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THE ENTERING LIGHT.—Psalm 119: 130.

4. The Stories of the Bible.

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"The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary."—Isaiah.

"The story of Esther, glorified by the genius of Handel and sanctified by the piety of Racine, is not only a material for the noblest and gentlest of meditations, but a token that in the daily events—the unforeseen chances—of life, in little unremembered acts, in the fall of a sparrow, in the earth bringing forth fruit of herself, God is surely present. The name of God is not there, but the work of God is."—Dean Stanley.

"The fountains of Hebraic song
Are in thy heart, fair Ruth,
Fountains whose tides are deep and strong
In deathless love and truth."

The Bible abounds in narratives. They form a considerable portion of its historical books, and the prophets often resort to the allegorical method to impress their lessons. The parables of Jesus were the most original and most impressive part of his teaching. These stories distinguish the Bible from other sacred literatures. I confess that my study of the Koran has been superficial, yet it is easy to observe the contrast in this respect between it and the sacred books of the Hebrews. The literature of the great religions of the East are moral sayings, and are largely barren of narrative. The writings of the Greeks and Romans abound in stories, legends and all kinds of narration, yet the moral purpose of the Bible stories separates them far asunder from these. Every story of the Bible is told to exalt truth. Every candid reader leaves them with a higher conception of righteousness, of truth, or of God's providence. Even the wickedness and the wrath of man are made to set forth the beauty of holiness and the value of kindness, just as the dark background sets forth to a better advantage the brilliancy of the gem. The Bible stories always have a moral issue. Wickedness never triumphs. Base men are never left in the ascendancy. It matters not how bright may be the noon of his prosperity, the narratives of the Bible, as well as all its other parts, teach that "the way of the ungodly shall perish." Genuine repentance can alone redeem a vile man from complete ruin, and even then, as in the case of David and Jacob, he must bear the consequences of his wickedness. This is greatly to the credit of the word of God. No book of which this is not true has a high moral standard. No book should be placed in the hands of the young until the question has

been asked and satisfactorily answered in the affirmative, "Does this book make righteousness and truth to prevail?" This is one of the glories of Shakespeare. Though many of his characters are wicked men, he brings their careers to an end where wickedness is humbled in the dust and righteousness triumphs.

Narratives are the simplest and most interesting method of teaching moral truths. Children will listen to stories when nothing else will fix their wandering minds. Older persons will follow the preacher through narrative or illustration, but will forsake him altogether when he steps out into the deep waters of logical reasoning. Yet while teaching by narrative appeals to children and the common mind, it possesses charms likewise for the man of intellectual vigor. Socrates made use of it. "Pilgrim's Progress" has immortalised the name of John Bunyan. Homely but vital truths are forcibly presented in the fables of Æsop. Many abstract questions that men are inclined to ask concerning the creation and the fall of man are left undiscussed by the Bible, and in their place appears that which has been called, "The Story of Creation and the Fall of Man." Historians philosophise on the reasons for popular movements and events of history. The Bible presents the story of human events, leaving the reader to draw his own conclusions as to why they transpired so and not otherwise. The facts of the world's depravity and God's destruction of sinful man are presented in the story of Noah and the flood. The facts of the perfect faith of Abraham are unfolded in the story of his life. He stands on the edge of the past faithful alone among the faithless, yet there is no pausing to dwell on the virtues of the patriarch, no panegyric over his faithful life, his high meed of praise being the statement that "he believed God, and it was counted unto him for righteousness." The story of Joseph is marvellous in its unfolding; its sudden surprises and its happy issue are stranger far than fiction. A parent's love, the treachery of brothers, a father's grief, a young man's resistance to the temptations of evil, and his passing from deep despair and bondage to the height of power and the delights of freedom, the providential meeting of the brothers again and the disclosing of their treachery, and the closing scene of joy, are all incidents in a story equally as marvellous as any conceived by the most vivid imagination of modern novelists.

But it is needless for me to point out the various narratives adorning the pages of the sacred volume. Among them there are two more prominent than the others, each occupying a whole book, alike and yet unlike. They are the stories of Ruth and Esther. Each contains the courtship and marriage of an eastern maiden, but the heroine of the former is a peasant and of the latter a queen. Yet in their positions so widely separated each exhibits the same nobility of soul. It is most fitting that each one of these books with its pictures of womanliness and feminine bravery should stand between books of blood. Ruth lived in the time when the Judges judged Israel. Esther comes at a later period, a time when Israel was scattered among the nations of the earth. I have read somewhere that Voltaire, the great French infidel and critic, said that he had nowhere found in the ancient classics anything to equal the story of Ruth in beauty. The quotation from Dean Stanley found at the head of this article sufficiently sets forth that gifted writer's estimation of the value and merits of Esther.

The Book of the Judges leaves on us the impression that this period in Israel's history was a varying succession of lapses into idolatry, conquest by surrounding nations, followed by a struggle for liberty and a spasmodic return to God under the leadership of some champion like Deborah, Samson, or Gideon. The only bright pictures are the victories, and these are sadly marred by the nation's almost immediate return to sin and idol worship. But the story of Ruth shows us that in the quiet homes and rural villages there was a pure life and God was not forgotten. Though the great body of the nation was corrupt, yet there was to be found a seven thousand, "all the knees which have not bowed the knee unto Baal, and every mouth which hath not kissed him." The story of Ruth is a beautiful idyl, a prose poem in which the rural life of early Israel is presented in its most pleasing aspect. The author of the story is not known. By many it has been ascribed to David, who in this way showed that he was not ashamed of his strain of foreign blood. That such a noble character as Ruth should come from the nation of Moab seems to us surpassing strange, for its degrading origin and ignoble history lead us to expect but little good from such a base source. The devotion and pure loveliness of her character show us from what quarter came a large part of David's piety and poetic zeal. It is worthy of noting that in the Messiah's genealogy from Jacob to Joseph we have an intimate knowledge of but three women, Tamar, Ruth, and Bathsheba, and of these Ruth is the only one whose character was virtuous, and she was a daughter of Moab. The story opens with

the account of the family of Elimelech removing from Bethlehem to Moab to escape from a famine then raging in Judah. Here his two sons married, but death carried off in rapid succession both of them and their father. Naomi, the mother, hearing that the Lord had given bread to Israel, determined to return to her native village, wisely choosing a home with friends in preference to an exile with strangers. But how sad was her heart at the thought of her loss! But she had not reckoned on the warm attachment and devotion of her daughter-in-law, Ruth. Orpah is, after some urging, persuaded to return, but Ruth with loving persistence clings to her determination to be the companion of the elder woman. She closes the argument with such a beautiful expression of her attachment that it has ever since been the language of inseparable devotion. There are few speeches in the Bible more beautiful than this: "Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest will I die, and there will I be buried; the Lord do so to me, and more also, if aught but death part thee and me." Naomi was wise, on hearing this, and on perceiving that Ruth was steadfastly minded to go, in that she offered no further resistance. Ruth was willing to choose what Naomi had shunned, a life of a stranger among a strange people. The story of man contains few examples of more self-sacrificing love than this. Their arrival at Bethlehem called up afresh all of Naomi's sorrow, and when her old friends gathered about, peering into her face, and asking, "Is this Naomi?" she exclaimed in the bitterness of her grief, "Call me not Naomi, the pleasant one, but call me Mara, the one full of bitterness; for the Lord hath dealt very bitterly with me. I went out full—with husband and sons—but the Lord hath brought me home empty." Ruth was forgotten, but before long these women will say to Naomi, "Thy daughter-in-law, that loveth thee, is better than seven sons." This may be called Naomi's *midnight* of sorrow.

Ruth has come to care for her mother-in-law, and not to be a burden to her. She goes into the barley fields to glean after the reapers. It was a heavy task for a young woman to willingly assume, but it was a labor of love. There are few Bible incidents more beautiful than this harvest scene which follows. By fortunate chance Ruth goes into the field of Boaz, a relative of her dead husband. He has heard of Ruth, but has not before seen her. Every word of the men, as they tell Boaz who she is, is full of respect. Ruth's self-sacrificing love has won their regard, and when Boaz speaks to her, it is the speech of a man who recognises in the woman he is addressing qualities worthy of his respect and admiration. Ruth's conduct had become known, and her kindness warms him to show her kindness in return. She is to glean in his fields, and at the same time she is to share in all the privileges of his own damsels. Beautiful, and breathing the loftiest spirit of poetry, is the expression of his wish for her welfare: "The Lord recompense thy work, and a full reward be

given thee of the Lord God of Israel, under whose wings thou hast come to trust." The result of her labor, and the story of her kindly treatment, bring forth from Naomi an expression of gratitude, for Boaz was next of kin. This was their *morning star* of hope.

The third step in the story reveals Naomi's effort to secure a husband for Ruth. She selects Boaz himself as the man, and proceeds to lay her plans which will bring him to her way of thinking. Her method would be counted as somewhat unusual in these days, but it was effective. Those who see in the night scene nothing but boldness and immodesty fail to take account of two things, goodness and caution. There was goodness in the heart of Ruth and, we may well judge by what occurred here, in Boaz's also. While Ruth throws herself entirely into the hands of Boaz, she relied upon his caution, and this is seen in his speech to her and in his instruction made probably to his servant in charge that her presence should not be made known. With our modern customs such a step as that taken by Ruth would be sadly out of place, and even then it seems to have been somewhat unusual, yet Boaz recognises her good motive and her purity, for he said, "All the city of my people do know that thou art a virtuous woman." This part of the story ends with the two women waiting firm in their confidence that Boaz would do all that his word had pledged and his honor required. This was the *daydawn* of their happiness.

The closing section presents Boaz in the gate of the city, calling upon the nearest of kin to redeem Elimelech's possession and to marry Ruth. Since this would mar his inheritance, he declined, and Boaz formally pledged himself to this step, and the people heartily congratulated him on it and wished him the fullest joy in his union. Ruth's splendid character was no doubt largely responsible for the heartiness of their congratulations. In the fulness of time Naomi held in her arms the little child born of this union, and her old heart sang once more, and her heavy sorrows faded away in this, the *noon-day* of her prosperity. The story is interesting in that it shows us how "a blighted life is made through love to bloom again." It presents most pleasantly a relationship that is often far from congenial. Ruth won her way to the hearts of the Bethlehemites. The highest meed of praise that a Jewish woman could give another was freely given to her. A son was the greatest treasure possessed by a mother in Israel, yet they accounted Ruth better than seven sons. A strange woman, the daughter of an accursed people, coming as a foreigner, a Gentile, among the exclusive people of Judah, she yet won her way to their hearts, and by unselfishness and love raised herself to a position as high as was possible to any Jewish born, the great-grandmother of their great king, and the remote ancestor of David's greater Son.

I have thought it best to enter into a comparatively full account of the story of Ruth, for it is beyond doubt the pearl of Jewish stories. I would gladly enter into the same elaborate treatment of Esther, but the limits of my space forbid. The same noble qualities of heart displayed by Ruth are

shown by this other Jewish woman, for Ruth was essentially a daughter of Israel. Yet the part of Esther is much more difficult. She is surrounded not by the simplicity, frankness and confidence of a rural village, but by the intrigue, jealousy and suspicion of a court. She does not have to face the generous, just, and manly Boaz, but the capricious, vain, and flattered child of fortune, Ahasuerus. To further complicate the difficulties of her life, the court is filled with petulant, designing men who have the full confidence of the king and do not scruple to plot against a people numerous in his realm, a trusted counsellor, and, in truth, the queen herself. Yet in this trying position Esther nobly does her part. We probably cannot understand the despotism of an eastern monarch, or we would not blame her for hesitating before she took so bold a step as to enter into his presence uninvited. A matter of life and death for the queen to enter her husband's presence! That seems strange to us, but such was the custom of the times and the place. But in the moment of Esther's hesitation, a message from Mordecai urged her to action, and in this message we may read the lesson of the book. "Think not that thou shalt escape in the king's house more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this?" Mordecai believed in the providence of God. He does not mention the name of Jehovah, nor does it appear in all the book, yet he thinks that now he can see the reason why Esther, an exiled Jewess without name or influence, has been elevated to the throne of the princess. He accepts her presence there as a divine provision against the hour of the Jews' peril. Another lesson he teaches in this message to his fair cousin. God purposes well for the Jews, and he designs working their deliverance through the hand of Esther, yet if she should prove recreant, he will in some other way work out his gracious design. He is not dependent on her aid—

"God doth not need

Either man's work or his own gifts."

If she fail, she and her father's house alone will suffer loss and perish. Reassured by this bold message, full of faith, she prepares for the ordeal, but like a true daughter of Abraham seeks strength in the prayers of her brethren.

This story abounds in all the tragic turns and incidents which give life and interest to narrative and dramatic writing. Esther is chosen queen because of the commendable stubbornness of Vashti, and the king's caprice and vanity. Mordecai gives mortal offence to the all-powerful Haman and the latter prepares for a cruel and vindictive revenge, and his plot lacks only the king's consent, which had things gone in their usual way he would without doubt have obtained. And yet he is stopped, and is compelled to bear the humiliation of his being the herald of his hated enemy's advancement in the royal favor. What stood between Haman and the royal sanction to his scheme

of revenge? What so changed the king's purpose that, instead of sending Mordecai to the gallows, he had him proclaimed by his royal favorite as the one whom the king delighted to honor? The king's inability to sleep, and his desire to hear read the chronicles of his kingdom, probably that he might be flattered by his own praises! So slight was the weight that turned the scale from Mordecai's ruin to Mordecai's preferment. For some reason not given Esther did not present her request at her first banquet. Some sudden shrinking, some inexplicable prompting of her mind, perhaps, deterred her, yet this gave the opportunity for Mordecai's advancement, so that when Haman was removed the former was placed in the vacant position. Had she been bold the first night, Haman would probably have suffered, but some other favorite would have been promoted instead of Mordecai, the Jew.

The one sad blemish in this story is the cruelty and the bloodshed with which it ends. The motives of Esther were not those of a Christian. We may excuse, but we cannot justify her course. It was the cruel custom of the times, and she was merely following the practice of others who had in their turn risen into favor.

This account of the Bible narratives must close without a study of the parables of Christ. Unique and matchless, all literature is unable to offer their parallel. Some have tried with human skill to write others like them, but have themselves confessed that their efforts were inferior. The sacred volume from Genesis to Revelation abounds in narratives pleasing to all orders of mind. Not one is without a purpose. Not one fails to teach righteousness. The child finds delight in the story; the thoughtful mind meditates over the lessons taught. In this respect, as in others, the Bible is alone, peerless and supreme, the book of the world's library, the repository of narratives, not false but true, world old but ever fresh, teaching morality and the new life, and in all respects unsurpassed.

A Loving Invitation.

M. W. GREEN.

"Come unto me," is one of the sweetest expressions that ever passed human lips, and the words were spoken by the highest being that ever was on earth. Kings and emperors are usually difficult to approach, but he who spoke these kindly words is not only easy of access, but is very wishful to have our friendship, and hence gives this gracious invitation.

It is really the Lord of the heavens and the earth who speaks these words, and he spoke them to plain, common people like you and me, and really meant what he said. But I would like you to bear in mind that while the words were spoken to the ordinary common people, they were not given to every individual among them, but only to those of them who were in a difficult place—who were "weary and heavy laden"—and he very willingly promises to all the weary and heavy laden who come to him that he will give them REST.

You will agree with me that no mere man could make such a promise as that, and that

there could be a certainty that it would be fulfilled; because the weariness and heavy burdens of people arise from so many different causes, that it is unreasonable to suppose a mere man could meet them all, and hence, I think, you will agree with me in saying that no mere man, unless impiously presumptuous or a lunatic, could ever have given such an invitation, accompanied by such a promise.

Now, men universally admit that Jesus Christ, who spoke these words, was neither impiously presumptuous nor a lunatic; and it therefore follows as a necessary consequence that he could not be a mere man, but he must be the messenger of God from heaven that he claimed to be. In the mouth of the Lord Jesus, such words of invitation and promise seem quite natural; but to hear a man like ourselves use such language would seem nothing less than blasphemy.

"ALL YE THAT LABOR AND ARE HEAVY LADEN."—These words describe a very large class of persons. They mean all who have sorrow from any cause, whether from family, business or health: Who are pressed down by a burden of anxiety, whether from the waywardness of those we love, the pressure of poverty, scarcity of employment or the burden of our sins: or who may be oppressed by the yoke that superstition has laid upon them.

All who feel life's burdens from any cause are invited to come to this gracious person, and he promises—"I will give you rest." This is just what burdened men and women want, and Christ here willingly and freely promises to give it to all who come to him.

It can be found nowhere else. Some seek it in pleasure, or in religious forms, or in philosophy or scientific researches, but all these leave an aching void unfilled, leave the soul ill at ease and full of anxiety. The weary toilers, the sorrowing ones, the sin sick souls, all ask for rest, and Christ says, "I will give it to all who come unto me."

Can he? Does he? There are millions who have accepted the invitation of Christ, and put him to the test. Where is there one who has come to Christ in the way pointed out in God's word—the way in which the three thousand came on the day of Pentecost and recorded in Acts 2, or the eunuch in Acts 8, or the gaoler in Acts 16—and has failed to find it? It is Godlike to offer such rest to weary and burdened souls; it is a demonstration of Godlike power that he does give it.

"Take my yoke upon you, and learn of me." He first asks us to come, and makes a gracious promise: he next shows us how to come. Many would like to come who are blind as to the way; hence he states again what is needful in order to obtain the rest. We are to come to him by taking HIS yoke upon us. Taking on his yoke is an evidence that we submit to him; that we are willing to obey him, live under his authority and leadership—in other words, to take him to be our King. This is the first step. The second is to learn of Christ, who is meek and lowly of heart. Thus, the two steps by which we come, and secure rest for our souls, are—submission to the will of Christ, and learning thereby to become like him.

To encourage us to do this, he tells us his

yoke is easy, and his burden light. The yoke that sin lays on us is heavy, and bearing it brings no rest. So, too, the yoke of false or corrupted religion is burdensome; but Christ's yoke is easy. It is not hard to bear, because, when we come to know him, we are so charmed with the loveliness of his character that we love him in return, and so bear it in love. His yoke, also, even if it be sometimes a cross, is light, because he helps us to bear it.

Will you not believe, dear friend, that Christ really wants you to come to him, when he thus lovingly invites you? and will you not accept the invitation, and come to him? Decide to come to him now, putting no trust in yourself, but resting simply on his atoning death for you, and his gracious promise that, if you come to him, he will not turn away from you, but will freely and fully receive you.

Sunday School.

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

LESSON FOR MARCH 16.

The Ethiopian Converted.

Acts 8: 29-39.

GOLDEN TEXT.—"With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."—Rom. 10: 10.



From his successful work in Samaria, Philip was taken away to another field of labor. He was sent to meet the eunuch of Ethiopia on the road that goes from Jerusalem to Gaza, an uninhabited place, for such is the meaning of the word translated "desert" (see Matt. 14: 15, 19).

THE HOLY SPIRIT'S WORK.

An angel gave Philip instructions to go to this particular road, and now the Holy Spirit tells him to join himself to the chariot which is coming along. Neither the angel nor the Holy Spirit went to the eunuch; he was reached by the truth which Philip preached. Do not these facts tell against the modern idea of the direct operation of the Holy Spirit on the heart of the sinner in conversion, and help to support the contention that the Holy Spirit operates through the truth? (See Rom. 1: 16; 1 Cor. 1: 21.)

PHILIP'S PREACHING.

The preacher's remarks were based upon a portion of the beautiful 53rd chapter of Isaiah. He preached Jesus. This is what the world wants to-day; not philosophy, science and speculation, but Jesus. Let the message be delivered now as then and the same results will follow.

THE EUNUCH'S ACCEPTANCE.

When they came to some stream the eunuch asked for baptism. He could not possibly have known anything about it, if Philip had not preached it. To preach Jesus involves preaching the way of salvation Jesus laid

down. He was at once baptised; there was no delay; there was no experience told; there was no church consulted. Doubtless a confession of faith in Jesus was made, as such was customary (see Rom. 10: 9-10; 1 Tim. 6: 13, etc.); but verse 37 is an interpolation, although a very early one, for "it was found in at least one MS. in the latter half of the second century; for it is quoted by Irenæus, who was in active life from the year 170 to 210" (McGarvey). After his baptism the eunuch went on his way rejoicing, and Philip continued his evangelistic work.

THOS. HAGGER.



CHAPTER XXII.

AFTER THE FUNERAL.

Very strange and shy Tom felt, as he stood beside the tiny casket, with the "little Bible" in his hand. But a sympathetic heart does not lead one far astray, and his voice was full of comfort as he read of the many mansions of the Father's house, of the city which has no need of the sun nor yet of the moon to lighten it, and of the river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

What tells a man's heart as truly as his prayers? He who lives afar from God may preach eloquently, but the stumbling steps by which he comes to the throne of grace will tell of the infrequency of his approaches. Tom was neither of the temper nor of the habit which makes one what is called "gifted in prayer," when by "gifted" is meant fluent and ready. But his simplicity and reverence touched all hearts that day, as he asked God to "take care of the dear little boy in heaven," and help the father and mother to bear their sorrow and be prepared to meet him.

"It made me feel as if the baby was alive," Sam's wife said, as they sat together that night in the lonely house.

"I guess Mister Tom thinks he is," Sam said, awkwardly. He was not used to conversing on spiritual themes, and new words and phrases did not come to him readily. "I never see anybody before that seemed to kind of take heaven for granted the way he does. It ain't as if he'd ever seen any trouble himself, though. Some folks can be awful resigned until the hard part comes their own way, and then it ain't so easy."

"I hope he won't never have to bear such a trouble as ours, Sam. He's got an awful loving heart. Do you mind the way he spoke about his baby brother?"

Sam had certainly not forgotten. Nor could he answer "no" when his wife asked him if he had ever seen a man put himself out more for them in trouble that wasn't noways related to him than Mister Tom had done. He had even brought Miss Deane and her friend to sing; and, for her part, she could never forget how like angels they seemed, and how they sang about how we would understand all these things some day. Sam was silent on this point. In truth, his gratitude was quite equal to his wife's, and he was wondering how, when he should return to work upon the morrow, he could bear to hear the men speak light of "the youngster."

He was not compelled to suffer in this way. It was evident that the men had sympathised so fully with Sam as to be sharers in his gratitude, and Tom was treated with a degree of respect which surprised him. Once, during the noon hour, as Peter Floyd and his nephew were observed leaving the office together, one of the men observed, "Well, boys, I've heard a mighty sight about scooping blood out of a turnip; but that's the first chap ever I see that would really do it. Mister Tom is only a youngster, and he don't know business, and it was not fair to turn Kieffer out to make room for him; but I've been treated the whitest by the old gentleman for the last fortnight that I've been in all the four years I've been here. The kid ain't the equal of Kieffer, but he beats all creation managing his uncle."

"That's so!" agreed another.

"Mister Tom has been mighty good to me," Sam Larkin ventured to say.

"That's so," agreed the first speaker. "And there wasn't no put-on about it, neither. I ain't particular smart, but I hain't worked here and there, off and on, for

twenty years, without knowing whether a boss is trying to smooth you down and get you to like him, or whether he senses that you're flesh and blood, and means to treat you accordingly. As I say, I ain't particular smart, but if Mister Tom didn't feel for you folks about the little chap"—the speaker lapsed into respectful silence.

"I thought that was an awful good prayer he made," Sam ventured. "It seemed like I was right there." Perhaps the poor fellow felt that this vague allusion to the next world was quite familiar enough for such unaccustomed lips as his. This time the silence was painful. At last the man who had spoken first broke out:

"Say, boys, I see Kieffer last night."

"Did you?" they chorused. "What did he say? What is he about?"

"He's got a real slick job over at Lamb & Doty's—wages five dollars a week better than he had here."

"You don't say!" It had been convenient to look upon Kieffer as a martyr, and such a view would clearly be out of the question in the future.

"In some ways Kieffer was a good boss," the same speaker went on. "He knew his business, and he 'tended to it that we knew ours. But he was a bit surly, and the trouble was part his making when he went away. The old gentleman didn't treat him white, but he's gone now, and better off, it seems, than ever he was. So what do you say, boys, to giving the young man a chance?"

Tom was surprised next morning to have his greetings to the men returned, and to have them answer "Yes, sir," when directed in their work.

The work did not always go as fast as Mr. Floyd could have wished, and on this point he expressed himself with a truly autocratic freedom both to Tom and to the men. But there was less friction than there had been before, favors were asked as favors, not demanded as rights, and Tom's good temper was proving quite as contagious as his predecessor's surliness.

Tom realised that he needed to be on his mettle to keep up with the orders. He often went back at night in order to make his calculations and have everything ready to have the work tell next morning. Of this extra work his uncle highly approved.

One night, as Tom came down stairs, his uncle said, "Wait a minute, Tom, I'll walk along with you, if you're going back to the office."

"I'm sorry to miss your company," Tom said, "but I'm going to prayer-meeting."

"The orders are piling up very fast," he said.

"I know; but I don't like to give up prayer-meeting. I've worked every night this week until now, and I've a notion I feel better to get the cobwebs out of my head and think of something besides lumber now and then."

"Humph!" grunted Mr. Floyd. On his return he sought out Nora. "See here," he said, "I want to know what this means: Tom said he was going to prayer-meeting, but when he got as far as the Deane's, he politely said good-night, and went in there."

"Means!" said Nora, "it means that you are quite as blind as a bat and far less imaginative. Tom always goes to prayer-meeting by way of the Deane's!"

CHILDREN'S PAGE

On Juda's Hills.

BY MABEL EARLE.

The day on Juda's hills was done,
And, sailing slowing toward the west,
The stars went onward one by one,
Like freighted ships to find their rest.
Wrapped from the wind in mantle gray,
The shepherd mused and watched the skies,
While close against his bosom lay
The lamb for next day's sacrifice.

The torchlight flared in Juda's stall
On shining hoof and horned head;
Strange shadows flickered on the wall
Above Immanuel's lowly bed.
The patient oxen watched the flame
With drowsy wonder in their eyes,
When unto David's city came
The Eternal Lamb of sacrifice.

While yet the shepherd pondered, lo!
The purple heavens flashed with fire;
More bright than mortal eyes might know
Shone out and sang the angelic choir.
Down to his knees on Juda's hill
The shepherd sank, and veiled his eyes,
While on his bosom slumbered still
The lamp for next day's sacrifice.

"N-no, Auntie," said Bessie, and then jumped up.

"Where are you going, Bessie?"

"I am going to dress Rosamond and Rosalie, my two next best dolls, and give them to Mary Flannagan and Kate Humel; and I think I will shine the runners of my sled and give it to Katie's little brother, Johnnie, for I think he will enjoy it more, for he has never had a sled. And I'll take the other dolls along for company coming back."

And the little girl ran off, feeling happy, even at some cost to herself.—*Olive Plants.*

Jamie's "Means of Grace."

Little Jamie Danforth sat in a chair by the fire, dangling his legs and every now and then giving vent to a rueful little sigh, that somehow seemed out of keeping with the bright face. There did not seem to be much in his surroundings to cause unhappiness; the room in which he sat was very comfortable, and he looked like a rosy, well-cared-for boy; still the sighs were quite heavy at times, and a little pucker showed itself between his eyes.

"Jamie," called his mother from the hall, "will you come, dear, and rock baby awhile for mother? I want to get things ready for tea."

"But it is time for our Band meeting, and Miss Haven said she wanted us all to be there to-day, specially, because we are going to finish our scrap-books for the children in India, and mine is nearly done, so I don't see how I can," said Jamie, coming out into the hall with his cap in his hand.

"But dearie, don't you think mother needs you quite as much as the little children in India need the books?" asked Mrs. Danforth, stroking the curly head tenderly.

"But your needing me isn't a 'means of grace,'" said Jamie, "and Miss Haven told us that if we were going to be truly Christian soldiers we must lay hold of the means of grace, and going to Band meetings and doing things of that sort are doing it, and I haven't missed one meeting this year."

"Well, run along, dear," said his mother, knowing that the wisest and surest way was to let Jamie's conscience settle the matter for him, and Jamie, with a lingering look and an undecided air, went out.

All the year, ever since he and the other boys in his class had taken a stand for the Master, he had been trying very hard to be a real Christian soldier, and he had been very regular in his attendance at church and Sunday school and, as he said, had not missed a single meeting of the Boys' Band, never allowing anything to interfere with his being present when they were in session; but just now he had become a little troubled and his conscience bothered him.

Was it just right to go off always and leave his mother, who often looked tired lately, to take care of baby and do all the house

work by herself? "And yet, Miss Haven said we must lay hold of the means of grace; and it's so hard for a fellow to know what to do," he thought desperately, as he sat on a fence railing to think it over, tossed about between his desire to go to the meeting and the sad little look he had seen in his mother's face. His warm heart was conquered by the remembrance of the look, and he got down and went resolutely back. "It's too bad to miss the meeting, but I guess I'll take care of the baby," he said to himself.

His mother, hearing the door open, came out into the hall as he came in. "Did you forget something, dear?" she asked.

"No," said Jamie; "I only thought I wouldn't go to the Band meeting to-day, but would rather take care of the baby for you; so I came back," and his mother understood and kissed him tenderly.

"I guess Jesus means boys to help their mothers; he makes 'em feel so happy while they are doing it," he said later. "And I guess it makes you feel better, too, doesn't it, mother?" noticing how her face had brightened, and that she sang as she went to and fro through the rooms in her work.

"Yes, darling, mother does feel better, and you have helped me very much, and helping mother is a very great 'means of grace,' dear, although you thought it was not." And after a few trials, Jamie knew that it was.—*Exchange.*

The Honest Bootblack.

"SHINE SIR?"

"Yes; I want my shoes blacked."

"Then I would be glad to shine them, sir," said the boy.

"Have I time to catch the Hudson River train?"

"No time to lose, sir; but I can give you a good job before it pulls out. Shall I?"

"Yes, my boy; don't let me be left."

In two seconds the bootblack was on his knees and hard at work.

"The train is going, sir," said he, as he gave the last touch. The man gave him the half dollar and started for the train. The boy counted out the change and ran after his patron, but was too late, for the train had gone.

Two years later, the same man, on coming to New York, met the bootblack, but had forgotten him. The boy remembered his former customer, and asked him:

"Didn't I shine your shoes once in the Grand Central Depot?"

"Some boy did," said the man.

"I am that boy, and here is the change, sir."

The gentleman was so pleased with the lad's honesty that he went with him to see his mother, and offered to adopt him, as he needed such a boy. The mother consented, and the honest bootblack had after that a good home. He was given a good education, and when a man, became a partner in his friend's large business.—*Farmer's Advocate.*

Something About Giving.

UNT LENA, if I were rich, I would give ever so much to the poor!" said Bessie.

"And what would you give them, Bessie?" asked her Aunt Lena.

"Oh, food and clothes to make them comfortable; and to please the little boys I would give them lots of balls, sleds and tops, and to the little girls I would give boxes of dolls," Bessie answered.

"But why don't you give the poor some of these nice things now?" Aunt Lena asked, stroking one of the long curls.

"Why, auntie, you know that I have no money!" exclaimed Bessie, widely opening her brown eyes.

"But you have six dolls, any one of which would no doubt make little Mary Flanagan very happy," auntie said.

"But I think ever so much of all my dolls, and I couldn't bear to part with one," said the little girl.

"Then you would like to be rich, so that you could give the poor only such things as you would not miss out of your great abundance? Is that true charity to the poor, little niece?" and Aunt Lena gently took the rosy-cheeked face between both her hands.



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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.

Did Christ Teach Machiavelism?

Much of the teaching of Jesus was conveyed to the people through the medium of parables. These parables were well adapted to convey the truths which he desired to communicate; and though the people to whom they were immediately addressed may have failed to grasp their meaning, we who live in a later age, and have before us the whole of the life and teaching of Christ, find them full of beauty and truth. We are attracted by their simplicity, and are filled with wonder when we see how the truth shines forth at every point. The impression they make upon us is that the simple things of life, when handled by a Master-mind, are full of meaning, and that the lowly things of earth have much in them that is of heaven. It would be strange, indeed, if in the parables of Jesus there should be found one which had to be cited as an exception to the general rule—one which, instead of making truth clear, on the contrary obscured it and left men's minds in doubt as to the lesson Christ desired to convey. Yet, taking things as they are, it has to be confessed that there is one parable which, as placed before us both in the Authorised and Revised Version of the New Testament, instead of yielding clearness and light is a source of mystery and confusion. This instance is found in the Parable of the Unjust Steward, and more particularly in that verse which is part of the comment upon it, and which reads, "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations" (Luke

16: 9). The parable itself tells the story of a dishonest steward, who, in order to make provision for the future, continues his career of dishonesty by entering into a fraudulent arrangement with his lord's debtors. Here is a parable which from the moral side has nothing that is commendable. It is a picture of an unscrupulous man making provision for the future by "sharp practice." Commendation is here out of place, except that kind of commendation which is extracted from us by a rogue's clever tactics; and where the difficulty comes in is that the exhortation to make "friends of the mammon of unrighteousness" seems to express approval, and to make the worldly prudence of the unjust steward a thing worthy of imitation. This is so foreign to the general teaching of Christ, and to the immediate context, in which the injunction is clear and explicit that "ye cannot serve God and mammon," that we are compelled to reach the conclusion that there is a flaw somewhere which only requires looking for in order to be found.

It is a case in which commentators do not help us. Either they evade the difficulty by ingenious explanations, or, in rare cases, admit the difficulty without attempting to solve it. Of the explanations given, three of the most prominent and general may be looked at. (1) That our Lord, without endorsing the dishonesty of the steward, desired to inculcate a lesson of prudence. To the candid mind, the first thought arising from this explanation is that if our Lord desired to convey this lesson he would surely have chosen some more appropriate illustration to enforce it. The parable, as a means of teaching a lesson of prudence, is so roundabout and clumsy that we are forced to the conclusion that it was never given with that object. Besides, Christ did not concern himself about teaching lessons of worldly prudence. From a worldly point of view, he was of all men the most imprudent. Prudence was not one of his characteristics, and it is well for us that it was not. One of whom it could be said, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head," was not likely to promulgate maxims of worldly wisdom, far less enforce them by an illustration, the conspicuous feature in which was the element of dishonesty. The parable of the Unjust Steward, as enforcing a lesson of prudence, may therefore be dismissed from our thoughts. (2) Again, it is thought the parable was intended to teach a lesson concerning the right use of riches. Riches, legitimately acquired, were to be used in making friends upon earth by bestowing them upon those in

need. The friends thus made on earth, preceding us to the eternal city, would be the first to meet us and bid us welcome on our arrival there. The idea is beautiful enough, but it is only one that can be arrived at by ignoring difficulties, and any explanation that does this is worthless. Independently of the difficulties of the record itself, two things are assumed, first, that the poor and needy assisted upon earth are all candidates for heaven—in many cases they are the reverse; and, second, that assuming their fitness, we have also to assume that it is their function to receive us into everlasting habitations. In any case the incongruity between "mammon of unrighteousness" and "everlasting habitations" is so pronounced as to make the explanation far-fetched and untenable.

The third explanation takes the verse as it stands, and contends that the lesson sought to be conveyed by Jesus is that the dishonest steward is an example to Christians, who should endeavor to spread the cause of the gospel and the church even by questionable means. In other words, that Christ gave to his church the Jesuit doctrine—"The end justifies the means." Take money, take all you can get, no matter how acquired, or by whom—take it, and spend it for the glory of God. Strange teaching this from the lips of Jesus! Especially strange from him who said to the young man who had great possessions, "Go and sell all that thou hast and give to the poor, and come and follow me." Strange that the church when purest and best, in the first and second centuries, never understood that Christ was a Jesuit! Those who like to think the church was wrong here are welcome to do so. For our part, we rejoice that the church in those early days had caught the spirit of the Master so well. It abounded in benevolence. It gave of its own and sought no alliance with the world. Out of its poverty it gave with splendid liberality. It demanded that a pure offering should be placed upon God's altar. The Jesuit idea came later. This idea was generated and fostered when the church fell down before the god mammon and worshipped it. It seemed a brilliant and successful transaction when the church entered into an alliance with the State. The welding together of the temporal and spiritual power promised much, but it was a promise secured at the cost of purity and truth. It was the transaction of Jesuits from beginning to end, and like all such transactions had to be paid for in shame and bitterness. But Christ was no Jesuit, and therefore did not teach that "the end justifies the means." Consequently, the third explanation of the Parable of the Unjust Steward must be summarily dismissed.

Fortunately, we do not require to stop here. We have not entered into a labyrinth from which there is no outlet. In a case like this, where we find a verse out of harmony with its context, and at variance with the general teaching of the Lord Jesus Christ, we may assume with confidence that our English version has failed to express the exact meaning of the original. It is so here at any rate. Professor Jannaris, perhaps the most accomplished Greek scholar in the present day, in an article recently written by him, tells us that the Revised Version of the New Testament is not by any means a perfect and correct rendering of the original. He says that as the mature result of long and assiduous studies in the New Testament, he is satisfied that it is a badly edited book, which statement he is prepared to substantiate by citing numerous instances of editorial misreadings and misrenderings, and gives as a prominent example the case of the Unjust Steward. Referring to this parable he says:—"Indeed, it must make a sore place in the hearts of many Christians to be told that Jesus bids us 'make friends to yourselves by means of the mammon of unrighteousness,' thus lending direct support to that immoral doctrine which we depreciate under the name of Machiavelism—the end justifies the means. Happily we can question the grave insinuation, first, because there is no parallel in the whole life and teaching of Jesus, and then because we can prove that even the present passage is misread. . . . So far, then, the whole moral teaching of Jesus, the internal incongruity of the very passage in question, and the context, forbid us to accept the current interpretation, 'Make friends by means of the unrighteous mammon'; indeed, they suggest the very opposite, 'Make no friends by means of the unrighteous mammon.' Now that opposite or negative sense we obtain by simply discarding the current punctuation of the editors, which is doubly wrong and grievous, and reading the passage interrogatively: 'Shall I also say unto you, Make to yourselves friends by means of the mammon of unrighteousness, that, when it hath failed, they may receive you? In the everlasting tabernacles he that is faithful in the least thing is faithful also in a great deal.'" Without any knowledge of Greek we can see at once that it requires something like this to express the mind of Jesus and give coherence to the entire passage; and that a prominent Greek scholar can tell us that we may fairly read the verse as he gives it is enough, in view of the context, to warrant us in accepting it. This reading makes everything clear and intelligible. We have placed before us a contrast or two pictures. The unjust steward is a picture of

a worldly man gaining his purpose by any means—unscrupulous and dishonest. He is of the world and follows its maxims. The question is, Shall the children of light take this man as an example? The answer is, No. The maxims of heaven are not the maxims of this world. "In the everlasting habitations he that is faithful in the least thing is faithful also in a great deal. . . . Ye cannot serve God and mammon." The Parable of the Unjust Steward, then, so far from being an encouragement to the violation of principle, is the very reverse. It demands that principle be enforced in little things as in great. This is what we expect from the teaching of Jesus—a lofty ideal—and it is what we get.

Editorial Notes.

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

Budding Clerics.

If there are any budding "clerics" amongst us, and we sometimes think there are, judging by some small outward and visible signs we have noticed, we commend to their notice the following statement from the lips of Dr. John Clifford. He says: "I avoid every sign of the cleric, and I don't regard myself as belonging to a profession, but as simply the religious teacher who has been selected by a number of people to give his time and thought to the interests of the society to which they all belong. I never use the title 'Reverend,' and my people very rarely use it either."

Unmannerly Australia.

Ada Cambridge, a well-known Australian writer, has something to say on Australian manners in the current number of the *Empire Review*. She says: "Apart from money I should think our average manners are about as good as other people's. It must be said, however, that whereas it is mostly the outside of the cup and the platter that is in the best condition, we shine more at home than in the eyes of men. It must be so obvious as to make it useless to try to hide it that our public manners are atrocious. If you are trying to make your way along in a crowd—being, we will say, a woman with a baby in your arms—you will not for a moment expect a strange man to step aside to let you go first. He would not dream of opening a door for you or helping you with parcels. In festive assemblies, from a Government House party downwards, the first thing smart ladies do after bowing to their hostess is to march straight to the refreshment department and there struggle for food and drink until they have cleared the tables. At one of our late Royal functions, the

public—all invited guests—began to eat up the supper at nine o'clock under the very noses of the Duke and Duchess." We know Australia pretty well, and can easily believe there are some bad-mannered people in it, but our experience so far has been that taking things altogether people get about as much courtesy as they deserve. To have friends you must be friendly, and the same applies to manners.

Pleasant Lives.

In the cultivation of good manners more should be sought than mere outward expression. Good manners should be the expression of a good heart with a desire to be pleasant and to make the lives of others pleasant. We may all take to heart the following lesson from Oliver Wendell Holmes. He says: "In walking among the graves at Mount Auburn, I came upon a plain white marble slab which bore an epitaph of only four words, but to my mind they meant more than any of the labored descriptions on other monuments: 'She was so pleasant.' That one note revealed the music of a life of which I knew nothing more." "How much good can be done in church, home and society by just being pleasant; how many acerbities it will sweeten; how many obstacles it will brush away! All our virtues must not be of the heroic and strenuous type; we need also the gentler, finer graces. The Bible has much to say in praise of pleasantness. Pious people should also be pleasant people. This may help them 'to gain some.'"

A Good Sign.

An American paper says:—"A significant straw we find floating on the stream of current news in the daily journals. It is to the effect that at a recent session of the Catholic Knights of Ohio, held at Cincinnati, a proposition to amend their by-laws so as to admit to membership saloon-keepers was almost unanimously rejected. A compromise proposition to the effect that members be permitted to engage in the saloon-business after they had belonged to the order ten years, also was defeated. There were nine hundred members present, and the two propositions in favor of saloon-keepers received scarcely a dozen votes. The order of Catholic Knights is an insurance society, and has always regarded saloon-keepers as bad risks. Saloon-keepers are in bad odor everywhere among respectable people. Theirs is a disreputable, degrading and dishonest business, and ought not to be tolerated in any respectable community. Not only should the regular saloons be legislated out of existence, but with them should go all groceries and drug-stores where intoxicating drinks are sold."

Young Men's Training Class.

Bro. James Johnston has mapped out a three years' course of study on the Bible and kindred subjects, under the auspices of the Educational Committee of the Victorian Conference, that is calculated to more fully equip young men for efficient evangelistic and church work. The classes have begun work with twenty young men enrolled. Believing that many others would take advantage of this course if briefly summarised, the following is submitted:—There will be two terms of twenty-two weeks each in each year; twenty-four subjects will be taught, and the classes meet once per week. The evening class meets on Tuesday at 7.30, and the Wednesday class meets at 4 p.m. in the lecture hall, Swanston-st. chapel.

Some of the conditions are as follows:—

1. That each student must be recommended by the church to which he belongs, or by the officers of the same, as to his conduct and church standing before he be enrolled.

2. That all students before receiving credit for work done shall pass an examination in each subject at the end of each term, or

3. That if any student acquires the average of 90 per cent. or over for oral work done during the term he shall be exempt from the terminal examinations.

4. That on completion of the three years' course each student passing with a credit of 75 per cent. or over shall receive a diploma suitably inscribed and endorsed by the Conference President, two members of the Educational Committee and the teacher.

5. That any student attaining 95 per cent. or over shall receive special mention in addition to diploma.

6. That each student shall pay a specified sum of money in advance for each subject taken, the same to be applied towards expenses re diploma, etc. (The sum has been fixed at 2/- per subject per term, or 8/- per term of twenty-two weeks.)

7. That credit will be given students for work done under W. C. Morro, B.A., and James Johnston, Litt. B., upon production of statement from said teachers.

New students can be enrolled during the next two or three weeks; after that no enrolment will take place. Further information may be had by addressing Jas. Johnston, 22 Degraives-st., Parkville, or A. B. Maston, Austral Publishing Company, Elizabeth-st., Carlton.

From The Field.

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

Tasmania.

HOBART.—The annual church business meeting was held on 11th of February. The secretary's report showed that the average attendance at morning meetings was very good, and the attendance at the gospel meetings also sustained; but the great falling off in the prayer meetings is a matter for regret. The Sunday School is in a very prosperous state, save for the scarcity of teachers, and is growing gradually. The sisters' dorcas class report showed good work done during the year and mention was

also made of the Y.P.S.C.E. which was formed just a year ago.

The number of additions during the year:—By letter, 2; faith and obedience, 37, of whom five are Sunday scholars; making a total for the year of 34. Losses during the year:—Transferred to sister churches, 16; death, 2; total 18. Number on roll as revised up to end of year, 139.

Dr. Verco, who has been in Hobart, attending the Medical Congress, occupied the platform the last two Sundays, and the church was much encouraged by his visit.

Feb. 23.

T.W.S.

HOBART.—There was a splendid attendance at the prayer-meeting last Wednesday, George Smith in the chair. Dr. Verco delivered an address on Titus 2, which was listened to with great attention. As Dr. Verco will be leaving Tasmania on Saturday, it was decided to give him a social and thank him for his services to the church while here. At the close of the prayer-meeting refreshments were partaken of, and short speeches were delivered by Bro. Scown, Bro. Jarvis and the chairman. Dr. Verco responded, and after singing a hymn the pleasant meeting was brought to a close.

Feb. 27.

T.W.S.

NEW GROUND.—Last Sunday morning a stranger stepped into our meeting, and after observing our order of worship and hearing two addresses, one on "The Holy Spirit" by Bro. Rawson, the other on the matter of "Church Identity" by the preacher, he went home triumphantly announcing that he had found what he had for years been seeking, namely, the church of Christ. This evening he appeared at our gospel meeting accompanied by his wife, both of whom, after an address on "The Design of Baptism," decided to be immersed into the "one body." Our meetings here are improving. There is something powerful in our plea.

Feb. 21.

C. M. GORDON.

West Australia.

KALGOORLIE.—The second annual Conference of the goldfields churches was held in the newly-erected chapel here on February 12th, at 2 p.m. After the usual devotional service, led by H. J. Banks, the Vice-President (C. S. Quick) gave a short address, and also welcomed Bro. D. A. Ewers and invited him to take part in the discussion and business. Reports from the Executive were read and adopted, including United Missions. The officers elected for the ensuing year were: President, C. S. Quick; Vice-President, H. J. Banks; Treasurer, R. H. Sommerville; Secretary, C. Garland. The Conference decided to again hold special missions in each of the centres of the fields, as last year; and other business of a local nature was dealt with, including the decision to start a S.S. Union on the fields, and adopting a constitution. The next Conference is to be held at Boulder, on or about January 26th, 1903. At 6.20 the Conference adjourned for tea at Bro. Albany Bell's saloon, fifty-five being present. The evening was devoted to holding a public meeting, when addresses were given by D. A. Ewers, H. J. Banks, and R. J. Clow. It was agreed by all that the gathering was the best attended and most enthusiastic yet held on these fields, and should strengthen the hands of the General Conference, to be held on Good Friday in Perth.

Feb. 18.

C. GARLAND.

Victoria.

HORSHAM CONFERENCE.—This was held in the chapel at Horsham on Wednesday, February 19th,

Bro. Oram in the chair. The attendance at the business session was rather limited, but what was lacking in quantity was present in quality. The meeting was opened with devotional exercises, in which Bren. Connor, Leng, Burgess and Oram took part. The reports submitted by the delegates of the various churches were of an encouraging nature, and a desire to go forward in the work characterised the addresses given. The financial promises of the past year were all likely to be fulfilled at the end of the financial year. The promises for the coming year have not yet been decided on. Several suggestions relative to the welfare of the cause were discussed, and the business portion of the Conference closed, leaving an impression on the mind that good had been done and profit received. After partaking of a very sumptuous tea, provided by the Horsham sisters, a meeting was held over which Bro. Oram presided. Splendid addresses were given by the evangelists, Bren. Leng, Burgess and Connor. Several musical items were also very creditably rendered. The next Conference will be held at Minyip; Bro. Oram, President, Bro. Benn, Secretary.

A. R. BENN.

ECHUCA.—The special meetings continued until February 28th. Our little chapel was far too small to hold the people who came to the closing meetings. On the last night a young married man was buried with his Lord in baptism. Thus the mission closed with two additions, but many with whom we had long conversations are earnestly enquiring the way, and we hope soon to "reap the sowing." Bro. Mahon's visit was highly appreciated, not only by our own people, but by the outside public, and many were the congratulations and expressions of gratitude he received as he said good-bye.

March 3.

T.H.S.

South Australia.

SOUTHERN CONFERENCE OF CHURCHES OF CHRIST.—The second annual Conference was held in Milang, February 18th. Delegates from Willunga, Stirling East, Strathalbyn, Milang, and Point Sturt, assembled in Milang chapel at 11.20 a.m., when the Conference commenced with 15 minutes' devotional service led by Bro. J. E. Thomas. The president, Bro. J. H. Yelland, then took charge of the meeting and conducted it throughout the day. Several visiting brethren and sisters from Adelaide were present, including Bro. and Sister Wm. Charlick, president of the General Conference, Bren. T. J. Gore, J. Colbourne, F. Pittman, and F. Garnett, from Pt. McLeay Mission Station. Bro. J. Goldsworthy, from the church meeting in Kaniva, Victoria, was also present, and conveyed greetings from the Kaniva district.

Reports from the churches were read, giving good accounts of the work being done, and in the aggregate an increase of 26 additions for the year, 15 of these coming from the Sunday Schools. The losses were 2 transferred, 1 withdrawn from, and 3 removed by death.

Evangelisation was the most important business transacted, and many helpful suggestions and encouraging remarks were given. It was also agreed that, to further the interests of the cause, we have small pamphlets, giving our distinctive plea, printed and distributed in every home, giving time and place of meetings. A committee was formed to further this object.

Two essays were read and commented on, Bro. H. J. Horsell writing on "Our Lord's Last Will or Testament," and Bro. R. Burns on "Church Membership." A hearty vote of thanks was accorded the essayists.

A proposal from the National Scripture Education

League to have the Bible read in State Schools during school hours, as put forth by the League, with a "Conscience Clause" for those who "object," was received and supported by the Conference.

The following officers were elected for the ensuing year:—President, Bro. A. T. Magarey; Vice-President, Bro. H. J. Horsell; Sec. and Treas., Bro. A. W. Pearce; Committee, Bren. D. M. Goldsworthy, A. J. R. Ogilvy, E. Taylor, and J. E. Thomas. Place of meeting, Milang.

The Point Sturt sisters provided a first-class luncheon for the delegates, to whom the thanks of the Conference are extended.

UNLEY.—"In everything give thanks" was the keynote of services yesterday. Based on these words F. Pittman gave an appropriate and helpful address at the morning meeting, when there was a record attendance of members. The occasion was our Harvest Thanksgiving services, added to which was the joy we experienced at the reception into fellowship of the three young people who on the previous Wednesday evening were baptised into Christ. In the afternoon Bro. Gore addressed the S.S., preaching at night to a very large congregation. Bro. Gore's text was James 1: 17, 18, and at the conclusion of a splendid address two more lads—Oswald Charlick and Stanley Thomas—made the good confession. Much of the success of the thanksgiving services is due to the efforts of the decorating committee, whose artistic grouping of so large and varied a collection of fruit, vegetables, &c., surmounted by the motto "The earth is the Lord's and the fulness thereof," met with the highest encomium. A committee will distribute the gifts amongst the needy of the district.

March 3rd.

H. W.

Queensland.

BRISBANE.—On the evening of February 8th we gave all our S.S. scholars a free tea at 6 o'clock. After tea we held our S.S. anniversary, and the children gave a good evening's entertainment, rendering a good variety of songs, recitations, etc. After the programme had been completed the prizes were distributed.

Feb. 24.

A. RIECK.

New Zealand.

MORNINGTON.—The contract has been let for the erection of the chapel, and the foundation is completed. We are still having good meetings, and to-night S. J. Mathison delivered a most impressive gospel address, from which much good must inevitably result. Bro. Turner's Bible Class is gradually increasing, the number present to-day being 22.

Feb. 25.

W.G.

Here and There.

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

C. T. Nixon's address is now 58 Park-st., South Yarra, Vic.

We have in hand some new tracts, which will appear soon.

Some interesting matter has been crowded out at the last moment.

Splendid meetings at Paddington, N.S.W.; two confessions during last two Sundays.

Two immersions at Brighton on Sunday evening last, and one confessed Christ.

W. T. Clapham has accepted an engagement with the church at Wanganui, N.Z.

There was one confession from the school at Rookwood, N.S.W., last Sunday night.

There was a great meeting at Hindmarsh, S.A., last Sunday night at Harvest Thanksgiving.

S. Masters, formerly of the Collingwood church, but now of Perth, W.A., is at present on a visit to this city.

Two confessions at Barker's Creek on Sunday night, one of them being the eldest son of the preacher, R. G. Cameron.

The Annual Meeting of the churches in the Wedderburn circuit, Victoria, will be held in Wedderburn on Tuesday, March 18.

Alexander Campbell died thirty-six years ago last Tuesday, at his home in Bethany, West Virginia; that is, on March 4, 1866.

Full house at Footscray Sunday night, when two young women made the good confession at the close of Bro. Saunders' address.

Bros. James and John Allan, of the church in Auckland, are at present on a visit to Melbourne, where they expect to remain a few weeks.

The gospel meeting in the old chapel at Norwood, S.A., overcrowded the building and some could not get in. At the close two confessed Christ.

We have to acknowledge with thanks the receipt of 10/- from Bro. W. H. Rich, of Millicent, S.A., towards the fund for the free distribution of tracts.

During the week's special services held at the opening of the new chapel at Petersham by Bros. Walden and Gilmour, a husband and wife made the good confession.

Have you seen Rotherham's Translation of the Bible? We have in stock the first volume of the O.T. including Genesis-Ruth, and the N.T. vol. Price 10/-, by post 10/6.

Mrs. James Spence, of the church in North Melbourne, left last Friday by the s.s. Medic for England and Scotland, where she expects to spend a few months visiting friends.

The Swanston Street church has sent an invitation to J. A. Egbert, B.A., of Hiram College, Ohio, U.S.A. He has been commended by Jas. Johnston and A. McLean, of Cincinnati, Ohio.

D. C. McCallum, of Moree, N.S.W., writes us that he had just returned from a thirteen days' trip through his district, during which time he travelled 270 miles on his bicycle over bad roads, made 46 visits, and held 5 meetings.

A. E. Illingworth is now in Perth settling up his business affairs before proceeding to Petersham. A farewell public meeting will be held in the Lake-st. chapel, on Thursday, the 13th, and he is expected to leave for the east on the 15th.

"Will church secretaries please note that until further advised Bro. R. H. Bardwell, 5 Fashoda-st., Hawthorn, will be plan and platform secretary, and Bro. Jos. Collings, "Rosalind," 5 Marian-st., general secretary to the church at Hawthorn."

The Tabernacle, Enmore, N.S.W., was crowded last Sunday night, the seating accommodation being so overtaxed that nine forms had to be placed in the aisles. At the close of the service three stepped forward and made the confession of faith.

A. C. Rankine will speak next Sunday at the opening of the new chapel at Norwood. At 3 o'clock a Children's Service will be conducted by J. Colbourne. On Tuesday evening, at 6 o'clock, the tea meeting will take place. A great time is expected.

We had a pleasant call last Friday from Bro. Oldfield, of the church in Bradford, England. Bro.

Oldfield was on his way to Sydney, where he goes to take a position as foreman in a large printing establishment in that city, as a printing expert.

We would like all those who are interested in the prosperity of the Austral to remember that we can do up-to-date printing at reasonable prices. We have all the latest designs in type and borders. Please think of 528 Elizabeth-st. when you want printing.

Does your school take the Austral Leaflets? Why take denominational literature when our own can be obtained at the same price? The Leaflets are published promptly, and forwarded in plenty of time for the most distant school. Send for samples and price.

Those interested in having a correct list of the Australasian churches will find the same on another page. This is revised up-to-date, as far as is known to us. If those interested in this matter will send us word as changes occur, we will do what we can to keep it right.

One day last week, a man and woman from a country district came to the tent at Castlemaine and inquired if their baby could be christened there. This gave Bro. Wm. Symes, who was in charge, a fine opportunity to give the couple some wholesome New Testament teaching on the subject of baptism, which he was not slow to avail himself of.

If you want to spend a pleasant evening keep the 20th March in mind, and attend the 5th annual concert of the Boy's Club, in connection with the church at North Melbourne. A splendid programme is being arranged. Several A.N.A. prize winners have kindly consented to perform. Tickets, 6d., can be had from any members of the club. Come and encourage the coming generation.

The attendance at and interest in the tent mission meetings at Castlemaine are increasing daily. The tent was crowded on Sunday night. Four confessions up to date, and prospects for a large ingathering good. During the first ten days of the mission Thos. Hagger delivered eighteen addresses. The charge sometimes made against preachers, that they will just do so much preaching for so much money, will not lie against Bro. Hagger.

We have received the annual report of the sewing class in connection with the church in Brisbane. It shows good work done during the year. A part of the time at the regular meetings is taken up with Bible study and devotional exercises. Much help has been rendered the officers financially, and a number of aged poor assisted. There are 15 sisters on the roll, and there has been an average attendance of 9 at the 20 meetings held. Sister S. A. Waterfield is the secretary of the class.

Ever since the articles on "God's Spirit and the Spirit's Work" appeared in the CHRISTIAN we have received frequent requests for the numbers of the paper containing the articles, and many brethren have written and spoke to us about publishing the same in book form. We laid all this before W. C. Morro, the writer, and he has carefully gone through the series, revising and re-writing, and now we have them in hand preparing to issue in neat pamphlet form, and expect to have them out about March 27th.

The monthly meeting of the General Committee of the Vic. S.S.U. was held on February 24, W. C. Thurgood presiding, 6 officers and 18 delegates from 13 schools present. Treasurer's report—Receipts, £33/2/3; Expenditure, £31/6/3 to date; Cr. Balance, £1/16/-. Reports on visits to 8 schools were read and adopted. F. W. Martin and W. Brown were appointed auditors. Report and programme for Conference settled. Report of Executive on conference with Temperance Committee adopted. Next meeting, March 24.

Just as we go to press a Sydney correspondent sends following word:—"Since I last wrote you, Bro. Dr. Joseph Kingsbury has been too weak to leave his bed, and has been gradually sinking. He is at time of writing in a very critical condition, and the worst is feared. Yesterday afternoon our brother was just able to take the bread and wine together with his sons and daughters and Bro. Walden."

When C. F. Hawkins arrived in Melbourne the Victorian Missionary Committee gave him a short engagement, and sent him to Malvern to assist the church there. At this place he preached for some weeks. But it became increasingly evident that he was preparing for another re-adjustment of his religious convictions, and last Sunday evening at the close of the address he made the following statement: "Henceforth my religious life will be associated with the notorious J. A. Dowie." He has resigned his work with the Victorian Committee, which has already taken effect, so that nothing more need be said.

On Monday evening, February 23, a number of members of N. Melbourne church met to bid good-bye to Sister Mrs. Spence, who is going on a visit to "Bonnie Scotland" to renew old associations and to see her sister in Edinburgh, and it was felt only right and proper to give her a send-off in the usual social evening style. Sister Spence has been a prominent figure in the church choir, so the members came in good numbers to wish her God-speed and a safe return. On behalf of the choir, past and present, Bro. McCance presented her with a handbag. Bro. Spence suitably responded. Refreshments were then served.

There was a very pleasant social at Brighton last Friday night in recognition of the long and valued services of Bro. D. Parker, as secretary of the church there. Short addresses were given by F. M. Ludbrook, chairman, C. G. Lawson, B. Huntsman, R. Dick, W. Geddes, Mrs. Sievwright, J. Maskell, A. B. Maston and D. Parker. J. Maskell on behalf of the church presented Bro. Parker with an illuminated address, and F. M. Ludbrook presented him with a purse of sovereigns and a box of silver. Bro. Parker is retiring on account of age and consequent increasing infirmities. For years he has been our valued agent in the church at Brighton, and has rendered us much help.

"VISIONS OF THE CHRIST."—Our thanks are due to Bro. Maston for this elegant—and I think interesting and profitable—little volume. It is most suitable for lending, and its perusal cannot but familiarise us still more with that greatest of all great subjects, the life and doings of our divine Lord. It is a good book, and concerning such the pious old Puritan, Richard Baxter, wrote as follows:—"Because God hath made the excellent, holy writings of his servants the singular blessing of this land and age, and many an one may have a good book, even any day or hour of the week, that cannot at all have a good preacher; I advise all God's servants to be thankful for so great a mercy, and to make use of it, and be much in reading; for reading with most doth more conduce to knowledge than hearing doth, because you may choose what subjects and the most excellent treatises you please; and may be often at it, and may peruse again and again what you forget, and may take time as you go to fix it on your mind; and with very many it doth more than hearing also to move the heart." Truly a cogent argument for the good book, of which we hope to see many such issue from the Austral Press.—J. I. WRIGHT.

APPEAL FOR THIRTY POUNDS.

The church at Williamstown in these terms is appealing to the brotherhood for some measure of financial aid, in order that the work of evangelising

this district may be placed on a sound basis once more. Some years ago the cause here was established and a measure of useful work accomplished, as evidence of which we need only point to Bro. T. Hagger, who was led to Christ through the preaching of the word in the tabernacle. Since those days the church has undergone a long-drawn-out series of disappointing experiences, in the removal of brethren and sisters to distant parts, inability to raise sufficient funds for meeting current expenses, difficulties in sustaining the work of preaching through no acceptable speaker being in membership, and other circumstances, which have resulted in the complete cessation of any aggressive work for some time past. During these trying times the church has not neglected the Lord's day meeting for worship, and though her numbers have been gradually thinned by removals, each Lord's day has witnessed a little company breaking the bread, the ever lessening number mutely yet pathetically pointing to the sad end of the struggle unless help is given. Brethren, we have a building that is in every way suitable for the proclamation of the word. It seats 350 people. It is comfortably furnished as respects seats. Its interior walls, however, need cleaning, and the exterior requires renovating before it can be rendered sufficiently attractive for hearers to enter. In addition a few accessories such as hymnbooks, Bibles, and platform furnishing, are wanted. We make this appeal to the brotherhood that we may be placed in the longed-for position of once more being actively engaged in the work of soul winning. We are in communication with the preaching brethren, and have every hope that the night of sad inaction is passing and the glorious dawn is near. Every nerve is strained with us; we are doing our utmost. Brethren, help us, that we may ourselves be helpers of others. To accomplish our desire to be once more on the battle ground, we are in need of at least the amount above mentioned, and this in addition to our having given even to *hurting point*. The number now meeting with us is twelve members and eight visitors—about twenty, and four of them widows. Any additional information will be gladly supplied by the secretary, who will joyfully receive and acknowledge your gifts.—On behalf of the church, E. C. KENNEY, Sec., 239 Douglas Parade, North Williamstown. In connection with the above appeal for help, we plead for a liberal response among the churches, from Western Australia to Queensland. As Williamstown boys, our hearts are filled with deepening sadness when we contemplate the present impotent condition of the church in which our early Christian life was spent. Help rendered here is help rendered to ourselves.—T. HAGGER, Victoria; A. LUCRAFT, Fremantle, W.A.

Coming Events.

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

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 17.—LILLIMUR Band of Hope will hold a Meeting on March 17, at 8 p.m. No collection. H. H. DAVIS.

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

MARCH 20.—The Christian Chapel Boys' Club in connection with the Church at Chetwynd-st., North Melbourne, are holding their 5th GRAND ANNUAL CONCERT in the Chapel on Thursday evening, March 20th, 1902. A splendid programme is in course of preparation. Kindly keep this date in mind. Watch future announcements. Tickets, 6d. each. J. W. HALSE, Hon. Sec.

Acknowledgments.

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

RESCUE HOME.

Thankfully received:—

Miss Figg, Williamstown	..	£0	10	0
Mrs. Silvester Butler, Mungindi, N.S.W.	..	1	0	0
Mrs. E. Etchells, Tas.	..	0	10	0
"A Tenth"	..	1	0	0
Mrs. Murray, Korumburra	..	0	10	0
Mrs. Hannis, N. Melbourne	..	0	10	0
Mr. Geo. Duncan, Dunedin, N.Z.	..	0	4	6
A Brother, N.Z.	..	0	8	0
Church, Walhalla	..	0	10	0
Korumburra	..	0	5	0
Bendigo	..	0	10	0
N. Melbourne	..	3	3	0
Driffield	..	0	9	2
W.C.T.U., Balaclava Branch	..	0	12	0
		0	10	0

J. PITTMAN, Armadale.

VICTORIAN MISSION FUND.

Church, Wedderburn	..	£7	10	0
Shepparton	..	2	10	0
Lygon-st., per Sister Hinze	..	4	0	0
Dunmunkle	..	15	10	0
Cosgrove	..	6	11	0
Geelong	..	0	10	0
Conference Fee	..	4	3	0
Galaquil	..	0	10	0
Hopetoun	..	0	10	0
Maryborough	..	0	10	0
Brighton	..	0	10	0
Barker's Creek	..	0	10	0
Drummond	..	0	10	0
Kaniva	..	0	10	0
Swanston Street	..	1	0	0
Colac	..	1901-2	1	0
Echuca	..	22	0	0
Merrigum	..	4	10	0
Carew (S.A.)	..	15	0	0
Surrey Hills, per C. Norman	..	0	8	10
Cheltenham, per Sister Gouldthorpe	..	1	1	3
Fitzyroy Tabernacle, per Mrs. Clydesdale	..	1	5	0
Conference of Mallee Churches	..	10	10	0
Bro. C. G. Lawson, Swanston-st.	..	1	10	0
Bro. B. J. Kemp	..	10	0	0
"Swanston Street"	..	10	0	0
Mrs. F. M. Ludbrook, Brighton	..	3	0	0
Bro. Campbell Edwards, Hawthorn	..	36	0	0
Footscray, Conference Fee	..	0	10	0
		£162	9	1

ANNUAL COLLECTION.

Church, Wedderburn	..	£4	16	4
Dawson-st., Ballarat	..	6	6	0
Echuca	..	1	9	0
Mildura	..	2	0	0

£14 11 4

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J. Townshend, 4/-; W. Park, 5/1; Jas. Walker, B. Huntsman, Mr. Knights (Senator Barrett), T. Clements, 6/-; Wm. Davies, 6/6; A. R. Benn, 6/9; L. J. Moignard, Jno. Verco, Miss McInnes, E. Good, Mrs. Holmes, 7/-; M. McBain, 8/6; A. Marriage, 9/-; W. Hunter, 12/-; B. Butler, 16/6; W. Wright, 24/-; Robt. Aitken, 26/-; J. Murdoch, 26/6; Dr. J. C. Verco, 37/-; J. Rothery, 40/9; Jas. McGregor, 51/-.

IN MEMORIAM.

In loving memory of Samuel Lee, who fell asleep in Jesus, March 11th, 1898.

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Our Missions.

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

Foreign Mission News and Notes.

Allowing one letter of the Bible to represent one person in India, it would take seventeen Bibles to represent them all.

The Christian population of India could be represented by the letters in the book of Isaiah.

There are 8,000,000 in Thibet, which is still closed to the gospel.

The population of Nepal is estimated at about 3,000,000. It has only one missionary.

There are 300,000,000 souls in India, and only 1700 missionaries.

There is one Christian minister to every 900 of the population of Great Britain; one to every 165,000 in India; one to every 222,000 in Africa; and one to every 437,000 in the Chinese Empire.

Less than 100 years ago a member of Parliament declared in the House of Commons that he would rather send a shipload of devils to India than a shipload of missionaries.

For the whole of Arabia there are seven missionaries and four native helpers.

There are now 1300 converts amongst the sparse population of Labrador.

A missionary writing from Japan says: "In seeking a distant chapel one dark night we lost our way. A laborer, who passed us in haste, returned and spent some time in putting us right. We offered him a coin for his service, but he returned it, saying: 'I, too, am a Christian.'"

Obituary.

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

BURFORD.—On Feb. 13th, our Sister Mrs. W. H. Burford passed to her rest. She had been a great sufferer. For more than 12 months she had been called upon to suffer much pain. Amidst it all she was cheerful and made it manifest that she was a Christian indeed. Sister Burford was born in 1832, and hence at the time of her death was in her 70th year. She was a woman of great energy and determination. In early life her first husband, our Bro. Hawkes, died, and she was left with three children. With the blessing of God upon her efforts she brought up these. She became a member of the church in Grote-street in 1855, and has ever since been a faithful member of the church of Christ, either at Grote-street or Kermode-st., or Park-st., Unley. She was a member of the church when the writer of this came to South Australia. Having thus known her for nearly 35 years he can speak of her as one who was faithful in the varied duties of life. She loved her family, her

Saviour and her church. In the year 1880, after having been a widow for many years, she was united in marriage to our late esteemed Bro. W. H. Burford. She was a good wife to him, and together they worked in the church until he was called to his reward. Sister Burford has taken a warm interest in the church at Park-st., Unley. Until illness prevented her she was an active worker, as President of the Dorcas Society, and in other ways. She was full of good works. She has left three children—all now married—John W. M. and James Hawkes and Mrs. Humphreys. Our Bro. John Hawkes is an acceptable speaker in the churches. Our sister's faith was strong, and her trust was simple. The writer of this often visited her, and she loved to hear the word of God read and to join in the prayer for the divine blessing. The Lord sustained her in her great affliction. Relatives and friends gave her all needed human sympathy. Her granddaughter—our Sis. Miss Maude Humphreys—lived with her, and was during all the time of her long illness most assiduous in her attentions to her grandmother. Sis. Burford said it was well with her, and she was prepared to go to be with her Lord; she felt that the Lord had throughout her suffering taught her trust and peace. She has fallen asleep, and the church will remember her faithful life. A large number of friends attended the funeral at the house, and at the West Terrace Cemetery. The service was conducted by J. Colbourne, R. K. Finlayson and T. J. Gore. Bro. Finlayson gave an excellent and appreciative address at the grave. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them." Unley, S.A. T.J.G.

THOMSON.—The Lygon-street congregation has sustained a loss in the death of Sister Mary Thomson. She had been to the meetings on Lord's day, February 9, and just before she and her husband retired for the night, she dropped to the floor in a swoon. She was quickly unconscious and never rallied. She lingered until Wednesday, when she passed to her reward. On the Monday of her illness she was sixty-nine years of age. She had been an earnest Christian, faithful to the Lord and his house, and those who knew her best bear willing testimony to the sincerity and consecration of her life. She had a great love for the meetings in God's house and whenever possible was present. Sometimes her household duties would detain her for a time from the week-night services—until she could not be present at the commencement of the meeting. Under such circumstances many would have remained away, but not she. Her love for the meetings prompted her to come, even if she could enjoy but part of it. Hers was an instance where the proverb, "Better late than never," fittingly applies. She left no children, but an aged husband remains to spend a lonely evening time of life because of her removal from his home. She was always genial and kind, and all had learned to expect that Aunt Mary, as she was familiarly known, would invite a kindly smile with her greeting. She was most accommodating and generous to her neighbors and the friends who came to her home. She was baptised in Edinburgh while quite young into the English Baptist Church. On her removal to Australia, something like forty years ago, she took her membership with the congregation that was then meeting in the Temperance Hall, and removed with it to the chapel in Lygon-street when it was opened. She was thus one of the few members still living whose membership goes back to the earlier days of the church. She has gone to her reward. She rests from her labors, and her works shall follow her. Lygon-st. W. C. MORRO, B.A.

KERWOOD.—On February 8th, our Sister Miss Rose Kerwood fell asleep in Jesus, aged 27 years. She passed away at Bridgewater in the Hill's district, at the home of her parents. For several years our late sister suffered from consumption, which proved fatal to her. She united with the Norwood church 10 years ago, when living in the district. Up to the time of her death she proved faithful unto Christ, and died rejoicing in him. Several of the friends from Norwood went up to her home, and we laid her remains away in the Stirling East Cemetery, in the presence of a large number of the residents of the neighborhood. We extend our Christian sympathy to all the bereaved ones.

Norwood, S.A.

A. C. RANKINE.

SMYTHE.—We are sorry to record the falling asleep of our Bro. C. B. Smythe at Warwick—poor, but very rich in faith, and surely "a joint heir with Christ." He was anxious to be always present at the meetings, and we have known him to ride 16 miles and be in good time. Christianity made him very happy, and he spoke very cheerily of it to others. He was 73 years of age, and leaves a wife and large family to deeply mourn their loss. May our heavenly Father bless and comfort them, is our earnest prayer. Spring Creek, Q.

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Churches of Christ Directory, Australasia.

NEW ZEALAND

Auckland chapel Ponsonby-rd., Alf. Catchpole, 52 Ponsonby-road
 Burnside, chapel, Mrs. Lindsay.
 Christchurch, chapel, Durham-st., Alex. McKinnon, Regent-street, Woolston.
 Dunedin—
 Tabernacle, King-st.
 South Dunedin, chapel, J. Rutledge, Sec. Exchange Court, of Committees
 Roslyn, hall, F. J. Phillips, Sec. Committees } Dunedin.
 Dunedin, Mornington hall, M. Glaister, Spring Hill Road, Mornington
 Dunedin, N.E. Valley, chapel, T. Arnold, N.E. Valley
 Dunedin, Normanby, chapel, T. Arnold, N.E. Valley
 Gisborne, Adventist's hall, E. Grundy
 Greymouth, private house, Benj. Dixon, Cowper-st.
 Hampden, chapel, R. Thompson.
 Hastings, Oddfellows' hall, T. M. Joll
 Helensville, Foresters' Hall, E. Cameron
 Hoteo North, chapel, Joseph Western, Kaipara.
 Invercargill, chapel, Robert Bell, Strathearn
 Kaitangata, chapel, Edwin Rogers,
 Maitua, chapel, Joseph Townshend
 Nelson, chapel, Geo. Page, senr., Toi Toi Valley
 North Albertland, public hall, Benj. J. Pook, Wellsford
 Oamaru, City Temple, Jas. Gebbie
 Omama, private house, R. Laing, Glorit, Kaipara
 Pahiatua, Council Chambers, T. Manifold
 Papakura, chapel, C. Wallis.
 Petone, hall, F. Mason, Bay-street
 Port Albert, chapel, Wm. Prictor
 Pukekohe, public hall, Robert Begbie
 Ross, private house, J. P. Muir.
 Spring Grove, chapel, A. G. Knapp
 Stanley Brook, chapel, T. Griffiths
 Takaka, State School Room, A. E. Langford, Takaka, Nelson
 Tadmor, private house, Wm. Anglesey
 Te Arai North, public hall, Jos. Benton
 Turua, public hall, R. W. Bagnall
 Wai-iti, meeting house, E. Griffith
 Waimangaroa, private house, Thos Hay
 Wanganui, chapel, E. Vine, Wickstead Place
 Warkworth, Private House, J. A. Petherick, Dome Valley
 Wayby, State School, Herbert Wilson
 Wellington, chapel, Dixon-st., Geo. Gray, Webb-st.
 Wellington South, chapel, Mr. Vickery, Broomhedge-st.
 Wellsford, schoolroom, Benj. Ramsbottom

WEST AUSTRALIA

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

TASMANIA

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

VICTORIA

Ascot Vale, chapel, Thos. Minahan, Ascot Vale West
 Bairnsdale, chapel, E. T. King
 Ballarat East, chapel, Dana-street, W. Ramage, 37 Main Street
 Ballarat West, chapel, Dawson-street, T. H. Vanston 62 Ascot-street.
 Barker's Creek, chapel, A. E. Gartside, Harcourt
 Bayswater, chapel, T. Clements
 Bendigo, Temperance hall, John Ellis, Barnard-st. W.
 Bet Bet, chapel, Thos. Warnecke, Middle Bridge
 Berwick, chapel, J. Richardson, Narre-Warren
 Banjeroop, private house, Jas. Gerrand, Mystic Park
 Brighton, chapel, Male-st., F. Marment, Carpenter-st., Middle Brighton

Brim, chapel, Albert Barnes
 Broadmeadows, chapel, J. Kingshott, senr.
 Buninyong, cpl., E. Gullock, Black Lead P.O., Hiscocks
 Brunswick, chapel, J. G. Shain, 178 Donald Street.
 Ballendella, private house, Mrs. Rake, Bamawn.
 Carlton, chapel, Lygon-st., S.G. Dickson, 36 The Avenue, Royal Park.
 Carlton North, chapel, Pigdon-st., J. Hollole.
 Castlemaine, chapel, J. Taylor, Town Hall.
 Cheltenham, chapel, R. W. Tuck, Wilson-street.
 Collingwood, Tabernacle, Stanton-street, W. Wetten-hall, 34 Cromwell Street.
 Cosgrove, G. Black, Cosgrove
 Colac, private house, A. E. Gallop, Murray-st. E
 Croydon, chapel, L. Graham, Ringwood.
 Drummond, chapel, J. A. McKay, Lauriston P.O.
 Doncaster, chapel, Geo. Petty.
 Dunolly, chapel, J. Beasy.
 Dunmunkle, chapel, Wm. Inglis, Minyip
 Dandenong, private house, D. Brown
 Daylesford, private house, R. Gerrand
 Elphinstone, chapel, W. Smith
 Emerald, chapel, W. Bolduan, via Narre-Warren
 Echuca, chapel, W. A. Kent
 Fitzroy, Tabernacle, Johnston-street, H. Swain, 783 Nicholson-street, North Carlton
 Fitzroy North, chapel, St. George's road, T.H. Cowley, 104 Bennett-street
 Fairfield Park, chapel, F. Phillips, Alphington
 Footscray, chapel, H. K. Carter, 14 Austin-st.
 Fernhurst, chapel, Joseph Evans
 Galaquil, Schoolhouse, H. J. Howard
 Geelong, chapel, Hope-street, H. F. Christopher, Clarence-st., Geelong W.
 Glenorky, John Laughton
 Hawthorn, chapel, R. H. Bardwell, 5 Fashoda-street
 Homebush, J. Horley
 Hopetoun, priv. house, G. R. Jones, Hopetoun
 Horsham, chapel, J. H. Morrison, Horsham
 Kaniva, chapel, John Goodwin.
 Kangaroo Flat, private house, G. Y. Bogle
 Kyabram, Bishop's hall, John Robertson
 Kerang East, private house, D. R. Milne, Milne's bridge via Kerang
 Lake Rowan, J. Sharp
 Lancefield, chapel, E. J. W. Meyer.
 Lillimur, public hall, B. J. Lawrance
 Mitchie, schoolroom, John Thacker, Kaniva
 Melbourne, chapel, Swanston-street, R. Lyall, Levison-street, North Melbourne
 Melbourne S., chapel, Dorcas-st., Jas. Brigdon, 298 Nott-st., Port Melbourne
 Melbourne N., chapel, Chetwynd-st., J. G. Barrett, 67 Brunswick-rd., Brunswick
 Maryborough, chapel, F. B. Eaton, Nolan-street
 Mt. Clear, chapel, F. Griggs
 Miepool, private house, J. Cork
 Murrumbena, chapel, A. Boak jr., Bowen-st., Oakleigh.
 Minyip, Mechanic's hall, A. R. Benn
 Malvern, Shire hall, B. Huntsman, Stanhope-street
 Merrigum, Mechanic's Institute, John Robinson, Cooma
 Mooroolbark, school house, R. Langley
 Mildura, chapel, C. A. Faulkner
 Mystic Park, private house, A. Gillespie, Lake Boga
 Mumble Plains, private house, S. H. Brown, Mumble Plains Loose Bag, via Swan Hill
 Meredith, schoolroom, T. Potter
 Newmarket, chapel, Finsbury-st., W. A. Winsor, 109 Wellington-st., Flemington
 Newstead, Mechanics' Inst., J. Scambler, Joyce's Creek
 Pakenham, chapel, H. Ritchie, Nar Nar Goon
 Port Fairy, chapel, H. Gray, Campbell-street
 Pitfield Plains, Mechanics' Institute, A. G. Chaffer
 Prahran, chapel, High-st., J. H. Smith, 13 York-street
 Polkemmett, chapel, H. Oliver
 Richmond, Forester's hall, Swan-st., A. Tucker, 198 Brighton-st.
 Richmond N. chapel, Coppin-st., A. J. Hagger, 256 Bridge-road, Richmond
 Richmond S., hall, Balmain-st., P. J. Pond, 48 Stanley-st.
 Runnymede, private house, Mrs. W. Dickens.
 St. Kilda, cpl., T. M. Davis, 45 Murray-st., Elsternwick
 Shepparton, Temperance hall, E. Dudley
 South Yarra, hall, Toorak-rd, W. Giles, 10 Charlotte Street, Richmond
 Surrey Hills, cpl., H. Murray, Warburton-st., Cant'b'y.
 Taradale, chapel, J. Sargent.
 Toolamba, private house, Miss E. Anderson
 Warrnambool, chapel, J. Thomson, Timor-st
 Wedderburn, chapel, Chas. McDonald
 Warragul, private house
 Williamstown, central hall, E. C. Kenny, Douglas-parade, Newport
 Warracknabeal, state school, J. Clissold, Gas-st

Warmer West, Gilbert Goudie, Birchip
 Yarrwalla, private house, Mrs. J. Marfield
 Yanac North, chapel, J. W. McCallum
 Yando, Mrs. J. Stanyer, Yando, via Boort

QUEENSLAND

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

SOUTH AUSTRALIA

Alma, chapel, R. Harkness
 Adelaide, chapel, Grote-street James Manning, Currie Street
 Balaklava, chapel, F.W. Loader
 Border Town, hall, E. W. Milne
 Carew, chapel, R. K. Spotswood, Buckingham
 Lochiel, chapel, C. H. Harding
 Dalkey, chapel, David Finlayson, Owen
 Glenelg, chapel, S. Summers, New Glenelg
 Gawler, S., private house, Wm. Wright
 Hindmarsh, chapel, J. J. Lee, Taylor's-rd, W. Thebarton
 Henley Beach, chapel, Geo. A. Hurcomb
 Kadina, Rechabite hall, H. J. Ward
 Long Plain, barn, R. D. Lawrie
 Milang, chapel, H. S. Goldsworthy
 Millicent, chapel, John Bowering
 Mallala, chapel, F. M. Worden
 Norwood, cpl, A. Redman, King Will'm-st, Kent Town
 N. Adelaide, chapel, Kermode-st., R. Forsyth, 1st Av.
 Prospect Mission, Oddfellows' hall, East Adelaide.
 Nantawarra, chapel, T. G. Cosh.
 Point Sturt, chapel, A. W. Pearce
 Port Pirie, chapel, W. Overland
 Queenstown, chapel, R. Harris, Cross-street
 Strathalbyn, chapel, John Taylor
 Stirling East, chapel, E. Taylor
 Unley, cpl., Park-st, Harrison Weir, Park-st., Hyde Park
 Willunga, chapel, J. J. Wheaton, McLaren Vale
 Williamstown, chapel, W. G. Pappin
 York, chapel, W. C. Brooker, Port-road, Croydon.

NEW SOUTH WALES

Blakebrook, private house, W. Atkins
 Broken Hill, Trades Hall, W. H. Wright, William-st
 North Broken Hill
 Bungawaybyn, chapel, L. H. Robinson
 Chatham, cpl., J. Collins, Cundletown, Manning River
 Corowa, chapel, E. J. Waters
 Croydon, private house, Alma Roe
 Enmore, Tab'cle, E. J. Hilder, Farr-st., Rockdale
 Enmore Petersham, Mission .. chapel .. S. Denford
 Parramatta-rd., Petersham
 Junee, private house, W. H. Crosthwaite
 Lismore, hall, Jos Greenhalgh, jr.
 Marrickville, chapel, T. B. Hunter, Glen-st. Marrickville
 Merewether, chapel, C. Nisbet, Frederick-st.
 Moree, chapel, E. T. Ball
 Prospect, private house, H. Hawkins
 Rockdale, hall, J. McGregor, Bexley
 Rookwood, chapel, M. Andrews
 Sydney, City Temple, F. Newby, 5 Great Buckingham-street, Redfern
 Wagga, hall, J. H. Wilkins
 Wingham, hall, H. Western
 Wyralla, hall, J. Partridge
 Woollahra, Oddfellows' hall, A. W. Shearston
 Woodstock-street, Waverley