

# THE AUSTRALIAN CHRISTIAN

CIRCULATING AMONGST THE  
CHURCHES OF CHRIST IN THE AUSTRALIAN  
COMMONWEALTH AND NEW ZEALAND.

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A. R. MAIN.

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# FIFTY YEARS OF WEDDED LIFE.

J. W. MCGARVEY.

At this writing our golden wedding is near at hand, and I feel more inclined to reminiscences than to criticism. I think that the readers of the *Standard* will not censure me for so wide a departure from the ordinary conduct of this department.

Never till one or two years ago did I anticipate living to see this occasion. During the earlier part of my life my health was precarious, and I had no expectation of living beyond sixty years. But during the last twenty years my health has been more uniformly good than ever before, and my life has been unexpectedly prolonged. I have exceeded by four years the allotted threescore and ten.

To young persons a half century of wedded life appears a long period; but to one who has passed through it it appears but a span. When memory leaps over the intervening space, and recalls the wedding scenes, they are drawn almost as near as yesterday. How short the time since we stood before Alexander Proctor, of blessed memory, she of eighteen and I of twenty-four, to accept the bonds which nothing but death was to sever, and which death has not yet severed. A notable convention was about to assemble in Louisville, Ky., in the interest of Bible revision, and this we made the goal of our bridal tour. Down the Missouri River to St. Louis, down the Mississippi to Cairo, and up the Ohio to Louisville, all in a steamboat, for there were no railroads then in the West, except the one from Louisville to Lexington. In that convention I saw and heard for the first time, in advocacy of the revision of the English Bible, an enterprise unpopular then but triumphant now, such men as Talbot Fanning, William Wyckoff, W. S. Lynn, John T. Johnson, John Smith, Henry T. Anderson, and others who were known as giants in those days.

Returning to Dover, Mo., where I had already entered the service of the oldest church in the State, we made our home for two years in the family of Robert Campbell, one of the purest and best men I have ever known. He lived but a few years longer, and seldom, if ever, have we mourned so intensely the untimely death of a friend.

For nine years we struggled on through the usual vicissitudes of a young preacher's life, when the Civil War broke upon us and led to a change of location. We had acquired a snug little home, and were surrounded with many devoted friends among whom we expected to contentedly pass the remainder of our days; but business was now thoroughly demoralised, many of the young and middle-aged men enlisted in the armies, churches lost hope of being able to keep their preachers in the field, and secular employment seemed

to be the alternative for the latter. We stood our ground for one year, during which we saw much of the movements of armies back and forth as one side or the other prevailed, and heard the roar of cannon during the memorable siege of Lexington, only ten miles away. Then, in the spring of 1863, there came a call from the church in Lexington, Ky., to take up the work which Winthrop H. Hopson had just laid down. Kentucky, up to this time, had been the one oasis of peace among the slave-holding States. She had taken a stand in the beginning against both secession and coercion, and had forbidden the armies on either side to invade her borders. This state of things, and the possibility that it might continue till the close of the war, which everybody hoped would be but a short time, were the inducements which led us to break up our home, and move into a new and strange community. Many tears and heartaches attended our leave-taking, when, with three children and two female servants, we started on our journey. My mother's family, then almost unbroken, and all the near relatives of my wife, lived at Fayette, Mo., and we made them a short visit on our way. I was returning to my native State, but to another and distant part of it. My mother, however, was born and reared not far from Lexington, and some of my relatives whom I had never seen were still living near by. By these and by the church we were cordially received, and in the spring of 1863 we began the work which has continued with some changes for forty-one years.

We had been in our new home but little over a year when our first great sorrow befell us in the loss of Lulie, our oldest child. She is now forty-eight years old, having lived ten years with us, and the rest with the angels and among the spirits of the just made perfect. As I now gaze upon her portrait, and those thoughtful eyes look down upon me out of a calm and tranquil countenance, I can easily realise that she dwells in that blessed company, and I have long ceased to associate her presence with the cold ground in our beautiful little cemetery. Keen as that sorrow was, it has been a blessing to us, and I can say from my heart, Blessed are the father and mother who own a little mound in the cemetery.

Since then our family has been remarkably blessed with good health. Our seven younger children, and our eight grandchildren are all robust, and all have sense enough to do something in the world. They all are doing something, and nothing that we have accomplished in life gives us such satisfaction as to know that they are all respected by those who know them. We have also been blessed thus far in our daughters-in-law and sons-in-

law, of whom we have five, though we ought to have seven.

Although we escaped the actual presence of war for a while by moving to Kentucky, the State soon found that her effort to keep out of the struggle was hopeless; and I found that the best that I could hope for in the church was to keep it from splitting into two, as every other Protestant church but one in the city did. Members of the congregation had enlisted in both armies and gone away to the scenes of conflict, and soon the tramp of armies through our streets became common, and several bloody battles were fought on Kentucky soil. College buildings and churches in the city were impressed for hospitals, our own among the number; and I was compelled for three months to occupy the stage instead of the pulpit. The tendency to division in the church grew stronger as the contest deepened. I avoided expressions of favor toward either side, not failing, however, to reprove excesses on both, endeavoring to hold Secessionists in one hand and Unionists in the other, and keep them from flying apart. I was sustained by an eldership who had the respect and confidence of all the community, men of brains and heart and conscience. There were David Morton, J. E. Chinn and John G. Allen, all now in heaven. We passed the crisis in safety, and when peace was restored we found our reward in a rapid increase of the membership, which soon overflowed our large house of worship, and compelled us once more to use the theatre for an overflow congregation. This was followed by the purchase of the old Broadway Church, and the organisation of a second congregation.

In the meantime, by the investment of a small bequest in a piece of suburban land, and the erection thereon of a comfortable cottage, we had once more acquired a home of our own. In this we lived for twenty-one years, enlarging it as our family increased, and our second great calamity was its destruction by fire. On a Sunday in July, 1887, I visited Mayslick for the purpose of setting apart some elders and deacons, and on my way home the next morning the baggage agent, on entering the train, asked me if I had heard that my dwelling had been burned to the ground the day before. I enquired the particulars, and found that just as the congregations in town were dispersing after the morning services, our home was seen to be wrapt in flames, and many people rushed to it in the hope of saving the furniture. No one was at home but my wife and the colored cook. A few articles of furniture were saved, and a few armfuls of my books; but of all the letters, diaries, and other manuscripts which had been the accumulation of almost a lifetime, not a piece as large as the palm of my



hand was preserved. When my train came in I found my wife awaiting me, and we immediately rode out to see the wreck. I said to her, "We shall never again be able to own such a home. We must live in a rented house the rest of our days." But Providence ordered it otherwise. Within a year there came a remarkable advance in Lexington real estate, and I sold about half of our little tract of land for enough to build a better house, and in that we were permitted to live for twelve years. We were then growing old, and the distance from town became too great for us, so we sold out and took boarding in the city close by the college. After two years we became possessed with the desire to once more live in a house of our own; so, like many other old men, I built a house to die in. I did not wish to die away from home. When some of my friends expressed surprise that at my age I should build a new house, I told them honestly that I had two purposes: first, that I might die at home; and second, that I might leave my wife under a roof of her own. But there was another motive which I must not conceal, which was, that we might have a place where our children could visit us freely and also our neighbors. And now that the fiftieth anniversary of our wedding has found us still living, there are no words to tell how thankful we are to the Giver of all good, that our children can be with us, and that we have a host of friends to greet us. J. S. Lamar has invited us to his golden wedding in 1915; and he says that he and his wife are going to celebrate it, "whether in this world or another, no matter." In either case we hope to be present.—*Christian Standard.*

### A Tribute

TO PRESIDENT J. W. MCGARVEY AND WIFE.

ANNIE R. BOURNE.

[This poem was read by Professor Bourne at President and Mrs. McGarvey's Golden Wedding on March 23, 1903.]

Old K. U. has wreathed her garlands  
O'er full many knightly sons,  
Crowned with pride her country's heroes,  
Lafayettes and Washingtons;  
But she hears a gentler summons  
Calling to her now—  
Now she feels that God has spoken  
Kneeling in that silence broken,  
Crowns the teacher's brow.

Stalwart foeman of the critics,  
Scarred with battle toil,  
Chance may be thy bold "emphatics"  
Make their ranks recoil;  
Still, 'tis not the warrior preacher  
In the din and fight,  
Striking words with fellow creature,  
We would praise to-night.

Gentler leader, friend and father,  
We would honor now;  
Genial, kind and faithful ever,  
Here all hearts can bow.  
Thou hast lingered round our altars,  
Laid thy offering there,  
Led our souls in paths of beauty,  
Chanted graver calls to duty,  
Kneel with us in prayer.

Now thy children come to bless thee  
At the long day's end—  
Children's children to caress thee,  
Gentle father-friend;  
While another fold is waiting  
And on every breeze  
Sends to-night glad thoughts of greeting,  
Celebrants with these.

Where the Southern Cross is flashing  
In a midnight far,  
Where the Northern Bear is watching,  
There thy children are;  
Children of thy spirit's pleading,  
Sons of prayer and faith,  
Through the tumult gently leading  
In the old, old path.

Evening shades now veil the sunlight,  
There's a "dew-fall in the air,"  
Evening bell sounds through the twilight,  
And the "night thrush calls to prayer."  
Soon beyond life's cloud-flushed evening,  
Drifts their bark on other sands,  
May that land of strangeness greet them  
With an endless clasp of hands;  
May that joy of soul-communion  
Be their portion there;  
In those unforgotten faces  
May they read transfigured traces  
Of their loved ones here.

—*The Transylvanian.*

## The Apostolic Church.

BY THOS. HAGGER.

### 6—ITS FINANCE.

Finance was thought to be of sufficient importance to be a theme of instruction to the early church. On this matter plain and unmistakable teaching is found in the New Testament.

Giving was evidently recognised as a regular part of the weekly worship (Acts 2: 42; 1 Cor. 16: 1, 2), and hence public appeals, and indirect methods of raising money by means of entertaining the people, were unknown. The world was not considered as being qualified to participate in this matter. Giving was looked upon as a sacrifice with which God is well pleased (Heb. 13: 16). Bazaars, festivals, sales of gifts, pew rents, concerts and public collections were never indulged in; they are of the world and not of Christ. The apostolic church was self-supporting. The church to-day that claims to have the New Testament faith and practice must not go cap in hand to the King's enemies for their assistance, nor enter into competition with the public entertainers to raise the finance to carry on the King's work. King Jesus is not a pauper. The money necessary in the early days was found by God's people.

Without a doubt the giving in the primitive church was liberal and systematic (Acts 2: 45; Acts 4: 34, 35; 1 Cor. 16: 1, 2; 2 Cor. 8: 1-5). It was not given in a complaining spirit, but cheerfully (2 Cor. 9: 7). We have no record of any of the modern excuses, such as "Can't afford it," being offered, but freely did the early disciples give for the Lord's cause. A church of the apostolic order to-day should, among other things, be liberal.

The Lord's money in apostolic times was used for the relief of the disciples who were in need and for evangelistic purposes (1 Cor. 16: 1, 2; 1 Cor. 9: 14; 3 Jno. 5-7). Those who were in distress in the church were not thrown on the world, nor was the world appealed to to aid in their support. Evangelists were supported in the work, but it was not a matter of giving so much gospel for so much gold; they devoted their time to the work, and thus were unable to attend to secular affairs, and so the brethren supported them.

Reader, which is better, the apostolic way of raising and distributing church finance, or the many modern devices and makeshifts? To ask the question is to get an answer in favor of the olden way.

## Pictorial Jubilee History.

The volume of "Jubilee History" has come to hand, as consignors says in good order and condition, and is more than up to warranty.

I do not pretend to have had opportunity to master a tithe of the good things that it contains, but even a hurried glance through its pages has satisfied me both as to the excellency of the work, and the magnitude of the obligation under which the brethren in Australasia are placed by the splendid devotion which you have manifested in your self-imposed task.

In every department the mechanical excellency of the work is above criticism, the literary matter, though necessarily condensed, is clear and ample, and the profuse illustrations in the best style of photo-process work. It is a work that will endure as a worthy memorial of the first great historical epoch of the church in Australasia. In time to come the volume will be valued by its happy possessors as a priceless heirloom, to be handed down to posterity, as a precious legacy of the early history of the pioneer-builders in the restoration of the walls of Zion. I observe that some of the styles of your issue are already exhausted, and could wish that it were otherwise, but in any case, I am certain that when all are issued by the publisher, there will still remain an unsatisfied demand, and consequently for one I shall advise all with whom my opinion may have weight that they cannot afford to do without a volume, as long as one of any kind is available.

Tendering you my personal thanks, assuring you of my sincere appreciation, and wishing you the enjoyment of all the success and honor your enterprise should bring to you.

JNO. T. T. HARDING.

## West Australian Letter.

D. A. EWERS.

As Foreign Mission Sunday approaches it is of interest to note that the disciples of Christ are becoming a great missionary people. There are large Protestant bodies with many more agents in the foreign fields than those known simply as Christians, but, with the exception of the Moravian Brethren, there is probably no religious movement in which the missionary spirit has grown so



vigorously. And this should be so. The word apostle means missionary, and a people pleading for apostolic Christianity cannot be other than a missionary people. As three of our Australian missionaries are laboring in India, the following from the "India Letter" of the *Christian Evangelist* will interest our readers. The Annual Convention of the Indian Christian Mission had just been held at Bilaspur, and G. W. Brown writes:—

"The Indian Christian Mission is the name assumed by all the missionaries of the disciples of Christ who are laboring in this country, irrespective of the society which supports them. The workers are supported by four different societies: the Foreign Christian Missionary Society, the Christian Women's Board of Missions, the British C.W.B.M., and the Australasian F.C.M.S. In all, the mission numbers nearly fifty American, Australian and English workers. Including teachers there is a much larger force of native helpers employed. Their number is perhaps two hundred. During the past year work was carried on in twelve different stations and six outstations, besides seven or eight other villages in which day schools are carried on regularly. The number of pupils in the day schools is about three thousand, and the number in the Sunday Schools is about the same. About nine hundred orphans are cared for. There are four hospitals and ten dispensaries. There are not less than seventy-five thousand medical treatments at these during the year, while hundreds of operations are performed and hundreds of inpatients are cared for in the hospitals. Over a hundred lepers are cared for in the three leper asylums managed by the mission. What are the results? Last year there were about two hundred baptisms. There are between eight hundred and nine hundred members in the various churches connected with the mission. We are looking forward to a still better year in 1904." The writer also states that two of the stations have only been opened during the past year, and that they are hoping to open up two or three more stations this year.

As reports of our recent Conference have appeared I need not say much about it in this letter. It was the most successful and enthusiastic we have yet had in the State. During the business part of the Conference there were no burning questions of debate, and no speeches of special ability were given, but the Conference meant business, and settled down to steady work. The President made a good chairman, and kept the speakers to the point, the result being that all the business was completed within one minute of the schedule time. The speeches at night (not including that of the new President) were really masterly presentations of the great themes discussed. The Temperance Demonstration on the next night was also a great success. As a listener I felt proud of being associated with such able advocates of right and truth. The papers treated us fairly well. Before the Conference each of the morning dailies gave nearly a column descriptive of the objects, principles and work of the people pleading for a return to New Testament Christianity, for which we provided the copy, and they also gave us

over a column of reports of the Conference.

We have no organisation in W.A. exactly on the lines of the Alliance for the suppression of the liquor traffic such as exists in the other States, but we have a "City Band of Hope and Temperance League," which answers much the same purpose. It was probably owing to the annual meeting coming two or three days after our Temperance Demonstration that so many of our people attended and have become members. F. Illingworth, M.L.A., was unanimously elected President for the coming year, and of the four Vice-Presidents elected H. J. Banks and the writer were two. Temperance matters are at rather a low ebb in the State, but things are brightening, and the disciples of Christ are evidently the most decidedly aggressive of the religious bodies on the drink question. The League is seeking to influence the Legislature with a view to getting a Bill passed on the New Zealand lines, giving the voters at the State elections the power to say whether they will retain the present number of public houses, reduce them or entirely abolish them in any electorate. Public sentiment is being aroused. The temperance addresses given by Bro. Hagger in connection with his tent missions have considerably helped in this direction, and the League has also been holding public meetings. In Fremantle and Bunbury similar organisations have been established, and it is hoped that the whole State will become dotted with branch societies.

## Sunday School.

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

LESSON FOR JULY 19TH.

### Samuel's Farewell Address.

Lesson—1 Sam. 12: 13-25. Study the Whole Chapter.

Golden Text—"Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you."—1 Sam. 12: 24.



Samuel stands out as a prominent figure in Israel's history. Until David's time he takes first place, with the exception of Moses. He lived in times of great restlessness and

uneasiness, when men as a rule were not to be trusted in nor depended upon. As prophet, teacher, leader, judge and ruler, he displayed with his learning and wisdom fearlessness and integrity at all times. He was true to his God and true to his nation. This, then, was the secret of his power and popularity. He sought not favor from man when it was displeasing to God. Indeed he realised that "it is better to trust in the Lord than to put confidence in man."

He did much for Israel. He made the nation a military power, united the tribes more firmly together, and influenced the people toward Jehovah. He gave way to the wishes of the people rather than to self, and when he granted Israel a king he shattered the hopes and convictions of a lifetime.

To Gilgal, in the Jordan Valley, not far from Jericho, Samuel calls the people. He utters words of warning, advice and rebuke. He tells the people plainly that if they "will fear the Lord and serve him and obey his voice . . . then shall both they and the king . . . continue following the Lord." They shall be partakers of all his mercies and goodness; but should they depart from God's law, then "shall the hand of the Lord be against them." He backs up his words by working a miracle (1 Sam. 12: 18).

Samuel's speech was not in vain, and people knew that he spoke the truth. So much so that they cried out to Samuel to spare them. You will remember that in asking for a king the people went against the direct wish of God. At the time of asking they clamored, and nothing would turn them from their wish. But now they almost recall their wish (v. 19). But Samuel reassures them and closes by asking the people to serve God and him alone.

H. G. MASTON.

## Temperance.

Wine is a mocker.—Proverbs 20: 1.

On Friday evening, June 12th, the usual meeting of the Temperance Committee was held at Swanston-st. Christian chapel. A vigorous campaign for the suppression of the liquor traffic is being planned. We are in full sympathy and accord with the Victorian Alliance, whose great meetings at the Independent Hall, Russell-st., on the 8th and 9th inst. mark the birth of a great forward movement, which aims at temperance reforms on the same lines as those in successful operation in New Zealand. A Bill is wanted which shall place in the hands of the people the power, by a bare majority vote, to have (1) complete local option; (2) abolition of the employment of barmaids; (3) enforcement of Sunday closing.

ANDREW MELDRUM, Press Cor.

Foreign Mission Sunday is on July 5th. Keep this date in mind.

A recent census of the native Christians in India shows the number to be 2,923,349, or a gain during the past ten years of 627,759. This is a wonderful increase—about 30 per cent.



## Correspondence.

I also will shew mine opinion.—Job. 32: 10.

To the Editor of the Australian Christian.

Being a recognised authority amongst us on nearly all the important topics of the day, and specially I think does this apply to the subject of the rise and fall of the Papacy, I hereby take the liberty of enclosing a brief extract culled from one of our dailies [The extract referred to is given in our leader.—Ed.] for your perusal as well as your valuable opinion thereon.

The statement there made by the Archbishop of Chicago will hardly coincide with the very able articles that recently appeared from the editor's pen in our well read paper the CHRISTIAN, where we have learned that the apostacy is a declining power in all English speaking communities.

My excuse for trespassing thus on your valuable time and space is the great importance of the daily encroachments of the Church of Rome as seen here and in the Old Land.

Yours faithfully,  
R. FORSYTH.

Chas. H. Spurgeon.

Again I feel compelled to trespass on your space a little. In June 4th issue appears an article on Chas. H. Spurgeon by F. Pittman, in which that preacher and his work are commended as follows:—"A genuine revival in the Master's work"; "a genuine revival of clear, plain gospel proclamation" (italics mine). On reading this article I must confess to considerable astonishment. That C. H. Spurgeon was a talented man, a great philanthropist and a popular preacher is beyond question, but that his work should be spoken of by a disciple in the language above quoted certainly needs some comment. Let us not forget that C. H. Spurgeon was a *Baptist minister*, and anyone holding such a position must be a teacher of Baptist doctrine. This I think must be conceded. Now what does this necessarily imply? It simply means that Spurgeon could not have preached the gospel of the New Testament "clear and plain," because that gospel is opposed to Baptist doctrine and practice. The gospel of Jesus Christ is embodied in the words—"He that believeth and is baptised shall be saved." The conditions of the gospel as propounded by Peter at Pentecost were—"Repent and be baptised every one of you in the name of Jesus Christ unto the remission of your sins." The gospel of the Baptists teaches in effect that a person is saved before being baptised, and that baptism is not a condition of salvation. In other words, they deny the design of baptism as set forth by Jesus and his apostles. In regard to the design of baptism, the Baptists are less in harmony with the Word of God than most of the Protestant sects. The Church of England, Presbyterian and Methodist bodies come much nearer to the truth on this question.

As a Baptist minister, Spurgeon upheld the distinction of clergy and laity, which is also strongly opposed to the teachings of Scripture. Then again, being a Baptist, he was

upholding a *human organisation* as opposed to the "one body" of the New Testament—the church of Christ.

Now, with these incontestable facts before us, how can we as disciples of Jesus Christ characterise Spurgeon's efforts as a "genuine revival of the Master's work," or a "genuine revival of clear, plain gospel proclamation"? To say the least of it, such statements are calculated to mislead the younger generation of disciples. Teaching of this kind has an undoubted tendency to neutralise our distinctive plea, and under its influence we need not be surprised to find our members, on removing to such places as South Africa, conclude there is no harm in joining a Baptist Church or leading a Presbyterian choir. If Spurgeon was a "*man of God*," so are other Baptists men of God also, and so are all others teaching the same doctrines. Viewed as a *Baptist*, Spurgeon was a man undoubtedly above the average in zeal and ability, and as a philanthropist he did a splendid work. But viewed from the standard of a New Testament Christian (holding and teaching the doctrines he must undoubtedly have held), no congregation of disciples could with loyalty to Jesus Christ accept him as a member.—Yours in the "one faith,"

AMBROSE G. CHAFFER.

### Letter from Bro. and Sister Thurgood.

At Sea, nearing New Zealand,  
Thursday, June 18th, 1903.

We want to express our thanks right here first to our heavenly Father, who through "the valley of the shadow of death" brought us into the valley of the sunshine of Australia. Our next debt of gratitude is to the dear friends in Pittsburgh, Pa., who made it possible for us to enjoy a first-class return trip. Then to the dear church at Central, which made such a happy provision for the work in our absence. Then what a greeting was that given us by the beloved brethren and sisters at Sydney; they bathed us in the sunshine of welcome! Then the beautiful home coming and welcome of welcomes; could the dear Melbourne folk have been any kinder? Then there was the bitter-sweet of mother's absence—bitter, because we wanted to see her and she did us; sweet, because she can see us better from her seat in the amphitheatre of the great witnesses (Heb. 12) as we fight, run and guard the faith on life's arena. But what a joy to cheer our dear father and brothers! Then how wonderfully did our heavenly Father arrange that we should share in the Jubilee, its honors and its friendships renewed after many years—that Jubilee that marks high water only for 1903, to be surpassed by 1904, and so on. How many disappointments have we caused to many kind friends by not being able to share their homes, their gatherings, as we would like to have done; but Mrs. Thurgood's strength would not permit. Then the welcomes by the W.C.T.U. and the visits to Geelong and Ballarat, full of joyous reminiscences and tenderness. Then the beautiful work at North Fitzroy. O that we could have thrown our united strength into it, as

we once were able to do! But our Father was pleased to give cheer to those grand and faithful workers there, and may the sickled grain be but a prophecy of grander and greater things for the church there and at Northcote and in Melbourne and in Australasia. The labors of Harward, Hagger, Johnston, Palmer, show the nuggets that can be gotten from simply the alluvial. Wait till the deep sinking for souls shall take place, and months of preparation instead of weeks be made. How we wish that we could return personally our thanks for all the sweet letters and fondly expressed wishes and prayers for our return! Our plans have always been laid in our heavenly Father's hands to thwart or to foster as he pleases. We go to do the best work that he wishes us to do in Pittsburgh—the future is as your prayers and ours may desire. Farewell, ye sunny hearts, ye generous lives, ye heartsome friends! May ye be enriched still more by his Spirit in all fulness. Our prayers shall never fail for a Christful prosperity to be poured out richly upon all your endeavors to make the church, Christ's body on earth, in all its tenderness and sweetness, the church of Christ in fullest meaning.

Yours in his loving service,  
BRO. AND SISTER THURGOOD.

### The Querist.

G. B. MOYSEY.

QUERY.—Is it right for children to become Christians against their parents' wishes, when the Bible tells them in so many places to obey their parents in all things?

REPLY.—The principle that is to control us in all cases where the claims of divine and human government conflict is stated in the words of the apostle Peter, thus, "*We ought to obey God rather than man*," Acts 5: 29. Peter and John, in obedience to the command of Jesus, had been preaching in Jerusalem that there was salvation in no other name—that there was "no other name under heaven, given among men, whereby we must be saved," than that of Jesus (Acts 4: 12). The Jewish authorities having arrested them, "commanded them *not to speak at all*, nor preach in the name of Jesus" (v. 18), whereupon Peter appealed to them to judge as to whether, in the sight of God, it was right to hearken more unto them than unto God, and being released, on the first opportunity disobeyed their mandate by preaching Jesus. Being again arrested, the high priest said, "Did we not straightly command you that you should not teach in this name?" and then followed the famous apostolic dictum, "*We ought to obey God rather than man*." Parental authority is of divine institution, and is absolute within the limits of its proper sphere; but when it transcends this sphere—when it forbids what God has commanded—as it does when it prohibits obedience to Christ by a child of responsible years; or commands what God has forbidden—as it does when it requires a child to steal or worship an idol; its authority is a nullity and may be justly ignored. Still, this extreme step should not be taken unless it is certain that the human authority will be used to oppose the divine.



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## The Leader.

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

### The Religion that will Rule.

An esteemed correspondent, whose letter appears in another column, has sent us a clipping from one of the South Australian daily newspapers. It reads as follows:—“Archbishop Quigley, the Roman Catholic prelate of Chicago, in an interview of May 5th on the condition of the church in the United States, made the prediction (according to the *Daily Express* correspondent) that the majority of people in all the big cities of the States and the inhabitants of the entire West will be Roman Catholics in fifty years time, and that the Roman Catholic hierarchy will eventually rule the world. The Archbishop bases his prediction on the very great increase of the Roman Catholic Church in recent years. At present in the United States there

are nearly 10,000,000 Roman Catholics. The Methodists come next with 6,000,000, and then the Baptists with less than 5,000,000.” Our correspondent desires us to express our opinion on the foregoing statement, and we very willingly do so, but at the same time we do not claim to be any special authority upon the subject. Candidly speaking, we do not consider the utterance of Archbishop Quigley as worthy of any special attention. Any claim that it has for consideration lies in the fact that it forms one of many statements, from Roman Catholic sources, in regard to alleged increases in the numbers of that organisation. If we were to believe all that Roman Catholic representative men say upon this subject we would be compelled to admit that the Papacy was a flourishing concern and that Protestantism was on the downgrade. Roman Catholics appear to act upon the principle that the constant assertion of a thing is bound to have some effect in the long run. And without doubt it has. Carried away by these assertions, many people have been led to believe that Roman Catholicism is rapidly gaining ground. For the benefit of these, we think it worth while to show that instead of Roman Catholicism winning its way in front of all competitors it is really losing ground.

For proof of this we do not need to go any further than Archbishop Quigley's own statement. He claims that the membership of his church in the United States is to be reckoned at 10,000,000. Coming from this source we may be quite certain that the figures do not underestimate the numerical strength of the Romish Church in the States. But accepting them as correct, what do they prove? They prove that the growth of the Roman Catholic Church in America has not kept pace with the growth of the population of that country. If she had retained her own people, according to reliable statisticians, she should now number something like 25,000,000, instead of 10,000,000. The test of progress is not that after a period, say, of twenty years, a body of people is more numerous than it was before, but that its increase has been in proportion to the growth of the population. When it is remembered that several millions of Irish and Continental Catholics have gone to swell the numbers in America, it will be seen that, strictly speaking, the Romish Church has been losing rather than gaining ground. If she were a progressive body she ought to number one hundred and fifty per cent. more than she does now. And what is true of America is true elsewhere. In Great Britain and her dependencies, in France, Italy and Spain, there is the same note of decadence. And to emphasise the revelation

made by statistics, there is the evident unrest and revolt in Roman Catholic countries against the authority of the church. In France, Italy and Spain we should expect to find the very best results that could accrue in furtherance of the interests of the Romish Church. In these countries she has had almost undisputed sway for centuries, but strange to say, these very countries which have come most under the rule and influence of the Papacy are those which now are in rebellion against its authority. The greatest friend the Vatican ever had was France. Once the most loyal of nations, she is now the most rebellious. For centuries the religious orders that form the backbone of Roman Catholicism flourished there. Now they are leaving her shores for other lands, as they cannot any longer have a free hand in a land over which they once ruled with undisputed sway. These things are more eloquent than figures, but when joined together they present a body of evidence that no reasonable unbiased soul can venture to question.

It would have been safer for Archbishop Quigley's reputation as a prophet if he had refrained from giving the evidence on which his prophecy was based. If it is never safe to prophesy until you know, it is equally unsafe to give reasons which, when fairly examined, prove, if they prove anything, that in assuming the role of a prophet you have assumed a function that you were quite unfitted for. But even assuming that the premises were correct from which the Archbishop drew his conclusion, it does not follow that that conclusion is a sound one. It is not safe to assume that “a very great increase in recent years” is sufficient evidence that any given organisation will eventually “rule the world.” It proves too much, and is therefore useless as a line of argument. Using precisely the same line of argument, it could easily be proved that several other religious organisations have this high position looming before them in the future. Admit this as a sound principle on which to build a prophetic structure, then the Roman Catholics would be completely out of the calculation. Instead of looking to them as our future rulers we should be compelled to give the dominion of the future into the hands of the Christian Scientists. No religious body in “recent years” has made the rapid progress that these people have. If we remember rightly, they now number something like 5,000,000 in the United States—a development that has taken place in the lifetime of the notorious Mrs. Eddy. The wonderful growth of these people led even the satirical Mark Twain to venture into the regions of prophecy



and to predict that eventually they would dominate the religious world. Mark Twain's prophecy has two distinct advantages over that of the Archbishop—first, he is unbiased, and, second, the ground on which he made it is correct enough. Nevertheless, it has the fatal flaw of being a conclusion that does not of necessity arise from the premises laid down.

If we desire to form a conception of what the religion of the future will be, we must be guided by the principles that are abundantly furnished by the history of the world in its religious development. Looking at these it does not take us long to discover that there is one great principle that in the end always comes off victorious, and that is the principle of truth. The history of mankind may be summed up in a few words, viz., the displacement of error by truth. The conflict between these two opposites has been waging ever since man's appearance upon our earth. It is waging still, and will continue to wage until the time comes when truth shall be triumphant and supreme. In the course of this conflict error has had its triumphs, but triumphs that did not endure because they rested on no solid foundations. Systems founded upon error which seem to flourish in our own day are only meteors in the spiritual sky. For a while they dazzle us with their brilliancy, and then we see them no more. Older systems, like Roman Catholicism, in the nature of things fill our vision for a longer time. The light, such as it is, does not go out suddenly. It fades away gradually. Its utter extinction depends upon the increasing light which is the outcome of the reception of the truth of God into the hearts and consciences of men. It is this light that is hated by the Papacy, for where it shines in all its fulness the Papacy cannot live. The system that hates the light has no future. Light is shining all around us, and increasing light is the promise of the future. The candles upon the altar of Roman Catholicism will be extinguished by this greater light, even as the stars shine no longer by reason of the exceeding brightness of the advancing sun.

## As an Earthling.

By HATTIE A. COOLEY.

PART II.

CHAPTER II.

A NEW ACQUAINTANCE.

(Continued.)

On Saturday morning, as Grayson descended the ball stairs for his customary morning walk, he discovered a tall figure before

the glass in the hat-rack. At the sound of his footsteps she turned.

Grayson bowed. "Good morning—Miss Deering, is it not?" He spoke in the simplest of friendly fashions.

The girl bowed in return, a quick light going over her face like a smile, although there was not the slightest hint of one about her lips. "And you are Professor Grayson, I presume. I could not wait up for tea last evening, I was so tired out; I am not very strong." She said it almost apologetically. "I suppose I am indebted to you for the delights of this early rising," she went on, with a touch of sarcasm in her voice; "my aunt quotes you as high authority on the benefits of morning walks, and insists that one shall be a part of my daily regimen."

"How fortunate that will be for me!" he exclaimed with a laugh. "I always insist that Grayson must take one every morning, but he's such a sociable chap that he thinks sometimes it is pretty dull tramping off alone—he is delighted at the prospect of having company."

The girl smiled at the turn he made. "Well, perhaps it will be fortunate all round. It always seemed the height of foolishness, to me, to be walking nowhere for nothing—I shall be thankful for an object in view; although I give you fair warning that I am likely to prove a dismal failure at keeping you from feeling dull."

As they started out in the clear morning sunshine, Grayson glanced up rather curiously at her.

The woman had not overdrawn the picture. Her cheeks were hollow, her complexion that repulsive tint of sallow paleness which only a brunette skin can take on. She had beautifully arched eyebrows, it is true, and long, curling lashes that were thick and jetty; but their effect was lost, there were such wide, dark circles about the great black eyes, which did not gleam and soften as such eyes sometimes do, but which seemed to be burning with the intense, steady brilliancy of a consuming fire within.

She was dressed in black. And Grayson noticed that the heavy wrap which she had on was one which he remembered seeing Mrs. Hunter wear the winter before.

"My aunt intends to have me make a business of getting well. She did say, though, that I need not begin the walks until I felt rested; but I thought I might as well begin one time as another, for if I waited to feel rested there is no telling when I should begin. And it stands me in hand to be able to work again as soon as possible." She made this last remark almost defiantly, as if she would give him to understand distinctly that she was not her aunt's guest, in the pleasant, ordinary way of aunts and nieces. And yet Grayson could not help seeing how it hurt her to make the confession as she did. It seemed forced out by a pride too sensitive to accept even the smallest attention based on erroneous premises.

He shook his head at her in gentle remonstrance.

"But don't you know that a person can work too hard at any business," he said, "even the business of getting well? Now, I'm afraid you are one of those who work too hard and then rest too hard—in fact,

take everything too hard. We often hear about people taking life easy; but there are some who take it hard—too hard."

"I only take things as I find them," was the quick retort; "and living is hard—bitterly hard!" she said passionately. "And I dare say dying will be harder yet! It's hard all the way through—for some! Am I to blame because I happen to be one of them?" She did not raise her voice above an ordinary tone, but there was an increasing emphasis of fierce energy in it. "There may be those who find it easy to live," she went on after a moment. "I can only trust to the testimony of others as to that; but I do know that some find it hard. And I suppose each must take it as he finds it—

"One drinks life's rue and one its wine"—

"And God shall make the balance good,"

Grayson added with reverent tenderness.

The girl's lips quivered. "Yes, I suppose so, in heaven; if one can have the patience to wait—to ever, ever get there!"

He looked up at her, as if to reply. But she interrupted his intention.

"No; please don't tell me to forget self for others. If I were rich, I might drop out of self to play the pleasanter role of Lady Bountiful. Or, if I had been a strapping Irish girl, though I might be poor, I could at least do my neighbor's washing and scrubbing, and so have the consciousness that I was helping on the interests of cleanliness, if not of godliness. But now—I am no good whatever. I merely count as one more burden for a world already burdened too heavily with hangers-on. Why, at the present instant, I am a tax upon your sympathy"—

"Not a bit of it," interposed Grayson in cheerful contradiction. "Permit me to suggest that there must be a slight defect in your mental vision, else you would have perceived the gratitude mixed up in my sympathy—surely it is a benefaction to the world to save a fellow from the imputation of a tendency toward lunacy, for talk I must; and, in lieu of someone better, I am sometimes driven almost to the dire extremity of attempting a conversation with myself!"

The girl laughed. It was a quick, short, nervous laugh, which sounded very near the verge of tears. But Grayson was glad to hear so much at that.

"There, I think you have gone far enough for the first time," he observed presently. "I see that I shall certainly be obliged to take you in charge as a dangerous person—dangerous to yourself."

She smiled faintly as she looked down at him.

"But you usually go farther," she suggested; "I can go back alone—please do not shorten your walk on my account."

"Please do not compel me to go on against my own free will," was his whimsical rejoinder as he wheeled about with her. "You may go a little farther to-morrow, perhaps, if this does not tire you too much. We'll progress with much slowness, after the manner of the wise old gentleman who lifted a calf every morning, and so got strong enough to lift the ox which it grew to be."

The girl laughed again.

"You are very hopeful of me," she said.

"Certainly," he returned, with a mis-



chievous twinkle in his eyes, "but it is quite evident that this is a time of special danger, so I think I shall be obliged to assume the dictatorship of Rome with unlimited power to protect our invalid against, at least, all self-inflicted tyranny." He looked up smiling. To his surprise, the great black eyes were filling with tears. "I beg your pardon," he began, not knowing what else to say, but she interrupted him in the midst of his apology.

"No," she said, shaking her head and trying to smile, "I beg *your* pardon—but, somehow, I couldn't help it! Since my mother died, it doesn't seem as if any one had taken any thought or care for me, aside from doing all they could to prevent my being a burden—that is the secret of my aunt's anxiety, to have me get well enough to go away—to get me off her hands as soon as possible! But she is no more anxious than I am—it almost killed me to think of coming here; but Uncle John insisted—dear Uncle John! he does all he can. Still, I *never* would have come, if there had been any other way to do!"

### Foreign Missionary News.

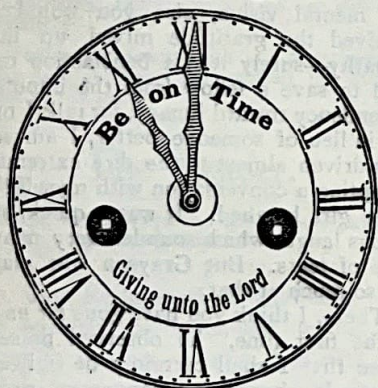
COMPILED BY H. D. SMITH.

Be sure you are in your place at the Lord's table, on the date, at the hour, for the purpose, indicated on the clock below.

### OUR FOREIGN MISSION CLOCK.

"God so loved the world as TO GIVE—"  
 "How shall they hear without a preacher?"  
 "How shall they preach except they be sent?"  
 "God loveth a CHEERFUL GIVER."

JULY 5.



Can you give Two Shillings?

6d. per annum for each Missionary.

If you cannot be in your place, be sure to enclose your annual offering to the secretary of the church, or, if you are isolated, send it to either—R. Lyall, Leveson-st., North Melbourne, Victoria; E. Gole, Castlereagh-st., Sydney, N.S.W.; T. Colebatch, Wayville, Adelaide, S.A.; D. A. Ewers, Dangan-st., Perth, W.A.

Brethren of Australasia: the Treasurer of the Federal Foreign Missionary Committee (R. Lyall) reported to the members last Saturday night:—"The F.M.C. Fund is Quite Exhausted!!"

WANTED: A dozen of the most spiritual, active, best educated young men, workers in

the churches of our States, to at once become the volunteer pioneers for the contemplated Mission Field, to be evangelised by Australians in the name of Christ for Australasia. Who will devote themselves to the Lord's mandate (Mark 16: 15; Luke 24: 47; Acts 1: 8) from these lands?

Remember that 5700 copies of the Missionary Number of the AUSTRALIAN CHRISTIAN have been issued throughout Australasia, which ought to bring thousands of subscribers for the paper, beside a multitude of offerings toward Foreign Missionary work. Do not disappoint A. B. Maston of the Austral Co., nor H. D. Smith, Financial Secretary of the F.M.C.

Perhaps someone will say, "I don't believe in Foreign Missions." I am sorry for you if such is your case, dear reader. You are in bad company. Neither does the devil believe in Foreign Missions.

"I don't intend to help sustain Foreign Missions." Is that your attitude towards sustaining this important part of the work of the King? If so, you are in bad company again. The devil would not help if he could.

"I am too poor to help in this work." Perhaps you are! Poor in spirit. Poor in heart. Poor in purpose. Much poorer in all these than in this world's wealth. How much owest thou unto my Lord? Who made you? Who keeps you? Who gives you all that you have? Was it not by Foreign Mission work that your own salvation was made possible? God gives. Christ gives. The Holy Spirit gives. Every redeemed soul should give to Foreign Mission work. R. C. GILMOUR.

The church is of right, and ought to be a great missionary society. Her parish is the whole world—from sea to sea, from the Euphrates to the last domicile of man. A Christian community without missions and missionaries would be a solecism in creation and a gross deviation from the order, the economy and the government of the universe. —A. CAMPBELL.

### The Upholder.

"Upholding all things by the word of his power."  
 —Heb. 1: 3.

It is Christ who upholds all things. Men wonder at the swing of the spheres, the march of the seasons, the potency of light, heat, electricity, the incalculable daily passing of energy in wind and tide, waterfall and storm, on this speck of celestial dust we call the earth; but seldom do they dream who, day by day, holds the reins, nay, is himself the mainspring of all—Jesus, the lowly man of Nazareth.

By his word he does it. God said, "Let there be," and there was. This was the word of his power; not the power of his word. One way in which he puts forth his power is through his word. With us, as a rule, talking is of little avail unless we act. But the lightest word of God Most High is, how infinitely powerful!

J. W. McCALLUM.

## From The Field.

The field is the world. Matt. 13: 38.

### Victoria.

NTH. RICHMOND.—Two additions since last report. Splendid meetings. A tonic sol-fa class of nearly 50 members is in full swing, and a well attended class for study of S. S. lesson has been added to other meetings, and brings the record of meetings up to 12 per week. G. B. MOVSEV.

NEWMARKET.—For many a year past there have not been seen such large and enthusiastic audiences in the chapel as those assembled to witness the demonstrations in connection with the Sunday School anniversary, which passed off amidst much joy and great hopes for the future advancement of our cause here. On Tuesday evening, June 23, the chief demonstration was held. The building was packed to the doors by 7.30. The programme was commenced at 7.45, the last item being rendered about two hours later. The tea for the children was held on June 25 at 6.30, and at 8 o'clock a lantern lecture and entertainment was given to the children. The influence and presence of our evangelist, F. W. Greenwood, are being felt and appreciated on every hand. A. W. S.

LYGON-STREET, CARLTON.—Last Lord's day morning we had another large meeting, showing a further increased attendance. One sister was received by letter. We also had with us three Misses Kingsbury from Enmore, also Sister Bray. As a good deal of Bro. Johnston's time is taken up with various church work other than Lygon-street, a brother has been appointed to assist him in the visitation of the members, and also to keep a watchful eye over the young converts. We believe this will be of great service to the church. Bro. Johnston spoke to a very large audience at night, his subject being "The Great Advocate." At the close four adults decided for Christ. J. McC.

SWANSTON-ST., MELBOURNE.—We had a good meeting last Lord's day morning. Andrew Meldrum was the speaker and took for his theme Foreign Missions, exhorting the members to take extra part in the offerings of the Foreign Mission Sunday. In the evening a splendid audience gathered to hear the gospel address. "An Infallible Answer to an Important Question" was the subject, and it was treated very ably by Andrew Meldrum. The interest in our gospel meetings is increasing, and we look for good results in the future. Now is a sowing time. R. LYALL.

ECHUCA.—We now hold an after-meeting for those unable to attend in the morning. Yesterday 44 broke bread. We have had three additions since A. M. Ludbrook came amongst us; two had been previously immersed. The church has had 1000 invitation cards printed, with which Bro. Ludbrook intends canvassing the town from house to house. The Sunday School is making steady progress. Yesterday we had our largest attendance. We also formed a library, 70 books being contributed by the members. A Band of Hope has been started. At the second meeting 70 were present, and 12 pledges were taken. At the church business meeting held last Monday night an executive committee of five was appointed for management of church business. E. DARLOW.

BALMAIN-ST., RICHMOND.—Five confessions last night. Strengthened by three by letter from Geelong last week. Recent meetings for deepening spiritual life, addressed by T. J. Cook, F. W. Greenwood, J.



Pittman, R. C. Edwards and J. H. Stevens, were very helpful. Tent mission has to be postponed, the H.M. Committee being of opinion that it is wiser to begin the erection of the chapel, to hold converts, before mission commences. If just a few brethren would help, we would be able to start building during the spring. Promises in response to this fresh appeal will be thankfully received. H G. Harward starts this new list with £1. 10/6 was received last week from Bro. Finger, Hawthorn. Send to Dover-st., Richmond.

June 29.

P. J. POND.

New Zealand.

DUNEDIN.—Our Sunday School anniversary took place on Lord's day, May 17th, and was very successful. A larger number of brethren and sisters than usual showed their interest by attending, and the children sang a number of special hymns. M. W. Green delivered an address to the children and also preached the anniversary sermon in the evening. On the Friday night following, the annual School tea meeting was held, the most successful for several years. The chair was taken by the superintendent, and addresses were given by M. W. Green and Bro. Lowe. We had many recitations, two piano duets and two dialogues—one in which four of the scholars took part—and plenty of music. We have inaugurated a forward movement, and adopted the Scriptural plan of "going out into the highways and byways" and compelling the children to come in. Three of our staff—Miss Nunn, Mrs. Austin and Miss Kirby—are doing splendid work in this direction, a number of new scholars being the result. To-day our hearts were rejoiced by receiving six new teachers. We thank God and take fresh courage.

J. I. W.

SOUTH DUNEDIN.—We had the pleasure this morning of receiving into fellowship a lady, she having been immersed the previous Wednesday by T. H. Mathison.

June 21.

W. R. R.

MATAURA.—Meeting house full last night, when A. H. Smith delivered an address, at the close of which a young man (third son of our Sister Muir) came forward and confessed the name of Jesus and straightway obeyed him in baptism. At the meeting for breaking of bread in the morning we had the pleasure of receiving into fellowship one young sister previously immersed. Bro. Smith, who visited Gore yesterday morning, reports a very good meeting there for the breaking of the memorial loaf, and altogether the cause of Christ seems bright in this district at present.

June 22.

T. P.

West Australia.

SOUTHERN CROSS.—We have been greatly blessed by a visit from Lawson Campbell, of Kalgoorlie, who spent a few days with us en route to Conference. The main hall was engaged, and a good number attended meetings on Friday and Sunday. An open air meeting was held on Saturday and our views were plainly put before the public. There is a spirit of enquiry abroad, and we are hoping that an evangelist may be stationed here and regular gospel meetings established.

L. J. M.

PERTH.—The anniversary of the Sunday School took place on Sunday afternoon, June 14th, when H. J. Banks gave a very appropriate address to the children, who rendered special singing. The attendance at this meeting was rather small on account of the wet weather, but on the following Wednesday evening, when they rendered an "American Children's

Day Exercise" of songs, choruses and recitations bearing on Foreign Missions, the place was overcrowded, some having to go away, while others were crowding the vestries and porches in order to have a look at the children and hear the singing. The secretary's report of the past year's work was read and showed the most satisfactory state of things known for some time. Prizes were distributed to the children who had gained them. All went off splendidly, and the general opinion expressed was, "The best anniversary we have ever held."

H. P. M.

SUBIACO.—Pleased to be able to report more victories. Two confessions at the close of H. J. Banks' excellent discourse to a crowded meeting on Sunday night. Another confession to-night, this meeting also a gospel service.

June 24.

C. A. G. PAYNE.

FREMANTLE.—J. Beck, the Baptist preacher who recently united with us, spoke at our mid-week service last Wednesday, dealing with his change of views and church relationship. There was a good meeting. Bro. B. displays a fine grip of the New Testament plea, for one who has just taken the unsectarian stand.

June 24.

T H

South Australia.

STIRLING EAST.—Work still brings its fruit. There was a crowded meeting at night at Stirling East last Sunday, and a splendid meeting at Aldgate Valley. J. E. Thomas spoke on "The faith that saves" in the evening and there were two confessions. We also had two confess Christ at our midweek service on Thursday last. This makes over 60 additions the last 10 months. Sunday Schools in both places are flourishing. We thank God and look still to him for blessings.

June 23.

NORTH ADELAIDE.—The half-yearly social in connection with the Mutual Improvement Society was held Friday evening, June 26th. The president, P. Pittman, presided. A good programme was arranged and well carried out. A. T. Magarey gave a very interesting address on "Some of the Wonders of Central Australia." Dr. J. C. Verco gave a recitation culled from the sacred Scriptures. Some vocal items were interspersed, and during an interval slight refreshments were served.

June 29.

V. B. T.

GOOLWA.—A young lady who confessed Christ some time ago was baptised by Bro. Crosby at Strathalbyn last Lord's day evening and was received into fellowship this morning. Bro. Crosby was with us again to-day.

June 28.

JOHN GORDON.

New South Wales.

LISMORE.—T. B. Fischer arrived on June 20. We had a grand gathering at morning worship on Sunday, and at night we were cheered by one of the best meetings we have had for a long time, over 100 being present, 30 or 40 of whom were non-members.

June 22.

F. R. F.

MARRICKVILLE.—The Dorcas Class celebrated the ninth anniversary by a very successful social entertainment on Friday night last. Mrs. Jones, president, conducted the proceedings. Mrs. J. Hammill, sec., and Mrs. H. J. Lee, treas., read reports. Complimentary addresses were given by P. A. Dickson, Geo. T. Walden, T. Bagley, and R. C. Gilmour.

June 21.

R. C. GILMOUR.

Here and There.

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

FOREIGN MISSION SUNDAY, JULY 5.

One confession at Prahran on Sunday evening last. In a private note T. H. Scambler speaks hopefully of the work in Boulder, W.A.

W. Burgess and J. Clydesdale recently conducted a three nights' mission in Minyip.

We have received from a brother 2/6 for the Seed Wheat Fund, and from A. Gordon 6/6.

Mrs. J. A. Davies has forwarded 20/-, and promises 2/6 weekly, toward the W. W. Davey Fund.

Berwick mission of three weeks closed on Monday night; crowded meeting; great interest. There have been 13 additions. £10/6/- for Home Missions.

South Australian Sunday School Union Examination, Monday, July 6th, 7.30 p.m. Will teachers please try and induce all who have entered to compete. Record number of entries again this year.—W. JACKSON, Hon. Sec.

We hear incidentally that the church in Petone, N.Z., has recently opened a new chapel. It is 50 by 27 feet, and seats 250 people. At the opening recently R. A. Wright presided, and addresses were given by A. F. Turner and T. J. Bull. The church there seems to be prospering.

A missionary worker in Palamcottah gives the testimony of a heathen woman to Christianity. One of the school children was dying, and the woman said, "She knows she is dying, yet she is not afraid, but is so bright and happy; if being a Christian makes one so happy when dying, I want to be a Christian."

"Whosoever shall call upon the name of the Lord shall be saved. How then shall they call upon him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"—Rom. 10 : 14, 15.

The second term in the College of the Bible begins on July 28th, meeting in the University High School, Victoria-st., near Lygon-st. All intending students are requested to be in attendance at 7.30 o'clock. New students can begin now, either as regulars or correspondents. For further information apply Jas. Johnston, 18 Degraives-st., Parkville.

There was a great meeting at Wedderburn last Sunday night—the last in the old building. R. G. Cameron conducted a memorial service for the late Sister Kirk. At the close, her two married daughters made the good confession, and after the meeting the husband of the deceased sister also decided to follow Christ. The church moves into its new house next Lord's day.

READ THIS CAREFULLY.

If you enjoy the CHRISTIAN  
 Help it.  
 Show it.  
 Quote it.  
 Pray for it.  
 Send an item.  
 Don't neglect it.  
 Give it a chance.  
 Tell your neighbors.  
 Help push the canvass.  
 Urge others to subscribe.  
 Talk about it in prayer meeting.  
 Write and tell us what you like best.  
 Read selections from it at meetings.  
 Subscribe for it for someone who is an invalid.  
 Hand 2/6 to your agent for subscription to the end of year.



A. R. and Mrs. Main arrived in Melbourne from Brisbane, Q., last Monday.

There were large meetings all day last Sunday at Cheltenham; one confession at night.

At N.S.W. Sunday School Union demonstration great talent was shown by those who contributed to the programme

N.S.W. Sunday School Union secretary desires to thank all who assisted to make the demonstration on Friday, 26th, such an undoubted success.

N.S.W. Sunday School Union secretary would remind all that annual business meeting will be held in July. Seven days' notice must be given of any business.—R. STEER, 25 Perry-st., Marrickville.

On July 12th the churches at York and Hindmarsh, S.A., start a tent mission at Croydon, about half way between the two places. The tent will be located at the south-east corner of Queen and Princess-sts. F. Pittman will do the preaching, while the singing will be conducted by the combined choirs of York and Hindmarsh. The whole neighborhood is being canvassed with handbills and tracts.

The Teachers' Normal Class reopens on Monday, July 27th, at 3 o'clock, in the University High School, Victoria-st., near Lygon-st. Now is the time for intending students to enter. Every teacher who intends and expects to be successful cannot afford to let this opportunity pass. The lessons are interesting and instructive. For information apply L. Gole, Sec. of S.S.U., 19 Bennett-st., N. Fitzroy.

Sunday, 21st ult., was a great day with the church in Ponsonby, Auckland. Large meeting in the morning, Bro. Davies presiding, when a gentleman was restored who had been out of fellowship for years. In the evening the chapel was packed in every available part, seats being put down the aisles, when seven put on Christ in baptism, and three others made the good confession. The mission is to continue another week.

W. J. Pearl writes:—"I was grieved when I opened the CHRISTIAN this morning to find an appeal made on behalf of Bro. Davey, and to know that in his old age he is in want. I have known him nearly thirty years, and when I was in Bendigo he was the mainstay of the church. A more faithful teacher and preacher I never met. I hope the brethren will respond well. Please find cheque for £1/1-. I will bring it before the Lancefield church on Sunday."

We are under obligations to Wm. Phillips for copy of programme of the Kentucky University. Amongst the graduates of the College of the Bible we notice with pleasure the name of Bro. Phillips. John A. Shismanian, son of our first missionary to Turkey, is among the graduates of the College of the Bible and B.A. of the College of Liberal Arts. Cecil J. Armstrong and W. C. Morro take the M.A. degree in the College of Liberal Arts. Australasians are more or less interested in all these brethren.

On the front page will be found an excellent photo of A. R. Main, who will commence work with the church at Footscray next Lord's day. For some years Bro. Main has labored successfully with the church at Brisbane, Q., but that climate did not agree very well with the health of Mrs. Main, hence the change. We congratulate the church in Footscray in obtaining the services of such an efficient workman, and Bro. Main in getting into a field with such a united and enthusiastic band of workers.

A brother wants to know: "If a brother is in need is it right to go outside the church to get money or other help for him?" Looking at it as we do, we certainly think that it is the duty and privilege of the

church to care for its own needy. Still, if a man living in a community has been useful and helpful to his neighbors, and falls on evil times, and the neighbors desire to help him, we see no reason why it should not be received. But for the church as a church to appeal to the world for help for its members we consider for many reasons decidedly wrong.

SOUTH AUSTRALIA, ATTENTION!! Prepare for a Conference Number of the CHRISTIAN—a big one—a good one! Everyone who has a report to give—Evangelistic Committee, evangelists, Secretary, Treasurer, Foreign Mission Committee, Sunday School Union, Programme Committee, Tent Committee, and everybody else—make it ready, make it good, make it pointed. Pictures? Why, of course! If anybody has any good ideas for the issue—suggestions or contributions of any kind—write 'em out fully and send 'em in quick to WREN J. GRINSTEAD, "Carn Brae," South Terrace, Adelaide.

A. G. Knapp, Spring Grove, New Zealand, writes: "With regard to the History, it surpassed anything I could have thought of; it is simply grand. I am sorry that more brethren did not take it. I would not take double the cost of it for my copy. Could spend hours over it. When looking through its pages and seeing the splendid portraits of scores of brothers and sisters whom I have long loved but have never seen I just felt as though we were no longer separated by such a great distance, but that we were drawn very close together by the bonds of love, and really it seemed as if they were here in New Zealand."

Many brethren write to us about their difficulties—especially church difficulties—wanting them discussed in this paper. In the first place we want to say that in order to arrive at any conclusion we must know all the facts in the case, as we have learned that a one-sided statement rarely gives all the facts. Again, we do not propose to discuss church difficulties unless they are of a nature affecting largely the interests of the brotherhood. We are glad to know that church difficulties are becoming less and less frequent, but when they do occur they cannot be discussed in this paper unless there is some very special reason for doing so.

A brother asks if we think it is the right thing for one of our preachers to leave the morning meeting and the breaking of bread in order to preach in a denominational church. As we understand the Scriptures it certainly is the privilege and duty of every believer to meet and remember the Lord's death on each day of the week, and if we had no other opportunity to attend to this matter we should very much doubt the propriety of leaving the Lord's table for the reason given. However, these are large questions, which can and ought to be looked at from many viewpoints, and about which we at least do not care to dogmatise.

"JUBILEE PICTORIAL HISTORY.—You want to know my opinion about it? Well, the 15/- volume is worth 30/-. A member of the Norwood church thought the 12/6 volume was too costly. I said, 'Why, you go and pay 12/6 for a dozen photos, all your own, and yet here are scores of beautiful photos, and interesting history attached to them, bound in a beautiful volume, and yet you think the book too dear!' The brother said, 'You can put my name down for a copy.' The History is a credit to the Editor, Bro. Maston, in its production, and a gift to the brotherhood. Every disciple who can afford the money should have a copy."—A. C. RANKINE.

We learn that Bro. and Sister Thurgood received a very cordial welcome in Auckland. Bro. and Sister Watt met them at the boat and took them up to the

chapel, where a nice gathering of brethren and sisters assembled at 11 a.m. to enjoy a social cup of tea and some Kia Ora bread with the guests. Sister Thurgood gave one of her encouraging talks, and won all hearts, while Bro. Thurgood set them on fire with a burst of his enthusiasm. Bren. Davies and Johnston and Sisters Watt and Edwards then took them to Mount Eden, but there was neither time nor strength to try the top. The day was perfect, and amid the prayers and good wishes of a large number of friends the "Sonoma" bore them away towards their home in Pittsburgh.

As we have had many kind enquiries about our daughter Melba, who is now in America in Carr-Burdette College, the following extract from a letter written to us by Mrs. Carr may be of interest:—"To care for her [Melba] and help to educate her I esteem a God-given privilege of which perhaps I am not wholly worthy. We love her more tenderly each day as new beauties are revealed in her character. Be assured we will watch over her to the full extent of our ability as we would over our own daughter. With kindest regards and best wishes to you and all who are dear to my precious Melba." From letters written by Melba and reports furnished by Bro. and Sister Carr she seems happy and contented and progressing nicely in her school work.

"I have very carefully examined the Jubilee Pictorial History, and have nothing but praise to say about it. Its compilation, both in press matter and pictorially, was a herculean task for any man to undertake, and we are all prepared to admit that you have done your task splendidly. The book is now the most interesting object in one's house when visitors arrive. Everybody seems greatly interested in it, and I hope that the only disappointment you will have in respect to it will be that your edition has been too small to satisfy the demands. However you were able to get all those pictures made and set the splendid book together for the small sum that you are asking is a marvel, and I must heartily congratulate you on the success of the book."—GEO. T. WALDEN.

"Since receiving the Jubilee Pictorial History I have been more than ever impressed with the permanent value of such a work. The sample copies before perused were sufficient to guarantee good quality, but scarcely indicated the dimensions of the work in hand. I have spent many hours in turning over its 423 pages, and find that reading the history of the great reformatory movement in Australasia, and looking at the photographs of workers and buildings identified therewith, is most fascinating employment. I feel that the circle of my acquaintances is largely increased, and from this time onward, knowing something of the history of all the churches of Christ in Australasia, I shall feel a greater interest in 'news from the field.' Visitors to my house all agree that the Jubilee Pictorial History surpasses everything they have yet seen of its kind. I intend to recommend everybody who is able to afford it to purchase a copy."—F. PITTMAN.

"There is a paper in America called the *Herald and Presbyter*. It aims to be evangelistic and pastoral. I have often thought that our greatest evangelistic and shepherding institution is the Austral Publishing Co. Long may its influence wave in its silent EVANGELISTIC work in the way of furnishing tracts and evangelistic literature; in its SHEPHERDING work by furnishing all our church shepherds with the best of helps on the study and teaching of the Word; and in the AUSTRALIAN CHRISTIAN providing gifted articles that ought to act as kindlers to our missionary activities. But what a debt of gratitude we owe to A. B. Maston and his co-laborers for that thesaurus of information,



inspiration and realisation in the 'Jubilee History of the Churches of Christ in Australasia.' Every church should put one in its church library (the up-to-date church has such an institution), and also in its Bible School library. On the stepping-stones of the achievements of the past let us rise to higher and greater triumphs for our blessed Master."—BRO. AND SISTER THURGOOD.

The following may be helpful to our South Australian readers, and possibly suggestive to some others:—"A course of Friday evening lectures on 'How to Study the Bible,' by Wren J. Grinstead, evangelist of Grote-st. church of Christ, beginning Friday, July 10th, 1903, at 7 p.m., in Grote-st. church of Christ lecture hall. The Bible will be taken as the inspired revelation of God, and the sole authority in religion. The studies will be projected upon a non-denominational plane. In grade, the work will be adapted to those who are capable of doing creditable work in a Sunday School Bible Class. The hour (from 7 to 8 p.m.) will be divided as follows: 7 to 7.20, consideration of difficulties in the current Sunday School lesson; 7.20 to 7.40, lecture; 7.40 to 8, questions on the lecture of the preceding week. Enrolled members of the class will be provided with a summary of the lecture. To defray the expenses of preparation of these, an enrolment fee of 6d. per quarter will be charged. Teachers and Bible Class students are invited to join the class. Visitors will be welcome at any time. Subjects for the first quarter: 'A Treasure in Earthen Vessels'; 'Human Elements in the Bible'; 'Divine Elements in the Bible'; 'In Divers Portions'; 'In Divers Manners'; 'The Progressiveness of Revelation'; 'How to Understand Bible History'; 'How to Understand Parables'; 'How to Understand Speeches in the Bible'; 'How to Understand Bible Doctrine'; 'How to Understand Hebrew Poetry'; 'How to Understand Hebrew Prophecy.'"

### Coming Events.

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

#### JULY 5.—FOREIGN MISSION SUNDAY.

JULY 5 & 7.—North Melbourne Sunday School anniversary will be held on Sunday and Tuesday, July 5th and 7th, being postponed from usual date on account of mission, etc.

JULY 6.—Mr. Bligh will address the Preachers' Association on Monday afternoon, July 6th, at 2.30, in the Christian chapel, Lygon-st., Carlton. All speaking brethren heartily invited. The subject is an important one. JAS. JOHNSTON, Sec.

JULY 8th.—(Wednesday.) The Third Annual Demonstration and Social of the South Melbourne Band of Hope will be held on the above date. Mr. H. Mahon will give an address. His subject will be—"Facing the Sunrise." Admission, Adults 6d.; Children, 3d.

JULY 12 & 14.—Croydon Church Anniversary on Sunday. Tea and Public Meeting on Tuesday. Admission, 1/-; Children, 6d. Public Meeting only, Silver Coin.

JULY 12 & 15.—The anniversary of the Williams-town Sunday School will be celebrated on the above dates in the Mechanics Institute, close to Beach Station. On Sunday afternoon and evening, and on Wednesday at 7.45 p.m. Special singing, action songs and dialogues by the scholars; addresses, etc. Hearty welcome to all.—J. H. Occo, Sec.

JULY 21.—Sunday School Union Demonstration, in the Masonic Hall, Collins-street. Special programme in preparation by Schools. The Jubilee Choir will repeat the successful performance of the great Town Hall gathering. Do not forget the date. All seats free. No collection. L. GOLZ, Sec., S.S.U.

### MARRIAGE.

COOK—COUSINS.—On June 17th, at Balmains-st. chapel, John E. A. Cook, of South Richmond, (formerly of Mooroolbark), to Wilhelmina May, daughter of Caleb Cousins, of Richmond; P. J. Pond officiating.

### WANTED.

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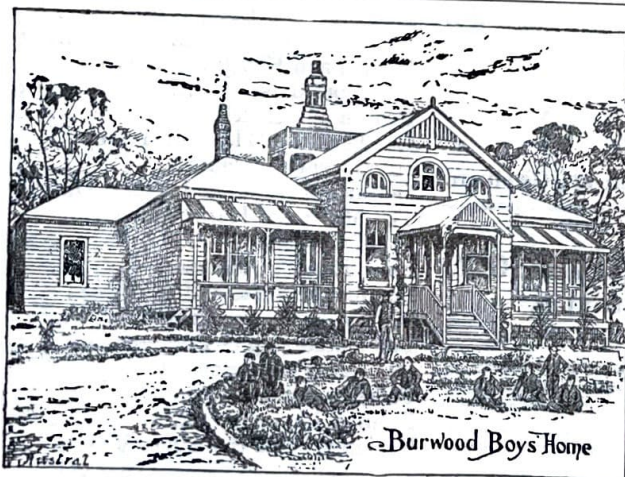
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**Acknowledgments.**

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Strathalbyn ..	4	17	3
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Hindmarsh ..	3	13	1
Goolwa ..	1	0	0
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Alma ..	3	7	9
Henley Beach ..	0	8	6
North Adelaide ..	6	14	6
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Kadina ..	1	2	9
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Point Sturt ..	0	15	9
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age of 82. Our brother has been a member of the church here almost since its opening, and was a faithful follower of the Lord. We miss our brother much from the morning meetings, in which he always took a prominent part.

Charters Towers.

J. WALLACE.

**RUSSELL.**—After a long illness, which our departed sister bore with Christian forbearance, she passed away on May 27th. Through her devoted life to her Lord and love towards the church she had endeared herself to all, and was of good report without, many testifying to the devoted Christian life lived by her.

Merewether, N.S.W.

A. D. JONES.

**MORGAN.**—On the 5th June John Morgan, an aged brother, fell asleep in Christ. Bro. Morgan was in his 88th year. He was baptised by J. C. Dickson when he was at Unley. He was a most excellent Christian. He was faithful in all his duties as a member of the church. He was present at the Lord's table every Lord's day when it was possible for him to come. Bro. Cheeseman, one of our faithful members, used to call for Bro. Morgan and bring him to the meeting in his trap. For some time past he has been wishing to go to be with Christ. He was ready when the summons came.

Unley, S.A.

T. J. G.

**PRETTY.**—Our brother fell on sleep on Tuesday, June 2nd, aged 66 years. He was most amiable and affectionate in his conversation and life, full of joyous hope in the near approach of his home-going. May comfort to the bereaved ones be our Father's benediction, and to the church a replacement of our good brother, whose devotion and liberality were worthy of imitation. "So teach us to number our days that we may apply our hearts unto wisdom."

Hindmarsh, S.A.

A. G.

**HIGGINS.**—Like a sheaf fully ripe and ready to be garnered in, Sydney Higgins, an aged and venerable brother, was gathered home to be for ever with the Lord on May 21st, aged 76 years. For many years a faithful disciple of him who went about doing good, our dear brother had won all our hearts by his gentle and kind disposition. He dearly loved the church of God, and was never willingly absent from its seasons of worship. His sister wife survives him, and is looking forward to meet him shortly where partings are unknown. Of his ten surviving children, all save one are members with us and a credit and help in the church their father's life adorned. A very impressive funeral service was conducted by E. Lewis, J. Griffith and C. Telenius.

Spring Grove, N.Z.

A. G. K.

**CARTER.**—I have to record the death of C. J. Carter, an esteemed brother, on the 20th April, 1903.

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**Obituary.**

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

**WILSON.**—On May 7th, at Charters Towers, our beloved Bro. Wilson fell asleep in Jesus at the ripe



at the age of 71 years. He was faithful and consistent, and in his last hours had a firm trust and confidence in God, and told his friends he was going to be with Jesus. He leaves a wife, who has been with him in all his religious experience and who is still in the fold, to whom we extend our sincere sympathy, also reminding her of her Father's love, which is constant and unailing; we also extend our sympathy to his son and daughter, who now have the care of their mother, who has been confined to her bed for the past seven months.

Geelong.

G. H. B.

**MORGAN.**—The church at North Melbourne has been called upon to say farewell to one of its oldest members in the person of Sister Susannah Morgan, who at the ripe age of 77 years fell asleep in Jesus on June 3rd. Our sister has been identified with the church for almost 30 years, previous to which period she was in communion with the Baptists for some years. Sister Morgan had a long life and a peaceful one in serving her Master. She has fought a good fight, has finished her course, has kept the faith, and so will gain the crown of life which is in store for all such. She was possessed of the mind of the Master; hence, though of humble behaviour, she manifested sweetness and gentleness and love wherever she moved amongst us. Her end was characteristic of the aged Christian, testifying to the last of the goodness of God, and urging friends to be faithful. Our sister has been a widow for almost 30 years, and leaves one daughter, Alice, who is busy in the C.E. Society and Sunday School as organist and teacher. A large number of friends and relatives attended the funeral, which was conducted by T. J. Cook and G. B. Moysey; and on the following Sunday evening a memorial service was held in the chapel. May the God of all comfort be very near to the bereaved daughter.

Asleep in Jesus! O how sweet  
To be for such a slumber meet;  
With holy confidence to sing  
That death has lost its venom'd sting.

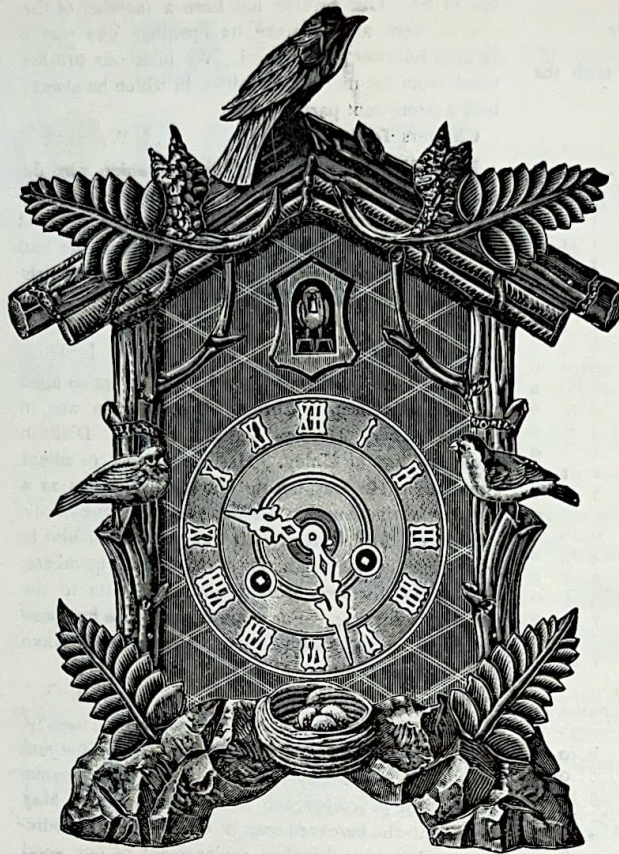
North Melbourne.

T. J. C.

**BINNEY.**—On June 9th, after a brief illness, W. T. Binney, of Langshorne Creek, S.A., passed away. He had reached the age of sixty-eight years. He had been a member of the church of Christ for at least thirty years. His residence had been at Langshorne Creek for forty-six years. Bro. Binney was a good man. He loved his church and did what he could for it. He was a faithful and earnest Christian. The writer of this knew him and esteemed him very highly. He was quiet in his manner. His faith was strong. He was kind and hospitable. His family, consisting of wife, sons and daughters, will greatly miss his presence. They are nearly all in the church. The funeral was very largely attended, as Bro. Binney was a man much esteemed in the community. The writer went up from Adelaide. L. H. Crosby, of Strathalbyn, and J. E. Thomas, were also present. Our sympathies are with Sister Binney and all the members of the family, who have met with so heavy a loss. We can only say, The will of the Lord be done.

T. J. G.

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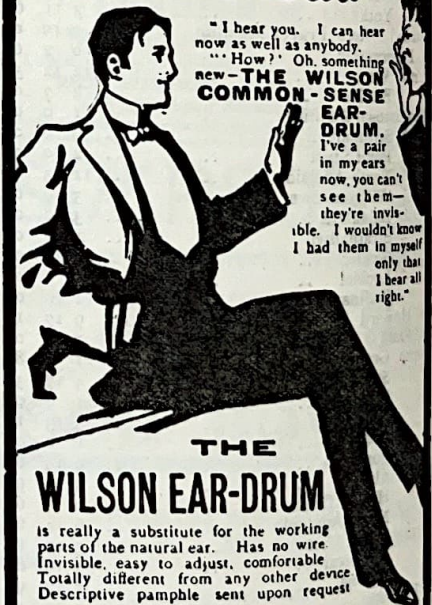
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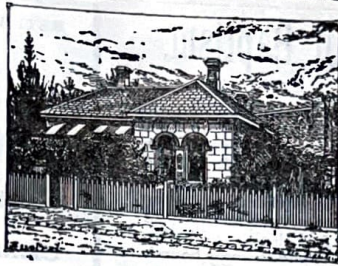
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