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JOHN A PALMER

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Modern Revivals & what we can Learn from them.

3. CHARLES HADDON SPURGEON.

BY F. PITTMAN.

Those of us who have been privileged to sit within the walls of the spacious Metropolitan Tabernacle of bygone days, listening to addresses from the lips of the world-famed and ever-revered Charles Haddon Spurgeon, can scarcely fail to remember the wonderful power exerted in awakening slumbering souls, stimulating latent energies, and inspiring to genuine revival in the Master's work. The writer remembers when a youth, and just before leaving for Australia, availing himself of this privilege. It was but the usual week-night service, made of peculiar interest to many because it was during the time of the great down-grade controversy. A large number of ministers were to be seen amid the great congregation. Though at first somewhat disappointed in the easy, natural conversational style of the speaker (generally admitted to be one of the many reasons of his powers upon the platform), the writer, in company apparently with the whole congregation, was spell-bound as the preacher unfolded his text, Gen. 15: 11, so applicable to the occasion, showing it to be our bounden duty to deal with fallacious views of Christ's atonement as the patriarch did with the vultures around the sacrifice. A visit to a Metropolitan Tabernacle service was sufficient to convince the casual hearer that he was placed in the midst of a genuine revival of clear, plain gospel proclamation, prevailing prayer and consecrated service.

While seeking the reason for such a revival, do not let us forget, first, *that this was but the normal condition of things*. Since G. H. Spurgeon began his work, there was a continuous revival. At the Metropolitan Tabernacle they did not simply hold an occasional protracted meeting, but an unending mission. It would be futile to attempt to state even the salient features of this great revival in so short a paper; nor is it necessary, for all are acquainted with the various evangelistic influences of which the church was the centre—the pastors' college, through the help of which hundreds of young men have become better fitted to preach; the orphanages, in which so many children have been befriended and educated; Sunday Schools and missions; agencies of benevolent work and evangelistic effort;—above all, we are acquainted with the "messages to the multitude from the lips of the man of God through whose influence these various agencies of Christian activity were set at work—sermons regularly reported for so many years by shorthand writers, and printed in about 20 different languages. Let us remember, also, *that we are dealing with the work of a man of uncommon gifts*. Those who have heard or read sermons of C. H. Spurgeon must acknowledge that the preacher was a man of extraordinary natural abilities. If effectiveness is a sure test, all must concede that C. H. Spurgeon was the peer of modern

preachers. Success in connection with efforts wherein others usually fail makes Mr. Spurgeon's work of a perfectly unique character. For instance, at prayer meetings he would often find himself in the midst of a vast throng of 5,000 worshippers, while at many of his gospel meetings the responses of the thousands of hearers to the invocations of the preacher evidenced the wonderful and almost unequalled effectiveness of his sermons. Strange scenes were frequently witnessed at the Tabernacle. It is recorded that when preaching a New Year's sermon from the words—"To him be glory both now and for ever, Amen"—the utterances of Mr. Spurgeon were responded to again and again with loud "Amen's"—a mighty volume of praise, like the voice of many waters. That the secret of success is to be found in the man who preached is also made clear when it is considered that no extraneous means were adopted to make the services attractive; nor were the usual auxiliaries, an organ and choir, employed. The preacher stood where all could see him, and led the great congregation in simple praise and gospel hymns.

I am of the opinion that the wonderful success achieved is to be accounted for, primarily, in what I have already referred to—his extraordinary preaching ability. There are, however, other causes of success, the contemplation of which should prove helpful to all, because they concern that which may, under certain conditions, be acquired by all.

1. Behind all the messages delivered there was

EARNESTNESS OF SPIRIT.

C. H. Spurgeon spake that which he believed. He therefore spake with unhesitating certainty. He was a man of faith and prayer. He was not only a very talented preacher. None were so amazed at his success as he was, for he almost deprecated the idea of his being talented. We disagree with him in this, yet must also agree that there is much truth in his own words when he says:—"It is extraordinary grace, not talent, that wins the day. It is extraordinary spiritual power, not extraordinary mental power, that we need. Mental power may fill a chapel, but spiritual power fills the church. Mental power may gather a congregation, spiritual power will save souls. We want spiritual power. Oh! we know some before whom we shrink into nothing as to talent, but who have no spiritual power, and when they speak they have not the Holy Spirit with them; but we know others, simple-hearted, worthy men, who speak their country dialect, and who stand up to preach, and whether in a barn, or on a village green, the Spirit of God clothes every word with power. O Spirit of the Living God, we want THEE. Thou art the life, the soul, the source of thy people's success. Without

thee they can do nothing; with thee they can do everything.

2. The messages preached were

BASED UPON THE WORD OF GOD.

C. H. Spurgeon was a great Bible student. He sought to scatter broadcast the seed-truths of the divine Word. He stooped to no tomfoolery or claptrap, but gloried only in the cross. This was largely the secret of his freshness and vigor of thought. Though we cannot agree with all Spurgeon said or wrote, we can agree that his aim was to speak according to the oracles of God. It is said that "he was as unchangeable in his system of theology as the shape of a circle, and as fixed in principles as the multiplication table. Some have deemed this a weakness, and called it a limited range of thought, but in this holy trafficking of truth we are glad he has not had divers weights and measures in his bag. The standard has ever been the shekel of the sanctuary, and therefore fixedly the same."

Yet, while his system of theology was unchangeable, there was wonderful freshness and variety in his preaching. He recognised that the Bible is a storehouse of seed-matter inexhaustible and of infinite variety. A striking example of the wonderful variety which characterised his addresses was furnished in the preparation of an American edition of his works. A complete index of the whole series was required. To make up this index fourteen volumes were carefully perused, page by page, the different topics and illustrations being arranged in alphabetical order. It was at first thought that much elimination of references to like thoughts would be necessary, and condensation required; but such was the remarkable variety of subject and illustration that out of thousands of references there were scarcely two subjects or illustrations which were found to be exactly alike.

Such was the inexhaustible variety in Mr. Spurgeon's preaching that he "touched many strings: aphorism and anecdote, coarse, quaint, outrageously grotesque; then again, quiet, subjective, profoundly tender and subdued; snatches from unexpected poets, strains of household songs, came lilted along, with troops of quotation from all the sacred poets; versicles of hymns by wholesale, giving a chorus to his own feelings and a relief to the feelings of the people. Travels to and fro in England furnished him with stories of persons and places. Anecdotes, humorous or pathetic; gushes of rich poetic description, sometimes a sublime, sustained exordium; vehement, passionate, overwhelming peroration."

3. The messages preached were

ADAPTED TO THE VARIED NEEDS OF THE PEOPLE.

They were so plain that at first hearing there

was no mistaking their meaning. Spurgeon addressed himself, not to the twos and threes, the cultivated people of his audiences, but to the majority of hearers. John Ruskin was an attendant at the Metropolitan Tabernacle, and probably Spurgeon felt tempted at times to deliver addresses which would be of particular profit to him, or to those of cultivated intelligence. If the temptation came, we can safely assert that Spurgeon yielded not to temptation. He belonged to that wiser class of preachers who are like the man who always selected the one whom he considered the most stupid in his congregation and determined to use such a variety of plain words that left him no loophole of escape. Addressing himself thus to the lowest intelligence, the preacher is sure to furnish something for the highest nature, providing, of course, that his plain words embody helpful thoughts.

In these respects we may all be assisted by the study of the life work of C. H. Spurgeon, and inspired to a revival of consecrated service.

"God's purpose in raising up Spurgeon seems to be to rebuke, both in pulpit and pew, apathy and idleness, unbelief and worldliness; to shew that no new measures are needed, that the old gospel is still the power and wisdom of God unto salvation. One anointed tongue and pen have been at work for a generation; wherever that voice has reached, or that pen scattered through the press its million leaves, there the sacred fires have been kindled. Let us learn the lesson that the Lord would teach us, and from closet and pulpit, in family and assembly of believers, let us pray the Lord God of Elijah for the fire from above, till even the unbeliever is compelled to shout, 'The Lord, he is God.'"

been drawn closer together by its publication. We seem to be no longer separate States and separate congregations, but one great family united by one great tie—the love of Christ, and if this feeling is shared by all—as I think it is—a great good will have been accomplished.

In conclusion, I regard the work as a very fitting memento of our Jubilee year—a Jubilee year that I think may not only be regarded as Victorian, but as Australasian as well, for I am persuaded that, in a sense, the Jubilee years of all the States were summed up in the one that was celebrated in Melbourne. I also think that the History will be specially valuable to our young people. You cannot always get them to take an interest in our literature, but they require no inducement to pore over the pages of the History. And unconsciously, as they do so, they drink in the spirit of our movement, and learn, as they never could in any other way, to feel its influence and its power. As an educational factor merely the History should find a place in every household of the brotherhood. I fully concur with the remarks of our venerable and esteemed brother, T. J. Gore, in a previous issue of the CHRISTIAN, where he says: "I can only say, in conclusion, that probably the churches have not yet fully appreciated the work done by the *Austral Publishing Company*. The press is a power. A. B. Maston, one of our grandest men, deserves much from the brotherhood in all the States. May he long be spared for the work he has in hand." And speaking of T. J. Gore reminds me that there is no picture in the History that I like to look upon better than his. I take this opportunity of saying that his visits to the Victorian Conference are highly appreciated by the brotherhood generally. At the Jubilee meetings the brethren were delighted to see him on the platform, and to hear his words of loving greeting. The chief value of the History is that it preserves for future generations something of the work done by men of his stamp. And if the present generation is prone, at times, to forget what is owing to the men who have built up our cause, the Jubilee History will help to correct this defect.

Pictorial Jubilee History.

F. G. DUNN.

In view of the fact that I had something to do with the preliminary steps which resulted in the publishing of the Pictorial Jubilee History, it seems to be only natural that I should desire to say a few words about it now that its publication is an accomplished fact. I suppose that to others besides myself the thought had occurred that a history of our movement in Australasia was a desirable thing to have, and that the longer such an undertaking was delayed the more difficult it would be to obtain reliable information regarding the pioneer work of the various States. But while many may have had thoughts in this direction, the difficulty that stood in the way was, how a work of that magnitude could be successfully accomplished. I must confess that when I first thought out the matter and realised the time, labor and money that would be involved in the matter, I rather doubted if the thing were possible. Remembering, however, that the Austral Publishing Company had accomplished some notable things in its day, I concluded that if the Conference was favorably disposed to the undertaking, our publishing house could be relied upon to do its part. The Conference was favorably disposed, and pledged itself to assist the work, providing it was understood that it was not to be held financially responsible. And though no exception could be taken to this proviso, yet it left a considerable burden of responsibility upon anyone attempting to carry out the project. The burden of responsibility was assumed by A. B. Maston on behalf of the Austral Publishing Company, and the work carried to a successful issue.

Looking at the book as it lies before us, we begin to realise that, viewed from the commercial side alone, the production of such a volume was a publishing feat of more than ordinary magnitude. For a small Company like the Austral to undertake the publishing

of a single volume involving an outlay of something like £800, without guarantee against loss, may well be regarded as an enterprise worthy of being included in the records of great achievement in the annals of publishing. That the Directors of the Austral consented to their Manager undertaking such a work is proof positive that they have unbounded confidence in his business ability—a confidence which the results have shown was not misplaced. For my own part, I have always admired the business capacity of A. B. Maston, and I venture to assert that no other man in the brotherhood could have done the successful publishing work he has done during the last ten years. In all his undertakings he has shown considerable enterprise and sound judgment, but in the production of the Jubilee History he has accomplished a work that would be regarded as no light matter by even the great publishing houses of the old world. Not only do I say this in regard to the enterprise displayed, but also in regard to the quality of the work done. The get-up of the book is all that could be desired.

Looking at the work from a literary point of view, we have only words of praise to offer. The work of compiling and arranging must have been of the most arduous character, and how A. B. Maston found time for it all in the midst of his other work I do not know. As one deeply interested in the rise and progress of all our churches, I have derived great pleasure in reading the history of our movement in the various States of the Commonwealth and New Zealand. It has been a great delight to me to read of the early struggles and subsequent progress of our churches in Australasia, and to look upon the faces of many of our workers known to me only by name. As I look through the pages of the History the feeling is strong upon me that the entire brotherhood of Australasia has

Correspondence.

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

To the Editor of the Australian Christian.

Dear Bro. Maston,—

In your issue of May 21, while commenting upon the desire of some brethren for the publication of a paper in New Zealand, you say that "even these small church papers very materially interfere with our circulation."

With you, I want the AUSTRALIAN CHRISTIAN to be the one great representative paper of the Australian brotherhood, and sincerely trust that further efforts will be made to increase its efficiency and circulation rather than another paper should be started. Still, I cannot see that this end is likely to be obtained by deprecating local church papers. To my mind, big state-

ments such as you have made in regard to the latter will rather interfere with than encourage the circulation of the CHRISTIAN.

I am just about to enter upon the fourth year's publication of our local paper, *The People's Friend*. The agent for the AUSTRALIAN CHRISTIAN informs me that there has been a decided increase of subscribers since we have published our monthly paper, which is accounted for partly, perhaps, by the fact that the local paper has been a helpful medium for advertising the CHRISTIAN. From what I have been told by editors of other local papers, the effect in their cases has been similar. I do not mean to say that Hindmarsh and other churches have as many subscribers to your paper as they should have, but to attribute the lack of subscribers to the existence of local church papers is rather rough.

It will surely not be contended that any representative paper meets every local need in the way of literature. We have found room for hundreds of columns of space for matters of local interest and profit which, I feel sure, you would never have inserted in the CHRISTIAN, nor would it be wise to do other than you have often done, viz., consign to the waste paper basket much that has been of local and not of general interest.

Nor must we forget that these local papers are distributed *gratis*, and nearly 1000 more homes in each district are being visited by them than could be expected to be reached in cases where papers are sold instead of given. On "the broad lines of the greatest good to the greatest number" I intend to continue my local paper, and trust that other churches will do the same, making these papers the medium of bringing before the notice of people who otherwise would never be reached the claims of the AUSTRALIAN CHRISTIAN.

Yours fraternally,
Hindmarsh. F. PITTMAN.

REPLY.

We fear that our good Bro. Pittman is unduly excited. We had no idea of depreciating local church papers or trying to stop them. We suppose that we have done more than any other one person to encourage the use of local papers, personally and by letter giving all the help and information in our power, and everywhere we have said, Run a local paper if you can possibly manage it. All this, however, does not prevent us from thinking that these papers interfere with the CHRISTIAN'S circulation. We believe that these papers when properly conducted do a great amount of good, and therefore we say, Go on. In 1900, in Hindmarsh, we had for part of the year 39 subscribers. We now have 28; so Bro. Pittman can draw his own conclusions. We do not attribute this solely to the local church paper, but we think it helps. We may be mistaken; if so, it will not be the first time.

New South Wales Letter.

GEO. T. WALDEN.

We have not much news from our country churches to report, but from the city everywhere we hear of magnificent audiences and constant additions. Last Sunday night at

Petersham the place was filled and there were seven confessions; everyone who was there described it as a grand meeting. At Enmore the place was crowded, aisles as well as building, and at the conclusion two men decided for Christ. Our Conference Committee has decided to make a strong effort to secure a tent, and invites subscriptions from the members in New South Wales to this good work. To fully equip a tent will necessitate an expenditure of over £50, but it will enable us to go into new districts and erect the flag of New Testament Christianity. I hope our N.S.W. members who read this will sent on subscriptions to Mr. Joseph Stimson, Glebe Point Road, Glebe, Mr. Leo Rossel, Clyde, or G. T. Walden, Stanmore. As showing the number of people that can be reached, last Sunday night at Enmore a gentlemen and his wife were present who had not been inside a chapel for twenty years. They are good people, people that if Christ were here to-day he would love as he loved the young ruler that came to him. It is very difficult to get these people into a church building, but they can be induced to enter a tent and hear the glad tidings. As an indication of what young disciples can do, we have five or six boys at the Tabernacle, the oldest of them not over sixteen, who meet together once a week to study the Bible and read good books. Another night they go out and conduct an open-air service and distribute tracts, which they pay for, and none of them has parents who can allow pocket-money. All their money they have to earn themselves. This is an illustration of "where there is a will there is a way." Since my last report the following subscriptions for Home Missions have been received:—L. Rossel, £1; Rookwood church, £4/11/-; Merewether, £15/15/-; Petersham, £2/3/6; Lismore, £7; Sydney, £6/11/3; E. Roberts, £1; Enmore, £1/13/-; (in addition to this Enmore contributes 30/- per week to the work at Marrickville, and 25/- to the work at Petersham); Canley Vale, £6/15/-; Lismore, annual fee, £1.

New Zealand Notes.

BY CHAS. WATT.

The work here is in a condition of healthy activity in all its departments. The Western Park gatherings continue to grow in interest and in numbers. At our address on "The Theosophical Society—Its Origin and Objects," a large concourse assembled, and several Theosophists had an opportunity of controverting our arguments, but only succeeded in emphasising them. Yesterday our theme was "Unitarianism—Is it Christianity?" when another big meeting testified that we had struck a "living issue." But although the Unitarians present were offered our platform to reply, they deemed discretion the better part of valor. Our gospel services are fine. At the meeting on the 19th there was one decision, and last evening two more.

We have just passed through a most enjoyable and successful Conference. Everything contributed to this. The weather conditions were perfect, the conduct of the

business was in the hands of an ideal President in John Scott, and the brethren had all been studying the final clause of Nehemiah 4: 6, with the result that the Conference of 1903 was voted a real good thing *non con*. One saddening feature was the posthumous reading of Bro. Evans' essay. He prepared all the notes, but fell asleep during the year, and it was read by Bro. Davies. The tea-meeting was really good and liberally patronised. The after meeting packed the chapel, and the programme was *par excellence*. The inevitable picnic at Maraetai (not Maleftai) was a fine finish to a fine race, our own people filling the beautiful steam launch, Kawau. The statistics were eminently satisfactory and show a gratifying increase to the number of the saved.

I have had another trip through "the roadless north," where I went for the opening of the new chapel at Te Arai. Riding on horseback through the "gum country" after the rains have set in is a variegated experience, especially on a moonless night. But before striking the gum lands, the ride through the mountains between Warkworth and Port Albert is one well worth coming a long distance to take. The gorge stretches for miles, the sides being densely wooded, with some of the prettiest pictures of bush to be found in N.Z., and which, possibly, could not be surpassed in the world. And they tell me that in the spring, when it is all out in blossom, and with the almost infinite variety of shades of green, it is a sight never to be forgotten. The first time I went through it, both going and coming, left only a hazy impression that I had passed some suburb beauty spots. Having then negotiated it under the daring Jehu "Tommy" Ramsbottom, one's mind is fully occupied in speculating as to the probable chances of coming safely through. When one remembers that in only a few spots could two vehicles pass each other, and then sees the way "Tommy" rushes down the steep inclines and whisks round the turnings, while the oscillation almost throws the coach over the embankment, he will understand that other and weightier matters engage the attention than the contemplation of mere cosmical beauty which, after all, is but "a fading flower." The gum lands are of enormous extent, being thirteen millions of acres! Little did the old settlers think when recklessly burning up the Kauri gum—tons of it—that it would ever become the important article of commerce which it is to-day, and sell at 1/6 per pound!

The opening of the new chapel was quite a successful function. At the "after meeting" Bro. Laing, of Glorit, presided, and the building was crowded to the door. The brethren of Te Arai are to be commended for their perseverance and zeal for the truth. They cut down the timber and sawed it up by hand, and then put up the building themselves! Bro. Yates presented the "pulpit" with a large Bible so as to keep abreast of the times. The Mormons don't like Bro. Yates. He frightened the very life out of two of their "elders," and now they give him a wide berth. One day the two knocked at his door for some "religious conversation."

And of all the sturdy Christians living under the shadow of "The Hen and Chickens" they could not have picked one more suitable for their purpose. Religious controversy is the sweet morsel he can roll under his tongue until every particle of juice has been extracted. Well, these polygamous adherents of Joseph Smith knocked at our brother's door one day about dinner time! He went to it and asked, "Who are you?" "We are apostles of the Lord Jesus Christ." "Oh, are you? come in, I never thought to see one of them till after the resurrection." They entered, and our brother, fastening his keen eyes upon them, asked, "And how do you know that you are apostles of the Lord?" Turning up Mark 16, they read a few words from the 17th and 18th verses. "Oh," said Bro. Yates, "that's all right. You'll stay with me and have a bit of dinner, won't you? Because if you can drink any deadly thing, you wouldn't mind eating it will you?" Our brother laughs till the tears come as he tells how he "saved two dinners."

A New Chapel, Long Plain, South Australia.

The opening of the new chapel on May 10th and 11th marks an epoch in the history of this church.

About 22 years ago Long Plain members of the Mallala church, finding the distance to the latter place too great for regular attendance, commenced a Lord's day meeting in the house of the late Thomas Daniel, and from thence removed to E. Good's barn, where a church of 39 members was formed, and where meetings have been regularly held since that time. The question of building has been seriously discussed at different times, and no doubt the work would have been carried out long since if the barn had been less commodious as a meeting-house. The residents of this district are widely scattered, but the most central site possible, and not far from the former meeting-place, has been chosen, and a neat and substantial stone building about 20 x 40 feet has been erected, with a roomy vestry. The very comfortable seats of the new building will be much appreciated by those who, while suffering the word of exhortation in past days, have felt that their good resolution to "sit it out" had not the support that could be desired. The danger now, it is to be feared, is in the direction of too much comfort to insure the attention of drowsy listeners.

On Lord's day morning the church met for worship for the first time in the new chapel, with a record attendance. The afternoon and evening services were conducted by Bro. Woolcock. Our one regret was that many who came to see and hear could not get inside the door.

On the following day upwards of 300 sat sat down to tea, the excellency of which will be best understood by those who have visited Long Plain upon such occasions. For several hours the capacity of the now historical "barn" was severely taxed, but not the more than ample provision the sisters had made for those who came together.

The evening meeting, which of course

was held in the chapel, would have left little or nothing to be desired if all our friends could have been got into the building and comfortably seated. The modesty of the good brother who was called to the chair would not allow him to push his way through the crowd to that honorable position. Bro. Woolcock, therefore, took charge of the meeting, and was ably supported by B. Marshman of Mallala, D. Finlayson of Dalkey, R. D. Lawrie and R. Daniel, officers of Long Plain church, and A. C. Rankine, evangelist of the church at Norwood. Most of the time was given to Bro. Rankine, who had at some inconvenience come out from the city to take part in the meeting. Our brother gave us a most appropriate and instructive address on "The Church of the New Testament." Very hearty singing, with D. Parker as conductor and Miss Parker as organist, enlivened and gave a tone of joyfulness to the opening services.

The brethren here have had a strong desire to open the chapel free of debt, but having gone a little beyond their original plans, and not having received very much help from sister churches, a small debt yet remains. They see the importance of at once doing something beyond erecting a good meeting-house. Bro. Woolcock, who was evangelist in this district when the church was formed more than twenty years ago, has lately spent two or three months in his old sphere, dividing the time between this and the Mallala church. It was announced in the meeting on Monday evening that his services had been secured to the end of the year. We have recently had two additions by faith and baptism, and there are hopeful signs. "Forward be our watchword."

The Querist.

Avoid foolish questions . . . for they are unprofitable and vain.—Titus 3: 9.

G.B.M.

QUERY 1.—In 1 Cor. 7: 32-35 does Paul mean that the *unmarried* person shall receive a greater blessing than the married?

REPLY.—The text in question reads, "But I would have you without carefulness. He that is unmarried cares for the things that belong to the Lord; but he that is married cares for the things of the world, how he may please his wife. There is a difference also between a wife and a virgin. The unmarried woman cares for the things of the Lord, that she may be holy both in body and spirit; but she that is married cares for the things of the world, how she may please her husband. And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that you may attend upon the Lord without distraction." Paul certainly does seem to here teach that the unmarried are more blessed than the married. A Christian man's blessedness depends chiefly upon the abundance and faithfulness of his labors for Christ, and Paul here affirms that the unmarried, while not less faithful, are likely to be more *abundant* in their labors. Naturally family life brings care and expense,

and time, effort and money, which in the case of the unmarried could be devoted to the Lord's work directly, must be diverted into other channels. This was *especially* true of the time and conditions when Paul wrote, as is indicated by the expression "the present distress" of verse 26. It is regrettably true that many upon entering the married state withdraw themselves largely from the Lord's work. For example: how many Sunday School teachers relinquish their work when they get married?

QUERY 2.—Can a person receive the gift of the Holy Spirit without complying with the command to be baptized?

REPLY.—The conditions on which the Holy Spirit is conferred are stated in the following Scriptures:—John 8: 38, 39, He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake Jesus of the Spirit which *they that believe* on him should receive; Acts 2: 38, Repent and be baptized . . . and you shall receive the gift of the Holy Spirit; Acts 5: 32, We are witnesses of these things, and so is the Holy Spirit, whom God hath given to *them that obey* him; Luke 11: 13, If ye who are evil know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to *them that ask* him? From these statements it is certain that those who *believe on and obey* the Son of God are entitled to expect the reception of the Holy Spirit. Those who fall short of full obedience have a flaw in their title—they cannot *Scripturally* claim the promise. But many of the unbaptized are not *intentionally* disobedient—their error is one of the head, not of the heart. In every other respect they have fully complied with the divine requirements, and will not God be gracious to them—be larger in fulfilment than he has been in promise? We may hope so, we may think so. But this is a matter of God's own council and we are not to opinionise. We are not to preach what we think God will do in certain contingencies, but what God has promised on definite conditions. Here is where the grand old maxim of the fathers comes in, "Where the Bible speaks we speak, and where the Bible is silent we are silent." Where God has not made promise we have no right to proclaim hope.

QUERY 3.—What is the meaning of Anathema Maranatha? (1 Cor. 16: 22.)

REPLY.—Anathema means accursed or devoted to destruction, and expresses the fate that awaits those who love not the Lord Jesus. Maranatha is a Syriac word meaning "the Lord comes," and in the Revised Version is printed as a period by itself. Some connect the two words as in the common version and understand it thus, "let him be accursed when the Lord comes." The connection may be that of *certainty*, thus, "let him be accursed," this is certain for "the Lord comes."

"I received my copy of the 'History,' and wish to thank you. Before coming to Australia I spent seven years in the great publishing firm of W. H. Smith & Sons, London, and can say honestly that your production, for quality of paper, binding, and pictures, deserves a high place in the art productions of the world."—ERNEST W. PITTMAN.

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The Leader.

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

The Growth of Christianity.

When Christianity was born into the world it found itself surrounded by religions which had swayed the minds of men for thousands of years. These religions had very little in common with the teaching of Jesus, and were for the most part antagonistic to it. Indeed, it might be said that while the non-Christian religions were disposed to tolerate each other they were very far from being disposed to tolerate Christianity. One of the main reasons for this may be found in the fact that Christianity was the only religion that believed that it had a mission, which, in its scope and sympathy, embraced the whole world. So far from regarding other religions as right enough for the people and the place in which

they flourished, it looked upon them as enemies in the path of progress and desired most earnestly to remove them out of the way. It was therefore only natural that existing religions should regard with suspicion and hatred this new teaching which claimed to possess so much and had only denunciation for others. Consequently, when this new force called Christianity made its appearance into the world it was met at once by existing forces that challenged its right to exist; and not only challenged, but used all the mighty powers at their disposal to crush it out of existence. The early centuries of the Christian era, therefore, witnessed the greatest struggle for existence that ever took place since the dawn of creation. On the one hand we see a feeble band of men, without learning, without friends, without money, and without anything that the world regards as essential to success, and using, as their only weapon, a message of truth and love from the lips of One who came from a despised village of a despised nation. On the other hand, we see arrayed against this feeble band all the power and majesty of Empire, and behind this, and mightier still, the accumulated traditions and superstitions of millenniums. Nearly two thousand years have passed away since this warfare began; it is still waging; and the question before us now is, How are the combatants faring in this great and deadly war? On which side are seen the tokens of victory?

It must be borne in mind that the forces opposing Christianity, which we will speak of as non-Christian, had, viewed from the worldly side, an immense start. It is computed that the population of the world in the first century was something like 300,000,000; consequently non-Christians had this advantage in numbers at the beginning of the conflict. Three hundred millions against a mere handful!—immense odds, against which no merely human force so insignificant in numbers as the Christians of the first century were could expect to fight with any prospect of success. If the Napoleonic axiom were true, that victory is on the side of great battalions, then the army of Christian soldiers that marched against the non-Christian forces of the world was doomed to be annihilated. But was it so? As a matter of fact it was not. It is true that there was a time when a Roman emperor boasted that all the Christians had been exterminated, and probably he was justified in thinking so by reason of the thousands upon thousands that he and others had slain. But the boasting emperor did not realise that he was fighting against forces that never die. He forgot, or did not know, that "truth crushed to earth shall rise again." The apparent

triumph was only temporary in its character, as the respective positions of the opposing forces in the present day abundantly demonstrate. It will be of interest to note the progress of events during the nineteen centuries of conflict, with a view to ascertaining, as far as we are able, how the respective forces stand in regard to numbers at the end of that period. This we are enabled to do by figures given in a recent number of the *Mission Intelligencer*:—

GROWTH OF POPULATION.		
Year.	Christians.	Non-Christians.
A.D. 300 ..	6,000,000 ..	360,000,000
A.D. 1900 ..	490,000,000 ..	1,160,000,000

The meaning of these figures is that while in the year 300 A.D. Christians were as one to sixty of non-Christians, in 1900 they were as one to three and a half; and while non-Christians have multiplied four-fold, Christians have multiplied seventy-fold.

In using the above figures we do not forget that figures can be so manipulated as to prove almost anything. We have no reason to suppose, however, that there has been any wrongful manipulation in those we have given above. Moreover, they agree with our general knowledge of the course of history and the trend of things. It may be objected that so-called Christian people have largely decimated non-Christian races in their wars of conquest. But against that we may place the persecutions without number which have been waged against Christians throughout the entire course of the Christian era. The history of conquest furnishes no parallels to the fearful sacrifice of Christian life in the terrible persecutions under Roman Emperors and Roman Popes, and the terrible outbursts of Mohammedan fury in the seventh and thirteenth centuries, besides other cyclones of persecution that we cannot now stop to enumerate. The figures, therefore, that we have furnished may be taken as indicating that in the great spiritual war between Christian and non-Christian peoples the tide of victory is with the former. Not only so, but they give the lie to a statement which has been largely circulated, that the "heathen world is increasing faster than the Christian." The *Mission Intelligencer*, in referring to this point, says:—"Had they consulted the members of the Statistical Society of London, they would have learned that whilst the non-Christian population of the world increased by 200,000,000 in the nineteenth century, the Christian population increased 250,000,000; the number of living converts from non-Christian faiths in A.D. 1900 being 4,000,000, a number four times greater than the whole number of Christians in A.D. 100." We also get another interesting comparison from the same source in

Editorial Notes.

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

Protestants' Children at Catholic Schools.

Quite a lively interest has been aroused in Perth over the question of Protestants' children attending Roman Catholic Schools. At the recent Congregational Union meetings a minister, Mr. Dean, read a paper in which he pointed out the danger of such a course. Representatives of other churches, including the Roman Catholic and Anglican bishops, have had their views published, and correspondents have written freely to the daily papers. It may be taken for granted that no one alive to the errors of Romanism would send his children to a school where all the surroundings are anti Protestant. The Romanists have three objects in view in the establishment of schools: First, to have their children instructed in the distinctive peculiarities of Roman Catholicism. Second, to save them from the contaminating influence of Protestant companions, and Third, to bring Protestant children within the circle of Roman Catholic influence. It is certain that children largely influence each other, and where a few Protestant boys and girls are surrounded by many Roman Catholic children, and the school authorities are all Romish, the environment becomes so strong that many necessarily drift into Romanism. The promise that no attempt will be made to influence the children must be taken with a grain of salt. The very schoolbooks themselves are saturated with popery, and the whole atmosphere of the school, from the dress of the teachers to the exercises of the scholars, is distinctly Romish. If any Protestants are so gullible and have so little love for pure Christianity as to send their children to Roman Catholic schools, they must not be surprised if they abandon Protestantism. As a man sows so shall he also reap, and he must be verdant indeed if he expects popish seed to produce Protestant fruit. It has been stated in the papers that were it not for the number of Protestant children attending, some of the Roman Catholic schools would have to be closed. Their parents are actively engaged in propagating the greatest apostacy the world has known. Such spineless Protestants (?) clearly indicate not only their own indifference to apostolic religion, but also their utter carelessness about the spiritual welfare of their children.

American Church Progress.

The *Christian Evangelist*, one of our leading American papers, has been publishing special numbers with historical sketches of the cause of primitive Christianity in various States.

Thus we have a Missouri number, followed by Iowa, Illinois and Indiana issues. In these States, as in a few others, the plea for restoration has been particularly successful. In Missouri some of the churches date back before 1820. In 1830 the membership of the State was 500; in 1840, 4,000; 1850, 15,000; 1860, 25,000; 1870, 30,000; 1880, 46,000; 1890, 110,000; 1900, 162,000. The membership is now 174,252, being larger than that of any other religious body in the State, though the Baptists and Roman Catholics are not far behind. Missouri has a population of 3,200,000. A proportionate membership in the Australian Commonwealth would amount to over 200,000. Iowa has 465 churches, 354 preachers, and a membership of 55,000, an increase of over 100 per cent. for the last ten years. In Illinois we have 791 churches, with 87,584 members. Here also the cause dates back early in last century, the first church being formed in 1830. In Indiana John Wright founded a Freewill Baptist Church in 1810. There were soon 10 such churches, and a few years later they dropped the name Baptist and became known as churches of Christ. Indiana claims to have "more disciples to the square mile than any other State in the Union." There are 700 preachers, 924 churches, and 123,000 members. Thus in the above-mentioned four States alone primitive Christianity is represented by 440,000 church members. Perhaps the most encouraging fact in connection with the work in America is the continued rapidity of progress. The churches were never more prosperous, the outlook never brighter than now. The missionary, educational and benevolent agencies are flourishing as never before, while the records of conversions are most stimulating. Many baptisms are not reported, but there are enough to show that the work is alive. A reliable correspondent every week examines the principal papers and publishes the total additions. In the last four issues of the *Evangelist* they are respectively 2,875, 2,523, 2,503, 3,523; total for four weeks, 11,374. Of these 685, including 8 ministers, were from other religious bodies. With such encouraging results there is no cause to grow weary in well-doing.

A Coming Centennial.

Our American brethren are looking ahead and planning for a great Convention in 1909, which is regarded as the most appropriate year in which to commemorate a century of their history as a religious movement. At the Omaha Convention last year a report prepared by a committee appointed the year before was adopted, outlining a great advance in various departments of work. These are: 1. Educational. All the institutions of learn-

reference to the ruling power of Christian and non-Christian peoples. The habitable area of the earth, we are told, is nearly 50,000,000 square miles. At the birth of our Lord and for nearly 300 years after the whole world was under non-Christian government. When Constantine professed to become a Christian, 2,000,000 square miles passed under Christian government. Speaking roughly, this remained so for twelve centuries. Then Christian rule suddenly expanded. The comparative relation of Christian and non-Christian political power will be seen at a glance in the following figures representing square miles.

Rulers.	A. D. 1600.	A. D. 1900.
Christian ..	3,000,000	42,000,000
Non-Christian ..	47,000,000	8,000,000

In considering the logic of these figures, it should not be forgotten that Europe, which we are in the habit of regarding as Christian from very early times, was really only partially so. "As a matter of fact," says the *Mission Intelligencer*, "the early church was confined in Europe to the countries bordering on the Mediterranean. North of the Danube and east of the Rhine was the home of barbarians and savages, and the greatest part of Europe was in heathen darkness for many centuries. Illustrious missionaries, animated by a zeal as devoted and heroic as is exhibited by any of the messengers of the gospel in recent years, plunged into vast forests and preached to hidden tribes. It is not generally known that at the opening of the Thirteenth Century the people of Prussia still worshipped snakes and lizards. . . . Till the year 1386 not a ray of light had penetrated the darkness of Lithuania." These are facts that should be borne in mind in estimating the growth of Christianity. They emphasise its genius for conquest, and foreshadow still mightier conquests in the future. They tell us that in spite of appalling drawbacks Christianity has moved steadily onward. It has had to fight foes within and foes without, but ever moving onward in faith to victory. It is the first of these it has found the hardest to fight against. Take these foes away, and it would make short work of those without. Take away priestcraft, superstition and selfishness, and the victories it has won in the past, notable though they have been, would be but little compared with the brilliant victories it would win in the future.

Foreign Missions are the harbinger of advancing civilisation, the herald of the noblest ideas of the race, the forerunner of a world-literature by which the time will soon come when a single newspaper and a single writer will be read in every land on the globe,

ing are urged to make special efforts to increase their endowments and equipments by fixing definite sums to be raised as centennial offerings, and to arrange for collecting same.

2. Missionary. An effort is recommended to raise the annual amount for Home and Foreign Missions to one million dollars (£200,000) by 1909. The combined contributions for religious, benevolent, and missionary purposes per annum now amounts to about six million dollars. The committee suggest this should be raised to ten millions (£2,000,000) by the date of the centennial. A number of other recommendations referred to benevolent institutions; church buildings in cities as monuments of the centennial; a deeper and wider evangelism; the appointment of a committee in 1908, the year before the great convention, to memorialise the Christian world, 'urging the importance of Christian unity in order to the world's evangelisation, and the extirpation of those evils which curse our Christian civilisation,' &c., &c. They evidently mean to have a great time in 1909, and it is not improbable that Australia may be represented at that great gathering.

Sunday School.

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

LESSON FOR JUNE 21ST.

"Paul's Charge to Timothy."

LESSON — 2 Tim. 3: 14, 4: 8. Study
2 Tim. 3, 4.



The epistles to Timothy were written by the apostle Paul just previous to his death in Rome. Timothy had been instructed in the Scriptures by his mother and grandmother (2 Tim. 1: 5). According to the law the Jewish child was instructed in the Scriptures from the early age of five. It is probable that Timothy received instruction not only from the Old Testament, but also

from the writings of the New Testament as they then existed.

The words that the aged apostle delivers to Timothy are some of the noblest expressions of his dying hours. He urges the young man to continue in the good way that he has started upon, for Timothy had been a fervent student of God's Word. But all Bible study will avail us nothing unless we have faith in Christ. Many men to-day are diligent students of the holy Book, but for what purpose? They learn not through faith, but become confused and mystified through unbelief. These read and learn not to obtain salvation, but to undermine the faith of these, and attempt to disprove its truthfulness and power.

Let us now see what are the fruits of steadfast and faithful reading of God's Word. Take Paul as an example. What does he say? The Lord, the righteous judge, will give him his reward—an entrance into heaven. He had battled against all the trials of life in such a way that his example stands to-day as a monument of faith and love toward him who came down amongst us.

Tasmanian Conference. 1903.

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The Annual Conference of the churches of Christ in Tasmania was held at Impression Bay, on April 11th. In the absence of the President, through the effects of an accident, the Vice-President, W. Ross, occupied the chair. Delegates were present from Hobart, Impression Bay and Bream Creek. On account of the adverse time table of boats none of the northern churches were represented. The Conference was opened with Devotional Exercises, at 10 a.m., after which the business session began. The Secretary's report was read by Bro. Wooley, who, as Assistant Secretary, succeeded C. M. Gordon on his removal from the State. The report was chiefly confined to the resignation of the Secretary, and the finances of the Conference. Report showed that a credit balance of over £70 was lying in the bank. Considerable discussion was engaged in as to evangelistic work for the new year. Confidence was expressed in the brethren to support an evangelist in the field. The difficulty was to find a suitable man willing to tackle the rough work in Tasmania. The election of office-bearers resulted as follows:—President, Peter Orr; Vice-President, David Wield; Treasurers, A. Adams, W. Clifford and J. Spaulding; Secretary, H. Poulteney; Conference Committee, Bren. Spaulding, Clifford, Rawson and officers.

In the afternoon F. Collins read a paper on "Evangelisation," which was well received and favorably discussed. David Wield also read a paper on "The Evolution of Church Government," tracing the history of church government from the simplicity of the New Testament order to the awful apostacy of a Roman hierarchy. Bro. Wield received the best thanks of the Conference for his able essay. The sisters at Impression Bay and Nubeena are deserving of special thanks for the splendid hospitality they dispensed. The

Conference dinner was a sumptuous banquet. On Lord's day morning the brethren met for worship in the meeting house, Impression Bay, and in the afternoon Bro. Poulteney preached to a crowded audience.

At night Bro. F. Collins preached to another crowded audience in the Nubeena chapel, on "A Perverted Command." There was one confession at the close. On Monday, the 13th, the local brethren and delegates held a very enjoyable picnic on Wedge Bay beach.

The statistics for the year do not present a very encouraging aspect, but perhaps the decline of primitive Christianity in Tasmania may prove to be a Macedonian call to come and help us.

Church.	Members.	Additions.	S. School.
Bream Creek	61	9	26
Beaconsfield	*6		
Gormanston	*10		
Hobart	134	7	70
Impression Bay	50	1	30
Launceston	36		21
Latrobe	15		
Molle Creek	10		
New Ground	20		
Nook	*25		
Primrose Park	14		
Pt. Esperance	*12		
Queenstown	6		
Zeehan	*40		
	439	17	147

Decrease of 29 for the year.

*Same as last year. No returns sent in.

From The Field.

The field is the world.—Matt. 13: 38.

New Zealand.

MATAURA.—We have to report that at our week-night meeting a young man and young woman came out and made the good confession, and obeyed their Master in the ordinance of baptism. They, along with the two sisters previously announced, were received into fellowship yesterday morning, making in all four additions during the week, the result of Bro Smith's work among us.

We have also to report that the meetings in Gore for the breaking of bread still continue good. We have great hopes for a strong church being planted there.

May 18.

T. PRYDE.

MORNINGTON.—We are pleased to be able to continue to report additions. At the close of T. M. Turner's address to-night three young girls, members of the Lord's day school, made the good confession.

May 24.

M.G.

OAMARU.—On Sunday, May 3rd, a children's service was held in the City Temple in connection with our Sunday School Anniversary. Some special singing was given by the choir and scholars, and a special address by D. M. McCrackett. This proved very interesting and instructive. The usual children's tea and public meeting was held on May 7th, there being a large gathering. The building was nicely decorated for the occasion. After a brief address by the chairman, D. M. McCrackett, a programme of recitations, dialogues and singing was given and was well

received. Two dialogues deserve special mention. They are "Faith, Hope and Charity" and the "Rainbow" dialogue. Bro. and Sister McCrackett were untiring in their work of getting up recitations and dialogues, and the same may be said of Sisters Cunningham and Frith in connection with the singing. A very enjoyable evening was brought to a close by the singing of the doxology and the pronouncing of the benediction.

H.S.C.

MORNINGTON.—On Friday night we held a tea-meeting to celebrate the first anniversary of the opening of the chapel. A plentiful supply of good things had been tastefully arranged on the tables, which were presided over by the younger sisters, chiefly members of the Young Women's Sewing Class. Bro. Stevens occupied the chair at the public meeting, when a good programme of anthems, etc., was well appreciated by the audience. Speeches were delivered by Bren. T. H. Mathison, Rix and Turner; Recitations, Misses Annie McKay and Mary Glaister; Duet, Sisters McKay and Joyce; Solos, Mrs. Welsh, Miss B. Glaister, Wm Jarvis, and Bro. McNicol. A good choir also contributed several items, and Bro. McNicol, who conducted, is to be congratulated on its undoubted success. The chairman in a few remarks pointed out the success which had attended the efforts of the brethren during the past year, and urged upon them all to strive for even greater success during the ensuing year, an exhortation which was repeated by all the speakers in the course of the evening.

May 23.

AUCKLAND.—To-day we finished up our Western Park meetings for the season, and it was a great gathering, by far the largest we have had, and the interest has reached white heat. A number of gentlemen availed themselves of the opportunity given to try and controvert what we had advanced, but we did not suffer much from the ordeal. One feature prominent in all the series was the utter absence of any ill-feeling or bitterness. On June 14th we purpose commencing a week's special services, when, all being well, I shall speak each evening. The Bible class members are to run the mission and are procuring 10,000 fine folding circulars for distribution. Give us your prayers, brethren. Three by faith and baptism and two by letter since last report.

C.W.

NORTH EAST VALLEY.—On Thursday night, 21st May, we had a real good time. Bro. Lowe preached and I baptised six more converts into the name of the Father, Son and Holy Spirit, and the meeting closed with "Praise God from whom all blessings flow."

May 23.

T. ARNOLD.

NORMANBY AND NORTH EAST VALLEY.—The Christians' Sunday Schools meeting at Normanby and North East Valley brought their anniversary services to a close on May 17th. The anniversary tea meeting was held at the Christians' chapel on Friday evening, when the building was crowded with scholars and their parents and friends. At the after meeting the chair was taken by the superintendent of the main school, T. Arnold, who congratulated both schools on the success attained during the past year. A programme of songs, choruses, dialogues and recitations was then rendered by the scholars, and the clever manner in which they were given reflected credit upon the teachers and scholars alike. On Sunday special services were held in the afternoon and evening. The afternoon service was taken by T. H. Mathison, and the evening one by James Lowe, assisted by T. Arnold. At night three decided to become Christians.

STRATFORD, TARANAKI.—Passing through Taranaki the writer spent last Lord's day at this little flourishing

town, situated on the Main Trunk Wellington-New Plymouth railway line. Hearing that there were brethren there, I sought them out, and was delighted to find that here existed a church of two years' standing. Most of the members hail from Nelson, and were brought together and encouraged to meet regularly for worship by Bro. Waterhouse, who has since left the district. The meetings are held in the house of Bro. and Sister Gardiner (the latter is a daughter of our venerable Bro. Edward Lewis, of Nelson). In all thirteen sat down to the sacred feast, including our young Sister Brewer of Christchurch, who was also a visitor. We received a most warm-hearted welcome from one and all, the meeting being homely and inspiring. The church in its meetings regularly partake of the memorial loaf; the singing, the reading, the fellowship and the prayers are all heartily attended to, but so far none have felt competent to exhort. Their light however has not been hidden; through their instrumentality two weeks ago Bro. Bryant was added to their number by faith and obedience. An effort is now to be made to shoulder the duty and privilege of exhortation, and in this Bro. Bryant will be a help. Finding the church so hidden and out of touch with the brethren, I urged upon them the advisability of subscribing to the CHRISTIAN and of keeping their brethren minded of their existence by occasional reports from their secretary, Sister Miss Russ. The idea had not occurred to them, but met with hearty approval.

May 20.

F. EVANS.

OAMARU.—On May 8th, the evangelist and deacons of the church waited upon John Cunningham, at his home, to present him with an illuminated address, on behalf of the church. Short speeches were made by J. D. Familton, O. L. Sutton, D. Genge, W. Renwick, and D. M. McCrackett. James Gebbie, the secretary, made the presentation in a few well-chosen words. Bro. Cunningham very feelingly responded, thanking the brethren for their appreciation of his humble services, and for the token of the church's love and esteem, which, he said, was both quite unexpected and undeserved.

The Address.—On the top of the border is a painting of Oamaru. The sides are lilies, and in one corner of the bottom is Mount Cook, on the other Lake Wakatipu, and in the centre is the chapel. The address reads as follows:—"To Bro. John Cunningham, from the church of Christ, Oamaru. Dear Brother,—We sincerely desire to express our most high and hearty appreciation of the many valuable services rendered by you to this church, extending over a long period of time. As deacon you have served the church well for a period of 17 years, thereby not only acquiring to yourself the good degree and great boldness in the faith which is in Christ Jesus, but also benefiting us beyond measure. We also feel deeply indebted to you for your able ministry of the Word, and you are therefore, as the Apostle says, to be counted worthy of double honor, and doing the work of an evangelist for long periods of time while the church was without any paid preacher, thus giving us great financial as well as spiritual aid. Many of the good results of this labor have already been visible, but we believe that eternity above will reveal the fulness of the good accomplished. We also thank God in your behalf for the well-known Christian hospitality ever shown by yourself and Sister Cunningham to all who have visited your home, thus teaching in a practical way the apostolic injunction, "Be not forgetful to entertain strangers," etc. Last, but not least, we desire also to make special mention of your valuable services as Superintendent of the Sunday School for over seven years,

which has brought forth much fruit. For these and many other services rendered by you to the church freely, lovingly, and oftentimes under trying circumstances and physical hindrances, we feel truly grateful. As the Apostle says (Heb. 6: 10), 'God is not unrighteous to forget your work and labor of love which ye have showed toward his name, in that ye have ministered to the saints and do minister.' Praying that our heavenly Father may abundantly reward you above all that you can ask or think, and that you may be long spared to labor and go out and in amongst us, and that the grace of our Lord Jesus Christ may be with you and yours,—We remain, on behalf of the church, J. D. Familton, James Gebbie, David Genge, Thomas Jones, William Renwick, O. L. Sutton, J. Holt, deacons; D. M. McCrackett, evangelist." The address is also beautifully mounted and handsomely framed.

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West Australia.

SUBIACO.—H. J. Banks has arrived. We had a crowded house Sunday night and a splendid meeting Tuesday night at the mid-week meeting. Our esteemed Bro. Hutchinson was taken from us to be with Christ last Friday, May 8th. He leaves a wife and son to mourn their loss. They were among the foundation members at Perth. The funeral took place on Sunday afternoon, there being no school held so as to allow all to attend the funeral. His son, T. Hutchinson, is our S. S. secretary. A.W.M.

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Queensland.

ROSEWOOD.—We were pleased to extend the right hand of fellowship to two young men who were formerly members of the Baptist Church.

May 27.

H. BERLIN.

ROMA.—On Wednesday, 13th May, we held our Sunday School picnic. The weather was beautiful, and about 150 children, their parents and friends, enjoyed a thoroughly good outing. Races, games, and the favorite pastime of eating more good things than necessary, were freely indulged in. The picnic was a great success, and the credit is due to the earnest workers of the church. L. A. HOSKINS.

—o—

South Australia.

GROTE-STREET.—Tent meetings at Gilles-st. commenced Tuesday, 12th inst. Much interest is being aroused, and the meetings have been well attended. The Tent was crowded to-night; one came confessing and was baptised into Christ. The baptismal service is held at Grote-street, immediately following the gospel service. Four have so far been added to the church, but we believe that greater results will follow. The great truths of the Bible which Bro. Grinstead is presenting with such clearness and power cannot but bring forth fruit to the honor and glory of God.

May 17.

E. R. M.

BALAKLAVA.—Last Sunday good prayer meeting at 10 a.m., followed by a well-attended meeting for worship. In the evening every available seat in the building was occupied, some sitting on the edge of the platform. Subject, "If any man will do his will he shall know of the doctrine whether it be of God." At the close of the address five came forward and made the good confession.

May 19.

R. J. CLOW.

NORTH ADELAIDE.—Lord's day, May 17th, Sister Dearman received the right hand of fellowship by letter of transfer from the church at Goulburn. Last

Lord's day, May 24th, we held our Sunday School anniversary. In the afternoon there was a good attendance of parents and friends, and we had special singing by the younger and elder scholars, and excellent recitations were well rendered by Emma Lenman, George Ball, and Chrissie Jackson. The writer read a report of the last year's work in connection with the Women's Bible Class. Bro. Colbourne, of Glenelg, gave a stimulating and impressive address. Not the least pleasing item in the afternoon's programme was the distribution of prizes by our aged and esteemed Bro. Messent, and late superintendent of the Sunday School. Dr. Verco, superintendent, moved a comprehensive vote of thanks to Bro. Colbourne, to Bro. Pittman for supplying his place at Glenelg, and to Bro. Messent, which was carried by acclamation. Singing and prayer brought a very happy afternoon to a close. In the evening Bro. Colbourne preached the gospel.

May 25.

V. B. T.

GILLIES ST. TENT MISSION.—Wet weather during last week prevented the tent from being crowded, but taking the state of the weather into consideration, the attendance has been good. The interest has been good, and is still growing, as shown by the number of questions in the query box. The attendance to-night was the best we have yet had, the tent being crowded to its utmost capacity, and a large number standing outside. One young man was baptised on Friday night, and we are hoping for more to follow.

Bro. Grinstead delivered a powerful sermon to-night on the subject "What is the Scriptural Action of Baptism?"

A special feature of the meeting is the singing rendered by the choir, under the leadership of A. J. Gard.

May 20.

E. R. M.

HINDMARSH.—We were very much cheered yesterday morning at the meeting for worship in extending the glad welcome, after confession and baptism, to Miss Edith Cowan, who is a trained nurse at the Wakefield-st. private hospital. Our sister comes from Balaklava, and has been accustomed to worship with the Methodists. A combined officers' meeting of the York and the Robert-st. churches will shortly be held to consider the working of a new field lying between the two churches named—Croydon—where it is contemplated holding a Tent Mission. We trust that successful measures may be adopted.

May 25

A. G.

New South Wales.

MARRICKVILLE.—Yesterday we had J. Thompson with us all day. He addressed the church in the morning, the school in the afternoon, and gave us a missionary address at night.

May 25.

ROBERT C. GILMOUR.

PETERSHAM.—On Wednesday evening last at prayer and praise meeting we had three immersions, and last Lord's day there were three confessions, four received into fellowship, and two obeyed Christ in baptism.

May 25.

C. J. L.

ROOKWOOD.—A thanksgiving service was held last Friday to express our praise to God for blessings received during and since the mission. Short speeches were given by G. T. Walden, E. Andrews, Leo Rossell, W. Morton, J. Kingsbury, and Theo. Fischer; solo by Sister Larcombe; duet by Sisters Violet and Daisy Larcombe; recitation by Sister Chrissy Young; report by Mark Andrews; Psalm by Bro. Hardaker, and two selections by choir. During the evening presentations were made from the church to G. T. Walden, who conducted the mission, and to Sister Mabel Andrews, who for some time past

has rendered services to the church. At the close refreshments were partaken of in order to allow members to converse together. A very pleasant and profitable evening was spent.

May 22.

T. B. FISCHER.

SYDNEY.—Tuesday last, 19th, a splendid meeting, both as regards attendance and interest, was held at the City Temple to celebrate the completion of P. A. Dickson's seventh year of ministry with the church meeting in the city. All the suburban churches were represented, and at the public meeting we believe we had the largest gathering that has come together since the church occupied the present building. It is a source of gratification that this seventh year of Bro. Dickson's ministry has under the divine blessing been the most successful one in the number of those added to the church. As one of the speakers remarked, it often happens that when a preacher has labored with the church for a number of years accessions begin to decrease, but in the present instance there has been a steady gradual increase year by year. All the departments of church work are in a fairly healthy condition, and it is the hope of all that the future will, as we give the pre-eminence to, and follow the guidance, of our great Head, yield yet greater things than the past. While all the speakers heartily congratulated our brother on his entry on his eighth birthday and expressed to him and the church with which he labored their joy at the success the Lord of the harvest had vouchsafed, opportunity was taken by several of the speakers to urge upon all the churches the desirability of a united effort to obtain a tent and start to extend the cause in and around Sydney in suitable localities to be hereafter decided upon. Stimulated by the success that has attended these tent missions in the other States the church in New South Wales desires to at least try and achieve like results. E. Gole occupied the chair, the speakers being G. T. Walden, T. B. Fischer, T. Bagley, R. C. Gilmour, A. E. Illingworth, and John Thompson (Kanaka Missionary). P. A. Dickson responded with a few well chosen words, thanking all for the kindly words of encouragement, and the fresh impetus such a representative and hearty meeting would be to him in his work. Thanks are due to the choir under the leadership of T. C. Walker for the pieces rendered during the evening, to Miss Muriel Foster for a violin solo and later on for a song, Miss Ettie Ross for a solo, a quartette by members of the choir, and a trio which incited very hearty applause and had to be repeated, also to D. R. Hall for a recitation entitled "Misunderstood." The accompaniments were played by Miss Walker-Smith and Percy Dixon. The doxology brought to a close what we think is the most successful anniversary meeting we have held in the City Temple.

John Thompson is lecturing in the city and suburban churches and leaves our city on Monday, June 1st, for the scene of his fresh field of labor in the Island of Pentecost, in the New Hebrides group. Bro. Thompson is fortunate in that the vessel by which he travels will visit all the islands of the group to gather up the various missionaries to take them to Aneityum, the island in which the annual missionary convention is to be held, and he will thus have an opportunity of meeting the missionaries and gaining information as to where the returned Kanaka boys are located. The churches have very much enjoyed for the past few weeks the fellowship of our esteemed Bro. and Sister Wm. Charlick, of Unley, South Australia, as they have gone in and out amongst us. Also we were pleased to see our Bro. Collins and his daughter and Miss Coles from North Fitzroy, and returning on the same steamer on the homeward journey we said good-bye to Bro. and Sister S. Drinkwater, of Leicester, England.

E. GOLE.

Victoria.

MARYBOROUGH.—At the request of the Rechabite Tent, W. D. Little preached a temperance sermon on May 24th to a full house from the text, "He must reign until he has put all enemies under his feet." After showing the character of Christ's kingdom, the certainty of its ultimate triumph, and its twofold purpose—the glory of God and the happiness of mankind—the preacher pointed out that the effect of the drinking customs of society was to dishonor God and make man miserable. The liquor traffic was therefore one of the enemies of Christ; and the proper attitude of the Christian was active and uncompromising hostility to it. All the meetings in connection with the church are well attended, and the Bible school is still increasing. W. R. BEASY.

BALMAIN-ST., RICHMOND.—The following were appointed yesterday: Elders, C. Cousins and J. Sumpston; Deacons and Helps, E. Winch, W. Cole, J. Bell; H. Crook, W. Busby, J. Cook, W. Fenn and G. Nicholls; Deaconesses, Sisters Meyer, Cameron and Barker. Two sisters were received by transfer, and at night a young lady confessed Christ. We are arranging for tent mission next August with Bren, Harward and Pittman. The church anniversary was celebrated this month. Total increase for the year was 52. Our watchword this year is "100 souls for Christ." The church here is poor, but plucky.

May 25.

P. J. P.

BENDIGO.—Not much to report for the month of May. The Sunday School rally is going on, there being 175 Reds and 156 Blues present yesterday; we commenced the contest with 115 Reds and 110 Blues on the roll. The rally ends on June 28th. The Sunday School anniversary was held yesterday. The afternoon service in the Temperance Hall and the evening service in the Masonic Hall were both crowded. The children sang special hymns. Three made the good confession. J. C.

MARYBOROUGH.—On Thursday last we had the joy of seeing a young woman, who has been attending the meetings, put on the Lord Jesus in his own appointed way.

May 31.

W. R. B.

FITZROY.—On Friday evening, May 29th, a meeting was held in the Tabernacle, Fitzroy, to enable the members of the Y.P.S.C.E. and friends to say good-bye to G. S. Bennett. There was a good attendance, and a splendid programme of reports, addresses, etc., was presented. H. D. Smith said farewell in a short address, and Bro. Bennett suitably responded. During the evening the cricket club, of which he has been one of the mainstays, presented him with a useful writing case as a token of remembrance and esteem. Last Sunday morning Bro. Bennett addressed the church, giving a very helpful and instructive exhortation to those assembled. G. M.

NORTH FITZROY.—The chapel was filled to its utmost capacity on Wednesday, May 27th, the farewell meeting to Bro. and Sister Thurgood. Bro. Millis occupied the chair. After hymn and prayer, the chairman announced with great regret that Sister Thurgood could not be present on account of illness. Interesting and instructive addresses were delivered by Brethren Baker, Forbes, Johnston, F. M. Ludbrook, Maston, Meldrum, Smith and Swain. The choir and Sisters E. Tinkler and Roy Thompson enlivened the meeting by their singing. Bro. Forbes on behalf of the church presented Bro. Thurgood with a gold watch from the church, and also a small token from four young sisters. Bro. Thurgood thanked the brethren for their very great kindness to Sister Thurgood and himself, and then made an appeal to all who had not become Christians to do so at once,

the result being that nine came out and made the good confession. Thus ended a most enjoyable and enthusiastic meeting. To God be all the glory. Lord's day, May 31, was a day to be remembered—14 received into the church, 12 by faith and baptism, and 2 by letter. 205 broke bread (a record), and at the evening meeting Bro. Baker spoke to a full house; at the close four came out and confessed their faith in Christ, one a lady about 80 years, and seven obeyed their Saviour in baptism.

T.H.C.

Here and There.

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

o:

Foreign Mission Sunday, July 5.

One confession at Brunswick last Sunday night.

We have still a few copies of the Jubilee History left at 15/- and 20/-.

A lot of matter, after being set, was crowded out of this issue. We can fill the paper but once.

C. L. Thurgood spent last Lord's day in Ballarat, speaking morning, afternoon and evening at Dawson-street.

There were six admitted to membership at North East Valley, Dunedin, on May 24, and one confession at night.

At the close of G. S. Bennett's farewell address at Surrey Hills last Lord's day, four made the good confession.

C. Cook, of Bendigo, the father of Dr. Cook and T. J. Cook, died at his home last week. An obituary notice, we presume, will be forwarded.

We hope that those in authority in our schools, when they are casting about for literature for 1904, will not forget *Pure Words*. Send for a sample to-day.

Robert Muir, from the church in Auckland, N.Z., paid us a pleasant visit last week. He was on his way to Adelaide, where he expects to spend a few days.

Bro. and Sister Drinkwater, from the church in Leicester, England, spent a few days in Melbourne last week, on their way home from a few months' stay in Queensland.

We have received from W. H. Rich, Millicent, S.A., 30/- for the Seed Wheat Fund. We shall be thankful for further help in this matter, as so far but £13/16/3 out of the £30 advanced has been received.

Next Sunday afternoon, at 3 o'clock, Bro. and Sister C. L. Thurgood will give farewell addresses at the Lygon-st. chapel. All are invited to be present. A collection will be taken up for the Burwood Boys' Home.

Will our agents please remember that next week the Foreign Mission number of the CHRISTIAN will be issued and that all extra numbers received by them are for free distribution. Will they please see that they are distributed.

After a brief trip to Sydney and Melbourne, on business and pleasure bent, Bro. and Sister Wm. Charlick returned to their home in Adelaide, and express themselves delighted with the kindness and hospitality of the Sydney and Melbourne brethren.

The opening services in connection with the twelfth anniversary of the Ascot Vale Sunday School were successfully conducted last Sunday. Throughout the day Bro. Peacock, Meldrum and Wilson addressed large gatherings. The chapel was tastefully decorated and the singing sweet.

Will members of the Sunday School Union Choir kindly attend the rehearsal at Lygon-st. chapel, Wednesday evening, June 17th, to practise choruses for Sunday School Union Demonstration. I want adult choirs and teachers, also scholars from 18 years and upwards. Kindly bring copies of Jubilee Choruses used at Town Hall.—NAT HADDOW.

Mrs. McGregor, widow of the late Wm. McGregor, died last Saturday evening at her home in Caulfield, in her 80th year. Mrs. McGregor was amongst the oldest members of the church in Victoria, and has been a member of the Swanston-street church from its inception. The funeral took place on Monday afternoon at the Melbourne General Cemetery.

On Sunday night the tent services in connection with the mission at Prahran were brought to a conclusion. A crowded meeting listened with great attention to H. G. Harward's address, and it made the good confession. The thanksgiving meeting was held on Tuesday night. An offering for Home Missions amounted to £14/13/6. Total number of confessions—103. A full report will appear shortly.

The CHRISTIAN of June 11th will be a Foreign Mission Number, and extra copies for distribution to non subscribers will be sent to all our agents; will they see that these are carefully placed?

We have been asked to draw attention to "Coming Events" regarding a lecture to be given in Swanston-st. chapel on Tuesday, June 16th. The "General Dorcas" is in urgent need of funds. Cases are helped in any of our churches, and when possible those outside. There is much distress this winter, consequently many appeals. The committee hope to see a full house. Any donations will be thankfully received by Mrs. Moysey, treasurer, Madeline-st., Carlton.

"I regret to inform you of the accidental death of one of our aged pioneers, Wm. Roberts, of Petersham. He was killed whilst crossing the railway line, on May 27th, at Petersham station. Readers of the Jubilee History, page 340, will find a short biography of his life. Though 82 years of age he was in splendid health and full of activity. He was baptised by the late R. Service, and has been 48 years a member of the brotherhood. A full obituary notice will follow in due course."—A.E.I.

The members of the Drummond church tendered a farewell social on Tuesday evening, May 26th, to Thomas Beer, formerly a Drummond boy, but who has been absent for a number of years in New South Wales until recently, when he visited his native home. The social was held in the chapel, which was tastefully decorated, and which was comfortably filled with friends. A most enjoyable evening was spent, and God-speed wished our departing brother, who expressed his keen appreciation of the efforts of his old friends to make his visit such a pleasant one as it had proved to be.

The work being done by the Victorian Home Mission Committee deserves the thoughtful attention and consideration of every disciple in this State. The churches meet together yearly and in God's name discuss the great work of preaching the gospel to those who have no light, or but little. At these great meetings a Committee is elected to carry out the wish of the Conference, whose special business it is to see that the best men available are put into the field. Largely the Committee acts on its confidence

in the brotherhood at the back of it. There are now workers in the field for whose support the Committee must find £140 a month, and they are depending on the churches in Victoria to find this money. Remember that the work is going on and that the expenses are going on, and that the contributions should be regular and systematic. Just at this time of the year the contributions become very small. W. C. Craigie, 259 Little Collins-st., is the Treasurer.

Coming Events.

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

JUNE 7th & 8th.—The Prahran S.S. Anniversary will be celebrated on the 7th and 8th June. On Sunday afternoon at 3 o'clock, F. M. Ludbrook will deliver his address, "Puffing Billy," to the scholars. On Monday at 7.30 p.m., the Public Demonstration and Distribution of Prizes will take place. All have a most cordial invitation to be present at these services.

JUNE 16 (Tuesday).—Swanston street. A Lecture on "The Wonderland of America" will be given by Mr. Meldrum, in aid of the General Dorcas Fund. Musical Items. Admission—A Silver Coin.

JUNE 21 & 22.—Swanston-st. Lord's day school will hold its Anniversary Services on above dates. June 21st, afternoon and evening, Special Addresses. Monday, June 22nd, at 7.45, Demonstration by the scholars.

JUNE 28 & 29.—Preston Sunday School Anniversary will be held in the Bradford Hall, High-street. 29th, Demonstration by scholars and distribution of prizes. Tea-meeting at 6.30.

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.

BIRTH.

COOK.—On May 7th, at Bendigo, the wife of Dr. James Cook—a daughter.

DEATH.

HANSON.—On the 19th March, 1903, at Mount Torrens, S.A., Alice, the beloved wife of A. Hanson, and much loved daughter of Bro. and Sister Abbott, of Mount Torrens, S.A., passed away after much suffering, leaving five daughters and three sons, aged 43 years.

BEREAVEMENT NOTICE.

We should like to return THANKS through the CHRISTIAN to the numerous brethren and friends who have sent us sympathetic letters on the death of our beloved son, Gilmour. J. G. COSH AND FAMILY.

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As an Earthling.

By HATTIE A. COOLEY.



PART II.

CHAPTER I.

THE PERFESSER.

(Continued.)

One Saturday afternoon, in the early beginnings of the work, chancing to meet one of them, an undersized but vigorously active little newsboy, Grayson had walked on with him a block or two. Suddenly, as they came in front of a grocery facing the little park, Grayson said carelessly, as he might have observed to any acquaintance whom he had happened to run across: "I almost always drop into the park and sit awhile when I am down town; won't you go, too? I'll get a big bag of grapes to munch on; you like grapes, don't you?—they're my favorite fruit."

"Mine, too," the boy declared, with a heartiness which probably would have been equally emphatic of any other kind of fruit that might have been suggested.

They found an unoccupied seat in one corner of the park, and, with their bag of grapes between them, were soon eating and chatting.

"Where do you live?" Grayson asked; "I'd like to know where to find you, if you should happen to be sick."

"I live with my sister," the boy returned, telling him where; "but I don't never get sick," he added in conclusion.

"Do you ever go to any of the churches?" Grayson queried presently.

"Nope," the boy replied, glancing down at his grimy clothes. To begin with they had been of the cheapest and coarsest of ready-make garments; and now they were considerably the worse for wear and contact with the soot-laden atmosphere of the factory region. "They'd fire me out too soon if I did," he remarked after the brief survey, as though giving the result of the moment's contemplation. "I've looked inside of some of 'em," he continued, "and they're fine—too fine for us poor folks, my sister says."

"Your clothes wouldn't be so bad if they could be washed and mended," Grayson observed in his matter-of-fact way; "but I dare say your sister is too busy."

"You bet," the boy said; "she's got six young ones of her own, an' the oldest of 'em younger'n I be. She'd hev a picnic to patch us all. It's all she can do to git us our grub an' wash what has to be. She washes for other folks 'most all the time."

"But your brother-in-law," Grayson began.

"Oh, Jack's no good!" the boy interrupted scornfully. Then, returning to the contemplation of his clothes, he remarked with a comical air of comradeship that was half mischievous and half confidential: "I toggle up the rips myself sometimes. Whew!" with a prolonged whistle, "but I'd hate to sew for a livin'!"

"Well, so should I; too many pricks for a shilling," Grayson returned, accepting the comradeship with a confidence on his part. "I know, because I have to sew on my own buttons pretty often. I've nobody to sew them on for me except my washer-woman, and she generally manages to take more off than she puts back."

"You bet your life she does!" the boy exclaimed, with a knowing nod and a tone expressive of much sympathy.

At this juncture a second boy appeared in sight, coming across the park. He emitted a shrill whistle, which the first answered—as much as to say that everything was all right.

"Come on," said Grayson, when the newcomer was within talking distance; "we've got a few grapes left; you ought to have happened along a little sooner."

"That's what!" the boy beside him said, moving up closer to make room for the other. "Me and the Perfesser's ben hev'n' a picnic, an' I've et till I'm like to bust."

And from that time forth, if you had asked the little chaps who that hunchback gentleman was, they would have answered, first pityingly, then with a proud air of proprietorship: "Him? Why, don't yer know? He's the Perfesser—our Perfesser!"

On the other hand, had you called on the professor himself for a list of his particular friends, his eyes might have twinkled slightly, perhaps, but he would, nevertheless, have mentioned with an equal degree of pride, somewhere on that list, the names of these two boys.

But still, for all he was so busy, in spite of all the various activities of this new era of his life, the keen seen of loneliness was often present. He was feeling uncommonly depressed as he walked homeward from the college on a gloomy November afternoon. It was not late, but the clouds were so thick, hanging so dark and low, that he lighted his student lamp before sitting down to the table upon which lay his afternoon mail.

There were several papers and letters. Shoving the papers to one side, he glanced over the letters before opening them.

"Thus do we all meet again," he said under his breath; and a sudden dash of mist came into his brown eyes. The first letter that he opened was backed in Denham's heavy, firm handwriting.

"For the first time in our lives, May and I will be away from home on Thanksgiving Day," Denham wrote; "I shall spend a few days at home before and after, but, on Wednesday, I am going to drive over after my little blue-eyed country school-ma'am, and take her home for my Thanksgiving."

The next was a long and characteristic letter from Roy. One paragraph in particular sounded so exactly like him that Grayson could not help smiling as he read it.

"You are to come to us to spend Thanksgiving. This sentence states a fact; and I shall be at the evening train the night before, fully expecting to meet you. May is already comparing recipes for pumpkin pies, and consulting time-tables for roasting turkeys. I have a host of things to talk over with you,

and a ten-dollar bill saved up for endorsement on that note; you can not afford to miss coming."

Long after the smile had faded from his lips, Grayson sat holding the open letter in his hands.

How incongruous seemed the picture!—stately, elegant May making pies in the little back kitchen of a village parsonage!

May Denham had always seemed to him like a queen among women. But there was one important element in the make-up of this young woman which he had entirely overlooked—it was the rare adaptability of her nature; that was the key to the picture which seemed so utterly incongruous to him.

"I shall have to see it, to realise the reality," he thought, and he folded the letter and returned it to the envelope. Laying it beside Denham's, he took up the third letter.

"She was writing," Nellie said, "because she couldn't help it; she was so lonesome, shut in by the snow-covered hills. Roy and May are as cozy as they can be over at Oldham. The lawyer is too far away to be any good. I haven't been home since I came two whole months ago, and I thought maybe you would be so sorry for poor me that you would write me a good long letter, telling me about everybody and everything. It won't take you but a few minutes, I know, even if you can't write more than half as fast as you used to talk in those dear old days when we were all together."

For all he was sorry for her, he laughed outright. He could see just how she wavered between tears and pouting, as she wrote it. But that very night, after the rest of his work was done, he sat up late to write an answer—a long, gay, gossipy letter—filling page after page, sometimes teasing, sometimes nonsensical, sometimes sympathetic; and illustrated along the margins with the most grotesque of pen-and-ink drawings; a letter, withal, so bright and cheery that homesick Nellie actually kissed it before she was through reading it.

"The blessed old saint!" she said.

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Acknowledgments.

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

RESCUE HOME.

Received with thanks:—

Church, Williamstown ..	£3	0	0
Port Albert, N.Z. ..	0	11	0
Marburg, Q. ..	0	10	0
Ballarat—Dawson-st. ..	1	15	3
Horsham ..	1	9	9
Ma Ma Creek, Q. ..	0	15	10
Mildura ..	2	0	6
Geelong ..	1	4	0
Kermode-st., North Adelaide, S.A. ..	5	0	0
Cairns, Q. ..	0	10	0
Hindmarsh, S.A. ..	2	17	8
Galaquil ..	0	5	3
Preston ..	0	14	0
Nantawarra, S.A. ..	1	0	0
Echuca ..	1	19	10
Merewether, N.S.W. ..	0	16	0
Wai-iti, N.Z. ..	1	0	0
Warragul ..	0	10	0
Prospect, N.S.W. ..	2	0	0
Thorpdale ..	2	0	0
Doncaster ..	2	5	6½
Croydon ..	0	10	0
South Yarra ..	0	15	1
Cheltenham ..	2	9	3
Murrumbidgee ..	0	8	0
Bungawalbyn, N.S.W. ..	0	15	0
Wingham, N.S.W. ..	1	0	0
Long Plain, S.A. ..	1	0	0
Henley Beach, S.A. ..	0	11	6
Millicent, S.A. ..	1	5	0
Bayswater ..	1	1	9
Hawthorn ..	2	15	0
Rockdale, N.S.W. ..	0	10	0
Ascot Vale ..	1	8	1½
Warragul ..	0	10	0
Lygon-st., Carlton ..	9	5	6
Chatham, N.S.W. ..	2	8	0
Mooroolbark ..	0	7	0
Toolamba ..	0	10	0
Mount Clear ..	0	9	0
Shepparton ..	0	15	0
McLaren Vale, S.A. ..	0	4	0
Lochiel ..	1	0	0
Brighton ..	3	17	0
Brim ..	0	12	0
Berwick ..	1	5	0
Dunedin, N.Z. ..	2	0	0
Sydney, N.S.W. ..	3	0	0
Enmore, N.S.W. ..	7	0	0
Eel Creek, Q. ..	1	14	0
Mr. J. Saunders, Roma, Q. ..	2	3	0
Mrs. C. Williams, Kaniva ..	0	5	0
Mrs. S. Butler, Mungindi, N.S.W. ..	1	0	0
A Sister, Brunswick ..	0	10	0
"Dorcas" ..	0	10	0
Mrs. Gill, Doncaster ..	0	5	0
Mrs. Parris, Prahran ..	0	2	0
Mr. and Mrs. Mansell, Mildura ..	0	3	0
Mrs. J. A. Davies ..	5	0	0
Dr. J. C. Verco, Adelaide, S.A. ..	21	0	0
Mr. John Verco, Adelaide, S.A. ..	4	4	0
Mrs. W. H. Crosthwaite, N.S.W. ..	0	10	0
Mr. J. D. Familton, N.Z. ..	0	10	0
Mrs. Flood, Prahran ..	0	5	0
A Friend ..	0	2	6
"J." Thorpdale ..	0	10	0
"Thorpdale" ..	0	5	0
S. Anderson, Bealiba ..	0	5	0
Mr. Wilson, Doncaster ..	0	10	0
Mrs. G. Colvin, Rosewood, Q. ..	1	0	0
Mrs. Crisp, Thorpdale ..	0	10	0
H.G.M. ..	0	10	0
Mrs. Wilcken, S.A. ..	0	5	0
Mr. H. Winter, Moree, N.S.W. ..	1	1	0
Mrs. C. J. Morris, N.S.W. ..	1	0	0
Mr. and Mrs. Edwards, N.S.W. ..	5	0	0
Mr. B. Dixon, N.Z. ..	1	0	0
Mr. H. Crouch and Family, Doncaster ..	1	0	0
Miss A. G. Kemp's Bible Class, Ascot Vale ..	0	15	0

J. PITTMAN.

BALMAIN ST., RICHMOND.

We gratefully acknowledge the following contributions to the building of a mission chapel here. The present building is hopelessly inadequate for require-

ments. Built to seat 120, the attendance at ordinary gospel services reaches far above that. The Sunday School has 180 scholars. Last year we had the greatest nett gain, without outside evangelistic help, of any church in Australasia with but one exception. Bro. Campbell Edwards most generously offered to be responsible for the erection of a building to seat 400 people, providing £100 is raised first. The struggling members of the mission—new converts as they are—have by sheer self-sacrifice given £32. £14 have been promised by other brethren, and we appeal to members at large to help establish a strong cause in such a promising field.

Balmain-street Converts ..	£32	0	0
NEW SOUTH WALES.			
Bro. E. Taylor, Merewether ..	1	0	0
" W. H. Wright, Broken Hill ..	1	0	0
" J. Hindle, Enmore ..	1	0	0
" P. A. Dickson, Sydney ..	0	10	0
" D. Hall, M.P., Sydney ..	0	5	0
" W. Williams, Merewether ..	0	2	6
" C. A. Rofe, Enmore ..	0	2	6
" J. P. Jones, Paddington ..	0	2	0

OTHER STATES.
Bren. Wren J. Grinstead, Jarvis, Barker, and P. Pittman .. 0 7 0

VICTORIA.			
R. L., Swanston-street ..	1	0	0
Mrs. J. A. Davies ..	1	0	0
H. G. Maston ..	1	0	0
A Brother ..	0	10	0
W. C. Craigie ..	0	10	0
Mrs. J. E. Brown ..	0	2	6
A Brother ..	0	5	0
Bro. Ah Tah ..	0	2	0
Bro. Haddow ..	0	2	6
A. Millis, North Fitzroy ..	1	1	0
Bro. McMillan ..	0	2	6
" Conning, Tabernacle ..	0	2	6
F. M. Ludbrook, Brighton ..	0	10	0
Bro. Tully, Doncaster ..	0	10	0
Senator J. G. Barrett, North Melbourne ..	0	10	6
Bro. Finger, Hawthorn ..	0	10	0
" Harris, Balaclava ..	0	10	0
Three Members, North Richmond ..	0	6	0
Anonymous, Thorpdale ..	0	5	0
A. B. C. D. Z. C. ..	0	4	0
Bro. Newham ..	0	2	6
" Spearr ..	0	2	0
" Smith ..	0	2	6
" King ..	0	2	6
" Lake ..	0	2	6
Other Contributions ..	0	15	3
Total ..	£46	19	9

FOREIGN MISSION FUND.

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VICTORIA.			
S.S., Doncaster, per A. W. Smith (B.) ..	1	18	0
F.G.M., Apollo Bay ..	0	10	0
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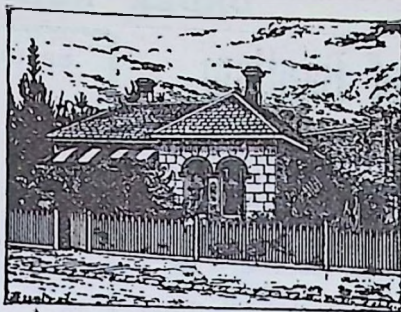
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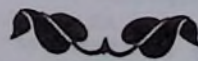
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