

The Australian Christian.

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

Vol. V.—No. 8.

THURSDAY, FEBRUARY 20, 1902.

Subscription, 6/- per annum.

THE ENTERING LIGHT.—Psalm 119: 130.

3. The Poetry of the Bible.

W. C. MORRO, B.A.

The fear of the Lord is clean, enduring for ever ;
The judgments of the Lord are true, and righteous
altogether.

More to be desired are they than gold, yea, than
much fine gold ;

Sweeter also than honey and the honeycomb.

—PSALMS.

Not in their divine arguments alone, but in the
very critical art of composition, the Psalms may be
easily made to appear over all other kinds of lyric
poetry incomparable.—MILTON.

I call [the Book of Job] apart from all theories
about it, one of the grandest things ever written with
pen. One feels, indeed, as if it were not Hebrew ;
such a noble universality, different from noble
patriotism or sectarianism, reigns in it. A noble
book ; all men's book.—CARLYLE.

The quotation from the Psalms which I
have placed at the beginning of this article
is representative of the poetry which is to be
discussed. Judged merely from the stand-
point of poetic imagery and diction, others
of higher merit might have been chosen, but
no other would manifest more of the distin-
guishing characteristics of the Hebrew
psalmody. It has the parallelism which in
our English prose version is the sole remain-
ing outward mark of poetry. It exalts God
as do all the best Hebrew songs. It places
righteousness and the fear of God among the
most coveted prizes, and shows that the
Psalmist is keenly alive to the pleasures of
nature. We may meet other extracts that
will charm us more, but none more whole-
some.

It may seem singular, but it is neverthe-
less true, that when our authorised transla-
tion was made the principle of Hebrew
poetry was not understood. Bishop Lowth
made the discovery that in many of the
Psalms the second line of a couplet is a
substantial repetition of the first, as may be
observed from the fifty-first Psalm :

Wash me thoroughly from mine iniquity,
And cleanse me from my sin,
For I acknowledge my transgression,
And my sin is ever before me.

To this Bishop Lowth gave the name of
parallelism, but he considered that it could
never be entirely recovered. Modern
scholars, however, have been explaining it
more and more, and a recent work of Prof.
Moulton has pointed out and classified many
various forms of it, some simple like the
example given, and others more complicated.
We now know that Hebrew poetry is
exceedingly complex. It was written ac-

ording to a system of rhythm and metre
and to an extent with certain forms of
rhyme. In the translation that we read
there is no effort at versification, and it
follows that this poetry has sustained a great
loss. One writer says, "Poetry without
verse is like a bride without a bridal gar-
ment." English metrical versions have
been failures. The prose of the authorised
version is from a poetical standpoint far
more meritorious. Some one has quaintly
said that the metrical versions of the Psalms
reproach David worse than Shimei. It is a
fortunate thing that the distinguishing fea-
ture of this poetry was parallelism, and
neither the rhythm nor rhyme of the poetry
of western lands. My reason for saying this
is that it will bear a more literal translation
than any other style of poetry and yet
retain more of its beauty. Make a prose
translation of Homer and of Virgil, and you
have destroyed much of their excellence.
The English reader of Greek and Latin
poetry considers it dull, for no translator can
transcribe its sweetness and its charm. Yet
the greater number of persons know the
poetical parts of the Bible only through the
medium of a prose translation, but men of
all times and of all conditions have admired
its strength and beauty. This particular
style of poetry has sometimes been called
"thought rhythm," and herein lies its power
to retain much of its poetic quality, even
in a prose translation.

Poetry has ever been the first literary
product of an awakening nation. Homer,
in the unknown ages of his nation, sang the
first song of the Greek race. Boewolf, and
the poem of Caedmon, foretold the coming
vigor of the Saxon people while they were
yet in obscurity. At first, poetry in its
form is but the imitation or reproduction of
nature. Parallelism is heard in many of the
sounds of the natural world, and seen in
many of the physical manifestations. It is
in the ebb and flow of the tide ; the rise and
fall of the fountain ; the tone and overtone
of the bell ; in "the heaving and sinking of
the troubled heart." Most of the sacred
poetry is lyric. It is the outpouring of the
feelings. It should never be interpreted as
separated from active life. Even in the con-
fession of sins there is no shrinking from the
public gaze. Modern poetry delights in
inner communings, but not so with the
Hebrew bards. There is but little of the
spirit of the recluse even in the fifty-third,
which I believe to be the most despondent
of all the Psalms.

Before glancing at this poetry, it will be
wise to consider in what respects these poets
excel and how they differ from others. One
characteristic of the Hebrew poet is that he
had no models, no instruction, nor any
collected material from which to draw. A
writer of our age has the example of the
poets for many generations of the past ;
they have gathered the material from every
quarter, have looked upon nature under
every aspect, and have told of every emotion
and impression of the human heart. He
now comes into the workshop equipped with
every kind of tool, with instructors able and
competent, with material, collected and pre-
pared, lying ready for his use. Not so was
it with the poets of the Bible. They were
compelled to make their efforts in a field
that had been before untrodden. They had
to gather their material from the vast store-
room of nature ; they had even to make
their own tools. The dress their productions
should assume they were compelled to
invent, and this we have seen was Oriental
parallelism. Their poetry is marked by an
intense love of nature. They have observed
all her phenomena and delighted to weave
them into song. But in it all they see the
handwriting and the voice of God. All
nature speaks of God ; his mercy, providence
and care are seen in all her works. This
distinguishes the Hebrew poet from those of
all other nations. Their descriptions of
nature are brief, but graphic. They never
lose themselves in the contemplation of
natural beauty. In Addison's beautiful
hymn, "The Spacious Firmament," there is
an evidence of studied effort to make the
descriptions beautiful and elaborate. All
this the Psalmist sums up in the statement,
"The heavens declare the glory of God, and
the firmament showeth his handiwork."

Another characteristic of the poets and
their productions is that their genius was
never degraded to low or base immorality.
To them God is always merciful and kind ;
the outward world but the declaration of
his power and goodness ; and, if man is de-
graded, he has become so by his own act.
Their genius never sang the song of sensual-
ity as did that of Burns and Byron. Their
poetic faculty never drooped in despondency
as did that of Shelley. Though David
mourned over the apparent prosperity of the
wicked, yet he saw even in them a prospect
for the final triumph of God's justice. Their
poetry is marked by a passionate sense of
the beauty of holiness. Keats and Shelley
saw truth in the dress of beauty, but the
Psalmists in that of holiness, and to them it
was "sweeter than honey and the honey-
comb."

To these poets religion was the one thing
worthy of their poetic genius. With them
poetry was always the handmaiden of

religion. It is almost inconceivable to think of David or Isaiah writing in any but the loftiest religious strain. Neither were they more religious when the sun shone fair, or when they were beneath the clashing strains of the temple music; but always the same, always devout. They found an intense joy in God, and this they strive to impart to others. The supreme mission of poetry is to increase joy. There is no perfect joy without love, and therefore love poetry is the best. As these poets exalt that love which is purest, noblest and best, so is their poetry superior.

Another of their characteristics is that they had songs to sing, and sang them regardless of the consequences. How often do our greatest poets sink into despair because their efforts are not appreciated. Even Milton, under momentary discouragement, asked if it were not better—

"To sport with Amaryllis in the shade,
Or with the tangles of Neera's hair,"

than to toil over his poetic gift without hope of reward or remuneration. Spencer complained of fruitless waiting, vain expectations and idle hopes flitting away like empty shadows. Johnson wrote poems and novels on the vanity of human wishes. Burns, when denied the fawning admiration of the populace, declared in great dejection, "All that is past." Yet far otherwise was it with the sacred writers. God had engrafted these songs into their very souls, and they must sing them. They sought not praise nor glory from men, and no outburst of disappointed hope is found in all their writings.

These points of contrast show sufficiently that these writers have a merit of their own. Has any poet ever been truer to nature? Has any poet ever seen in her more beauties? Have the figures of speech of any poet been more striking? These were earnest men, and their lives were spent for Israel's salvation. Animated and speaking, their work stands as the monument of thirty centuries! Nothing trivial there! Nothing base! Nothing ignoble! The industrious ant, the bleating flocks, the silent stars, the voice of the thunder, the cry of the tempest, the deep resounding of the sea when it lifts its waves on high—these, all these and many more of the works of nature, become in their hands the ministers of righteousness to proclaim the beauties of a godly life. May our poets re-sing those simple songs, and may they kindle within us that self-same zeal and power as of old!

The oldest recorded utterance of the Hebrew nation is the song of Lamech to his wives, Ada and Zillah. Hundreds of years passed barren entirely of all literature, as far as our knowledge goes, except now and then a song by some patriarch. Not until Moses came did prose—the more usual medium of communication—become the vehicle for proclaiming the story of earth's creation and the varied career of inhabitants. But Moses was not a writer of prose alone. He was also a poet; one of the psalms is ascribed to him; while even in the historical books of his authorship there are several lyrical gems whose strength and beauty mark them as bright oases in their prosaic surroundings of stern laws and statistical enumerations. His

farewell address is the triumphant, exultant cry of a delivered people. He sings of the majesty of God and of his great deliverance; he tells them of the blessedness of fearing God and of the awful consequences of apostasy.

Later in Israel's history we find Deborah celebrating a victory by one of the loftiest battle songs in all literature. She saw go forth against their foes the martial hosts of Israel, accompanied by Jehovah in his power, before whom the earth trembled, the heavens fell and the mountains melted away. She tells of Israel's bondage and oppression. She praises Zebulon and Naphtali, for they responded to her call. She bewails the cowardice of Reuben, for he remained in his sheepfolds and preferred the bleating of his flocks to the battle cry of liberty. Then she closes with exultation over the death of Sisera. In graphic words she describes his fall beneath the hand of Jael, and the waiting and anxiety of his mother as she watched for his return.

Next I notice one of the sweetest elegies ever written, the lament of David over Saul and Jonathan. Though driven from his native land by the cruel hand of the king, yet, when the news came of the latter's death, David mourned with unfeigned sorrow. To his poetic soul it seemed that all nature must weep with him and mingle her flow with his copious tears. He thought of the joy of the heathen and of their exultation at the fall of Jehovah's anointed.

Tell it not in Gath,
Publish it not in the streets of Askelon,
Lest the daughters of the Philistines rejoice,
Lest the daughters of the uncircumcised triumph.
Ye mountains of Gilboa,
Let there be no dew nor rain upon you, neither fields
of offering,
For there the shield of the mighty was vilely cast
away,
The shield of Saul as one not anointed with oil.

Jonathan is slain upon thy high places.
I am distressed for thee, my brother Jonathan;
Very pleasant hast thou been unto me;
Thy love to me was wonderful,
Passing the love of women.
How are the mighty fallen
And the weapons of war perished!"

We have now reached the golden age of Hebrew poetry. True poets there have been previous to this, but they have lived in widely separated ages; and their songs have but laid the foundation for those that are to follow. David, that sweetest of all lyrists, is now in Israel, and for nearly half a century his songs and prayers will stir the deepest, noblest feelings in mankind. Then Solomon, his own son, will come with the best examples of didactic poetry in existence. Then fiery Isaiah, weeping Jeremiah, vision-seeing Ezekiel, and many minor poets will follow, telling their message in poetic strains. This period of poetry continues till the captivity of the nation; but, with their liberties gone, their poetry was quenched for ever.

I can say but little more of these men and their writings. David, the first in importance, is the author of the greater part of the book of Psalms. Many of them possess charms of wondrous merit. Who does not

know something of the beauties of the nineteenth or the twenty-first Psalm? The ninetieth, ascribed to Moses, is unexcelled for reverence and devotion, yet is expressed in vigorous and sublime language. What more pathetic passage could there be—what that would appeal more intelligently to the homesick stranger—than the one hundred and thirty-seventh Psalm? I believe that there has never been written a poem of greater beauty than the sixty-fifth Psalm. The bounty of God in harvest has never been more beautifully described than in these words:

Thou crownest the year with thy goodness;
And thy paths drop fatness.
They drop upon the pastures of the wilderness;
And the little hills rejoice on every side.
The pastures are clothed with flocks;
The valleys are covered over with corn;
They shout for joy, they also sing.

There exists no truer moral teaching, except in the teaching of Christ, than is found in the Proverbs of Solomon. The last chapter of Ecclesiastes is a beautiful description of old age and approaching mortality. Than the book of Isaiah, there can be found no better example of awful evils and coming wrath, interspersed with glowing predictions of a coming day of peace. The book of Jeremiah is a beautiful, mournful poem of woe. The third chapter of Habakkuk is a sustained flight of prayerful eloquence. The books of the prophets are not entirely poetry. Poetry mingles with the prose.

I must not omit the mention of the book of Job; it gleams forth as a single ray out of the deep darkness of antiquity. What a mighty drama it is! The land of Uz is the stage; the bright Oriental skies, painted with unnumbered stars, the scenery; Job, his three friends and Jehovah, the actors. Mark how Job struggles to vindicate his own actions and the goodness of God. Homer's account of high Olympus trembling beneath the nod of Jupiter is sublime, but does it not pale before the might of Jehovah thundering from the whirlwind? I cannot refrain from quoting the words of Carlyle concerning this book: "Such living likenesses were never since drawn. Sublime sorrow, sublime reconciliation; oldest choral melody as the heart of mankind—so soft and great; as the summer midnight, as the world, with its seas and stars! There is nothing written in the Bible or out of it, I think, of equal literary merit."

Nor can I pass by unnoticed the poems of the New Testament. Though few, each is a jewel. The very soul of Mary speaks forth in her song of thanksgiving, and how exultantly Zachariah looks forward to better days for Israel! Jesus often in his sermons would break forth into the most exquisite bursts of poetic imagery. Take his mention of the lily. An eminent writer has said of this passage: "A glance that into the very deepest deep of beauty." The Hebrew people have left the world a richer legacy of lyric poetry than can be found in the literature of any other nation.

"VISIONS OF THE CHRIST" is a book well got up, and full of interesting reading. A perusal of its pages will well repay those in search of good sound words and helpful truths. If you wish to give as a present a book to your friend, you cannot do better than procure "Visions of the Christ." It is a production worthy of a wide circulation.—A. C. RANKINE.

PAUL AS OUR EXAMPLE.

2.—As a Preacher.

By F. PITTMAN.

In the previous article we saw that Paul was our example as a follower of Christ—in his entire subordination to the Lord's will, and in the possession of a prayerful, industrious, and self-sacrificing spirit. In dealing now with Paul our example as a preacher, we will endeavor to ascertain, (1) What Paul preached, (2) How Paul preached.

WHAT PAUL PREACHED.

The following quotations show that he preached just what he first received by revelation:—"For I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ" (Gal. 1: 11, 12). "Ye have heard . . . how that by revelation was made known unto me the mystery" (Eph. 3: 2, 3). Paul was an ambassador of Christ. He shunned not to declare the whole counsel of God, neither adding to nor subtracting from what he received by revelation. He preached not "cunningly devised fables," but "the glorious gospel of the blessed God." He had seen the Lord; direct from him had he received his apostleship, and of his crucified but risen and ever-living Saviour would he cease not to preach. Though he became "all things to all men" that he might "by all means save some," it was for "the gospel's sake" and not in the advocacy of doctrines and practices calculated to win the favor of men. Stern truth was never sacrificed for flattery, nor for talk which fascinates and pleases but never arouses nor instructs. Paul preached like his Master, fearing not to "reprove, rebuke, exhort," even in high places. He willingly shared with his Master sufferings for faithfulness. He knew that if he proclaimed not the gospel, he would be "anathema maranatha." He wrote: "If I preach the gospel, I have nothing to glory of: for necessity is laid upon me; for woe is me if I preach not the gospel" (1 Cor. 9: 16). Unflinchingly would he endure persecution and martyrdom rather than compromise with error.

In this respect, we can observe a great difference between Paul and many other preachers. Soul-saving truth and scriptural exposition are now the exception rather than the rule. A glance at the advertisements of subjects in the Sunday service column of our newspapers is sufficient to prove this. A personal, all-round visit to the churches would confirm the view expressed. Christian living is a favorite theme, and rightly so, but scarcely anything is said, in nine cases out of ten, concerning the way of salvation. When the latter is attempted, wild speculation is frequently substituted for the plain instructions of God's word. When sinners seek to know what they must do to be saved, they are told to pray till the blessing comes—agonise with the Lord, repent, believe, come to Christ—but seldom are they told how to come, or what to do. How different from Paul's plan! Never did he hesitate, nor permit people to remain in doubt, nor to

wait. He knew his Lord's commission, and taught, "He that believeth and is baptised shall be saved," and hesitated not to baptise penitent believers "the same hour of the night." He reasoned of "righteousness, temperance, and judgment to come." He strove not simply to please nor

"Smooth down the stubborn text to ears polite,
And snugly keep damnation out of sight."

He
"Preached as though he ne'er should preach again,
And as a dying man to dying men."

He showed that to become a Christian involved self-renunciation, and complete surrender to Christ.

A beggar once called to extract money from a preacher's pocket, as is frequently done even in these enlightened days. The minister refused to give. The beggar said, "I am sure you would help if you knew



PAUL.

what benefit I have received from your blessed ministry." "What is that?" "Why, sir, when I first came to hear you I cared neither for God nor the devil; but now, under your blessed ministry, I have come to love them both."

Brethren in the Christian ministry, let us preach as did Paul; refusing to use the Bible as though it were a lump of clay to be shaped as you please; a piece of roll-cloth to be cut to the prevailing fashion; but as the rock Gibraltar of eternal truth, from which, if our feet cease to be planted, we shall plunge into the dark ocean of error and despair. "If the trumpet give an uncertain sound, who shall prepare himself for the battle?" If we preach not the gospel, and expound not the word, we shall be like Nero of old, fiddling while Rome was in conflagration, and sending boats to Alexandria to fetch sand for the arena while the populace starved for want of corn,

HOW PAUL PREACHED.

In Paul's preaching there was the element of *simplicity*. The apostle never sought to display his learning. He never aimed at giving "a big sermon." Henry Ward Beecher said: "Every young man who is aspiring wants to do great things, and to preach great sermons. Great sermons, young gentleman, ninety-nine times in a hundred, are nuisances. They are like steeples without any bells in them; things stuck up high in the air, serving for ornament—attracting observation, but sheltering nobody, warming nobody, helping nobody. It is not these great sermons that any man should propose to himself as models. Of course, if now and then, in legitimate, honest and manly work, you are in the mood, and are brought into a state of excitement of which a great sermon is the result, preach it, and don't be afraid. But great sermons will come of themselves, when they are worth anything; don't seek them, for that in itself is enough to destroy their value. . . . Generally speaking, show sermons are the temptation of the devil. They do not lie in the plane of common, true, Christian, ministerial work. . . . There is a false greatness in sermons as well as in men. Vanity, ambition, pedantry, are demons that love to clothe themselves in rhetorical garments, like angels of light."

The main aim of sermon-giving is soul-saving; "sermons are mere tools" for the accomplishment of this work. Paul's motive was the salvation of men. He made no attempt to preach a fine sermon. He wrote to the Corinthians, "And I, brethren, when I came to you, came not with excellency of speech or wisdom (learning), declaring unto you the testimony of God; for I determined not to know (or make known) anything among you save Jesus Christ and him crucified." "My speech, and my preaching, was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God" (1 Cor. 2: 1-5, 13). Remember, while Paul's aim was not to be rhetorical, and while, in the opinion of the Greeks, his speech was contemptible, he had that power of moving men which comes from true eloquence, "speech conceived under and expressive of deep emotions in vivid and impressive speech."

When "beautiful words, and rounded periods, and eloquent appeals" take the place of heart-earnestness and the simplicity of the gospel, then we have proof-sufficient that the preacher has mistaken his calling. "What right has he to come before plain people in the straight-jacket of professional dignity, and talk of 'volition' instead of will, 'intellectual process' instead of thinking, and 'moral obligation' instead of duty and the like, as if the very use of language were, as Tallyrand suggests, 'to conceal one's thoughts'? What right has he to give his hearers the stone of metaphysics, when they are dying for the bread of heaven? What right has he to bring forward profound disquisitions and curious speculations, when the command is, 'Preach the preaching that I bid thee'? And what right has he to hide that Christ whom he is to make known among the

flowers of rhetoric, as Verelst in his portrait of James II. virtually hid His Majesty in a profusion of sunflowers and tulips? When the late young preacher, Erskine Hall, was dying, he said, 'I wish to live to *preach the gospel more simply.*'"—Dr. H. C. Fish.

There are some men who have naturally a wonderful command of language. They possess a power to rattle vowels and consonants together, and language from their lips rings like a tinkling cymbal. But the apostle shows that minus of higher qualities, that will profit nothing. You might as well conduct a flock of hungry sheep to an art-gallery, as to expect hungry souls to be fed by word-painting.

2. In Paul's preaching there was the element of *contemporaneity*. He had the ability to see and the willingness to avail himself of the opportunities of the day. He served his own generation. In the circumstances and claims of those around, he found an ample field for his best energies. He came in contact with all classes and conditions of men, adapting himself and his preaching to their needs and circumstances. While never ceasing to proclaim the gospel, he had a special way of bringing it home to his varied hearers—the bigoted Jew, the hypocritical Pharisee, the sceptical Sadducee, the savage barbarian, the degraded slave. He became all things to all men, "that he might by all means save some." In this respect also, Paul is our example. Our success depends upon our seeing the needs of people around, and zealously adapting ourselves so as to bring home to them in the most effective way the message of the gospel.

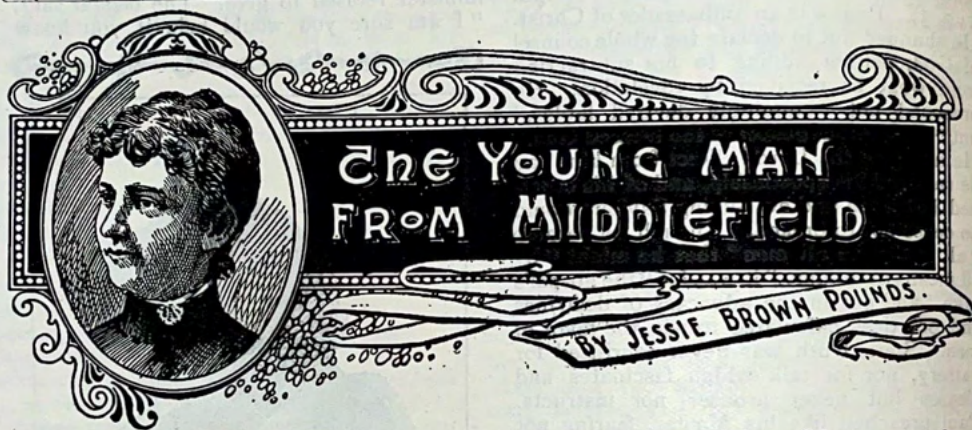
3. In the apostle's preaching there was the element of *disinterestedness*. He desired not the praise of men, nor had he the slightest ambition to possess high-sounding titles. Though he might have claimed honor and reverence as an apostle of Christ, he spoke of himself as the "chief of sinners." His sermons are striking proofs of his disinterestedness. They show that he regarded himself as the slave of Christ—that his was a life of willing, hearty self-surrender. He gave a true description of his own preaching when he wrote, "We preach not ourselves, but Christ Jesus as Lord, and ourselves your servants for Jesus' sake" (2 Cor. 4: 5). His preaching was not exclusively to crowds. He taught "publicly, and from house to house" (Acts 20: 20). He preached to the little gatherings of the house of Titus Justus, to the jailor in prison, to the crowds in the market-place, and to the congregations in the synagogue. His one aim, under all circumstances, was to exalt Christ as the people's only Saviour. He thought only of this. He had a "thorn in the flesh," but he forgot his sufferings when preaching. Self-consciousness never troubled him.

4. In Paul's preaching there was the element of *sympathy*. Men of great learning and of world-wide experience have failed in their ministry because their sympathies have been exclusively toward God. They have always upheld the divine government, the sovereignty of God, but have been almost entirely destitute of that sympathy which God has for sinful, suffering humanity. We cannot properly interpret the Godhead unless

we breathe out upon others something of the gentleness and sympathy of Jesus. Paul wrote, "We are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake" (1 Cor. 4: 10). One has written of these words: "Paul said, or would have said, had he spoken in modern English, 'I know how to fit myself to every sinuosity and nugacity of every disposition with which I have deal; you cannot find me a man so deep or so high, so blunt or so sharp, but I would take the shape of that man's disposition, in order to come into sympathy with him, if by so doing I could lift him to a higher and nobler plane of life.' . . . I have often heard ministers in private conversation, and said, 'Would to God you would do so in the pulpit.' But the moment they are in the pulpit they fall into the scholastic, artificial style, which runs through the whole ministerial life. A man will talk to you naturally, and say, 'I do wish you would come down to-night'—sweet, natural,

pleading, persuasive. Yet he will go into the desk, where prayer is to be made in a persuasive tone, and he will begin addressing the Lord with a drawing, whining, falsetto voice. He has thrown himself out of his proper self into a ministerial self—a very different thing. A man will stop you in the street and discourse with you there, and be just as limber and affable in his sentences, just as curt, and direct, and crisp, and simple in conversational vernacular as any one; and yet in the pulpit, two-thirds of what he has to say will be Latin periphrases woven together; three members on one side of the sentence-pivot, balanced by three members on the other, and that recurring all the time. This style is false to everything but books."

Other qualifications of this model preacher will suggest themselves to our readers. May we who herald the glad tidings learn from Paul these lessons of gospel proclamation, preaching soul-saving truth simply, appropriately, disinterestedly, and sympathetically.



CHAPTER XX.

TOM IN KIEFFER'S PLACE.

Tom had not been in his new position long before he found that it was very much more difficult than he had supposed. The men sympathised entirely with Kieffer, and laid the blame of his departure upon Tom. To them, it was quite plain that Mr. Floyd had picked a quarrel with his superintendent merely for the sake of giving the place to his nephew. The head of the house had not taken the trouble to explain that Tom was in authority only temporarily. He had simply told them that they were to report to his new officer, the youngest man in the yard and one who had come into the place later than all but two or three. What explanation could there be, save that this was planned from the beginning, and that Kieffer had been pushed out of the way to make room for one whom their employer naturally felt inclined to favor?

This feeling on the part of the men was natural enough, and Tom could have borne with it well enough, perhaps, if he had understood it. But he heard only now and then a suspicious whisper, and knew that the men were antagonistic to him without knowing the reason why. He was therefore in the uncomfortable position of a doctor who seeks to cure a disease without having an idea of its cause.

"The men are dissatisfied," he told Nora,

who was his special confidante nowadays. "I can't find out where the trouble is, but I suppose they think I'm an interloper."

"Of course they do," agreed Nora, heartily. "They think that you're officious, and that you're running things because you're papa's nephew. But it isn't worth while to mind them. Nothing is worth minding if you are doing what you know is right, and are keeping faith with your own conscience."

Her spirited face glowed as she spoke. What a noble-looking creature Nora was growing into! It was only nine months since he had come here, and had shuddered at her bitterness and her dissatisfaction with the world.

How wonderfully had she fallen into harmony with life and its duties in these short months!

"I wish you would keep me reminded of that," Tom said. "I try to remember, but somehow my desire to straighten out the world does get the better of my patience."

"Yes," said Nora, musingly, "that's your worst fault—and your finest virtue. I suppose people's faults and virtues are likely to get mixed up, when they are as close together as yours are. You are willing to take endless trouble for people, and to do any number of things for them, but you haven't much idea that anything will be done unless you do it. You are even a little in doubt as to whether the stars would keep to their proper

courses, if you shouldn't lie awake at night to attend to them. And yet, Tom, I have a notion that the world would go very badly if there were not a few like you."

These last words, and the smile that accompanied them, took all the sting out of those that had gone before, and Tom tried to put away the worry and to live in the hope of a clearer understanding of the situation.

Nora had taken full possession of Gerald. The last days of her college life were busy ones, yet she gave him a surprising share of her time. He avoided his father as far as possible, and especially disliked to take his meals with the family. So Nora carried them up to him, on the pretext that he was still an invalid. She could not help showing her consciousness of his wrongdoing, but on the whole she was very kind.

"Tom," she said, wistfully, one Saturday evening when he had come in late and very tired, "I want to talk to you just a minute."

He stopped, leaning upon the staircase, but, seeing the earnestness in her face, he followed her into the library.

"Commencement day will come next week, you know," she said. The shy sweetness in her manner was new and charming.

"Indeed I haven't forgotten that," Tom said, wondering that she should choose this way to tell him what he had known for months. "That will be a great day for all of us."

"I ought to have made a better showing at school. I'm ashamed of myself, but you know I never tried until the last few months. Since then I have been second, though that isn't much to say."

"You are going to be first all the way through the Medical College."

"Perhaps not," answered Nora, very seriously, "I'm going to try, though. You see, I'm just finding out how much good there is in trying."

"There's no doubt that most of the good we get comes in that way," answered Tom, wondering whither all this self-accusatory talk was to lead.

"I suppose it's a rather fanciful notion," she began again, "but I've been thinking that I'd like to have another kind of Commencement Day before Thursday. If I can—indeed, if I live—I want to join the church to-morrow."

"Nora!" Tom's hands joined hers in such another boyish clasp as that with which they had once entered into compact, long ago. "It's too good—just too good to be believed! I can't take it in. O Nora, I am so glad!"

Nora was deeply touched. "I didn't know but you'd remember all the hateful things I said about the church, when you first came," she said. "I *did* like to be hateful then, I think. But it is different now. Life is too complicated for me to try to make it out. First it was you who showed me how to get help, and then it was you and Marjorie, and now it is all the people I know who are trying to live for something outside of self. I can see now that is the only way." There was a wistful sweetness in her voice.

"I told mother this morning," she continued, with an odd little smile. "She is herself a member of Trinity Church, you know, but she said there was no denying that some of the finest people in the city attended

Dr. Cushing's. As for my joining any church, she didn't know as it made any difference, as I had practically given up society, anyhow. I wish she could be a little bit glad, but maybe she doesn't know how. I haven't been a very dutiful daughter, Tom, though I have really been trying, lately, to do better."

"I know you have," agreed Tom.

"Mamma and I haven't understood each other. I'm not elegant, and correct socially, and I haven't pleased her in little things, as well as I might. I can see clearly enough now that those things mamma likes and has tried to teach me to like are not to be despised. They're real things, although they're not the greatest things. It isn't nice to be rude, and careless of people's feelings, as I have often seemed to be. I've deserved mamma's disapproval, and I'm sure I've had it. It will take a great deal of patience to get back the ground I've lost, and patience always comes hard with me. But if you see me forgetting to try, I want you to pay me back in some of my own coin and free speech, and remind me of my duty."

"I'll be quite sure to do that. For you know I meddle with other people's business—"

"This won't be other people's business. I intend to make it your own, from this time on. But, Tom, I've just told papa what I mean to do to-morrow. And what do you think he said? Papa and I have been friends always, you know. He scolds me a great deal, but I always understand. I suppose it is because we are so much alike. I get my temper and my energy from him, and he knows how to make allowances for both. Well, when I told papa I meant to join the church, he kissed me, and tousled my hair all over, and couldn't think of any words for a minute. Then he said, 'That's right, daughter, that's exactly right. It's heathenish for a woman not to have a faith and live up to it. Men have their own way of living, but I want my daughter to be religious.'"

"I think he is mistaken about the difference between men and women."

"Of course he is. I have been very unhappy about papa ever since I began to go to Endeavor, and to think about these things for myself. He goes off to the office every Sunday, and seems to have no enjoyment in the day except to go on with the business of the week. He is such a dear old father, in spite of his storminess and stubbornness, and I do wish he knew how to be happy."

"Perhaps he will learn," suggested Tom, who was so happy himself to-night that all things looked easy.

Nora shook her head. "Life doesn't tend that way," she said. "I'm not twenty yet, and I find I have habits that hold me like shackles. How must it be at fifty, do you think?"

W. T. Clapham says:—"I have received the copy of *VISIONS OF THE CHRIST*, and must congratulate you not only on its get-up, but also on its cheapness. I take it to be one of the most useful and instructive books ever issued from the A.P. Co. It would certainly prove a most valuable book for many of our country churches where the members feel diffident in getting up to speak; a sermon read therefrom would be an efficient substitute."

Sunday School.

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

LESSON FOR MARCH 2.

The Stoning of Stephen.

Acts 7: 54—8: 2.

GOLDEN TEXT.—"Pray for them which despitefully use you and persecute you."—Matt. 5: 44.



The speech which Stephen made before the Sanhedrim was delivered between last lesson and this. His concluding words were a severe denunciation of the men to whom he spake, but not more severe than they deserved. When they heard his speech and especially his concluding remarks they got into

A GREAT RAGE.

They gnashed on him with their teeth. How fierce must have been their anger! But Stephen, calm amidst the storm, looked up toward heaven, and there was granted to him a vision of the glory of God, and of Jesus standing on the right hand of God. This was to encourage him in

THE HOUR OF DEATH.

His death was an illegal one; it was a death by mob violence. Untried and uncondemned the members of the Council ran upon him and thrust him out of the city. According to Deut. 17: 7 the witnesses were to commence the stoning of anyone thus to die, and this was carefully carried out. That Stephen had imbibed much of the spirit of the Master is evidenced by the two prayers which he offered. Pious men buried him, and grieved much over his death. The martyrdom of Stephen was

THE BEGINNING OF A PERSECUTION

against the whole of the church at Jerusalem. All the disciples were scattered abroad "throughout the regions of Judea and Samaria," with the exception of the apostles. Perhaps they were permitted to stay because of their former miracles; but it certainly required no small degree of courage on their part to remain in the city.

THOS. HAGGER.

THE Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth Street., Melbourne.

A. B. Maston - - - Managing Editor.

THE AUSTRALIAN CHRISTIAN pleads for:

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

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

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

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

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

For the right against the wrong;

For the weak against the strong;

For the poor who've waited long

For the brighter age to be.

For the truth, 'gainst superstition,

For the faith, against tradition,

For the hope, whose glad fruition

Our waiting eyes shall see.

The Leader.

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

The Secret of Immortality.

In the old days the great problem that engaged the attention of the alchemist was the discovery of the secret by means of which perpetual youth might be secured to mankind. Nowadays the successors of these students in the realms of science do not concern themselves with the solution of such problems, having reached the conclusion that immortality belongs rather to the domain of religion than to the science of material things. They assume that mother earth has nothing to say about such a question as immortality, or if it has it is purely on the negative side. It is rather startling, therefore, when we hear a voice from the ranks of scientific men declare that the supposed silence of mother earth is a mistake, and that, on the contrary, we are to believe that she is eloquent upon the subject. As most of the startling things come from America, so does this. An American professor claims to have made a chemical discovery which discloses "on a minute scale the secret of eternal life." Professor Loeb, of Chicago, has discovered, so he says, "the real nature of nerve substance, and the laws which regulate nerve action," and, in addition to this, "how, by the help of electric waves, to increase nerve energy, so that it will victoriously resist the forces which make for death." This has been applied, so far, only to a low form of life found in the eggs of a sea-urchin; and has for a definite, if brief, interval postponed the extinction of life so far as these eggs are concerned. Or, as the *Argus* puts it, he claims "to have distilled from the alembic

of a sea-urchin's eggs a magic fluid which will permanently change the conditions which the great Giver of life has stamped on his own gift." To most people this professed discovery of the secret of physical immortality will come as an idle tale rather than as a sober utterance of science. The discovery may be valuable from a medical point of view, but any relation that it may possibly have to physical immortality must be very remote indeed. It may be questioned, indeed, if physical immortality, if it were possible, would be any boon to mankind. The legend of the Wandering Jew, which sets forth the misery of perpetual existence, is true enough so far as the lesson sought to be conveyed is concerned. Endless life under earthly conditions might easily be endless misery. The unworthy Jew, who refused to let the weary, cross-burdened Christ rest by the wayside, and was doomed to wander on earth for ever, would gladly have found rest in death, but could not. Eternal life to have any value must have an environment suitable to its conditions, and this environment is not to be found in our present earthly condition.

But if physical immortality, and by that we mean endless life in the present earthly state, is neither possible nor desirable, may it not be true that there is an immortality which is not physical, but which is demanded by the plan and purpose of creation? For our present purpose we will not make this a theological question but rather an appeal to those evidences which we find round about us. In this appeal it should not be considered strange if it is found that in some things theology and science are in harmony—that instead of being opposing forces they bear witness to the same truths and enforce the same lessons. More generally speaking, it may further be said that no truth of science can be antagonistic to the truth of religion. In many things the Bible, without intending to teach science, has anticipated its findings. For instance, there was a time when the science of the day regarded the planet on which we live as imperishable. It had no beginning and would have no end. Now it agrees with Genesis that it had a beginning, and with the Apostle Peter that it will have an end, and the manner of that ending is, for all practical purposes, the same. And though it may not yet have reached the point of saying with the Apostle Peter, "We look for a new heavens and a new earth, wherein dwelleth righteousness," it is without doubt being driven in that direction by the logic of things. The sentiments which characterise the ablest physicists of the age are expressed by Fiske, when he says:—"There is little that is even

intellectually satisfying in the awful picture which science shows us of giant worlds concentrating out of nebulous vapour, developing with prodigious waste of energy into theatres of all that is grand and sacred in spiritual endeavor, clashing and exploding again into dead vapor balls, only to renew the same toilsome processes without end—a senseless bubble-play of Titan forces, with life, love and aspiration brought forth only to be extinguished." And "senseless bubble-play" it is, if this is the end of all. Now, scientists cannot be, and are not, satisfied with such a verdict. If they insist on one thing more than another in their investigations it is in finding out the *purpose* of things, and no conclusion which they reach can be regarded by them as complete and final which can be characterised as "senseless bubble-play." And so the inevitable result is that they are compelled to seek for an explanation of the things that are seen in the things that are unseen. As Munger says:—"The recent verdict of science as to the fate of the material universe, drives us with irresistible force to belief in an unseen, spiritual world—not the belief of religious faith, but of cold hard reason. The profoundest depth of absurdity into which the mind can sink is the denial of *purpose*."

When Thurlow Weed said, "I cannot believe and cannot be brought to believe, that the purpose of our creation is fulfilled by our short existence here. To me the existence of another world is a necessary supplement of this to adjust its inequalities and imbue it with moral significance," he gave expression to a universal sentiment. The belief in the immortality of the soul is no passing fancy of a particular age; it is the deep-rooted belief of all the centuries. It is a belief that has been assailed with doubt and questioning, but has not succumbed to either. And with truth it may be said that "a belief that remains persistently rooted in the mind of the race, generation after generation, yet ever beset by an adverse influence, must have a vitality drawn from truth itself; were the belief not true, the doubt would long since have vanquished it, for nothing but truth can endure constant questioning." Here it may be said that there are truths that seem to be intuitive and universal, and this is one of them. Of these truths Emerson profoundly says: "When the Master of the universe has points to carry in his government, he impresses his will in the structure of minds." The universal consciousness is not extinguished by science, but, if anything, is helped by it. According to Professor Drummond, the Christian conception of eternal life is scientific. His assertion is founded on the definition given

by Herbert Spencer as to what would constitute eternal life from a scientific standpoint. It is this: "Perfect correspondence would be perfect life. Were there no changes in the environment but such as the organism had adapted changes to meet, and were it never to fail in the efficiency with which it met them, there would be eternal existence and eternal knowledge." Commenting on this, Drummond says: "Uninterrupted correspondence with a perfect environment is eternal life according to science." "This is life eternal," said Christ, "that they may know thee, the only true God, and Jesus Christ, whom thou hast sent." Life eternal is to know God. To know God is to "correspond" with God. To correspond with God is to correspond with a perfect environment. And the organism which attains to this, in the nature of things must live for ever. Here is "eternal existence and eternal knowledge." Paul lived nearly two thousand years before Herbert Spencer, and anticipated to a large degree his definition of eternal life. Paul saw that the old body which enclosed man's spirit was unfitted for his new abode—he required to be clothed anew. For his new environment he must have a new body—a spiritual one. The old tabernacle must be pulled down, and a new one put in its place. The old body was in accord with its environment, it had on it the stamp of decay; the new one must be in perfect correspondence with its eternal environment.

Much more might be said in pursuance of the same line of thought, but here we must stop. Sufficient to say now that amid all the changes we see around us there are whispers of immortality. Better still, there is the clear voice of our Lord, saying, "I am the resurrection and the life," and hearing this we can say with Tennyson—

"And all is well, though faith and form
Be surrendered in the night of fear;
Well roars the storm to those that hear
A deeper voice across the storm."

Editorial Notes.

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

"Baptismal Regeneration."

The S.A. editor of the *Southern Baptist* says under this heading: "The AUSTRALIAN CHRISTIAN in some notes on sacramentarianism and the *Southern Baptist* reiterates the statement that baptism is connected with the remission of sins. The editor says: 'If to connect baptism with the remission of sins is sacramentarianism, we are willing, in company with the Saviour and his apostles, to be condemned.' We are sometimes asked

why the Baptists and the disciples do not unite in one body. There is scarcely need for the question, in view of the undue emphasis given to baptism by the disciples. Against the view that baptism is connected with the remission of sins, the Baptists have always stood firmly. Much as our people desire union with other Christians, they can never accept a view of baptism which makes it absolutely essential to salvation."

Misrepresentation.

We have copied the above editorial note entire. Our desire is that our readers should see exactly what our Baptist brethren have to say about us and about the importance or otherwise of baptism. But our contemporary does not present its readers with the notes which it criticises, and consequently they have only one side before them. We gave a number of scriptural quotations in which John the Baptist, Christ, Peter, Paul and his instructor Ananias connected baptism with remission, but instead of fairly meeting these our teaching is called "baptismal regeneration." The *odium theologicum* is an easy way of getting rid of an opponent, but is unworthy of the *Southern Baptist*. The disciples have no more sympathy with the popish dogma of baptismal regeneration than Baptists have. Some years ago one of our S.A. preachers, T. J. Gore, M.A., read a paper on baptismal regeneration before the S.A. Baptist Association, and the charge of holding this doctrine scarcely comes with grace from the S.A. editor of the *Baptist*. He charges us with holding that "baptism is absolutely essential to salvation" simply because we quoted in our notes exactly what scripture says. We have not yet met with a disciple who teaches that "baptism is absolutely essential to salvation." That baptism is a condition, when associated with faith and repentance, upon which salvation or remission is promised is as plain as Mark 16: 16; Acts 2: 38; Acts 22: 16, etc., etc., can make it, but that is very different from making it "absolutely essential to salvation." While our good Baptist brethren continue to misrepresent us, there can of course be no hope of union.

Baptist Testimony.

But our contemporary says: "Against the view that baptism is connected with remission of sins the Baptists have always stood firmly." We fear Bro. Henderson has been caught nodding here. What about that hymn in the Baptist hymnbook "Arise and be baptised, and wash thy sins away"? This looks as if the two were connected. But eminent Baptist theologians have not hesitated to connect baptism with remission. Prof. Harper, of Chicago University, in a letter to J. W. Shepherd, April 22, 1893,

says, "The preposition *eis* (Acts 2: 38) is to be translated 'unto,' *i.e.*, 'in order to secure.' The preposition indicates that remission of sins is the end to be aimed at in the actions expressed by the predicates *repent* and *be baptised*." Alvah Hovey, President of Newton Theological Institution, Mass., and editor of "An American Commentary on the N.T.," says: "Baptism, therefore, saves, because it stands for and means genuine reliance, for the first time, upon the mercy of God in Christ," etc (Commentary on John, page 421). Prof. W. N. Clarke, of Baptist Theological College, Toronto, in his Commentary on Mark 1: 4, says: "The obtaining of forgiveness for a sinful life was the end to which the submission to baptism was one of the means." J. W. Willmarth, of the American Baptist Publication Society, in an article on "Baptism and Remission," in the *Baptist Quarterly*, July, 1877, says: "Baptism, as commanded and administered by John, was not an emblem of remission previously granted, but (with repentance) a condition of remission promised." And again, "Faith and baptism are united as conditions, to the fulfilment of which is affixed his royal promise of salvation, including, of course, remission." J. M. Stiffler, Professor of N.T. Exegesis in Crozier Theological Seminary, in *Baptist S. S. Teacher*, June 27, 1888, writes: "Baptism rightly administered unites with Christ." The well-known Prof. Hackett, in his Commentary on Acts, translates Acts 2: 38 "In order to the forgiveness of sins," and says, "This clause states the motive or object which should induce them to repent and be baptised." Other American Baptist authorities might be quoted, but we pass on to English divines. The celebrated John Gale, in his "Reflection on Wall's History of Infant Baptism," wrote: "Baptism was instituted by Christ, and was, and ought to be, administered for the forgiveness of sins." John Craps in his "Concise View of Baptism" wrote: "The Author of eternal salvation has said, 'He that believeth and is baptised shall be saved.' But has he ever said, He that believeth and is *not* baptised shall be saved? None who *refuse* to be baptised have a *scriptural warrant* to expect salvation." In the Works of Arch. McLean, Vol. I., page 133, we read: "To be baptised *for the remission or washing away of sins* plainly imports that in baptism the remission of sins is represented as *really conferred* upon the believers." But the great Robert Hall is very bold, and says, "I embrace without hesitation the affirmative, and assert that in the apostolic age baptism *was* essential to salvation" (see Works, Vol. II., page 286). We have given the above quotations to show that many eminent Baptists have connected baptism and remission, although our good

brother tells us that "against this view the Baptists have always stood firmly." Not long since, the then President of the N.S.W. Baptist Union in his presidential address plainly contended that baptism was a condition of remission. If the holding and teaching of such a doctrine are tolerated within the Baptist fold, why should we be so strongly condemned? How is it our contemporary can have union with Christians of the Baptist variety "giving undue emphasis to baptism," but finds this same "undue emphasis" an insurmountable barrier to fellowship with those who are known as Christians only? What will he say to this?

**Presentation to
Miss Ettie Kingsbury, L. L. C. M.**



On Tuesday, February 4th, 1902, the largest audience that ever gathered at the Enmore Tabernacle assembled to do honor to Miss Ettie Kingsbury, L.L.C.M., for her services as organist of the Enmore church and Sunday School. Hundreds of people were turned away unable to get on the steps of the building, while the aisles, platforms and vestries were crowded. The honor took the form of a concert by the members of the Tabernacle church and congregation, and the presentation of an illuminated address, bound in blue morocco, and a gold and diamond bracelet. The address was as follows:—

CHURCH OF CHRIST, ENMORE TABERNACLE,
Metropolitan-rd., Enmore, Sydney, N.S.W., Aust.
4th February, 1902.

TO MISS ETTIE KINGSBURY, L.L.C.M.,
Senior Gold Medalist,
Australian College of Music.

DEAR MISS KINGSBURY,—

For more than seven years you have been honorary organist of this church. During this time you have devoted your talents without stint to every section of our church organisation. No call has been made on you to which you have not freely and graciously responded. Ever since we have had an instrument, you have been our organist. In Sunday

School, prayer meeting, Sunday services, anniversaries, and all other meetings held in our Tabernacle, you have labored "in season and out of season." You have also freely given your services to all our churches in and around Sydney.

It has long been our desire to express to you the high appreciation we have of your musical abilities so freely used for the advancement of the Master's cause.

The attainment of your L.L.C.M. degree affords us the opportunity of offering you our hearty congratulations on your continued success as a musician, and of expressing in this manner the esteem we feel for one who has so generously used her abilities for the good of the church; for we believe the success of the work during the last seven years is due in no small measure to the magnificent assistance you have rendered.

Not only as organist, but as Sunday School teacher and as superintendent of the Junior C.E. Society, you have been faithful and successful.

We ask your acceptance of this address and accompanying gift as a small token of our appreciation of the musical help you have rendered, and, we hope, will continue to render to the church.

In conclusion, we wish for you many years of happy usefulness in the service of praise in the house of the Lord.

Signed on behalf of the members,

GEO. T. WALDEN, Minister.

JOSEPH KINGSBURY, Elder.

E. J. HILDER, Secretary.

JAMES HUNTER, S.S. Supt.

J. G. TINGATE, Choir Leader.

Miss Kingsbury, in replying to the address, after expressing her warm appreciation for the kindness shown and the handsome presents given, said how glad and joyous a service it had been for her to do her best to advance the interests of the church. She loved her work, and had done what she could from this motive solely. Miss Kingsbury said the only regret she had connected with the happiness of the evening was the absence of her dear mother, who would have been so glad to have been present, but was away in Wellington, New Zealand, with her sick sister, Mrs. J. T. Hunter. Bro. John Kingsbury, the father, also said a few words by way of response.

We who know Miss Ettie can say as was said of one of old—she is worthy for whom this was done. During nearly eight years she has been organist, she has scarcely missed a service Sunday or weekday except when absent from the State. We are glad to say that Miss Ettie has not resigned, nor is she leaving us, but we want at Enmore to show we appreciate our workers before they resign or leave us.

E. J. HILDER.

From The Field.

The field is the world.—Matthew 23: 38.

New Zealand.

WELLINGTON SOUTH.—On Wednesday, 29th Jan., the teachers, scholars and friends gathered to celebrate the tenth anniversary of our Sunday School. The occasion will be a memorable one, as our new school building was then occupied for the first time. Both rooms were filled with tables, before which a happy company entertained each other in the way

common to anniversary teas. A public meeting was afterwards held in the chapel, which proved far too small to accommodate all the friends who wished to gain admission. A bright and attractive programme was given by the Sunday School scholars. The annual report was a very encouraging one.

Report of Sunday School, Wellington South, 1901: As the school is now in the tenth year of its existence, and as we are entering upon a new epoch of our history by opening our new schoolroom, I have thought it wise to briefly sketch the history of the school from the commencement. In the year 1892 a meeting of some members of the Dixon-street church, who resided in Newtown, was held in Bro. Clarke's residence, and as a result it was decided to start a Sunday School in Wellington South. A room in the State school was rented for the purpose, and Bro. Johnston was appointed to fill the dual position of superintendent and secretary. Towards the end of the year the school was opened; Bro. Johnston had with him eight teachers. On the first Sunday some 40 scholars attended, and were duly enrolled. For three years Bro. Johnston remained superintendent, during which time the school made steady progress. In 1895 Bro. Johnston resigned, and was succeeded by our late Bro. Hearle, who acted as superintendent for about three and a half years. At this time the number of scholars on the roll was about 100, with an average attendance of 70, while the teachers had increased to 10. In 1898 Bro. Hearle resigned as superintendent, and Bro. Lang was elected to fill the office. It was during his time that the school shifted from the State school to the present building. The school had made wonderful progress considering the lack of proper accommodation. We came into this building with 110 names on the roll; since then the increase has been rapid. The number on the roll now is 240—six times the number that started ten years ago—while the average attendance is 170. Our teachers now number 21. We feel very gratified to our Heavenly Father for the way he has blessed our labors. Some of our first scholars are now on our teaching staff, and many of the others are still with us. We are also very pleased to report that 41 scholars have become members of the church, and are striving to follow their Lord and Master. During the present year eight have been added to this number. Our prayer is that all may remain steadfast to the end. The year that is past has been an eventful one. The school has suffered a severe loss in the death of our beloved superintendent—our late Bro. Hearle. Our brother loved the children, and was loved by them. His love, earnestness and zeal will ever be remembered by his scholars, and we feel sure that he has left a living monument in the hearts of all, and that he, though dead, yet speaketh. In conclusion, we are pleased to report that the school is in a flourishing condition, and we hope and pray that God's blessing may continue to rest on our labors.

A. THOMAS.

DUNEDIN.—From the Missionary Committee of the South Island:—It was decided some time ago by a unanimous vote in our meeting to follow the example of our Victorian brethren in purchasing a tent for special missionary work. Accordingly the matter was submitted to all the churches, and so far we are glad to say the reports received have been very encouraging. We desire now to convey to those brethren who have helped us in our new venture our sincere thanks, and if any brother happening to read this notice has not yet sent us a subscription, Bro. M. Glaister, Spring Hill, Mornington, will be pleased to hear from him. The mission will probably commence in South Dunedin in about a fortnight's time, and we appeal to all the disciples to remember us in their prayers.

S. J. M.

Tasmania.

PRIMROSE PARK.—In response to an invitation from the good brethren in this place, I have been staying with them for a few days. For years Bro. and Sis. Taylor and family have been faithfully witnessing for Christ in this neighborhood. Meeting together every first day of the week to "show forth the Lord's death" in the observance of his memorial institution, and quietly and unassumingly preaching the gospel when opportunity presented itself, they have exerted a good influence upon the community, and have paved the way for successful evangelisation. This evening, just as the hills were beautified by the radiating splendors of the setting sun, we buried four in baptism beneath the waters of the rolling ocean, all of whom, we are assured, have arisen to walk with Jesus in newness of life. These have been brought to a knowledge of the truth largely through the instrumentality of Bro. Taylor's Christian family. May God bless them in their faithful work.

Feb. 14.

C. M. GORDON.

Victoria.

BRIGHTON.—I am pleased to report that great success has attended our gospel meetings; of late we have had three immersions. A great temperance meeting was held last Friday night, when over twenty joined the society. At the last business meeting of the church, Bro. Parker ended his very useful services as secretary of the church, owing to his health not being so good as in the past. The church has elected the writer as secretary of the church. The out-look of the church is bright indeed.

Feb. 9.

F. MARMENT.

SUNDAY SCHOOL UNION.—The first quarterly prayer, praise and instruction meeting of the year was held at Swanston-st. on February 10th. W. C. Thurgood presided, and over two hundred teachers and Bible Class scholars were present. The portion of scripture dealt with was Acts 5: 25-42, the lesson for the ensuing Lord's day afternoon. W. C. Morro, in the course of forty minutes, showed how to prepare the lesson and deal with it; J. Johnston, by a blackboard exposition, exemplified how to review it with a class and bring out its salient points and teaching. Various questions were asked by members of the audience at the close of the addresses, and were responded to by the above brethren.

BRIM.—The church here has been saying good-bye to many members. Bro. Johns has gone to West Australia, Sister Furniss to Ballarat district, and Bro. Quire and family are going to Queensland. Bro. Quire is one of the most consistent workers the writer has ever met. For the church here he acted as secretary, deacon, and superintendent of Sunday School. From a human standpoint he has been the mainstay of the church here. He is not a fine-weather Christian, but, with his family, was ever at his post. To fill his place will be difficult, but "while God removes his workers, he carries on his work." Having lost these brethren, we have gained Bro. Barnes, who is going to reside near Brim. He has been elected secretary, and we feel sure that Bro. Quire's mantle has fallen upon him, and also upon Bro. Putland, who has been elected superintendent of the Sunday School. To those who have left us, and to those who remain, we say, Be faithful unto death; a crown of life awaits you.

W.B.

BALMAIN-STREET, STH. RICHMOND.—On Thursday evening last we gave a social and presentation to Bro. P. J. Pond. He was going to end his labors here, but owing to earnest entreaties he decided to stay on, and is now going to Queensland for a month

on business. We had a fine meeting on Sunday evening, one of the largest we have had in the chapel.

Feb. 17.

W.T.F.

South Australia.

STRATHALBYN.—We have had good meetings to-day. We had the joy of receiving into fellowship this morning two sisters, and we thank God for these additions to meet around his table and to strengthen our ranks. I gave an address suitable for the occasion. The gospel service was another evidence of the interest which has been created among the people; they were very attentive whilst I spoke on "Confession," and I trust some will, like the others who have done so recently, make that noble confession that Jesus is the Christ the Son of God.

Feb. 16.

H. J. HORSELL.

CHINESE MISSION.—The annual tea and public meeting, given by the scholars of our Chinese Mission at their new year, were held at Grote-street, on 11th February. Although the day was the hottest of the summer, there were about 150 present at the tea and a good gathering at the public meeting. An interesting and enjoyable address was given by Bro. A. T. Magarey. Addresses were also given by the writer, and in good style by two of our scholars, Ah Num and Ah Fong; the latter after his address sang very nicely the hymn "To God be the Glory." Miss M. Baker played the overture, and Nay Jew, one of the scholars, read a portion of scripture. Solos were given by Misses Carmichael, Addie Smith, E. Baker, Messrs. W. Green and Ah Ching, and a quartette by friends from the York church. A comprehensive vote of thanks was moved by A. Verco, and prayer by Bro. H. D. Smith brought a most successful meeting to a close. Some of the copy and dictation books of the scholars were inspected after the meeting, and those inspecting them were surprised and pleased at the progress made by our pupils. We received many congratulations and a good deal of encouragement from those present.

W. JACKSON, Supt.

WILLUNGA.—The interest is being fully maintained. To-day's gatherings were splendid. With our faces toward the light, and our feet upon the Rock, and our hand linked in that of our Leader Christ, let us go forward.

L. H. CROSBY.

HINDMARSH.—At a special church meeting held on Wednesday evening last it was unanimously resolved to purchase on favorable terms a portion of land measuring about 88 feet frontage adjacent to the present church property. The church has many times approached the present holders, but without success, in order to acquire more space, the church property being much cramped for want of room. We may mention that Bro. Pittman is about to build a house on the adjoining allotment to our new purchase. We trust things may so prosper with the church that he may long enjoy his new residence when built.

We regret very much to have to record the death of our much esteemed Bro. Harkness. He passed away on Saturday evening. He has been a great sufferer for the past two years. We have missed and shall still miss him very much. No doubt a proper obituary notice will be sent. May our heavenly Father comfort the mourners.

Feb. 17.

A.G.

UNLEY.—After a long and painful illness, Sister Burford, sen., passed peacefully away on Thursday last, at the age of 69. To-night an In Memoriam service was conducted by T. J. Gore, who had known our sister for over thirty-four years. Basing his sermon on 2 Cor. 5: 1, the preacher related how that

Sister Burford had ever been a grand Christian woman. As president of the Dorcas Society she had rendered loving service, and in many other ways she had endeared herself to the hearts of a wide circle of friends. At the conclusion of the address our hearts were cheered by hearing one of the Sunday School boys—Arthur Burns, youngest son of Bro. and Sister Robert Burns—make the good confession. May the young life thus devoted to the service of the Master be filled with joy and gladness.

Feb. 16.

H.W.

S.S. UNION.—The annual meeting of the Union for the election of officers and other business was held at Grote-st. on Monday evening, February 3rd, when the following were elected:—President, Bro. Percy Pittman; vice president, Bro. W. Matthews; secretary, W. Jackson; assistant secretary and treasurer, Bro. J. W. Cosh. Bro. Gore, the retiring president, was asked to continue in office for another term, but preferred to stand aside. An excellent paper on "The Sunday School Teacher" was read by Bro. Colbourne, and was afterwards commented on by some of those present, a number of whom expressed their desire to see the essay in print. A slight amendment was made in Clause 3 of the Constitution, particulars of which will be sent to the schools later on.

W. JACKSON.

Queensland.

ROMA.—Bro. P. D. McCallum arrived here on January 18th as successor to R. C. Gilmour. He was welcomed at the train by several of the leading brethren. Next day the meetings were well attended, and the gospel was proclaimed by our brother in the open-air service and afterwards in the chapel. A special point has been made of visiting, and we have had a better attendance of members than for some time. Choir practices have been resumed, and the weekly prayer meeting has wonderfully improved, twenty-three members being present last Wednesday. A cottage gospel meeting was held at Bro. Kennedy's, at which forty were present. We are hopeful that God's blessing will rest upon the work, and that many souls will be saved.

Feb. 12.

L. A. HOSKINS.

New South Wales.

ENMORE.—Our success at Enmore in adding souls to the church continues in a marked manner. Bro. Walden spoke last night to the usual large congregation, and at the close of the service eight stepped forward and made the good confession. God has abundantly blessed the work this year, and we are all greatly cheered at the result. Bro. John Thompson addresses us on Wednesday night on "A White Australia."

Feb. 17.

E. J. HILDER.

Here and There.

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

Two confessions at Doncaster on Sunday night. Full meeting.

Good meeting and one confession at Paddington, N.S.W., last Sunday.

Good meeting Sunday night at City Temple, Sydney, and two confessions.

We have received from Bro. H. Crouch and family, Doncaster, for Home Missions, the sum of £2.

P. J. Pond's address for the next week or two will be c/o Mr. M. Glover, Cribb & Foote, Ipswich, Qld.

Tickets are ready for N.S.W. sisters' Sale of Work on 1st March at Enmore Institute.

A. E. Illingworth left last Tuesday for West Australia. He expects to be in Sydney about March 22.

At the forthcoming Sisters' Conference in N.S.W. a paper will be read by Sister Ewers (sent from Perth).

E. J. W. Meyer, of Lancefield, acknowledges with thanks 5/- from Sister Lydia Koenig for chapel painting fund.

W. C. Morro reports fine meetings at Barker's Creek last Sunday, with seven confessions, one in the afternoon and six at night.

On Friday, Feb. 28th, 8 p.m., Brighton church will hold a social in appreciation of Bro. Parker's nine years of secretarial service now closing.

N.S.W. Conference Sec. would be glad if secretaries are prompt and accurate in their statistical and other returns. Post immediately after 1st March.

Rookwood gospel meetings are looking up since Bro. Fischer has been going about among the people. Splendid meeting and splendid address Sunday night.

If any of our readers know of a good place to establish horse and cattle yards, they are requested to correspond with E. J. W. Meyer, Lancefield.

Castlemaine tent mission begins to-morrow (Friday, 27th). Great things will be attempted, and great things are expected. Let every disciple pray for its success.

Sunday School Union, Victoria.—The next meeting of the general committee will be held on Monday, February 24th. A full attendance of delegates is requested.

N.S.W. Conference Secretary would remind brethren that all notice of business must be in his hands on or before 25th February. Any suggestions would also be gladly received.

N.S.W. Conference Treas. reminds the churches that financial year closes February 28th. Send all monies to J. Stimson, 45 Glebe-rd., Glebe, Sydney, on or before that date.

Bro. Quire and family are removing this week to Queensland. They are going to reside at Motley, about 22 miles from Toowoomba. If there are any disciples in the vicinity Bro. Quire would be glad to hear of them.

With the fast growing influence, in its locality, of the Balmain-st. church, a suitable chapel is becoming a necessity. A building fund is now being opened. Donations given for such will be well spent. Please forward your mite.

Miss Kingsbury, L.L.C.M., is arranging the musical programme for the evening of the Sisters' Conference, N.S.W. This is a guarantee that it will be good. Mr. Tingate (conductor at Enmore Tabernacle) will conduct.

We have a fine collection of small tickets for Sunday School classes, in sheets perforated like postage stamps, which we can send for 2/- a dozen sheets, post free. These are on Raphael Tuck and Sons' newest designs.

H. G. Harward has resigned his work at the Tabernacle, Fitzroy, and has accepted an engagement with the Victorian Missionary Committee as general evangelist. The principal work in which Bro. Harward will engage will be holding special meetings both with and without the tent.

Rothernam's Translation of the Bible and the New Testament is the work of a lifetime of most careful and painstaking study and research. The New Testament is finished, and the Bible up to and including Ruth. We have a few copies of each on sale. Price, 10/-, by post 10/6 per volume.

Bro. E. B. Freeman sends us a long letter about our note in a recent number about unmarried men holding office. We simply stated what was the commonly accepted view of our churches on the subject, and there the matter must rest. Besides, Bro. Freeman's letter is too long; we cannot spare so much room for the discussion of such a theme.

J. Patterson, of Belfast, Ireland, writes:—"A friend has forwarded me three copies of the AUSTRALIAN CHRISTIAN, with which I am greatly pleased. I wish to become a subscriber. Will you kindly let me have terms, and I will forward cash at once. I also wish to be supplied with the past year's issue (1901), bound or otherwise. Please find addressed envelope and let me have bill for the two years at your convenience, and it will be attended to at once. I wish to have all the articles on 'God's Spirit and the Spirit's Work.'"

The Lygon-st. Sunday School annual distribution of prizes was celebrated on Lord's day, February 9th. Bro. Thos. Cook gave a very interesting address upon the subject "Show Me a Penny." He succeeded in maintaining the interest right through. At the close the superintendent thanked him on behalf of the school. Special singing was prepared by Sister J. Dickens and Bro. N. Haddow. A large number of useful books were distributed to both the morning and afternoon schools. Keen competition was sustained throughout the year in most of the classes, necessitating extra prizes being awarded.

A brother from Queensland sends the following letter:—"The piece of land here is jumped by the Presbyterians. The Methodists have had a piece of ground, and have made up their mind to build, and quite easily they raised £70 here with that object, from outsiders. It is no wonder that the church of Christ makes so little progress when they adopt the course of not taking money where they can. They pretend to teach us that scripture is opposed to it. They think they are right, and so do baby sprinklers. None so blind as those that will not see."

If the brother who wrote the above, who has been living in his district for many years, had been faithful to the truth of God, instead of hobnobbing with Presbyterians, Wesleyans, and the Salvation Army, there would have been a church there on New Testament lines long ago.

We have received a number of complaints lately about asking for payment in advance. Every newspaper of any standing in the world runs its business on these lines. One good brother says that when he sells wheat he does not expect his money till the wheat is delivered. But in the first place he has his customer by him, and he knows whom he is dealing with, but we send the paper to a man in northern Queensland for twelve months, and at the expiration of the time he does not pay. We have simply no redress; the distance and amount do not allow of collection. We will say now that amongst other things we have in mind we will next year run the CHRISTIAN on the strict payment in advance principle, and when the time expires for which the paper is paid it will be stopped. This is the only right way to run a newspaper, especially a religious newspaper. Every year we lose a lot of money by not enforcing our rule, and we are about tired of it.

Coming Events.

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

MARCH 4.—The Annual Public Meeting of the Chinese Mission will (D.V.) be held in the Lygon-st. Christian Chapel on Tuesday, 4th March. Everybody invited. Good programme. Commencing at 7.45 p.m. E. M. SIMMONDS, Sec.

MARCH 15.—The Annual Conference of the Combined Country Churches in West Moreton, Q., will be held at Rosewood chapel on above date, at 11 a.m.—F. G. PATES, Sec., c/o Mrs. Jos. Foote, Denmark Hill, Ipswich.

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

TASMANIAN HOME MISSIONARY FUND.
Church, Sulphur Creek .. £2 0 0
C. M. GORDON, Sec.
A. W. ADAMS, Treas.

TENT FUND.

W. Burgess, Brim .. £0 5 0
J. C. Arnold, Rutherglen .. 1 0 0

VICTORIAN MISSION FUND.

Conference of Mallee Churches, per Bro. W. W. White .. £71 14 5
Church, Kyabram, per Bro. Bryce .. 6 10 0
Balmain-st., Richmond (per Sister Silva .. 1 0 0
Mrs. Gunning .. 0 4 0
Mrs. J. A. McMillan, New Zealand .. 0 12 6
Mr. F. Willholz, Port Kembla, N.S.W. .. 0 7 9
H. Crouch and Family, Doncaster .. 2 0 0

Feb. 28, 1902. £82 8 8

ANNUAL COLLECTION.

Church North Richmond (additional) .. £0 12 9
Brighton .. 4 18 7
Polkemmett .. 3 13 0
Williamstown .. 1 0 0
Mitchie .. 0 12 6
Yanac North .. 0 13 0
Fernhurst .. 0 12 6
Brim .. 3 11 9
Surrey Hills .. 2 6 0
North Melbourne .. 2 4 0
Kerang East .. 2 0 0
Bet Bet (additional) .. 0 2 0
Collingwood (additional) .. 0 8 0
Carew, South Australia .. 1 2 11
Footscray .. 2 0 8
Lillimur (additional) .. 0 2 6
South Melbourne .. 3 10 0
Drummond .. 2 6 0

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

To Subscribers.

L. H. Robinson, 4/-; W. G. Hayes, Miss Moore (Geo. Murdoch), A. J. Saunders, M. Gilmour, J. Brigden (W. Murray), Mrs. Arland, W. E. Bailey, Thos. Clements, Geo. Colvin, F. L. Hunt, 6/-; Thos. Dawson, Mrs. H. Benson, S. C. Flett, Mrs. Houston, Mrs. Cliff, J. J. Wheaton, W. Rees, J. M. Glasham, Percy Ewers, F. Willholz, Geo. Duncan, Mrs. J. A. McMillan, Geo. Clewett, J. Flisher, Mrs. J. Dawson, 7/-; R. Laing, 9/-; H. Crouch, 12/-; W. G. Smith, C. H. Clothier, 14/-; J. C. Whitfield, Miss M. McClelland, 15/-; R. C. Fairlam, 16/-; J. Sharp, 18/-; W. Park, 18/8; W. B. Cumming, 19/-; E. E. Wilson, 19/6; Mrs. M. Hovey, 24/6; A. Johnson, 25/-; Wm. Barnes, 25/6; W. H. Bardwell, Mrs. S. A. Rose, 30/-; T. H. Vanston, 40/-; E. Nicholls, 42/-; F. Pocknall, 50/-; R. K. Spotswood, 54/-; S. Smith, 61/-; W. H. Nightingale, 61/6; W. Symes, 72/-; H. Cox (W. Crowe), 80/-; J. Treble, 81/-; Geo. Newby, 92/-; E. P. Hilbrich, £5/8/-; E. A. Riches, £5/17/3.

MOUNTAIN SCENERY.

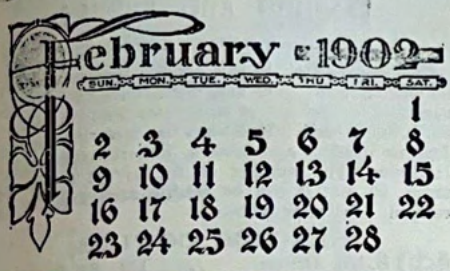
HOME OF REST.—Comfortable and Superior Accommodation for Visitors at Albert Hill, Lilydale. Every convenience. Close to Railway Station, Post Office. Liberal Table. Luncheons. Non-intoxicants. Terms moderate. M. McDOWELL, Proprietress.

E. J. W. MEYER,

AUCTIONEER, - - - LANCEFIELD.
Auction Sales conducted fortnightly of Horses, Cattle, Poultry, Furniture, Harness, and Sundries of all descriptions. Entries Invited. Clearing Out Sales conducted 100 miles from Lancefield. The favor of your patronage solicited. Note Address, E. J. W. MEYER, Auctioneer, Lancefield.

T. W. L. Wilson, M.A.C.D.
Surgical and Mechanical Dentist.

Prizeman and Medallist of the Australian College and Hospital of Dentistry. Consultations by appointment. 87 COLLINS ST., Melbourne.



Our Missions.

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

Letter from Miss Thompson.

Our second tour in the villages was not as long nor as interesting as the first we took this season, so we were soon ready to start work again. We returned on the Saturday before Christmas, and on Monday morning Mr. Brown and myself attended to the distribution of fruit, sweets and prizes to the children attending five of our Sunday Schools. Miss Franklin had the girls' school treat at the same time. Dr. Drummond has not yet sufficiently recovered to take his part in the work, so Mrs. Brown accompanied me in the afternoon to the Leper Asylum, where, after having a short service, we gave the lepers their yearly treat. Govinda, of whom I spoke sometimes while at home, after a time of intense suffering has gone to be with Christ. He is the last of the lepers who were with us when we started our asylum. His particular friend who waited on him so faithfully is in a very bad condition; he is not able to stand upright, and manages with difficulty to shuffle along on his hands. He told me he prayed every day that God would take him home. The latest arrivals seemed to appreciate the fruit and sweets more than their clothes. I suppose they take it for granted that they will get the clothes, and a change of diet is enjoyed so much by them.

We had the distributions before Christmas, as Miss Franklin and I wanted to go to a "mela" a few miles from here on Tuesday. Thousands of people congregate at these "melas," both for religious and commercial and religious purposes. We had a very busy time on Christmas afternoon, and at night some of my Sunday School scholars (who had come with their parents to the "mela") asked if we would not sing something for them. We had been feeling a little disappointed that no one had come to the tent, but as soon as we started singing a crowd gathered. Just as we were about tired out with talking, two of our Christians who had been preaching some distance off came to help us. When they were tired, they told the people that they were going to rest, and advised them to do the same, but as they did not move, Miss Franklin and I had another turn each; then I told them my throat was sore. It was near midnight, so Miss Franklin suggested that we go for a walk and let them get away from the tent.

We met numbers of people from the villages we had visited lately, and enjoyed the three days we spent there very much, but we got so little sleep on account of the noises around that we felt we could not stand much more of it. It was very difficult at times to make ourselves heard, as there was a gambling stand on one side, and on the other side a merry-go-round, in which middle-aged men seemed to enjoy themselves as much as the children. We were only a few yards from the temple, and the constant drumming of the so-called musical instruments did not add at all to our enjoyment.

Before daylight the priests had a hard time waking up the gods. It did not take as long to put them to sleep, but still there was a little noise every evening. Fortunately, they went to bed early, so we had quieter times in the evening than in the daytime. The priest in charge was very friendly, and allowed us to have our tents on his ground, but suggested that it would be wise to abstain from eating meat, as the god whom he specially worshipped was very powerful and might give us trouble. Before going out we had planned not to have any meat, because we did not wish to do anything that would take the people's thoughts from what we were trying to teach, but a friend in Hurda sent us a nice mince-pie the day after Christmas, and we could not resist eating it.

Miss Franklin was very anxious to spend a few days in Damoh with her sisters and to see the boys again, so we parted company for a while, she going to Hurda on her way to Damoh, while M. J. Shah and myself went to Timarni. Mr. Brown came there the next day, and we gave the Sunday School children their Christmas treat. The children of the English Sunday School had a tea, followed by singing, recitations and distribution of prizes on Monday the 30th, and on New Year's Eve we had a pleasant and profitable watch-night service. You could not but feel grateful as you thought of the great change that had taken place in the lives of some who took part that evening.

There are so many temptations for the European part of the population that it is a great struggle for many to live as a Christian should, but the missionaries have felt encouraged at the evidences of growth they have seen lately.

On New Year's Day Mrs. Brown's daughter and myself went to Rahatgaon (where Yakub Massih lives) to give the children their yearly treat, and we also visited some of the women in their homes. Mr. Brown and Narayan went to Bæchapur, where Miss Franklin and myself had such an interesting time on our first tour. He found the people just as responsive as at first, and since then three of the men from there have visited us. We are planning to go there often, and hope to see results.

A brother in Sydney sent some money this year and last to make the children happy, and as the heathen children had already been provided for, we took the children of our Christians for an outing. Most of the parents went also, and some of the missionaries, and all enjoyed themselves and felt grateful for the good things provided by the kind brother.

Hurda, C.P., Jan. 6.

Our West Australian Letter.

D. A. EWERS.

I received a letter the other day from T. H. Bates, who is well known to many of my readers. He is now at Lancaster, England, having recently removed there from Cheltenham, where he was preaching for over seven years. The church at Lancaster is not so large as that at Cheltenham, but as he is

Conference of Mallee Churches.

VICTORIA.



The Annual Conference of the Mallee churches was held in the Brim chapel on February 5th. A fine attendance of members and a delightful day made this gathering the most successful and enjoyable that has yet taken place here.

At 2.30 Bro. Leng conducted a devotional service and gave a brief address, after which the business of the Conference was entered upon. The following visitors were welcomed, and briefly responded:—Bros. Connor, Leng and Oram. H. Everett was elected President, Gilbert Goudie Secretary, and W. W. White Treasurer. The Treasurer reported that £100 had been promised to Home Missions for the past year. Reports were given from the churches at Brim, Galaquil, Warmer West, Hopetoun and Maida-vale, which showed a total membership of 120. The evangelist, Bro. W. Burgess, reported that he had been helped by the brethren in many ways. A gig and harness had been provided for his use. A good interest prevails in most of the places, and the prospects are encouraging. The additions have been five by obedience and eight by letter. Bro. George Goudie was appointed to write the essay for next year; subject—"The Church." The churches presented to Bro. White five volumes of books, in token of his faithful services in this district. Bro. White being the pioneer of the Mallee. Bro. Charlie Howard was presented with a fountain pen, to show appreciation of his valuable services in preaching the gospel.

In the evening a farewell social was given to Bro. and Sister Quire and family, who are leaving for Queensland. A large number of members and friends assembled to say farewell to "a good soldier of Jesus Christ." Bro. Quire lives ten miles from Brim church, and during the five years since the erection of the chapel and the formation of the Sunday School he has only been away three Sundays—one when out of the district, and two when ill in bed—thus making a record that few can beat. Farewell addresses were given by Bros. Connor, Leng, Oram and Burgess, who all spoke highly of the sterling value of Bro. Quire and family. Sister Hood, on behalf of the church at Brim, presented Sister Quire with a church hymn book. Bro. White, on behalf of the Sunday School, presented Bro. Quire with a fountain pen. Bro. Everett, on behalf of the church at Brim, presented to Bro. Quire a Teacher's Bible. Bro. Putland, on behalf of the churches of the circuit, presented to Bro. and Sister Quire a beautiful marble clock as a token of their love and esteem. Bro. Quire thanked the members for the valuable presents, and said that they would ever treasure them in memory of the happy times they had spent at Brim. He charged the members to be faithful and to do their duty. The sisters provided a bountiful repast; to them our thanks are due.

W. BURGESS.



laboring in connection with the American Board this does not affect his income. He does not write encouragingly of the prospects of the work of the American brethren in England, but says there is some talk of a union of the English and American churches, which he evidently favors. His family is growing out of hand, and the two eldest daughters are engaged to be married. Judging from his letter, he is happy in his work.

The national control of the liquor traffic is being advocated by some of the temperance folk of Perth, as well as of the other States, and I notice that some of the religious papers favor the new idea. It is not surprising that opponents of "the trade" grow weary at the comparatively slow progress being made towards the prohibition goal. It is urged that if the traffic cannot be abolished its evils may be minimised by placing it under the control of the State as the post and telegraph offices are, the profits of the business to be used for educational and philanthropic purposes. I am not at all sure that it would be much easier to bring about such a change than it would to introduce prohibition; but even if it can be done it is not clear to me that the change would be so beneficial as its advocates contend. I am afraid that the large revenue derived from the profits of the traffic would be an inducement for some politicians to seek rather to extend than diminish it. Then, too, there is the fact that a large proportion of Christians are conscientiously opposed to being made part proprietors in a business which they regard as essentially wrong. While recognising the honorable motives of those advocating State control, I have not myself been able to adopt their platform, and I notice that the most earnest and prominent temperance workers, such as Malins, Woolley, Lady Henry Somerset, etc., still keep the old flag of prohibition flying. Nor is there, after all, any reason to be downhearted as we reflect on the growth of the prohibition sentiment in Canada, New Zealand, and other places. Personally I regret that instead of continuing to present a united front the temperance ranks are being divided by the introduction of this new idea. If largely adopted it means weakness.

I have just read with much interest the report of the opening of the Woollahra chapel. Bro. Bagley and his co-workers have been fighting an up-hill battle for years and at last success has crowned their labors. I suppose before this is in print the Peter-sham church will have opened their new house of worship, and with Bro. A. E. Illingworth to take the platform there should be a good future before the cause in that important part of Sydney. Norwood, too, in Adelaide, is about to open the largest church building we possess in that "city of churches." So much money spent on new chapels and such a demand for more evangelists are incontrovertible evidences of the vitality of the cause of primitive Christianity in this part of the world.

I have noticed a paragraph in at least two of the religious papers of Australia to the effect that the disciples are the most rapidly growing body of Christians in the United States, and that their increase last year was 25,000. As a matter of fact the net increase reported at the October Convention was

over 30,000, and this is regarded as not very encouraging, being considerably below the usual annual increase. At the same time it is no doubt true that those known simply as disciples of Christ are making greater numerical progress than those of any other body. This is probably owing partly to their plain and scriptural plea for the union of Christians, partly to their fervent evangelistic spirit, and partly to the simplicity and directness with which they present the gospel plan of salvation.

I hear that Bro. Selwood, of S.A., is coming to Fremantle for a few months to assist the church. There is a splendid field in that important town, and Bro. Selwood will have the loyal support of an intelligent brotherhood.

63 Chatsworth Road, Perth, Feb. 1.

Miss Riddell,

"ART MILLINER,"

839 NICHOLSON-ST., NORTH CARLTON.

Ladies' and Children's Underclothing, Aprons, Hosiery, etc. Millinery a Speciality.

CASH ONLY.

LADIES' SKIRTS.

A FACT WORTH KNOWING.

Made for 2/- French Frill, 3/- with Stitched Satin Bands, 4/6. Tucked, &c., in all the newest and most popular shapes. Made at the lowest prices. Skirts a speciality. Hundreds are already aware of our prices and have availed themselves of their opportunities. To those who do not know, this notification is issued.

DRESSMAKING.

Costumes made from 6/6. Children's Dresses made from 2/6. Skirts and Costumes always on hand; and made from ladies' own material on two hours' notice for young and old. Cut and style unequalled.

Mrs. MARKS, 56 and 58 Johnstone-st., Collingwood, near Wellington-st., and 46 Brunswick-st., Fitzroy.



We have in Stock and for Sale at a Reasonable Price, a Fine Selection of Bibles and Testaments as Cheaply as they can be bought anywhere in the City. These are of all Kinds, Sizes and Prices. If you live in the Country and want anything in this way let us know about the Size and Price, and we will do our best to suit you.

Do Not Forget Us, as it will be to our Mutual Advantage.
Austral Publishing Co., 528 Elizabeth-st., Melbourne.

Psalms and Hymns.

OUR OWN CHURCH HYMN BOOK.

The new edition of this popular book is now ready for distribution. The suggested tunes have all been carefully revised, and in most cases one from Sankey's collection added. This work has been done by Miss Jeannie Dickens and Messrs. Robert Lyall and Nat Haddow. The number of the hymns remain the same, so that it can be readily used with the old edition. Prices as follows:—

SINGLE COPIES.

CLOTH, At Office .. 1/9 By Post 2/1
LEATHER, At OFFICE .. 3/- By Post 3/8
LIMP MOROCCO .. 4/6 By Post 4/9

When Twelve or more copies of one or all the kinds are ordered and paid for at one time, the carriage or postage will be paid and books sold at following prices:

CLOTH, 1/8; LEATHER, 2/10; MOROCCO, 4/3. The above concessions are made with the distinct understanding that the cash is to accompany the order, and where this is not done, the regular single copy price will be charged, and postage or other carriage added.

In addition to the above we have had bound, suitable for birthday or other presents, or for anyone desiring a specially nice and durable book—Very Fine Limp Morocco, Gold Stamped front and Back, 7/6; Very Fine Morocco, Beveled and Gold Stamped Front and Back, 10/6. If included in a dozen cash purchase, sixpence will be taken off either of the above.

In the above variety of bindings we have tried to suit all classes of tastes.

Austral Publishing Co., 528 Elizabeth-st., Melb.

THE GREAT REVIVAL, AND THE LITTLE TENT MEETING

Created Universal interest when published in THE CHRISTIAN. Believing as we do that its large circulation will do much good we printed off a large edition in pamphlet form. The booklet has just 50 pages with an attractive cover. Single copy, 2d.; 12 copies, 1/6; 50, 5/-; 100, 9/-.

PURE GOLD.

A Book of 300 pages, neatly bound in Cloth, full of Illustrations, and containing the very cream of the thought of some of the best colonial writers. Price—Cloth 2/-.

Bibles and

Testaments.

