

# Australian Christian.

CIRCULATING AMONGST

CHURCHES OF CHRIST

In Australian Colonies, New Zealand and Tasmania, for the Advocacy of Good and Right and Truth.

"He wrought good and right and truth before the Lord . . . with all his heart and prospered."—2 Chron. 31 : 20 21

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## Editorial Notes.

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

### A Leaking Cistern.

While ritualists are playing into the hands of Romanism, Romanism still loses ground, according to Romish authorities themselves, such as Mr. Arthur Chilton Thomas. Writing in the *Catholic Times*, of England, as quoted by the *Christian Commonwealth*, he compares the Roman Catholic Church to a leaking cistern, and proceeds : "One thing I am sure of—that a great, a dispiriting, a preventible 'leaking' does actually take place. I need only recall to your memory the terrible evidence in proof of this assertion, collected by the present Cardinal when he was Bishop of Salford." He then quotes the testimony of two gentlemen, secretaries or managers of homes for Catholic boys, one of whom says : "I am strongly of opinion that the leakage is going on to an enormous extent—in fact, from my personal knowledge, I think it is much more serious than many in authority have any idea of. We hear a great deal of additions to the ranks of the Church, but I fear the leakage far exceeds the gains we are making." Some English papers have recently published a "par." to the effect that the conversion to the Church of Rome per month in the diocese of Westminster, was about 600 or 700. The editor of the *Catholic Times*, who of course speaks with authority, says, "The numbers refer to the Province of Westminster, that is all England—and not to the archdiocese only." And so the Romanists boast of about 8000 converts a year for all England! At that rate how long will it be before England's many millions abandon Protestantism. Father G. S. Mitchell, in 1890 said : "Although the Church gains some learned men, we must not be under the impression that we gain ground. We are fast decreasing, and if we go on as we are England will never be Catholic. We don't get to our children, who are our future generations. There is some work done in Lon-

don, Manchester, Liverpool, and Newcastle, but not enough, and too late for thousands. Drink and indifferent parents, and so on, are only some of the causes. There are a hundred thousand children lost now in England and Wales. During the forty years we have lost a million souls." In view of such testimony we may well agree with the editor of the *Christian Commonwealth*, that "Protestants may still halt before concluding that the Pope and Cardinal Vaughan are likely to capture England. The Pope must patch up his leaky old cistern first."

### The Fences in Danger.

A few years ago the advocates of the Christian Endeavor movement claimed that, although it had not destroyed the denominational fences, it had at least removed the barbs from the wires. It would seem that of late the fences themselves are in danger. One of the fundamental principles of the movement is loyalty to the particular church of which each society is a part, and in order to stimulate this, denominational rallies are held in connection with the great conventions at which distinctive principles are emphasised. Besides this, such themes as "What we owe to our own church," and "What our church stands for," find a prominent place on the syllabus of the societies. But, notwithstanding these efforts, the inevitable tendency of the movement is to weaken denominationalism. In every great convention repeated reference is made to Christian Union, and all such allusions are always warmly applauded. Earnest pious young people in their enthusiasm care but little for the comparatively trifling points that differentiate some of these denominations, and "interdenominational fellowship" bids fair to destroy denominational loyalty. There is in the United States a body of Christians over one million strong, whose avowed object is to destroy sectarianism and bring about union among all who believe in Christ, by a return to the undenominational Christianity of the New Testament. In point of numbers and influence they already stand third in the C. E. movement there, and not long since a Presbyterian paper con-

tended that the Endeavor Society was, by its unsectarian platform, playing into their hands. So distinctly is the danger to denominationalism felt in America, that the Methodists and Baptists have largely withdrawn from the movement and formed their Epworth League and Baptist Young People's Union. The other religious bodies still co-operate on the original lines. What is to be the future of the Endeavor movement it is impossible to say, but no thoughtful man can doubt but that in the providence of God it has already been instrumental in assisting to promote the development amongst the denominations of the spirit of unity, without which organic union is of course an impossibility.

### What Christ Prayed For.

While there can be no doubt that Christ prayed for the visible union of his disciples throughout all ages, it would be a mistake to suppose that a mere organic union, such as that of the Roman Catholic Church, for instance, would fill the measure of this petition. The evident desire of the Saviour's heart was the intelligent spiritual unity of all who bear his name. "As thou, Father, art in me, and I in thee, that they may be one in us." The union must be "in us." It was not, then, an aggregation of men for which Christ prayed, but a real fellowship of disciples in consequence of their union with his Father and himself. This fellowship cannot be attained, save by spiritual submission to Christ, and just as Christians overcome and expel from their inner life that which hinders communion with God, in that proportion will the barriers to Christian unity and visible union be removed. It cannot be too clearly understood that any organic union which is not the outcome of spiritual unity, is valueless, if not mischievous. Unity with Christ must precede union with Christians. The *Christian Evangelist* well says, "This unity will bring about all the union that is practicable or desirable. We believe in Christian union, but only in the Christian union that is made possible by uniting with Christ and in Christ. Differences of opinion, and of method, and of



taste and of temperament have always existed and always will exist, but the unity for which Christ prayed triumphs over all these, and binds men together in a common league and under a common leadership for the accomplishment of a common end, even the conversion of the world." To this we would only add that the union of God's people can best be advanced by the cultivation of spiritual life. The nearer we live to the Lord and the more we develop a spirit of unreserved submission and obedience, the nearer we shall be to all who are likeminded, and it is only the union of such that is desirable.

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## The Leader.

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

### Pitcairn Island and the Sabbath Question.

The Islands of the Pacific are associated in our minds with tales of adventure and crime on the one hand, and missionary enterprise on the other. Perhaps none of them afford so striking an example of both these phases as Pitcairn Island. Here, the mutineers of the ship *Bounty* landed, and found a safe haven from the long arm of justice. Here they dwelt in seclusion, unknown to the rest of the world until they were discovered by Sir Thomas Staines, who reported that a marvellous change had come over these rude sailors, who, when he saw them, were leading peaceful and Christian lives. Referring to Sir Thomas Staines' discovery, the *Argus* says:—"The rude sailor, Alexander Smith, one of the foremost in the fray when Bligh and his men were turned adrift in the trackless Pacific, was, he reported, transformed into John Adams, a venerable Christian teacher, who had so trained and tamed the community that the descendants of the mutineers and of the Tahitian women were a religious, moral, and lovable people. Ever since then it has been the natural thing

to describe Pitcairn Island as something like a 'little heaven below,' and religious organisations have felt a thrill of pleasure in dispatching harmoniums and organs to the place, to be landed by American sealers when the surf permitted." It appears that after many years this peaceable and idyllic state has been broken and stained by the crime of one man, who, we learn, was last week taken and hanged at Fiji. This circumstance affords our contemporary an opportunity for observing that "the little Pitcairn community had rude and reckless founders," and consequently "if there is anything in heredity we might expect outbursts of evil impulses to occur; and at all events it is certain that not even in that remote and secluded isle must we look for Arcadia."

It is quite possible that the *Argus* does not do full justice to the men, who, were in the first place, driven to crime by brutal tyranny and fearful hardships, who, evidently were not criminals from choice, and who under happier auspices showed a disposition to live quiet and peaceable lives. However, it is not our intention to enter further into this phase of the subject, but rather to direct our attention to another event in the history of these islanders, which, from one point of view has a peculiar interest for us. This event is referred to by the *Argus* in the following words:—"It was quite in accordance with this idyllic condition that the whole island had been captured by the worthy, eccentric body known as Seventh Day Adventists, and that the islanders had appointed apostles to go out and open the eyes of the Pope of Rome, the Archbishop of Canterbury, Presbyterian moderators, the presidents of Wesleyan Conferences, and other defenders of orthodox faiths, to the grievous error of their ways."

In considering the above statement, let it be distinctly understood that we believe that the influence of this body is entirely on the side of morality, and that so far as this is concerned, the Pitcairn Islanders will be benefited by the presence of the Adventists in their midst. The morality of these people stands unquestioned. It is not this that demands our attention, but rather their peculiar audacity in making this island a home in which to promulgate their special views in relation to the Sabbath. In doing this, they certainly show that their sense of humor is not very highly developed. The absurdity of the position consists in the fact that the day they observe at Pitcairn as the Sabbath is not the same day as that observed by their co-religionists as the Sabbath in some other parts of the world. This arises from the fact that identity of time is impossible. Dr. Love in the *Theological Quarterly* says:—"Travel-

ling westward the days lengthen, and continuing around the globe in that direction we shall lose one day, and of necessity must make a change in order to be in accord with other Sabbath worshippers. Going north of the Arctic Circle, we should have but one day and night in the year, if measured by the visibility of the sun, and could not have a Sabbath in unison with those nearer the equator. Two parties encircling the earth by going in different directions, east and west, will be two days apart when they meet at the point from whence they started. An English ship touched at Pitcairn Island in the Pacific, on a Saturday, and found the islanders keeping Sunday. The explanation was in the fact that they had gone thither from the same home-land by sailing in opposite directions. Though differing one day in time, each party was, in God's sight, acceptably keeping the Lord's day, if either was; yet continuing together, an adjustment so as to keep the same time would be important and proper." As Dr. Love observes, the proper thing to do was for both parties to agree to observe the same day. From the Christian standpoint either day would do, but if the parties referred to had been Seventh Day Adventists the situation would have been, for them, one of grave perplexity, and one from which there was no logical way of escape. For according to their teaching it is the seventh day observed in the wilderness, and no other, that is binding upon the people of God for all time and in every place. To any other people the impossibility of making the law of the Jewish Sabbath universal in its application would be at once apparent. In endeavoring to make a special and local law general and world-wide, they call in question the wisdom and foresight of the Almighty.

If, however, it is understood that "it was never claimed of the Mosaic system, that it was intended or could be made to be of universal application, and in all its types it was only of a preparatory character, and designed to regulate the whole of the national life of the *Children of Israel* in their own land (Canaan)" there is no difficulty at all. The fourth commandment is seen at once to be special and local, and that this is so, is emphasised from the fact that in the universal law of the New Testament, the Jewish Sabbath finds no place. Macallister, in his "Notes" on the Sabbath says: "In the New Testament there are ninety direct quotations from the Pentateuch, or one hundred and seventy-six from all parts of the Old Testament, exclusive of a very large number of casual and indirect allusions, but not in one of them is Sabbath sanctity or observance alluded to. In the Epistle to the Romans, where the Law



is a good deal discussed there are sixty-two direct quotations from the Old Testament, yet the Sabbath is not mentioned, nor is it once indirectly alluded to by Paul in that Epistle. In the 'Hebrews,' where the two covenants are compared and contrasted, there are sixty-eight direct Old Testament quotations, and the only reference to a Sabbath is that in Heb. 4 : 9 (which so far from supporting the continuance of a Jewish Sabbath indicates the bringing in of the Sabbath of Christ). Now of those one hundred and thirty quotations in the two epistles, forty-five are from the Pentateuch, where the Sabbath is very pronounced, yet, as we have seen there is no reference to it." Much more might be said under this head, but space forbids. What has been said is significant enough, and anything more that could be said would be in the same direction. On the other hand, while this silence prevails in connection with the Jewish Sabbath, there is the appearance of a new day associated with resurrection of Jesus Christ. There are no fixed and arbitrary laws connected with it. Its validity does not rest upon the question of a few hours, but upon the spirit of love which prompts the individual to regard it as holy unto God. And as the religion of Jesus Christ was intended to be universal in its operation, we can perceive the wisdom of the divine Lawgiver in not binding round the Christian Sabbath the rigour of the Jewish seventh day.

## Original Contributions.

Seek that ye may excel to the edifying of the church.  
—1 Corinthians 14 : 12.

### The Glorious Gospel.

By L. A. HOSKINS.

"Thou shalt call his name Jesus, for he shall save his people from their sins."—Matt. 1 : 21.

"Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."—Luke 2 : 10-11.

Such were the words delivered by an angel of the Lord some nineteen centuries ago. It was the glorious gospel, the good tidings of a Saviour, that great joy may be brought to the earth, God in the person of his Son to save his people from their sins.

Our text is part of the message delivered to some shepherds who were keeping watch over their flocks by night. The glory of the Lord shone round about them; the angelic choir was heard; it was the glorious gospel of a Saviour, which is Christ the Lord. Never before had there been such a manifestation to such men as these. What had been the privilege of patriarchs and priests was now granted to shepherds, and the first proclamation of the gospel was to those who were poor in their outward life.

Our Lord fulfils his mission; hence we have the beautiful accounts given by the evangelists, "and these things were written

that ye might believe that Jesus is the Christ, the Son of God."

A terrible tragedy takes place. It is the crucifixion of our Lord Jesus Christ, God's dear Son, who hangs upon the cross, suffers that cruel death, in order that the glorious gospel of a crucified Saviour might be proclaimed.

Our Lord ascended from the grave, and showed himself alive to his little band of followers by many infallible proofs. They were instructed in the things pertaining to the kingdom, so as to enable them to preach the gospel. And when he had spoken these things a cloud received him out of their sight, and while they looked stedfastly towards heaven, a voice was heard: "Why stand ye gazing up into heaven?" They were not to gaze or stand still, but to go into all the world and preach the gospel to every creature. "He that believeth and is baptised shall be saved, but he that believeth not shall be condemned." This they faithfully carried out, and upon the day of Pentecost the gospel was proclaimed to many thousands, and when they heard they were pricked in their hearts, and said, "What shall we do?" Then Peter said unto them, "Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." Then they that gladly received the word obeyed the glorious gospel.

Thousands were thankful then for the gospel, and to-day thousands of men and women are thankful for the glorious gospel. See what the the gospel has done for fallen humanity. The vilest of the vile have been raised, the drunkard reclaimed, the oppressor made kind-hearted, the outcast accepted, homes that were blasted by sin made happy, the blasphemer and scoffer converted, the infidel persuaded. It was the power of the gospel that caused men to surrender their lives to Christ—many have been burned at the stake, tortured and abused in the most cruel manner. The gospel has been the means of clearing away the heavy clouds of Paganism which spread over the earth, and to-day we are enjoying Christian liberty and blessing through the gospel.

One day a fine Atlantic steamer was ploughing through the waves, when in the distance the captain saw something floating. At the first glance he was inclined to take no notice, but on examining it through the telescope he discovered that it was a large bottle carefully corked, so, thinking it might contain the account of a wreck, he ordered the engineer to stop. A boat was lowered, and the men pulled out towards the bottle. Meanwhile the crew and passengers became anxious—they thought the vessel had struck a rock. The boatmen were successful in obtaining the bottle. True enough, it contained a message, and on nearing the vessel the captain cried out, "What is it?" The boatmen replied, "It's the gospel—John 3 : 16—'For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.'" Yes, the vessel had struck a rock—the rock Jesus Christ.

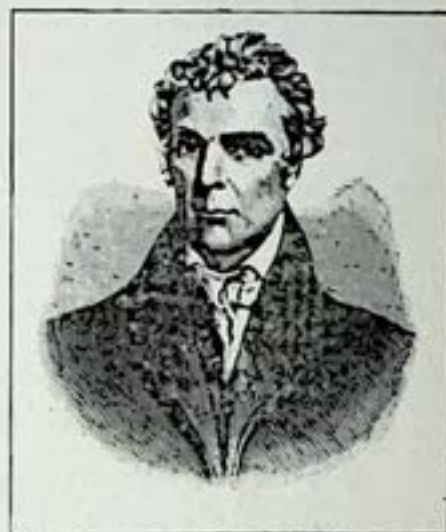
It may be that you are an unsaved reader. Oh, Christless brother or sister, you are sailing over life's tempestuous sea, sometimes borne gently along by pleasant breezes,

at others driven by the fierce waves of life. See what the gospel is willing to do for you. Will you accept a Saviour's love, and obey the glorious gospel?

It may be that you are a Christian reader. Oh, what are you doing, dear brother or sister, in extending the gospel? You may not be able to do much. If it is only a tract distributed, a kind word, a bible reading to the aged, your attendance at the Lord's Table, or even a cup of cold water, the Saviour has promised its reward.

## Selected Articles.

Wise men lay up knowledge.—Proverbs 10 : 14.



Barton W. Stone.

This co-laborer of A. Campbell was born on December 24th, 1772. When very young, his father died, and his mother moved to Pittsylvania County, Virginia, in 1779, during the Revolutionary War. Lord Cornwallis and General Greene fought at Guilford Court-House, N.C., about 30 miles from his home, and young Stone heard the roar of their guns. He attended school for four or five years and received instruction in the simpler branches. He was a great reader, but could get but few books. Religion was at a low ebb, following the war; the bible was little read, the Lord's day was given to pleasure, and the houses of worship were deserted. Then came the Baptists into that region, and young Stone was greatly impressed by the scenes he witnessed at their revivals. People claimed to be delivered from sin by dreams, visions, voices or apparitions, or the actual sight of the Saviour.

February, 1790, he entered the Guilford Academy, North Carolina, worked hard, lived on milk and vegetables. He was very poor. He could not secure sufficient clothing. But he passed through the Academy, and in 1793 became a candidate for the ministry. The peculiar subjects assigned him for study were the Trinity and the being and attributes to God. "Witsius on the Trinity" greatly confused him, and before he was licensed he became so unsettled by the doctrines presented that he determined



to give up the idea of preaching, and early in 1795 he went to Georgia and became teacher of languages in the Methodist school near Washington.

His mind was constantly tossed on the waves of speculative theology, the all-engrossing theme of that period. "I believed and taught," he declares, "that mankind was so totally depraved that they could do nothing acceptable to God till his Spirit, by some physical almighty and mysterious power, had quickened, enlightened, and regenerated the heart, and thus prepared the sinner to believe in Jesus for salvation. Often when addressing listening multitudes on the doctrines of total depravity, their inability to believe, and the necessity of the physical power of God to produce faith; and then persuading the helpless to repent and believe the gospel, my zeal would be chilled by the contradiction. How can they believe? How can they repent? How can they do impossibilities? How can they be guilty in not doing them? Wearied with the works and doctrines of men, I made my bible my companion. I earnestly, honestly, and prayerfully sought for the truth, determined to buy it at the sacrifice of everything else."

In 1801 he was led "out of the labyrinth of Calvinism and error into the rich pastures of gospel liberty." He preached from Mark 16: 16 on the universality of the gospel and faith as the condition of salvation, and urged sinners to believe now and be saved. His congregation was greatly affected. He tells how religious excitement ran high at this time.

In August, 1801, came the great meeting at Caneridge. "The roads," he tells us, "were crowded with wagons, carriages, horseman and footman, moving to the solemn camp." The number was estimated as between twenty and thirty thousand.

Stone was employed day and night, preaching, singing, praying, and visiting, until his lungs failed him and he felt that his end was near. His special associates at this time were Richard McNemar, John Thompson, John Dunlavy, Robert Marshall, and David Purviance. The distinguishing doctrine they preached was that God loved the world—the whole world, and sent his Son to save men on condition that they believed on him, that the gospel was their means of salvation, but to be effectual must be believed and obeyed by the sinner, that God required men to believe and had given sufficient evidence in his Word to produce faith, that sinners were capable of understanding and believing the testimony and acting upon it by coming to Christ and obeying him, and from him obtaining salvation and the Holy Spirit. They urged the sinner to believe now and to receive salvation, that in vain they looked for the Spirit to be given them while remaining in unbelief.

In 1804 he had become disturbed on the question of baptism and was immersed, and came also to feel that baptism was for the remission of sins as Acts 2: 38 occurred to him while mourners were gathered at the altar and were being prayed for, but for the full, scriptural views of the design of baptism he acknowledges his indebtedness to A. Campbell. About this time A. Campbell visited Kentucky. He saw no distinction

between Campbell's teaching and that he had preached for years except on the doctrine of baptism for the remission of sins and the practice of weekly communion. In 1831 special meetings were held in Georgetown and Lexington, and the union between the followers of Stone and Campbell was readily secured.

Some years ago I visited the old Caneridge meeting-house. It was here this great and good man instituted, in the face of a great opposition, a church on the bible alone, and in harmony with Christ the great head of the church, and in pursuance of apostolic example, called it the "Christian church" or "Church of Christ," and here, on the 28th of June, 1804, he proclaimed to the church and to the world, that he took from that day forward and forever the bible alone as his rule of faith and practice, to the exclusion of all human creeds, confessions, and disciplines, and the name *Christian* to the exclusion of all sectarian or denominational names.

The union of Christians on Christ's own terms was nearest and dearest to the heart of Stone. For forty years most sincerely, industriously, consistently, and successfully he advocated this doctrine. He loved the church of God and wished to see it harmonized. He loved the world lying in wickedness, and longed to see the church united that the world might be converted. Hence when the Campbells came forward to advocate the return of Primitive Christianity in faith and practice, laying down the simple terms of Christian union as found in the scriptures, and sanctioned by common sense, Stone and his co-workers hailed them at once as brethren and fellow laborers in the gospel.

F. D. POWER.

## Sunday School.

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

LESSON FOR NOVEMBER 13TH.

"THE ASSYRIAN INVASION."

2 Kings 19: 20-22; 28-37.

GOLDEN TEXT—"God is our refuge and strength, a very present help in trouble."—Psa. 46: 1



The success which had attended Hezekiah's iconoclastic policy and the consequent prosperity of his kingdom encouraged him to make an effort to raise his land to a position of independence. His father Ahaz had submitted to the Assyrians (16: 7), and Hezekiah had continued to pay the annual tribute. Towards the middle of his reign, however, he ceased to do so. Consequently Sennach-

erib, the king of Assyria, came up against him. Having reduced and made tributary the Phœnician cities, plundered some towns of the Philistines and defeated the combined forces of the Egyptians and Ethiopians at Ekron, he proceeded towards Jerusalem. Hezekiah averted his impending fate by an apology, and the payment of an enormous tribute,—terms by no means easily obtained. The king had to spoil the temple he had repaired and to strip the gold from its walls and pillars, in order to make payment. Sennacherib, on the monuments, tells us that "Because Hezekiah, king of Judah, would not submit to my yoke, I came up against him, and by force of arms, and by the power of my might, I took forty six of his strong, fenced cities; and of the smaller towns which were scattered about . . . I besieged and captured a countless number;" that he carried off 200,150 persons, and that he shut up Hezekiah in Jerusalem "like a bird in a cage, building towers round the city to hem him in, and raising banks of earth against the gates, so as to prevent escape." For some reason this agreement did not last long—either because Judah had again stopped her tribute or because the subjugation of Jerusalem was necessary to the success of his Egyptian policy. While engaged in the siege of Lachish, Sennacherib sent a detachment to Judah's capital city, demanding an unconditional surrender. The message he sent by means of the Rabshakeh (18: 28, an official designation, as are also the titles Tartan and Rabsaris) was most insulting, boastful and blasphemous. Backed up by the renown of the Assyrian arms, it was a rather formidable one. By the direction of Isaiah the king of Judah sent back word that because of the assurance of the Lord his God he was not afraid of all Sennacherib's forces. This elicited a letter, which Hezekiah considered so framed as to "reproach the living God." Assyria's conquests were dwelt upon and also the impotency of the gods of the conquered lands, and therefore "Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hands of the king of Assyria." When Hezekiah received this letter he went up into the temple, and spread it before the Lord. In that sublime prayer he confessed his own weakness, the omnipotence of Jehovah, and his trust in him. His prayer was heard. Answer come through Isaiah. Assyria's pride should receive a blow; her blasphemy not go unpunished. As one would put a ring in the nose of an ox, or as the Assyrians themselves are represented as doing with their captives, so would the Lord control them: he would bridle them, and lead them back the way they came. Two years there would be no land cultivated; the third, the people, knowing the invasion was over, would attend to the fields and vineyards again. Moreover, the very definite comforting promise was given that Sennacherib should not invest Jerusalem; he should neither come unto the city, nor shoot an arrow there, nor cast a mount against it. Further, that night the angel of the Lord visited the camp of the Assyrians; in the morning 185,000 corpses lay on the ground. Teachers will please notice the different construction of the revised version, the language of which removes the implication that those



who rose up and those who were all dead corpses were the same individuals! Sen-nacherib's estimate of Jehovah as being on the same level as the gods of the heathen was proved wrong. The confidence of his splendid army was rudely shaken by the suddenness with which it was laid low; for—

"Like the leaves of the forest when summer is green,  
That host with its banners at sunset was seen;  
Like the leaves of the forest when autumn hath  
blown,

That host on the morrow lay withered and strown."

He seemed to have taken the lesson. He did not come near Jerusalem, but went home. Never again did he attack Judah. Many years after, as he was worshipping in a temple, he was murdered by two of his sons. As Isaiah had predicted (v.7), he fell by the sword in his own land. Esarhaddon reigned in his stead.

## Selected Paragraphs.

A word fitly spoken is like apples of gold in pictures of silver.—Prov. 25: 11.

As the year draws near its close we hear many persons refer to the swiftness with which it has run its course. We can scarcely realise that the circle has been completed. It has all been too short for the many duties that have pressed for accomplishment. And yet during this year multitudes have engaged in worse than idle pursuits, anxious, as they said, to "kill time." Many have drowned consciousness by means of paralysing drugs and intoxicating drinks! Alas, that so many should have so slight an estimate of life and opportunity!

Many a man, handicapped in early manhood by reason of poor health, has been able under God's blessing, by means of diligent attention to careful living, diet and exercise, to prolong his life to advanced age, and even to become strong and vigorous. No young man who is willing to conform himself to God's established laws and to live soberly, righteously and godly, need be disheartened on account of a frail constitution or feeble health. Many a man has rounded out his four-score years, and has been a power for God and good, who in his early life, was accounted too frail to see many years.

A little boy came out from dinner one day saying: "Papa, I had a plum, and half of it was bad!" The boy spoke as a pessimist—an optimist would have said: "I had a plum, and half of it was good." Here lies the difference between happiness and misery. When we fix our thoughts on the bad half, we are wretched. When we forget the bad half and enjoy the good half, we are serene and comfortable. All life proves, in experience, to be the little lad's plum. Both success and happiness lie in fixing the mind on the good half. One may cherish such an ambition, such as a faith in God and the future, as will turn all that we term drudgery into a delightful joy.—*Exchange*.

Dr. Gill, the commentator, wore a gown, and one of the sisters complained of the excessive length of the white bands.

The doctor said: "Clip them to suit yourself."

This the lady did, with the scissors she had brought with her.

"Now," said the doctor, "you have something about you which is a deal too long, also. It causes me no end of trouble."

"Well," she said, thinking one good turn deserved another, "here's the scissors, use them as you please."

"Come, then," said he, "put out your tongue."

The result is not known, but an abbreviation of this sort would save many a "church squabble," and the surgical operation wouldn't be confined altogether to the sisters.

Once upon a time sickness came to the family of a poorly paid preacher of a country church. It was winter, and the preacher was in financial straits. A number of his flock decided to meet at his house and offer prayers for the speedy recovery of the sick ones, and for material blessings upon his family. While one of the deacons was offering a fervent prayer for blessings upon the family there was a loud knock at the door. When the door was opened a stout farmer's boy was seen, wrapped up comfortably. "What do you want, boy?" asked one of the elders. "I've brought pa's prayers," replied the boy. "Brought pa's prayers? What do you mean?" "Yep, brought his prayers, and they're out on the wagon. Just help me, and we'll get them in." Investigation disclosed the fact that pa's prayers consisted of potatoes, flour, bacon, cornmeal, turnips, apples, warm clothing and a lot of jellies for the sick ones. The prayer-meeting adjourned in short order.—*Midland Christian Advocate*.

## Sisters' Department.

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

MRS. THURGOOD'S LETTER.

BELoved SISTERS IN AUSTRALIA.—Listen to a portion of a sermon preached on the 14th of August in the Central Christian Church, Pittsburgh, Pa., subject "Father." Intro.—We have just laid to rest in the beautiful cemetery of Lexington, Ky., the beloved father of your Sister Mrs. C. L. Thurgood, born in Philadelphia on August 11, 1806, married in August, and died on August 8th at the advanced age of 92. He came to Lexington in 1835 and was one of the oldest citizens. Many testimonials of respect and regard were manifest at his funeral. Let us take a few lessons from his life. He was a sweet singer of the songs of 70 years ago, his bible and hymn-book ever at his side. Let our singers learn the beautiful songs now that in after years they may come back to them with refreshing influence.

He was self-sacrificing. To show his fatherly affection when his youngest daughter asked his benediction upon her betrothal, he said: "If you have found one worthy of your love and who loves you, I will give up your sweet company, for you have been a good daughter," and even when she went 14,000 miles away, he never murmured, and God

blessed him with the great pleasure of seeing her again in his last days. He was an early riser, regular in his habits, careful in his food, and might have lived over the 100 but for an accident in spraining his ankle, which made him unable to take exercise, hence the failing of his faculties came suddenly. He was in his arm chair at 7 p.m. and at 9.30 slept away with his loved ones about him. So I thought to-day I would speak about our earthly father for a while: now let us turn to the great Fatherhood of God.

You will see dear sisters, we were only home one week after our restful holiday before we were called to Kentucky to say "good-bye" to my dear old father, who has "gone to be with Jesus which is far better." Back again to the dear work at Central, thanking the dear Lord for all the way he has led us in the past and trusting him for the future. Dear Bro. Maston's good-bye letter to us lies before me. He leaves on this September mail and I wish we were going with him. What a royal welcome you will give him, and he deserves it. How we have enjoyed seeing him once more! We resume our industrial school on Saturday and the "happy little kinders" can hardly wait till the time comes. It seems to me the great stronghold for success in our Master's service: is earnest, careful, thoughtful, prayerful attention to the children. We want the best teaching in the Bible School and on Missionary lines. At our State Convention from September 20-22 the special subject for discussion is "The Children's Work." The possibilities and opportunities before our young people if rightly directed are the "open doors" to the gospel message. May the dear Lord give us strength and courage to see to it, that they are abundantly supplied and wisely guided to his honor and glory.

Your Sister in blessed service for the King,  
ANTOINETTE K. THURGOOD.  
1931 Fifth-av., Pittsburgh, Pa.

### Homiletic.

Some women in the quiet home life—in the hard management of a difficult child, in the economical working of the too narrow purse, in the peace-making of brothers and sisters, of children and parents, of masters and servants—perhaps find the great work after all is destined to lie. What then? What matters its scope? Though you may fancy your powers are intended for greater things, what matters it?—if as the "work of the Father," your work be done.—*Bishop of Southwark*.

### A Bad Habit.

Perhaps one of the most prevalent faults of the day is the habit of fretting. It is usually as pernicious as it is prevalent, for it affects both the physical and spiritual life in an injurious manner. I do not pretend to be immaculate myself, so I the more readily turn to this question, as one having experience, and tell any of my readers who are given to "insane folly of worrying," as Mr. Theodore F. Seward, who has written a little book on the subject, calls it, that there are some rules for conquering the worry habit, which I quote for the benefit of those who may fail to see the book:—1. Realise it as an enemy which destroys your happiness. 2.



Realise that it can be cured by persistent effort. 3. Attack it definitely as something to be overcome. 4. Realise that it has never done and can never do the least good. It wastes vitality and impairs the mental faculties. 5. Consider what must be involved in the truth that God is infinite and that you are a part of his plan. 6. Memorise some of the Scripture promises, and recall them when the temptation to worry returns. 7. Help and comfort your neighbour. 8. Forgive your enemies, and conquer your aversions. 9. Induce others to begin the work of emancipation from the worry habit.—*Selected.*

### Hearsay.

Mrs. Bishop, better known as Isabella Bird, is one of the most remarkable women of our time. "She takes rank as the world's greatest lady traveller, and has traversed lands where no white person had ever been. She took to travelling when little more than twenty, and, like R. L. Stevenson in his 'Walking Tours' votes for single blessedness. She takes with her a servant of the country, or a servant and an interpreter, and with one exception, these never failed her. Mrs. Bishop has in succession visited the Sandwich Islands, the Rocky Mountains, Canada, and the United States, the Straits Settlements, Persia, and Kurdistan, and many of the outlying districts of Japan and China. Whilst travelling for health her great desire is to help the helpless, and advance mission work. Much of her attention has been given to the East, where she has built no fewer than five hospitals and an orphanage. Mrs. Bishop is an excellent horsewoman and is at home on the back of a cow, mule, camel, or elephant. She has frequently covered ninety and a hundred miles on horseback. She has had many trying experiences and narrow escapes, having been fired at by savages, been mobbed and stoned by mad Chinese, made to sleep on manure heaps, and to spend days and nights in places where many would not herd their pigs. She has recently returned from a three years' visit to Siberia, Korea, China and Japan, and has been lecturing to the Royal Geographical Society of which she is a member. Though now advanced in life, having been born at Boughbridge Hall over sixty years ago, the travelling enthusiasm is by no means dead, but she still sighs for fresh fields and pastures new."

The Goths owed their first knowledge of Christianity to a young girl, a prisoner of war. She continued, in the midst of them, her exercises of piety; she fasted, prayed, and praised God day and night. When she was asked what good could come of so much painful trouble, she answered: "It is thus that Christ the Son of God, is to be honored." Gibbon's "Decline and fall of the Roman Empire" is the authority for this interesting item of information.—*Selected.*

### The Home.

As for me and my house, we will serve the Lord.  
—Joshua 24: 15.

### The Celestial Country.

'Midst power that knows no limit,  
And wisdom free from bound.

### The Beatific Vision

Shall glad the saints around:  
The peace of all the faithful,  
The calm of all the blest,  
Inviolable, unvaried,  
Divinest, sweetest, best  
Yes, peace! for war is needless—  
Yes, calm! for storm is past—  
And goal from finished labor,  
And anchorage at last.  
That peace—but who may claim it?  
The guileless in their way,  
Who keep the ranks of battle,  
Who mean the thing they say:  
The peace that is for heaven,  
And shall be for the earth:  
The palace that re-echoes  
With festal song and mirth;  
The garden, breathing spices,  
The paradise on high:  
Grace beautified to glory,  
Unceasing minstrelry  
There nothing can be feeble,  
There none can ever mourn,  
There nothing is divided,  
There nothing can be torn:  
'Tis fury, ill, and scandal,  
'Tis peaceless peace below:  
Peace, endless, strifeless, ageless,  
The halls of Zion know:  
O happy, holy portion,  
Reflection for the blest:  
True vision of true beauty,  
Sweet cure of all distress!  
Strive, man, to win that glory:  
Toil, man, to gain that light:  
Send hope before to grasp it,  
Till hope be lost in sight:  
Till Jesus gives the portion  
Those blessed souls to fill,  
The insatiate, yet satisfied,  
The full, yet craving still  
That fulness and that craving  
Alike are free from pain,  
Where thou, 'midst heavenly citizens,  
A home like theirs shalt gain.

### Afraid of a Shadow.

Many of God's children shrink from the thought of death, even though their faith assures them that it is but the gateway into eternal life and eternal happiness. To such this story shows, in a simple, plain, direct way, how, as the old shepherd said, "death is only a shadow with Christ behind it."

A godly shepherd was dying, and, when his minister came, said to his wife, "Jean, gie the minister a stool and leave us for a bit, for I wad see the minister alone."

As soon as the door was closed, he turned the most pathetic pair of grey eyes upon me I ever looked into, and said in a voice shaken with emotion, "Minister, I'm dying, and—and—I'm afraid!"

I began at once to repeat the strongest promises with which God's Word furnishes us, but in the midst of them he stopped me. "I ken them a'," he said mournfully; "I ken them a', but somehow they dinna gie me comfort."

"Do you believe them?"

"Wi' a' my heart," he replied earnestly.

"Where, then, is their any room for fear with such a saving faith?"

"For a' that, minister, I'm afraid, I'm afraid."

I took up the well-worn bible which lay on his bed, and turned to the twenty-third Psalm. "You remember the twenty-third Psalm?" I began.

"Remember it!" he said vehemently; "I kenne it long afore ye were born, ye need na read it; I've conned it a thousand times on the hillside."

"But there is one verse which you have not taken in."

He turned upon me a half reproachful and even stern look.

I slowly repeated the verse, "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me."

"You have been a shepherd all your life, and you have watched the heavy shadows pass over the valleys and over the hills, hiding for a little while the light of the sun. Did these shadows ever frighten you?"

"Frighten me?" he said quickly. "Na, na! Davie Donaldson has Covenanters' bluid in his veins; neither shadow nor substance can frighten him."

"But did those shadows ever make you believe that you would not see the sun again—that it was gone forever?"

"Na, na; I could na be sic a simpleton as that."

"Nevertheless, that is just what you are doing now."

He looked at me with incredulous eyes.

"Yes," I continued, "the shadow of death is over you, and it hides for awhile the Son of Righteousness, who shines all the same behind it; but its only a shadow. Remember what the Psalmist calls it—a shadow that will pass; and when it has passed, you will see the everlasting hills in their unclouded glory."

The old shepherd covered his face with his trembling hands, and, for a few minutes maintained an unbroken silence; then, letting them fall straight on the coverlet, he said, as if musing to himself, "Aweel, aweel! I ha' conned that verse a thousand times on the heather, and I never understood it so afore—afraid of a shadow, afraid of a shadow!"

Then turning upon me a face now bright with an almost superhuman radiance, he exclaimed, lifting his hands reverently to heaven, "Ay, ay! I see it a' now. Death is only a shadow with Christ behind it—a shadow that will pass. Na, na! I'm afraid nae mair."—*Union Gospel News.*

### Makes a Minister out of a Bad Page.

When Mr. McKinley was a Congressman there was among the pages in the House of Representatives one boy who was considered to be a most incorrigible lad. And he was, at the same time, very bright. His mind occupied itself in plotting mischief, which he carried out with spirit. He was impertinent to a degree; he swore with a fluency never heard before, and his battles with his companions were of daily occurrence. He was attractive—so attractive that his influence with the other boys was very great. There was danger that the whole company of boys would become demoralized, and the only remedy seemed to lie in dismissal. He had been reprimanded, so when he was called before the authorities and informed of his dismissal he was stunned.



Mr. McKinley had liked the boy in spite of the fact that he seemed to be a little degenerate, and when he learned that the lad had been discharged he sent for him. After a long talk the future President begged that the boy be given another chance, and, much subdued, the page again took his place in the House. This was the beginning of a little drama of reformation. The boy was not all bad. He was grateful, and Mr. McKinley made his good behavior a personal favor to himself. At first the boy tried to do well because it pleased Mr. McKinley, and then, because he was possessed of a strength that would not let him do anything by halves, he became as enthusiastic for good as he had been for evil. Time went on, and through Mr. McKinley's influence he joined the church, and later still, with the encouragement of his friend, he studied for the ministry. He is now a clergyman, doing good work in the far West. He was made a minister by the President of the United States just as surely as if Mr. McKinley had been the Bishop McKinley that his mother's early dreams pictured him, and had performed the ceremony of ordination. The clergyman came to the White House a few weeks ago and wrote on a card that he sent to the President, "Your little Black-Sheep Page." He had come all the way across the country for the first time in many years, to see the President.

## Our Missions.

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

### Victoria.

G. H. BROWNE.—Arrived at North Yanac for their opening day. I need not describe it more than to say the meetings were well attended. I then preached every night during the week except Saturday. October 2nd was spent at Kaniva and Lillimur. The 9th was again spent at North Yanac, also Monday evening. There are a number of excellent brethren there, who seem to have uphill work. Tuesday evening I preached at Bunyip, and Wednesday at Kaniva. Yesterday (16th) was divided between Dinyarrak and Kaniva. At the first named place we had the best meeting I have had in this district. Kaniva has suffered from removals, but there are some noble brethren there who hold the fort still.

Bro. C. G. LAWSON, at the request of the Committee, is following up Bro. Browne's labors also in the Kaniva district.

A. W. CONNOR.—Reports exchange of circuits with Bro. Browne. After assisting at North Yanac opening tea meeting, he reached Brim, where he found two who had previously decided for Christ. These two, with their mother, were immersed, having confessed their faith in Christ. These will be added to the church at Galaquil. There is good interest at Warmer West, where the Baptists a fortnight previously had 22 baptisms.

E. GRIFFITHS.—Had visited Mystic Park, Mumble Plains, Yando, Fernhurst and Wedderburn since last report. At the latter place and Mumble Plains the meetings were very

good, especially was this so at Mumble Plains, where a lively interest has been excited by the opposition of our Wesleyan friends, who have publicly undertaken to give their reasons for "baptising" babies. Since then the people have heard why the babies should not be sprinkled, and Bro. Mott is endeavoring to keep up the interest by holding forth the Word of Life once a fortnight at Fairfield.

F. W. GREENWOOD.—Reports two men (one married and one single) have decided to obey the Lord in the ordinance of baptism. A collection of £2 os. 8d. was taken up for the hospital. He says, "During the month I have visited Shepparton, where I have preached four nights to small audiences. I have arranged to spend a Lord's day with them in November, as they then celebrate their Sunday School Anniversary." Had also visited Ballendella and preached at the Echuca Village Settlement.

MARYBOROUGH DISTRICT.—We have no fresh additions to report since last. The work is moving along nicely. We have held two very successful tea meetings—Maryborough, Sept. 28th, and Bet Bet, on the 12th Oct. We had crowded meetings at both places, and Bro. Little addressed the large after-meeting at Maryborough; Brethren Little and M. W. Green (of Cheltenham) at Bet Bet. We had Bro. M. W. Green with us for a week, preaching at Dunolly, Bet Bet and Maryborough. It is about 28 years ago since Bro. Green labored for the Master in this portion of his vineyard. His labors were richly blessed, and many old brethren can still testify to the good work then accomplished by Bro. G.—T.W., sec.

### Forcign.

KANAKA.—Sixteen immersions.—On Lord's day, the 9th, we had the pleasure of seeing our new chapel (which is capable of seating 250) not able to accommodate all who came to witness the immersion of 16 Kanakas. Many came from the North Isis, where the Bundaberg Kanaka Mission has an out-station. After the baptism we met for the breaking of bread, when about 100 Kanaka brethren and sisters remembered the Lord in his death. Those who were baptised were received into the church at Childers.

Oct. 10.

JOHN THOMPSON.

## From The Field.

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

### New Zealand.

WANGANUI.—During the past six weeks I have labored with the church in this place. While the meetings have not been anything like what they might and ought to have been, the attendance and interest is growing larger week by week. We are pleased to say that six persons have obeyed the gospel, five of whom were from the Sunday School, while to-night a young woman who some years ago was a scholar in the Wellington school is to be baptised, she having come forward last Lord's day and made the good confession.

Yesterday Bro. Hugh Allen (supt. of our school) and Sister E. Purnell (one of the teachers) were united in wedlock. Although the meeting house here

has been up for some 23 years, this was the first occasion on which such an event had taken place within its walls. It is needless to say that there was a large attendance, so much so, that I am wondering whether it would be advisable to change our weekly prayer meeting from Thursday evening to Wednesday afternoon, for apparently the latter is a much more convenient time for the majority of our people to assemble together.

Oct. 13.

A. F. TURNER.

AUCKLAND JOTTINGS.—Acknowledgments.—Received with thanks for Maori Mission: Church at Takaka, 6/6; church at Mataura, £1 6s. 6d.; church, Stewart-street, Dunedin, £3. The writer spent the 9th inst. with the little church at Helensville. Bro. F. Evans spoke with much acceptance at Ponsonby Road. On the 11th inst. our Sunday School Teachers and friends held a social meeting, at which an address on "Private Lesson Study" was given by one of the teachers. Sisters Perkins and Simes, our secretaries, provided a very acceptable tea.

17th Oct.

T. J. B.

### Victoria.

SOUTH MELBOURNE.—On Tuesday, October 18th, a very pleasant Temperance meeting was held at South Melbourne chapel, when H. Mahon gave us a very stirring address upon the danger, wastefulness, and enormity of the liquor traffic. At the close of the meeting 10 came forward and enrolled their names to form the nucleus of a Band of Hope. Bro. Mahon has kindly promised to give us his lecture upon "Father Mathew," the proceeds to go in aid of the Barwood Boys' Home. Songs were given by Sister G. Wilkinson and Bro. Lindsay; recitations by Master J. Bridgen and Bro. Gallehawk, while Sister Lindsay presided at the organ and greatly assisted to the success of the meeting. WM. WILKINSON.

ST. KILDA.—The anniversary of the Sunday School was celebrated on the 16th inst. Bro. W. Dickens addressed the school, and Bro. Maston preached on "The Bible Triumphant" in the evening. The usual tea was held the following Tuesday. Bro. B. J. Kemp presided and distributed the prizes. The children and teachers sang and recited, and Bro. T. Hagger gave an earnest and practical address on "The Necessity of Sunday School Teaching."

### Queensland.

GYMPIE.—One sister made the good confession and last week followed the Master through the baptismal waters to walk in newness of life. It has been resolved by the churches at Gympie, Maryborough and Eel Creek to extend Bro. Nixon's engagement for another six months. We had very cheering news from Maryborough last week, of which I have no doubt you will be duly notified by sec., Bro. O'Brien.

A. N.

### South Australia.

MILANG.—The meetings at Point Sturt have been as usual very good indeed. The meetings at Milang have been on the increase for some time past, so much so that the church has decided to enlarge the holding capacity of the chapel. Stones and sand are being carried, and building will begin at a very early date. We have been very much cheered to-day by Mrs. Ogilvey, the wife of the esteemed Post and Telegraph Master of this township, confessing Jesus Christ as her Saviour. We have had our Bro. Albert Ludbrook with us, entertaining us during the week



with his lantern views and lecture, and building us up in our most holy faith on Lord's day. G. D'NEAL.

**BALAKLAVA.**—Our latest addition is a modern Apollo, a bright local preacher. He has learned the way of the Lord more perfectly, and on Sunday was immersed into the blessed name. Though he has met with a good deal of opposition from the old circle, because of the step which he has taken, yet he is determined to stand true to his colors. W. A. KEAY.

## Here and There.

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

Four young people were immersed in the presence of a large audience at Petersham last Sunday night.

At Point Sturt, S.A., two confessions from the S.S. on Lord's day evening. Bro. A. Ludbrook preaching.

Will all interested kindly remember that W. Inglis, Minyip, is now the secretary of the church at Dunmunkie.

We are glad to hear that Bro. H. D. Smith is now much better and is resuming his work at Grote-street, Adelaide.

We have just reprinted Membership Card in a new and attractive style, and will be glad to send samples and prices to any who may desire them.

As we are reading Revelation, now is a good time to get "The Voice of Seven Thunders," the best book we know on the subject. Price 6/6; by post, 7/- Austral Co.

Bro. McCrackett has been on a visit to Gippsland for his health during the past fortnight. During his absence Bros. W. Judd (of Cheltenham) and Maston occupied the platform.

Bro. Albert Ludbrook reports an enjoyable trip to Stirling East, Strathalbyn, Milang, and Point Sturt. Last Lord's day was divided between the two latter. Good meetings and the brethren "very hearty and hospitable."

The Sunday School Union picnic will be held (D.V.) on Prince of Wales' Birthday, in the Royal Horticultural Society's Gardens, Burnley, and a cordial invitation to all friends, as well as Sunday School workers, is extended.—J.S.M., hon. sec.

The Austral Publishing Co., as well as being printers of the CHRISTIAN, do all manner of job printing. You have only got to say what you want, and the work will be executed to your entire satisfaction, both as regards neatness and cheapness. The address is 525 Elizabeth-st., Melbourne.

The friends at Warrnambool had a visit from Bro. Sam Ah Wong, who addressed the church in the morning, and also preached the gospel in the evening, when a number of his fellow-countrymen were present. They have also occasional visits from Bro. Neilson, whose help is much appreciated by the church.

Good meetings at Newmarket last Sunday. In the morning we received into fellowship Sister Richardson from Collingwood and in the evening Bro. L. A. Williams conducted a memorial service for Sister Seeley who passed away on October 19th. One immersion and another made the good confession.

We offer the following prizes:—For the best five paragraphs reaching this office on or before Tuesday, Nov. 15, 1898, we will send post free either of the following books: Pure Gold, Truth in Love, On the Rock, or From Atheism to Christianity. For the best of the five we will send any two of the above books. The paragraphs must not contain less than 150 or more than 300 words.

A. B. Maston while in America, collected a number of Sunday School hymn books. It might be that those interested in Sunday School work might find something fresh and good in some of them for Sunday School Anniversaries, etc. Anyone will be welcome to the use of any of the books. They can be seen at the Austral office.

The following from an American paper is worth preserving—"Dr. Harvey tells the story of a man who was overtaken by a storm, to escape which he crawled into a hollow log. The log swelled by getting wet, and caught the man so tightly that he could not get out. He began to think over his past life, recalling all the wrong things he had done. Ever and anon he would renew the struggle to extricate himself, but in vain. After a while he thought of the way he had acted in not paying for his religious paper, and immediately he got so small that he could turn around and come out of the log without difficulty."

The Sunday School Union held a most inspiring meeting at the Hall, South Yarra, last Monday evening. The President, Bro. B. J. Kemp, in the chair. Musical selections were rendered by local Sunday Schools. Bro. T. Hagger delivered an excellent paper upon "How to make our Sunday Schools more successful" which was eulogistically commented upon. Bro. Hagger's views in regard to the influence upon our schools which the attendance and interest of our senior church members would have, called forth unanimous assent, and we can with confidence pass the suggestion along to all with whom the Sunday School work could be improved. Get the older members of the church to attend, and results will go far in the direction of improvement.

J.S.M. hon. sec.

"DOCTRINES AND DOGMAS OF MORMONISM EXAMINED AND REFUTED." By D. H. Bays.—The subject of Mormonism is given a thorough treatment by one who is acquainted with every phase of its teachings. The author was himself a powerful advocate of the doctrines of the Mormon Church for a period of more than twenty years. Every important question pertaining to the peculiarities of Mormonism is discussed and answered from a biblical and philosophical standpoint. Every question is met with painstaking argument. He does not resort to ridicule and burlesque to supply the place of argument. Those who desire to know the teachings of Mormonism, and how to meet them, will find this work will supply their wants. It is truly *Mormonism Examined and Refuted*.—The Austral Co. has a few copies for sale. 460 pages. Price 6/6; Post Free 7/-.

## Obituary.

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

**COOPER.**—I have to record the death of Elizabeth Cooper, widow of our late Bro. George Cooper, which took place on October 6th. Deceased was 43 years of age, a humble follower of the Saviour, and was for a long time a member of the Nook church. Nook, Tasmania. J.W.

**ENSOR.**—William Ensor departed this life 19th October, aged 51 years, after many months' suffering from an internal cancer, borne with patience and Christian resignation, expressing a strong desire to be at home with Christ and enjoy the rest that awaiteth the children of God. Our brother was immersed in the year 1889, and was for many years the caretaker of the church property, which duties were attended to in a thoroughly devoted manner, everything connected therewith reflecting great credit upon him. Our brother leaves a widow and 8 children, two of them

being members of the church. We commend the bereaved ones to the God of all comfort, who has promised to be a father to the fatherless. W. G.

## Coming Events.

Observe the time of their coming.—Jeremiah 23: 7.

**OCT. 30th.**—Special Flower Services at 1440a-street, North Carlton. Afternoon and evening, conducted by Bro. McCrackett.

**NOVEMBER 1st.**—The Annual Tea Meeting of the Church of Christ, Berwick, will be held. Tea 5.30. Public Meeting at 8. Tickets, 1/- and 1/3. All Welcome.

## Acknowledgments.

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

### BAYSWATER BUILDING FUND.

With thanks do we acknowledge the following:—From a brother in Melbourne, £1; from Doncaster—Bro. Crouch sen., £1; Bro. Crouch jun., 10/-; Sister Williamson, 5/6; Sister Smith, 5/-; Sister Winter (Surrey Hills), 5/-.

F. WIELAND, Sec.

### HOSPITAL SUNDAY FUND.

The following are the amounts contributed by Churches of Christ in Melbourne and suburbs last Lord's day:—

Ascot Vale and Sunday School ..	3	5	7
Brighton .. .. .	3	6	0
Brunswick .. .. .	1	7	0
Carlton, Lygon-street ..	6	3	11
Fitzroy and School, Johnston-street ..	3	15	0
Fitzroy North and Sunday School ..	5	1	3
Footscray .. .. .	1	8	0
Hawthorn and Sunday School ..	4	10	7
Swanston-street and School ..	14	17	5
Melbourne North and Sunday School ..	2	4	10
Melbourne South .. ..	1	16	0
Malvern .. .. .	2	15	0
Newmarket .. .. .	2	8	5
Prahran .. .. .	3	3	8
Richmond, Coppin-street ..	4	7	10
South Yarra .. .. .	2	13	9
St. Kilda .. .. .	3	0	0
Collingwood and School ..	5	5	10

£70 6 1

Some churches have still to send in their returns.

### To Subscribers.

J. Smith, 1/-; J. Fraser, 2/-; A. Clissold, 2/6; J. Bridgen, J. C. Whitfield, 8/9; Chas. Asmus, 9/-; E. C. Ludbrook, W. G. Smith, 10/-; Joseph Wright, 21/-; E. Rodgers, 15/-; A. Hutchinson, 15/-; H. Legg, 5/4; C. Johnson, 4/6.

### WANTED.

Housekeeper, Widow elderly, wants light situation, one or two gentlemen. Church members preferred. Small wages; highest references. Apply to "Christian," 94 Elgin-street, Carlton.

### SEASIDE BOARD AND RESIDENCE.

Visitors to Melbourne, New Arrivals, and others, can have comfortable Accommodation at 25 BEACONFIELD PARADE (facing the Bay), ALBERT PARK, near TRAM TERMINUS. Terms Moderate. MRS. LAWRIE.

### ADVERTISEMENT.

The first matches for the Cricket Competition amongst the churches were played on Saturdays 15th and 22nd October, and resulted as follows:—North Fitzroy beat North Richmond by an innings and 17 runs. Scores:—North Fitzroy 94, North Richmond 31 and 46. North Melbourne beat Tabernacle by 50 runs. Scores:—North Melbourne 75 and 45, Tabernacle 43 and 30. Swanston-st. and Ascot Vale United a bye.

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