a great success. S. GOLF.

Victoria.

CHINESE MISSION.—A social evening was held on Tuesday evening last, in the Lygon-street lecture hall, when about 100 teachers and pupils were present. The school-room was nicely decorated.

The object of the pupils was to express to the president, M. McClean, in a tangible form, their high appreciation of him, and their sense of indebtedness for the valuable services rendered to them.

This took the form of a presentation of a heavy gold chain, suitably inscribed, and presented by Louey Way Hey, in Chinese, interpreted by H. Pang. Bro. McClean suitably acknowledged what he termed their magnificent token of esteem, and promised to be yet more worthy of their good opinion of him.

It is very gratifying to know that the school is in a very flourishing condition at present.

Another object of the meeting was to afford the 20 new members who have recently joined the teaching staff an opportunity of getting acquainted with the older members, and foster generally a more sociable feeling with each other. A very enjoyable evening was spent. An abundant supply of refreshments was handed round, and a friendly, social spirit prevailed throughout the whole meeting.

July 20.

JESSIE JENNINGS.

BALMAIN-ST., RICHMOND.—Since last report one lady has been added by faith and obedience. Several others have been united by letter, but we also lose three by letter to W.A. Despite influenza and colds we have had some good meetings this month, and our record, viz., 50 to the breaking of bread, was reached. We look for a good time at this week's meetings for the deepening of spiritual life, from Tuesday to Friday. The following speakers take part: P. A. Dickson, Jos Pittman, H. D. Smith, J. H. Stevens, Jas. Johnston, F. M. Ludbrook, Thos. Hagger, and C. T. Nixon.

July 21.

P. J. FOND.

Queensland.

GYMPIE.—A very pleasant social and entertainment was given in the Tabernacle on Thursday evening, the 10th inst., in connection with E. T. Ball's Bible Class. There was a good supply of eatables provided by the sisters and friends. A nicely varied programme of musical items and recitations was gone through, being given chiefly by the younger members. After the programme, the rest of the evening was spent in

games, in which both old and young took part. The meeting closed by singing a part of "All Hail the Power of Jesus' Name."

South Australia.

UNLEY.—The quarterly business meeting and social was held on Wednesday last. Elder Uncle presided over a large attendance of members. The evangelist, Bro. Gore, expressed himself as being better pleased with the general activity of the church than at any other time during his four years' work at Unley. The church report showed that 8 had made the good confession during the quarter, the majority of these being from the Sunday School. Bro. Gore had been most successful in both preaching and teaching, and church matters generally were in a healthy condition. The treasurer, A. Verco, reported a small cash balance. The Sunday School (A. Thomas, sec.) was gradually becoming an ideal one, thanks mainly to the efforts of the superintendent, John Verco. Encouraging reports were received from the Endeavor, Dorcas, Mission Band, and Cottonville. The sisters who had charge of the social portion of the meeting earned highest praise for the excellent spread provided.

July 19.

H. W.

STIRLING EAST.—After the gospel address by Bro. Uren on July 6, one young woman came forward and was baptised last Lord's day evening, and received into the church this morning.

July 20.

E. TAYLOR.

GLENELG.—On July 6 two adults (man and woman), made the good confession and were that same evening immersed. On July 13 three were received into the fellowship of the church, two of whom were by letter, and one formerly immersed.

Yesterday three more were received into fellowship, two by letter, and one immersed.

At the Council Chambers, where a meeting is held after the services are over in the various churches, which is the outcome of the Simultaneous Mission, four of the young people, members of my Bible Class, came nobly out and made the good confession, J. Colbourne preaching. They will be baptised forthwith. Our meetings are well attended, and others are expected to follow.

July 21.

J. COLBOURNE.

NORWOOD.—There were two confessions at the Tabernacle on Lord's day evening, July 13th. There were two of the senior scholars from the Sunday School. Yesterday we had splendid meetings. Bro. and Sister Jerrens, from Swanston-street church, Melbourne, were received into our fellowship, and Sister Holt, from the church at Newmarket. We had a grand meeting last night, and a young woman made the good confession.

July 21.

A. C. RANKINE.

HINDMARSH.—We had a magnificent meeting yesterday morning for worship and breaking bread. The attendance has not been exceeded previously, excepting on anniversary occasions. This is as it should be. All who can should bring their offerings of thanksgiving and praise to our blessed Heavenly Father and our Saviour Jesus Christ every Lord's day morning. Three young men, Roberts, Horsfall and Kelly, were welcomed into the fellowship, having been baptised on Wednesday evening last. Bro. Ernest Doley left our shores on Thursday last in the good ship *Tantalus*, on her way to London. Our brother will proceed thence to Bethany College, America, for hard study. Sister Penn passed away on Monday evening last to her rest.

July 21.

A. G.

NORTH ADELAIDE.—At a recent business meeting our esteemed Brethren W. Lyle, C. Clarke, and J.

Anderson were elected to fulfil the office of elders of the church. These brethren are "counted worthy of the double honor," and have labored among us in the Word and doctrine, and we feel sure their appointment will be blessed of God, and that they will be a blessing to the church over which they are appointed to rule.

Our contributions on behalf of Foreign Missions amounted to £11, whilst £2/2/- were donated to the Kanaka Mission. In addition to these sums, Bro. Eason has collected on behalf of Foreign Missions £1/6/-, and towards Bro. Thompson's work amongst the Kanakas, £1/4/11, making in all a total of £15/12/11. V. B. T.

GOOLWA.—A church has been organised here, and for the last six Lord's day mornings the writer has conducted meetings for the breaking of bread. There are nine members who partake, and several friends attend and appear deeply impressed. Bro. Horsell, who intends to visit us monthly, was with us last Sunday, exhorting the church in the morning and preaching at night to a good audience. At the close a man, well reported of in this town, made the good confession: he was baptised the following Tuesday, and this morning the writer had the pleasure of extending to him the right hand of fellowship. Bro. Horsell spent a few days in visiting the people, with good result, having discovered two families of isolated members at some distance from here, who expressed their intention of uniting with us in the near future. J. M. GORDON.

KADINA.—During my two weeks' absence in Melbourne, my place was ably filled by P. Pittman. In addition to the Sunday services, he held three week night gospel meetings. On June 29 he baptised two youths who had already made the confession, and on July 6, in response to his invitation, three maidens from the S.S. came out. Two of these were baptised on July 13, together with a married man who had decided before I left. At the same meeting another of our S.S. girls came forward, and after the service a married lady announced her determination to be a Christian. These three were baptised to-night, when two others confessed Christ, making 8 decisions to date for the month. A record meeting greeted Bro. Pittman at Wallaroo on the 6th, 22 (including 3 visitors from Kadina) being present. We hear of a few other scattered disciples in that town whom we hope to gather into the local field. Bro. Pittman's services were much appreciated, and our hearty thanks are his due. Our church anniversary comes on August 13th. G. B. MOYSEY.

Here and There.

Here a little and there a little.—Isalah 28 : 26.

Some of the churches have written complaining of the limit of 300 words to relate their history. We confess it is not much, but it is wonderful how much you can say in 300 words. However, since sending out the circular the ideal History has grown, and we will now leave the matter in the hands of the churches, and if 300 words are not enough take more, or as many as are necessary to relate the history of the church. We have received so much encouragement that we feel we can expand a little.

One confession at Nth. Richmond on Thursday last.

T. H. Scambler reports one confession at Kyabram on Sunday night.

One confession at St. Kilda on Sunday night, Allan Stewart preaching.

Two confessions last Sunday night, and one on the Sunday previous, at Enmore.

We have a small stock of McGarvey's book on Deuteronomy. Price 8/-, by post 8/6.

H. C. Rodd, of the church in Hobart, Tasmania, has at present on a short visit to Melbourne.

If you do not get a receipt for money sent for CHRISTIAN in due course, let us know at once.

At the close of Bro. McGrath's address at Surrey Hills on Sunday evening one young woman confessed Christ.

You should order and read W. C. Morro's book on "God's Spirit and the Spirit's Work." Price, post free, 6d.

Correspondents, kindly take note! Theo. B. Fischer's address is now "Sunnyside," Francis-st., Rookwood.

F. M. Ludbrook spoke to a crowded house at North Fitzroy on Sunday evening, and at the close two confessed Christ.

H. G. Harward commenced a special mission with the church at North Melbourne on Monday night. There was an encouraging audience.

We are glad to note that Bro. Digby Denham, of the church at Brisbane, Q., has been elected a member of Parliament for Oxley, in that State.

Splendid meeting last Sunday night at Williams-town, when H. G. Peacock preached to an attentive audience. One confessed Christ at the close.

H. Swain reports:—"A very good meeting at Collingwood on Sunday night, and one young lady made the good confession. The condition of things is very hopeful."

E. M. Hall, of Williamstown (Vic.), writes:—"We are pleased to report an attendance of 136 at our Sunday School—62 in the Bible Class, and 74 scholars. The attendance is improving each Sunday."

Bro. and Sister E. Lewis, of Spring Grove, N.Z., celebrate their golden wedding on July 31st. The churches of Nelson, Wai-iti and Spring Grove are uniting to give them a social, and a great time is expected.

If you have not sent in copy for the Jubilee Pictorial History, now is the time to act. The work is in progress, and though we are not yet printing, pictures are being made and arranged. This is a work requiring much time and care.

P. A. Dickson will give a lecture next Tuesday evening in Lygon-st. chapel, under the auspices of the sisters' sewing meeting, on "The Mammoth Caves of Kentucky." Collection at the close. The lecture commences at 8 o'clock.

Many of our churches, recognising the importance of the work, are taking great care and are going to some expense in providing pictures and suitable letter-press copy for our Jubilee History. This is as it should be. The book will place on permanent record matters of interest, and will be a book of reference for the next fifty years.

The following is from a private note from W. C. Morro:—"I will write you two articles on Egypt, and will post them by the next mail. I am writing this on board the Austrian steamer *en route* to Beyrout. I will have to be quarantined there for five days, for there is plague in Alexandria. It is not pleasant, but there is no use worrying about it. Give my kindest regards to all friends. Tell them I am well and have enjoyed my trip through lower Egypt immensely."

The question comes up again and again, "What does Paul mean when he says that an elder in the church must be the husband of one wife?" A simple and conclusive answer is this: As a man with one eye has one, and only one, so a husband of one wife has one, and only one. A husband of one wife can not be an old bachelor, and he can not be a husband of two wives, any more than a one-eyed man can have two eyes or no eye, or than a one-legged man can have no leg or two legs. The expression is a knife that cuts both ways—it cuts off the man with two wives, and it cuts off the one with no wife. If you

say it cuts Paul off, so let it be; for Paul was never an elder or a deacon.—J. W. MCGARVEY.

The following is from a member of the church at present in the Royal Victorian Institute for the Blind, St. Kilda Road, Melbourne:—"My reason for writing to you this time is to thank you for sending me such a nice collection of tracts. I received them by the Friday night post. I have since had them read, and most of them suit the purpose very well. I have just finished the transcription of 'Christ and the Church' into the braille type, which is a system of raised letters by which the blind are able to read. By this means, I hope to be able to let blind people get some knowledge of the way which the Bible points out for their salvation. Thanking you once more for what you have done in this matter, and hoping this will find you well, I remain, yours in Christ, H. ANDREW."

Our Sunday School meets here this Afternoon, taking up the work the Sunday School alone can do for the Children and youth. But this School is not alone for the children, it needs all the older ones, it Needs the parent and the older brothers & sisters. We will welcome You!

The above is a facsimile of a card 20 in. x 12 in., printed in two colors, which we think might be made useful in many of our schools. How to keep our young people in the Lord's Day School is an ever-present question, and a standing invitation of this kind at the door or on the walls of our chapels and schoolrooms might do much good. We can send the notice alone securely packed to any address for two a 1/-, or five copies for 2/-. We have the notice framed with glass cover and screws for hanging up, which can be obtained at office or sent by train or boat; price, 4/6.

By request the following appeal is printed:—"May I crave a space to place before the brethren throughout these States and New Zealand the position of our Sister Elizabeth Riley. Through the decease of our late Bro. Riley, she is left with six children and is practically without a home. Our late brother was working on tribute for some time, which did not pay him; in consequence they got into debt. They sold their home and paid these debts, and took their trip south in search of better health; this exhausted nearly all their remaining capital. Our brother was not spared long enough to get another home together, so that now they are practically homeless. We desire to purchase a home for our sister, so that she will be above the worry of rent day, but as we are only a few, and not so rich as we used to be, we have decided to make this appeal. In days that are past there has never been an appeal made to the church of Christ in Charters Towers, but what it has met with a generous response: It is now our turn to ask, and we hope that we shall receive as generously as we have given. Help those who cannot help themselves. "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Will each church take up a collection and send, or will individual members send their contributions to

the undersigned, who will thankfully acknowledge same through the CHRISTIAN. Will you help us?—
ERNEST B. FREEMAN, evangelist, church of Christ, Charters Towers, Q.

S.S.U., Vic.—The quarterly conference of school officers and teachers was held in the Swanston-st. chapel on July 15th, the President, F. W. Martin, being in the chair, while the body of the chapel was well filled. The singing was under the management of Robert Lyall, and there was plenty of it congregationally, Alexander's selected hymns being used. Mrs. P. B. McMaster presided at the organ, and R. Lyall, F. M. Ludbrook, Sisters Ethel Moyses and Lena Kemp gave, "There's not a friend like the lowly Jesus" as a quartette. F. M. Ludbrook delivered an address on "A Junior Class, how I should prepare for and instruct it." The Union Secretary's paper advocated the church having full power of supervision over the school, so long as its duties towards it were fulfilled, but with the neglect of these held that the right to exercise such power lapsed. Bren. Payne, Lyall, Lewis, Mitchell, Collins and McGregor spoke to the question, generally adversely to the church interfering with the school.

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THIS is a very neat booklet in paper of 104 pages. The first chapter contains a complete catalogue of all the Scriptures in the entire Bible which, in the writer's judgment, have any important bearing on the subject; not the reference only, but the passages in full. This alone is worth more than the price of the book. Then there is a chapter each on "The Personality of the Holy Spirit," "The Sphere of the Spirit's Activity," "The Miraculous Work of the Holy Spirit," "The Baptism of the Holy Spirit," "God's Spirit in Man's Conversion," "The Indwelling Spirit," "The Witness of the Spirit." At the end there is an index carefully and exhaustively prepared by Jas. Johnston, which will enable the reader to find, in a few minutes, any reference for which he may be looking. It is not a large book, but every word means something. The book is scholarly, but at the same time plain and simple. Price, post free, 6d.

Coming Events.

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

JULY 27, 28, 29, 30.—Church of Christ, Cheltenham. The Opening Services of the New School Building will take place on Sunday, Monday, Tuesday, and Wednesday, July 27, 28, 29, 30. The monster Tea and Public Meeting will be held in the New School House, on the Wednesday Afternoon and Evening. Tickets: Adults, 1/-; Children not in School, 6d.

AUGUST 3 & 6.—South Yarra Church and S. School Anniversary Services. Sunday afternoon at 3, Mr. F. M. Ludbrook will give "Puffing Billy." Wednesday, 6th, Tea and Public Meeting. Tea, 6 o'clock. Tickets, Adults, 1/-; Children, 6d. Public Meeting at 8. Splendid programme. Reserve these dates.

A SINGER WANTED

To work with H. G. Harward in Tent Mission Work from September until next Conference. A good man can be secured if the brethren will supply the money. £70 is wanted. Will all who can help send money or promises to H. G. Harward, 130 McKean-st., North Fitzroy. This is urgent! ATTEND TO IT AT ONCE!!

WANTED.

Applications from Suitable Evangelists for Dixon-st., Wellington, N.Z. Apply to Geo. Gray, Webb-st

Acknowledgments.

The silver is mine, and the gold is mine, saith the Lord of hosts.—Haggai 2: 8

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 VICTORIA

Churches—			
Bayswater	£1 6 6	
Doncaster	2 7 0	
Warrnambool	1 3 6	
Melbourne (Swanston-st.) per Miss Mary Lawson	1 15 6	
Melbourne (Swanston-street)	..	24 16 3	
Newstead ..	..	5 14 0	
Korumburra ..	..	0 10 0	
Kyabram ..	..	1 0 6	
Burnley ..	..	0 10 0	
Hawthorn ..	..	5 5 2	
Footscray ..	..	1 13 6	
Cheltenham ..	..	7 9 0	
Dandenong ..	..	1 0 0	
Brunswick ..	..	1 9 7	
Runnymede E. ..	..	0 7 0	
Toolamba ..	..	0 11 6	
Lake Rowan ..	..	5 11 6	
Walmer West ..	..	1 15 3	
Geelong ..	..	0 18 6	
Daylesford ..	..	0 10 0	
Mystic Park ..	..	1 12 6	
Pakenham ..	..	1 16 6	
Maryborough ..	..	2 11 0	
Emerald ..	..	1 14 3	
Kaniva ..	..	4 0 6	
Brim ..	..	3 0 0	
Newmarket ..	..	0 18 6	
Berwick ..	..	7 0 0	
Ascot Vale ..	..	3 5 9	
Oakleigh ..	..	0 10 6	
Clayton ..	..	0 15 0	
Mooroolbark ..	..	0 15 0	
North Yanac ..	..	0 10 0	
Brighton ..	..	5 5 0	
South Yarra (July Collection)	..	2 2 5	
South Yarra (collected by Sr. Lewis)	..	1 9 0	
North Richmond (collected by Miss May Cousins)	..	0 8 9	
Kerang East ..	..	2 5 0	
Colac ..	..	0 5 9	
Horsham ..	..	1 9 0	
Lillimur ..	..	1 7 9	
Bet Bet ..	..	4 2 7	
Minyip ..	..	3 15 0	
Minyip (additional)	..	0 18 7	
Cooma ..	..	0 8 0	
Mildura ..	..	2 10 0	
Barrapoort ..	..	0 4 0	
Meredith ..	..	4 7 6	
Malvern ..	..	3 2 0	
Shepparton ..	..	1 5 0	
North Melbourne ..	..	1 10 7	
Gordons, per Bro. Chapman	..	0 10 0	
Ballarat, Dawson-st. F. M. Fund	..	4 3 0	
.. " Shanghai Mission House	..	2 0 0	
Taradale ..	..	0 11 0	
Preston ..	..	1 0 0	
Galaquil ..	..	1 0 6	
Colingwood ..	..	5 5 0	
Mount Clear ..	..	0 9 6	
Falkenmatt ..	..	3 9 1	
Fernhurst ..	..	1 0 0	

Other Contributions—			
Geo. Collings, Armadale ..	..	£1 1 0	
Sr. Anderson, Dealiba ..	..	0 3 0	
J. Scott, Broadford ..	..	1 0 0	
Bro. and Sister H. Adams, Bala Bala, Gippsland ..	..	0 10 0	
" Nobody ..	..	0 10 0	
Brother and Sister, Boolarrri ..	..	0 1 6	
Sister Lockwood, Lancefield ..	..	0 4 0	
W. J. Pearl ..	..	0 3 0	
J. Huffer, Gormandale, Rosedale ..	..	0 2 6	
Malvern Mission Band ..	..	0 4 0	
Doncaster Mission Band ..	..	2 0 0	
S. Trigg, Bacchus Marsh ..	..	13 10 0	
Endeavor Society, Ballarat ..	..	0 5 0	
NEW SOUTH WALES.			
C. J. Morris, McPhail (K) ..	..	1 0 0	
QUEENSLAND.			
Church, Charters' Towers ..	..	1 0 0	
" Rosewood ..	..	6 0 0	
" Eel Creek ..	..	0 13 0	
" Toowoomba ..	..	1 0 0	
" Mount Whitestone ..	..	0 15 0	
" Brisbane ..	..	3 13 4	
" Roma ..	..	11 8 6	
" Yingerby ..	..	2 8 0	
" Gympie ..	..	0 16 6	
School, Gympie (n) ..	..	0 10 0	
" Maryborough ..	..	3 3 0	
School, Roma, Missionary Box (n)	..	1 5 1	
G. L. Skerman, Wooloolah ..	..	0 5 0	
(for Federal Capital Site)	..	0 1 9	
Thomas Johnson, Ramsay ..	..	1 0 0	
TASMANIA.			
Church, Latrobe ..	..	1 1 0	
" Hobart ..	..	2 17 4	
" Launceston ..	..	0 10 0	
" New Ground ..	..	4 18 6	
" Sulphur Creek ..	..	1 0 0	
NEW ZEALAND.			
Church, Greymouth ..	..	1 0 0	
" Mornington ..	..	1 19 0	
" Tara, Mangawai ..	..	0 12 0	
" Wai-iti ..	..	0 13 0	
" Kaitangata ..	..	3 1 1	
" Papakura ..	..	3 15 0	

Received by Bro. Thos. Colebatch, Treasurer South Australian F.M. Committee:—

Churches—			
Stirling East ..	..	2 0 6	
Strathalbyn ..	..	1 8 6	
York ..	..	1 12 0	
Willunga ..	..	0 7 0	
Alma ..	..	5 2 6	
Williamstown ..	..	2 0 0	
Unley ..	..	10 3 0	
Henley Beach ..	..	1 17 6	
Kadina ..	..	2 5 3	
Carew ..	..	1 12 0	
Balaclava ..	..	3 0 0	
Port Pirie ..	..	1 12 3	
Long Plain ..	..	4 3 0	
Wild Horse Plains ..	..	1 0 0	
Other Contributions—			
F. M. Band, Grote-st., Adelaide ..	..	5 0 0	
Bible Class, Grote-st., Adelaide ..	..	5 0 0	
F. M. Auxiliary, Hindmarsh ..	..	1 0 0	
Sister Sarah Poole ..	..	5 0 0	
Bro. Hair ..	..	1 1 0	
Miss Tonkin (2 quarters)	0 3 0	
Sister Messner, Williamstown	2 0 0	
A Helper (Owen)	0 3 0	

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Correspondence.

Also will show mine opinion.—Job. 32: 10.

Behaviour in Church.

Can anything be done to stop the growing irreverence and inattention of many of the younger members, and children of members, of the church of Christ? It is far more noticeable than in other religious congregations, where family pews exist. What is the cause? The importance of this matter must appeal to all, and warrants my calling attention to the question. In our churches it is a fast growing custom to allow our young people a good deal of freedom. Parents permit their children to sit anywhere (and that is generally at the back) during divine worship, the consequence being that several young members of as many families get together, and being away from the parental eye, and naturally subject to the influence of buoyant young life, their conduct becomes inattentive, irreverent, and a source of disturbance to others. The parents, in the meantime, are selfishly sitting down by themselves peacefully enjoying the service, while officers and others are losing the benefit of the services in keeping these uncared for children and young people within bounds. Really good children, when thus left to wander from the parent pew and sit with their young friends, are liable to, and in fact do, behave in a manner that would hurt their parents much, did they know of it. I suggest, therefore, the desirability of parents insisting upon all their family, young and old, sitting together. Each parent's influence will then be exercised on their own children, and in this way, one step, and a very helpful one, will be taken towards cultivating greater attention and reverence among the young. Nothing is more pleasing than for all the members of a family to come together to the house of God and occupy the same seat. We must nip in the bud the tendency to irreverence to which I refer. A good Christian man, who has often been to our services, confessed himself as deeply hurt at observing the freedom and general irreverence among many of the younger members, and said, "one would think a concert was going on." If there is godliness in the heart, there will be a quiet, respectful, and reverent spirit displayed during the assembly for worship. This is not a local failing, but one that is general in many of our churches, and therefore should be met at once and curbed from further mischief.

J.

Obituary.

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

DAY.—On July 1 our aged Bro. Matthew Day passed away. He was in his 68th year, 30 of which he had been a faithful member of the church. He was baptised at Spring Grove, and united with the brethren there. Our brother thoroughly realised the privileges and responsibilities of church membership. Judging by his constant attendance at the house of prayer, he could truthfully sing, "I love thy church, oh, God." Although blind, our good brother could be seen on the Lord's day morning feeling his way

along the kerbstone to the chapel. This he did until his last illness about 2 years ago. Since then he has been confined to his room. On Thursday, July 3, we followed his body to the grave, and there we realised the blessedness of Christian hope.

Nelson, N.Z.

J. J. FRANKLYN.

CRONK.—Sister Cronk passed away on the morning of June 27th, after an illness of about nine weeks. A goodly number of the brethren and friends followed her remains to the grave, where a very impressive service was held, conducted by Bren. Lewis and Franklyn. Our sister had been a member with us for about seven years, during which time she evinced a lively interest in all the enterprises undertaken by the church. Being a woman with a deep spiritual tone, and a very generous, energetic nature, she was constant in her attendance at the meetings. During her illness she was remarkably patient, and found the Word of God and prayer wonderful helps to endurance. The church wishes to express its profoundest sympathy with Bro. Cronk and family in this the hour of their sorrow, and in the language of Paul, we would comfort them, with the comfort wherewith we have been comforted of God.

Nelson, N.Z.

JOS. J. FRANKLYN.

LARCOMBE, MRS.—After but a few days' illness our sister gradually sank under a complication of diseases, and passed away on July 7th, surrounded by her family. She was the eldest daughter of E. Andrews, senr., and was forty years of age at the time of her death. Thirty-two years of her life were spent in this district. Surrounded early by Christian influences, she gave her heart to God when she was eighteen years of age, and was immersed about twenty-two years ago in the old chapel at Newton, holding membership first at Fairfield, and then, when meetings were begun here, at Rookwood. She was always a living witness for her divine Master, and was a general favorite amongst a large circle of friends. As an evidence of the respect in which she was held, about two hundred and fifty attended the funeral. Our sister leaves behind her a husband, to whom she was ever devoted, and eight children, the eldest being twenty on the day following the mother's death, and the youngest a babe a few days old.

Rookwood, N.S.W.

THEO. B. FISCHER.

RAFFILS.—On Monday, 23rd June, Bro. Raffils passed away, after a lingering illness. He had been ailing for years, and for some months before his death had not been able to leave the house. For a number of weeks previous to his entering into rest, a few brethren had gone to his house on Lord's day evenings to commemorate his feast. Just prior to his passing away, Bro. Raffils had the pleasure of meeting again Bro. M. W. Green, by whom he was baptised many years ago in Dunedin. He leaves a widow, and two grand daughters, sisters in the church here; as well as a large family of children and grandchildren, who one and all have the heartfelt sympathy of the brethren.

Morningside, N.Z.

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The Manager and Secretary of these Societies is George A. S. Griffin, the Founder of the Starr-Bowkett System in Victoria, and the Directors are the same men who have all along been Directors of all the Societies managed by Mr. Griffin. These Directors have been re-elected by the Shareholders, each time their term of office expired, proving beyond doubt that they possess the confidence of the Shareholders, and it is most certainly owing to their business capabilities and foresight, together with their strict economy, that the Societies have been so eminently successful.

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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/-.

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