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A Trip to the West

At the invitation of the church in Lake-st., Perth, I left Adelaide on Saturday, November 25th, 1899, to be absent from home for three months. At midnight of November 29th (Wednesday), the steamer came alongside the wharf at Fremantle. Early on Thursday morning, just as I was about to step out on deck, there came a knock at my door, and on opening it a warm welcome was given me by Bro. and Sis. F. Illingworth, of the church at Perth. They had come by the first train, and they informed me that while in Perth I was to be their guest. So I at once perceived that my lines had fallen in pleasant places, and without demur placed myself in their hands. Perth is some twelve miles from Fremantle, and there is a double line of railway connecting the two. The trains run in thirty-eight minutes, the express going in twenty-five. I spent a pleasant time in Perth, and left there on February 15th, and reached home on February 20th.

I may, in the first place, say something about the country. Perth is a much larger place than I expected to see, and has some handsome buildings. Many firms from the other Colonies have fine business places. The electric tramway has been begun, and is an unqualified success.

Fremantle is a thriving place, and has a good harbor. Steamers of ten thousand tons come alongside the wharf. A good deal of money has been spent on the harbor. The climate of Perth I did not find oppressive. In fact, it seems to be free from extreme changes. Usually when the days are hot, the afternoons and nights are cool. Of course there are exceptions. As Perth is near the Indian Ocean, the climate is more equable than that of Adelaide or Melbourne, situated as they are on the Southern Ocean. So far as climate is concerned, I had no cause of complaint during my stay. I regretted my inability to visit the gold-fields. Here, there is a very large population. I found a good many South Australians and Victorians in Perth and Fremantle. I was at Guildford twice, seeing some friends. This is eight miles from Perth, on the railway to the gold-fields. There is some nice agricultural country about here.

Now I may come to the churches, and the particular object of my visit to Perth. That Western Australia presents a good field for evangelistic work, is evident from what the brethren have been able to do in the few years which have elapsed since the cause was first established there. They have now chapels at Perth, Fremantle, Coolgardie, and Kalbarra. They hope to have another at Kalbarra soon. On the gold-fields, it seems to be the unanimous opinion of the brethren at Perth, that Bro. Banks is the right man in the right place, and that he has done, and is doing, a good work there. There are many

places in Western Australia, where, if they had the men and the means, good causes may be established. This is probably true of all the colonies, but specially so of the West, because there are places where our brethren could be first in the field, if they had the men and the money. There is plenty of room for another evangelist on the fields to assist Bro. Banks, if it could be so arranged. There are many places in the colony where, doubtless, the gospel could be preached with great profit.

Now as to the churches in and around Perth. My visit was to the church in Perth specially. Here, on the Wednesday evening after my arrival, there was a welcome social. Over this meeting Bro. D. M. Wilson, one of



MARK COLLIS.

the officers, and at the same time the energetic secretary of the church, presided. A number of the brethren from Fremantle and Subiaco were present at the meeting. Bro. A. Lucraft and A. E. Illingworth also spoke, and I was made to feel that I had fallen among some warm-hearted brethren. I spoke on two Lord's day mornings at Fremantle. This is a good church of about one hundred members, and they have a neat and commodious chapel, seating, I presume, about two hundred. There are some excellent brethren here. Bro. Arthur Lucraft is the chief preacher. He usually takes the Sunday evening services. The only improvement I could suggest as to Bro. Lucraft, is to make him an evangelist. From all reports I believe he would do a good work. Bro. Pallot is one of nature's noblemen. He formerly came

from Prahran. Sister Pallot ably assists him. He is superintendent of the Sunday School of over one hundred children. I met a number of other brethren and their sister wives at their own homes. I might mention Bro. Leach, Cosh, Simpkin, Preston, Wm. and James Vinicombe, and others. I had two most enjoyable Lord's day mornings at Fremantle. I enjoy very much speaking to the church in the morning. It is a delight to me. I should like to have had more time with these brethren. I spent two Saturday afternoons and nights at Fremantle, and enjoyed the hospitality of Bro. and Sister Lucraft and Bro. and Sister Cosh. I think there is a bright future before the brethren here.

About one and a half miles from Perth, and between there and Fremantle, is the bright suburb of Subiaco. Here there is a church of about fifty members, formed chiefly out of the Perth church. They have no chapel as yet, but the possession of one is a pleasure yet to come. Here, for six weeks, Bro. F. Illingworth preached, while I was in Perth. I had the great pleasure of addressing the church on two Lord's day mornings, and had a very enjoyable time. There are some excellent brothers and sisters here. Bro. Payne is a most excellent and useful brother. He is Post and Telegraph Master. He had the good fortune to persuade one of Bro. Pallot's daughters to have compassion on him, and now they are both deeply interested in church work. Bro. Gould is here from Bendigo, and he is a fine man in all church work. Bro. and Sister Berry are also here, whom I had met in South Australia. He speaks in the church and preaches. The names of others whom I should like to mention have escaped my memory. The church has, I believe, a good future before it. This suburb is connected with Perth by the electric tramway. I must also mention that one young man, Albert Saunders, has gone to Melbourne to study, in order to fit himself more effectually for the work of an evangelist. Albert attended my class while I was in Perth, and I take great pleasure in saying that he is a fine young man, and will do all that lies in his power to prepare for the work of his life. I was greatly pleased with him.

And now we come to the central and mother church in Lake-st., Perth. This church of about one hundred and fifty members has a chapel holding at present about two hundred. It is so constructed that the church can easily lengthen it. This is proposed as one of the possibilities of the future. The chapel is about thirty-five by thirty-five feet. When twenty feet is put on it will have a better shape and better acoustic properties. Here the brethren have done exceedingly well. For the last two years the preaching has been done chiefly by Bro. Arthur Illingworth—a young man of fine attainments, and of good speaking ability. He has done a fine work in this

church and is universally beloved, not only for his work's sake, but for his own sterling qualities. He has been in business all this time, and, of course, has not been able to devote the whole of his time to the work. I told him that I believe the Lord intended him for an evangelist, and he would yet be found in the work. Though I had not the pleasure of hearing him preach, I had much fellowship with him, and accepting the report of the brethren as to his ability as a preacher would say that any church which secured his services would be fortunate. I hope before long either in the West or in some other colony he would be wholly devoted to the work of an evangelist. He and his wife are both highly esteemed by the church. In this church, then, there are some very acceptable speakers. The officers are D. M. Wilson (secretary), A. Illingworth, A. Bell, J. Rhodes, H. Wright, R. Redman, and Bennett (treasurer). These are all good men and anxious for the advance of the truth. Bro. F. Illingworth has his membership in this church. Bro. C. Garland is the earnest and effective superintendent of the Sunday School. They have an average attendance of over one hundred.

I must say some words of praise about the church as a whole. I enjoyed the morning worship. There was a readiness of response which pleased me. If a hymn was called for some brother at once would announce one—an appropriate one. When the time came for the prayers the brethren responded without waiting one for the other, and did not make long prayers. I commend them here. They have several prayers just after the contribution. The worship was hearty and we felt it was acceptable in the sight of God. I want specially to commend the young men of the church. Here is an earnest band of young men who have a good knowledge of the truth and who are anxious to work for the Master. They can effectively take part in the public meetings of the church. It is good when the young men of the church are in earnest. There are a number of other brethren whose names I should like to mention, but when we begin this we should have to take the church roll and copy it. I know all their names and am grateful for all their kindness. There are many good sisters engaged in the work of the church. Sister Bell, senr., was not well when I left. I hope she is regaining her health. She was one of the first members of the church in Perth. There are other sisters whose names I should like to mention, but when we begin we do not know when to end. I spoke in Lake-st. on seven Lord's day mornings and eleven Lord's day evenings, and nine Wednesday evenings at the prayer-meeting. I had a good time with the church but did not get hold of the outside public. The time for reaping is coming, and I hope and pray for a great ingathering into the Perth church. The longer I stayed in Perth the more I felt attached to the church, and had I been a young man, the brethren, if they had so chosen, could have persuaded me to stay. But at my time of life I have no thought of leaving the scene of my thirty-three years labors. There is a fine field here for some devoted man. I am sure the Perth church would heartily welcome such a man. I hope they may get a suitable evangelist. They

have an excellent Band of Hope here. I must not omit to mention particularly Bro. D. M. Wilson, who corresponded with me and did what he could to help me while there. He is one of the most useful men in the church. He both teaches and preaches. Bro. Symon among the older brethren is an acceptable speaker. Bro. F. Illingworth has done a good deal of preaching and teaching in this church. He is a man of recognised ability both in the legislature and in the church. What he does he tries to do well. He took up the preaching when I left.

On the last Monday I was in Perth I attended a social given by the teachers to one of their number, Henry Taylor, who was removing to Subiaco. This was held at the hospitable home of Bro. and Sister Albany Bell. They gave Bro. Taylor a teacher's Bible, and Bro. Bell made the presentation. He said he and Bro. Taylor were baptised by Bro. T. H. Bates in the river Swan when he was starting the work in Perth. It may be a matter of interest to Bro. Bates to feel that these two brethren are among the most earnest and faithful in the church. They are both splendid young men and do what they can for the Lord. Now it is about time I was drawing this paper to a close. My time came to say good-bye to the Perth brethren. A meeting was held on Wednesday and I left on Thursday. Bro. F. Illingworth presided. Bro. A. Illingworth, J. Geake, and C. Garland spoke. They said many kind things. I tried to reply and thanked them for all their kindness. Before I close I must say a word about those who entertained me so well while in Perth. I never wish to spend a happier time, or be more hospitably entertained than I was by Bro. and Sister Illingworth during my stay. They certainly left nothing undone by which they could promote my happiness. Bro. Illingworth is so well known among our churches that no word of commendation is needed from me. He has done a good deal in his life for the cause both with tongue and pen. He has been kind to more than one evangelist and has helped them in their work. He still preaches a good deal and is deeply interested in the Lord's work. I am under a deep obligation for all the kindness which fell to my lot under his roof. His home is, I believe, the abode of a genuine Christian hospitality.

Mr. and Mrs. and Miss Illingworth accompanied me to Freemantle and saw me aboard the German steamer "Barbarossa." I was warmly welcomed home, and by no means regret my visit to Western Australia.

T. J. GORE.

Original Contributions.

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

Who Are Immersed?

The recent correspondence in the A.C. appears to have focussed to one point—the denominations and the pious unimmersed being out of consideration. And the point is simply this—You contend that every penitent baptised believer is a Christian, consequently a member of the "one body," the church of

Christ. To this I agree, with some qualifications. You further declare that the many thousands of particular and other Baptists are members of the church of Christ in the comprehensive sense. Now, the only question to decide is, What constitutes a "penitent baptised believer" in the scripture sense, for you say that is your standard of appeal.

Now, I affirm that the Baptists you allude to hold it as a fundamental of their constitution that baptism is not for the remission of sins, as declared by Peter by the authority of our Lord; that they baptise because their sins are forgiven before being immersed. Here is a clear issue, wholly opposed to Peter's declaration. Which is right? I affirm Peter is right, and the Baptists are entirely wrong. Moreover, I feel pretty certain the Particular Baptists also hold as a fundamental, the doctrine of election as taught by John Calvin. If these things be so, in what, let me ask, does the communion of brotherhood, as members of the "one body" and as Christians, consist? for they hold the very opposite to us on these matters. Does it make no difference, though such is the case? If it makes no difference, let me ask, in this connection, how it was that the pious and very good baptised Baptists communicated the venerable and godly Thomas Campbell and his illustrious son, Alexander? Some may answer, in many things we agree; first, they believe with us that Jesus is Christ, the Son of God, and other great truths they hold in common with us. Of course that is quite true, but so do all the denominations—Roman Catholics, and even Jews and others, do the same thing. But surely no one will be bold enough to affirm, because such is the case, that that is any proof that they are members of the "one body," the church of Christ in its most comprehensive and extended sense. Nor will any one venture to affirm that, because they hold certain great truths in common with us, that such is "the faith once for all delivered to the saints," that we are called upon to contend for earnestly, and maintain inviolable till the Lord comes.

Now, as I desire to be brief, yet specific, on the subject, let me state at once—(1) That the Father of Mercies did not, by his Son, through his apostles, guided by the Holy Spirit, command and establish an ordinance for the remission of sins to be complied with in ignorance of its import and purpose. Such an idea is not found in the New Testament, but the reverse is the truth, which is manifest throughout the book. Should anyone attempt to prove, and has proved that it is unimportant whether a person submits to the ordinance, ignorant of its design and purpose, or intelligently, then the next task they will be called on to prove will be—that it makes no difference whether we know and eat of the loaf and cup by faith, or in ignorance of its import and purpose. So long as the ordinance is attended to in any way it is all right. And when that has been proved, the next will be to prove that it is of no consequence whatever whether we attend to any ordinance of God by faith or not. And, lastly, when that has been done, it will be easy to prove there is no God and the Bible is a fable. Baptism and the Supper are the most sublime ordinances of God's wisdom, speaking volumes to the hungry, thirsty, lov-

ing, obedient and intelligent soul. Yet say some, whether a person is immersed in ignorance of its import, it is valid baptism. And the Baptists are Christians, members of the "one body," yet they deny Peter's declaration, "for the remission of sins," by the Lord's authority. Let the reader pause and reflect of a person getting married, and contracting obligations in the ceremony which he does not comprehend, and try and picture what a flow of divine blessings will overtake him in his happy lot of ignorance! Paul says to the Romans (7: 4), "Wherefore, my brethren, ye also are become dead," &c., "that ye should be married to another," i.e., Jesus, and again, "I have espoused you to one husband." Where is the ceremony to be found but in the ordinance of baptism? and fancy to be married without knowing the terms of the contract! The idea is so absurd that it is out of court, and is no part of God's plan. (2) That those who deny the truth of God that baptism is for the remission of sins, make his word void of no effect by their traditions, can not be penitent believers according to scripture, even though they be immersed a dozen times, because their action was not of faith, and whatsoever is not of faith in religion is sin. (3) That those who say and do such things, though they are immersed, are not Christians—members of the "one body," because it is they only that believe, confess, and obey, knowing what they are doing, that receive remission of sins, that are born again, that are constituted children of God, of faith, are the Christed ones. (4) That no person does know, or can know, except on the authority of God, that their sins are forgiven. It is those alone, who, with child-like faith and simplicity, are buried with Christ in immersion for the remission of sins, that rises in a new life. (5) That those who do submit to the ordinance ignorantly of its purpose and design, do it not by or in faith, cannot realise the blessings of the gospel, nor can they know they are pardoned, but if they affirm they do then is God's revelation of no purpose. (6) That the moderns who don't believe or are ignorant of the design of baptism, cannot be washed from their sins, even though they submit to the ordinance, because they were clean before they were washed. (7) That such cannot have a "good conscience" as the result of baptism, as Peter affirms. And where, and how, I ask, is the blood of Christ applied, sprinkling our hearts from an evil conscience, if not in this ordinance of the Lord's appointment.

In conclusion, if the scripture does not teach that the gospel and all the ordinances of the new institution are planned by divine wisdom, speaking to the heart and the understanding through channels of God's appointing, to be heard, believed, understood and enjoyed, then I confess profound ignorance of God's word. Be it known to all, once and for ever, I have no feeling against any person or body referred to, but if they are loyal and true and obedient to the Master, the best proof that can be given will be their desire to throw their creeds, &c., to the bats and moles, and stand on the truth of God as revealed alone. And then we are with them and they with us; but till then we are sworn to uphold and defend and maintain the truth as revealed in its primitive simplicity and

purity, and I conclude by adding a query and answer from the *Christian Baptist* on the subject. Query 17, p. 530, Vol. 6, reads:—"Is a believer in Christ not actually in a pardoned state before he is baptised?" Answer: "Is not a man clean before he is washed?" When there is only an imaginary or artificial line between Virginia and Pennsylvania, I cannot often tell with ease whether I am in Virginia or Pennsylvania, but I can always tell when I am in Ohio, however near the line, for I have crossed the Ohio river. And blessed be God! he has not drawn a more artificial line between the plantations of nature and of grace. No man has any proof that he is pardoned until he is baptised, and if men are conscious that their sins are pardoned before they are immersed, I advise them not to go into the water, for they have no need of it." Thus spake Alex. Campbell, the glorious champion for truth, and the restoration of primitive Christianity.
Sydney. ALEX. HUTCHINSON.

Symposium.

The Relation of Christian Progress to Spiritual Development and Growth.

J. PITTMAN.

I am not quite clear as to what is intended by "Christian Progress." The reading makes it distinct from "Spiritual Development and Growth," though ordinarily the two forms of speech are somewhat synonymous. I take it, however, that the latter phrase relates to personal experience in the Divine life, while the former relates to the extension of the kingdom of Christ, or the spread of the gospel. Adopting this view I am persuaded that there is a very close, nay, a necessary connection between the two. True, there may be great increase to the ranks of professing Christians without much personal consecration, but it will not be worth much. The wood, hay and stubble will abound while the gold, silver and precious stones will be scarce. All true and loyal followers of Christ long for the rapid spread of the gospel. But too often this is attempted by means not quite in harmony with the word. Undue excitement, under preaching, more remarkable for sound and eloquence and human wisdom than for solid truth, or in association with meetings in which mere emotion is taken for conviction in which the feelings are unduly wrought upon; progress may be numerically great but in reality very small. Real progress means real conversion to God, and to this most desirable end the real converting forces must have full play. Among these are the following.

1st. The Preacher

must be a *spiritually-minded man*. His life must be "blameless" and without reproach; honest and upright in all his dealings with his fellow men. He must be wholly devoted to his work of seeking to save the lost, and to strengthen the church. He must be content to endure hardness, to be poor for Christ's sake, and to be the servant of all. He must be a diligent student of the scriptures, and in preaching must handle aright

the word of God. Central, saving truth, must be his constant theme. The truth alone saves. He must encourage ever good work that has for its object the uplifting and saving of the bodies and souls of men and women. Lastly he must be ever watchful for opportunities of doing good, visiting the sick and seeking to restore those who have wandered out of the way.

2nd. Church Members

must be fitted with the spirit of Christ, true in their lives, faithful to the Lord, constant in their attendance at divine service, earnestly anxious for the salvation of souls, diligent students of the word, fearless in speaking to their friends and neighbors about Christ and his great salvation, liberal with their substance and hearty and generous in their efforts to help the preacher in his work. Where these things are present there will be progress, real and lasting. There may be no noise or flourish of trumpets. Nature's forces are quiet. So are the forces of the Spirit. The first century of Christianity is a living demonstration of the relation between real spiritual life and the real progress of the gospel. The gospel was heard from their lips, seen in their lives, demonstrated in their sufferings. Its preachers rapidly multiplied. They were as numerous as the converts. The spiritual power of their lives, in the midst of suffering and privation for the truth's sake, crucified Christ before the eyes of the whole world. Their very executioners were converted while attempting to slaughter them, and died with them confessing their faith in Christ. Christianity is destined to save the world, but it must not be in word only, but in life, in manifestations of the spirit, in conversation and devotion, and loving service for Christ.

Sunday School.

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

LESSON FOR APRIL 15.

"The Daughter of Jairus Raised."

MARK 5: 22-24, 35-43.

GOLDEN TEXT.—"Be not afraid, only believe."—Mark 5: 36.



Coming back from the Horns of Hattin, Jesus once more is found in his own city, Capernaum; with which we are becoming more familiar. Jesus, as was his custom, is

found by Jairus, one of the rulers of the synagogue, on the shore of Lake Galilee, teaching and healing the people, who throng him in great multitudes. Jairus being one who had charge of the synagogue worship, had evidently heard of Jesus, and in all probability had seen some of the miracles wrought by Jesus. This knowledge created faith in the New Teacher, which was demonstrated by him coming, imploring help and assistance from Jesus. His appeal received a prompt and an assuring reply. It was while on the way to the mansion of Jairus that the afflicted woman was healed by touching Jesus' garment. While speaking to the now healed woman, word is brought to the ruler of the death of his daughter, and the request not to further trouble the Master. Jesus heard the message and with that coolness and tenderness of heart assured the parent that all is yet well; don't be afraid, only believe. You trust in me, I'll do the rest. When man is completely undisturbed by the power of death, in his hand is the key to all resources of infinite power. Who on earth has ever claimed such power? Surely the multitude needed no greater evidence of his divinity! Faith is rewarded, but only the parents, Peter, James, and John are allowed to witness the return of life to the damsel. Great mourning, great grief, paid grief confronted Jesus on his arrival at the ruler's mansion. For such noise and foolish manifestation of grief, Jesus had no sympathy. Only the genuine in life appealed to the deep compassion and love of the Saviour of men. Jesus had no place for hypocrites and scoffers. The restored damsel is ordered nourishment by Jesus, evidently to make more real the restoration and dispel the amazement which, being so great, would hinder presence of mind. This was the first instance in which Jesus had restored to life one who had been dead, and it was not strange that all were astonished. This took place about autumn of A.D. 28.

JAS. JOHNSTON.

Selected Story.

Where Love Was Law.

ARTHUR M. GROWDEN.

IN EIGHT CHAPTERS.—CHAPTER 7.

"God be praised!" said the merchant, addressing a soldier. "You think she repents?"

"Yes indeed; have no fears; we shall that father could see me!" and even now she must be ready to follow thy bidding as a lamb follows the shepherd. This is an ugly world, and there are many wolves in sheep's clothing."

This he said with a wicked leer, which the old man did not notice.

"What shall be done with this, master?" asked the soldier, holding in his hand the vestment.

"Wait and see. Perchance she has not changed; but you say she loves me?" He trembled with emotion, and gazed earnestly into the eyes of the soldier.

"Yes, indeed; you have no fears; we shall yet restore her to her father's house."

"May the holy One of Israel grant it; but all must be kept quiet, or she may suffer in the eyes of the world. Let us go."

With feeble steps he tottered after the soldier. Reaching the door, they passed into a large room, but unobserved, and remained so, being hidden by the screen.

"Bring in the prisoners," commanded the judge.

Ruth and Lazarus were led in by two guards, who stood by them during the trial.

"They are accused," said the prosecutor, "of robbery, the robbery being a rich vestment; and in the case of this girl, who has left her father's house, and is keeping company with certain followers of the Nazarene who recently paid the penalty of proclaiming himself a king—in her case, I say, clemency is asked for. She is young and misguided by certain fanatics; and her father, a man of repute amongst us, is willing to make all necessary allowance if she will return unto him and remain faithful to the traditions of the elders. In regard to the young man Lazarus, further consideration will be necessary. An opportunity is now given for the defence."

A hush fell upon the council, every eye being directed toward Ruth.

"Has this council," she asked firmly, "ought to do with conscience? I speak what I do know. I testify what I have seen. In believing in him who hung upon the tree, and whose heart broke because of a world's unbelief, I do only that which I must do in order to be true to that new light which has been shed over my pathway from him who proclaimed himself to be the Light of the world. That I keep company with certain of his followers is true. When my father and mother forsook me, then he took me up. That I stole a vestment is not true, as these soldiers could testify if they dared. They know who bought it. The thought of robbery has no terrors for me as long as I am innocent—and of this charge to day I am as innocent as the birds of the air, or the angels of heaven. If to be true to the traditions of the elders is to be untrue to him for whom I have suffered the loss of all things, then on this charge alone I plead guilty, and in his name I await sentence."

Sounds of admiration and of condemnation were strangely mingled.

A crowd hurried by, dragging a victim toward the gate.

The court was hurriedly adjourned, the soldiers receiving orders to show the prisoners the reward of loyalty to the impostor who disturbed the holy religion.

A great crowd had gathered. The victim, whose noble face contrasted strongly with the hard features of those who hated him, was calm, and, as the stones were hurled at him, he prayed: "Lord, lay not this sin to their charge. Lord Jesus, receive my spirit."

Biographical.

A good name is rather to be chosen than great riches.
—Proverbs 22: 1.

Life of Elder John Smith.

CHAPTER VIII.

In the summer of 1810, at the Cumberland River Association, he again met with Jeremiah Vardeman, then one of the most influential

ministers in Kentucky. Vardeman had heard of the young preacher that lived down among the hills of the little South Fork, and when he saw him at the Association, he grasped his hand affectionately, and took him to his heart as a brother. He saw that his talents and knowledge of the Scriptures fitted him for a position of greater usefulness in the church; and he expressed a wish to see him at work in a wider field of labor.

Smith had already become dissatisfied with the place where he lived. He felt that, if he would grow in knowledge, or in strength, he must seek a home among a more intelligent and enterprising people. With the pride of a young father, he had determined, moreover, never to bring up his children in the rough wilds of "The Hollow."

Eli, his eldest, was in his seventh year and Elvira was two years younger; they were healthful and sprightly children, on whom he lavished an almost idolatrous affection.

At length he arranged his business for a few weeks' absence, and accepted an invitation to visit the churches in what was, even then, called the Blue Grass Region of Kentucky. On this tour, he preached with much acceptance. His own mind was lifted up, and his heart was enlarged. He was pleased with all he saw, and but for a delicate sort of pride, he would have accepted a call from some wealthy churches, and have gone to live among them as a salaried minister. But a consciousness of his inferiority in learning, as well as in social culture, his poverty, and especially the thought of living on what he regarded as the charity of his brethren, caused him to decline the proposition, and to form another plan for advancing the welfare of his family.

He returned home, resolved to seek some better country elsewhere. The war with England was going on, and embargoes paralyzed the commerce of the country. The public lands in Alabama were about to be thrown into market, and the terms would be liberal. The most splendid opportunity for speculation was presented. Choice lands would be patented at \$1.15 per acre, and only ten dollars for every hundred acres would be required on entry; the remainder would be payable in four years thereafter.

He revolved this scheme in his mind, again and again, during the summer of 1814, till, grown restless under the influence of his dream, he went to look at the country, and to confirm, by observation, the wisdom of his plan. Subsequent events fully verified his predictions. Others were made rich; for within two years, some of that land was sold at fifty dollars per acre. But God had better things in store for him. In the very hour, almost, when he thought to put his well-laid scheme into execution, he who had called him to preach the unsearchable riches of Christ, stretched forth his hand and blighted all his earthly hopes.

He sold his farm, and some other property, for fifteen hundred dollars. Such goods and chattels as he reserved, were thrown into his farm waggon, where his four children were stowed for the journey, and where the mother also, when weary of walking, found rest on the way.

He reached his destination in the Hickory

Flats, near Huntsville, on the 2nd. of November, 1814. He was fortunate enough to find an unoccupied cabin, which he rented till he could build on his own land. A few Baptists had already moved into the country, some of whom were his father's old friends, from East Tennessee: but they lived some fifteen or twenty miles distant. They heard, however, that a son of George Smith had come into the State, and that he was a preacher of their own faith and order. They sent him a request, therefore, to come and see them, and to preach to them. Anxious to know those who already loved him for his father's sake, he accepted their invitation, and left home, commending with strong faith his family to God. It was Saturday, the 7th of January, 1815.

He reached his destination in the evening, and was received by his father's friends as a son. Little incidents of family history, the progress of events, the prospects of the country, and especially of the church, were all talked over at the fireside till a late hour at night, and he retired to rest with a heart full of pleasant memories and still more pleasant hopes.

In the meantime, his wife at home had been called, at evening, to the bedside of a sick neighbor that lived close by. They had sent to beg that she should come and cheer the dying woman with her songs; for Mrs. Smith had a sweet voice, and sang, with pathos, all the melodies of the church. Prompt at the call, she had taken her infant in her arms, and gone at twilight on her mission of love. She had left her cabin and the three older children in the care of her brother, and of a young sister, who also was with them. They had all gone to bed early; for they were tired of the toil, or of the sports of the day. About ten o'clock, while the mother was trying to soothe her afflicted neighbor with her songs, screams of anguish reached her ears, and the blaze of her burning house suddenly lighted up the woods. She seized her babe and rushed to the spot, for the distance was not great. The house, which was built of light poplar logs, was already wrapt in fire. Without, in the glare of the flames, stood her brother, holding one little, trembling child by the hand.

"Hiram! are they all safe? where are the others?" she cried. But he was dumb with terror; yet she saw, with the quick eye of love, the fate of her absent children.

"Eli! Elvira!" she screamed, with an agony that rent her heart, and she rushed to the blazing door. The grasp of a neighbor just saved her form leaping with her babe into the flames that were consuming her home, her husband's wealth, and the first-born children of their love. Brother and sister perished there that night together, in the very bed where, at twilight, they had fallen asleep in each other's arms, with a mother's good-night kiss upon their lips.

The fire had, by some means, first caught among the rafters of the building. Burning splinters, dropping from above, had blistered the face of Hiram Townsend, and awakened him, but too late to save the children. He hardly escaped with his life. His sister, also aroused by the fire, had rushed through the flames, dragging with her the little girl, with whom she had been sleeping. Nothing, of

course, had been saved. All the clothing of the family, their little furniture, and every dollar of their money, was gone.

The heart-broken mother refused to be comforted. She sat tearless and speechless by the ashes of her home, and of her children, through the long, dreary night. Two messengers had started off at midnight, to carry the word to her husband.

"Mr. Smith," said they, as they stood before the door of the house, next morning at dawn, "we are sorry to bring you bad news from home. Your house took fire last night, and every thing is lost. Two of the children were burned to death!"

"O God!" cried the stricken father, and his head dropped upon his breast.

"Which of my children?" at length gasped the poor man. "Was it Eli! Was it my boy? And did Anna have to stand and see it all? O my God! my God!" and he sank down upon the steps, and buried his face in his hands.

They brought him his horse, and he hastily set out for his home, to weep his yet unfallen tears into the bosom of his wife. He passed by the spot where but yesterday fancy had reared him a mansion, and laid out for him her beautiful gardens. Now, he saw in the very landscape and sky, in forest and stream, nothing but the ruin of all his hopes, and the gloom of his own distress.

He tried to borrow support from religion, and to find, in the promises of scripture, some solace for his wife. But the thought that, perhaps, his children had passed through the flames of their burning home only to writhe forever in the still fiercer flames of another world, sent a keen agony through his soul.

"I can give her no consolation!" thought he. "If I tell her that our babies are glorified, the thought that possibly they were of the non-elect will only aggravate her woe." His own faith was bewildered by this thought, which haunted him like an evil spectre as he rode along. He tried to persuade himself that non-elect persons do not die in infancy; but his mind would not accept the subterfuge. He dreaded, therefore, to meet his wife's look of anguish, and to hear her ask the question, "Are our children among the elect of God?" For the time being, every other grief was lost in this; and in the confession of his mind, his faith in that harsh doctrine of his church yielded up its strength forever.

(To be Continued.)

The Home.

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

She doeth little kindnesses,
Which most leave undone, or despise.
For naught that sets one heart at ease,
And giveth happiness or peace,
Is low-esteemed in her eyes.

—James Russell Lowell.

There is always someone to smile at, somebody to give your chair to, somebody to whom a book, a flower, or even an old paper, would be a boon. These small attentions will open the way to confidence, will make it possible that in need these friends will give you oppor-

tunities to help them, which, unless you had shown thoughtfulness and regard for them, they could never have done. A quiet, sympathetic look or smile many a time unbars a heart that needs help that you can give.—
Josephine Pollard.

In Her Lap.

One learns from a story in the *Union Gospel News* how a comfortable farmer in western Pennsylvania, who had never seen anybody hungry, surprised himself last summer with two "fresh-air appetites." Incidentally the story gives us a hint, too, of some of the pathetic shifts of poverty.

Through a recommendation from the village minister, who told of the *Tribune* Fresh-Air Fund, and explained what a blessing such warm-weather charities were to destitute families in the city, the farmer and his wife had consented to receive two children from New York.

In due time they arrived, Mary, a slender slip of a girl hardly strong enough to carry a rag baby, and Jimmy, her younger and smaller brother, who could just look over the back of the farmer's big dog.

Their forlorn appearance made the honest man open his eyes wide; but he opened them wider to see the little creatures eat, when they sat down to their first meal. They cleared their plates in about a minute and a half, and were ready for more.

The good housewife helped them generously, but the food vanished so amazingly quick that she determined to watch them. That two such tiny bodies could stow away victuals faster than any grown man was more than she could believe. Presently she and her husband exchanged glances.

"Why, Mary," she said smilingly to the little girl, "what have you done with half of the great piece of pie that I just gave you?"

"In my lap," meekly answered Mary.

"In your lap! Why, what in the world did you put it there for?"

"Cause I—I wanted to save it. Jimmy and I allus does it at home. We have to save out half our dinner, 'cause if we didn't we wouldn't have no breakfast to-morrow."

The child looked as if she would cry pretty soon; and the farmer's wife had to turn round and pretend to scold the dog, or she would have cried herself. The farmer softly lifted the table-cloth, and there, sure enough, lay the half of poor Mary's and Jimmy's dinner in their laps. But he did not laugh.

It took time and considerable coaxing to make the children understand that they had no need now to "save up" for their breakfast, and that they were certain to have enough to eat. When they did realise their wonderful good fortune, they enjoyed it as only born prisoners of poverty can.

That evening, after the children were asleep, the farmer sat and smoked a long time in silence. Any one knowing him would have expected a chuckle now and then, if not an hour or two of laughing comment over the performance of his queer little visitors. His only remark was, when he got up to go to bed:

"Mandy," he said to his wife, "you see that them midgets get so much grub after this that they won't want to eat another thing for a year."—*Youth's Companion*.

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The Leader.

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

"Who Are Immersed?"

The proposition that "every penitent baptised believer is a Christian," and "consequently a member of the 'one body,'" is so moderate a statement of the question which has now been under consideration for some time, that it comes as a matter of surprise that any one should be found expressing dissent to it. It is, however, the unexpected that frequently happens, and this will account perhaps, for the appearance in our present issue of an article which takes exception to the statement referred to above, and insists that it requires qualification. This qualification is, that it is essential to the validity of baptism that the candidate for it should clearly understand or believe that such baptism is for the remission of sins. Accordingly, in this writer's view, only those who have been immersed with the clear understanding that such immersion is for the remission of sins are Christians, and as such members of

the church of Christ. That such a view makes the church of Christ an extremely limited affair does not appear to trouble the writer. He is just as complacent about it as the old Scotchwoman who had reduced the number of the elect down to two, and was doubtful about one of them. Her final analysis made it clear that her first estimate was too liberal and that the number of the elect was represented by one, and that one herself. This tendency in the direction of limitation seems to have a charm for certain individuals. Hence, we have the gathering together of small bodies of religionists, who have no hesitation in proclaiming that they are the true church, and that all outside their communion are eternally lost. It has always seemed to us that these good people would do well to cultivate the grace of modesty and not be in such violent hurry to usurp the judgment seat of God.

Now, while it is quite true that the expositor of scripture should endeavor to find out its meaning without any fear as to the conclusion that may legitimately follow, it is also true, that if the conclusion arrived at is one that involves utter confusion of thought and paralysis of action, then, surely, the said expositor should have sufficient grace within himself to admit that there is a possibility that his methods of exposition have been at fault. This, however, seems to be the last thing that occurs to the mind of these gentlemen. One of the most amazing spectacles in the religious world is the audacity of the would-be expositor. As a rule his competency in this direction is acknowledged by no one but himself, but all the same he is quite untroubled with the thought that the voice of Biblical scholarship is dead against him. True, this "voice" may not always be infallible, but whether our friends realise it or not, it is always something that has to be reckoned with, and, certainly, it is not safe to ignore it. This, however, is possibly a digression. What we desire to insist upon is, that if the conclusion arrived at from a given line of thought leads to unutterable confusion beyond the possibility of remedy, it will be an evidence of wisdom on the part of the reasoner, if he concludes that somewhere or other he has made a mistake. And this is the position in which our correspondent has placed himself. He has assumed a position, the logical consequences of which land him in the region of inextricable confusion. His position is this, that only those who believe that immersion is for the "remission of sins" are entitled to be regarded as Christians. This position necessitates the assumption of another, viz., That those who have not correct views regarding baptism cannot administer valid Christian baptism, for they are not Christian them-

selves. Consequently, as for centuries, right views regarding baptism have been the exception and not the rule, it is now impossible for any one to know if they are Christians or not, inasmuch as the pedigree of administrators of baptism is not available for general information. Our correspondent himself will require to trace back his baptismal ancestry. He will require to be assured that the baptiser of himself had "correct views," also that the baptiser of the baptiser held the same, and so on, *ad infinitum*. The worst of it is, that there are no means of getting out of this dreadful state of things. We may, therefore be pardoned if we take the other alternative, and assume that our correspondent has made a mistake.

Indeed, he has made more than one. In the first place he has given undue prominence to the idea of baptism. He invariably speaks of it as a thing standing alone, whereas he ought to know, that standing alone it is worthless as a religious institution. At any rate, considering the issue at stake, he ought to have been careful to warn his readers that "baptism for the remission of sins" did not convey the full meaning of New Testament teaching. Baptism is not the sun round which the planets of the Christian system revolve. We do not say this to underrate the importance of baptism—far from it. It must occupy the place assigned to it by the Holy Spirit himself. And that place is found—not as a thing that stands apart—but as one that derives its force and meaning from antecedent acts. It is the combination of faith, repentance and baptism that secures remission of sins, and not the latter alone. It is true, that sometimes, each of these stand alone as significant of pardon in the New Testament, but when they do, it is because they include the others. If, therefore, we desire to be quite scriptural in our views, we will hold that faith, repentance and baptism are the divinely appointed means by which we secure the remission of our sins. With this view before us, it would be wrong for us to insist that in the act of baptism alone we saw the remission of our sins. It is from this root that the erroneous doctrine of baptismal regeneration had its rise, and it is an error into which our correspondent seems to be in danger of falling into. It is, of course, of importance that the true significance of baptism should be understood, but that object is not achieved when it is sought to regard it as an object of belief, as our correspondent seems to do, but when it is regarded as a command to be obeyed. It is rather the obedience of faith, than faith itself. It is therefore possible that many may have been immersed without having clear views regarding baptism. The main point with them has been that it was a command from their Lord,

Editorial Notes.

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

A Christian Science Split.

Of all the peculiar American fads of the passing century perhaps the most remarkable is that called "Christian Science." Its advocates claim that matter does not exist. We really have no bodies. They exist only in imagination. There is no such thing as pain, it is pure fancy. The only real thing is mind. We can only feel pain when we believe the falsehood of its existence. If we will but believe the truth there will no longer be any sensation of suffering. This nonsense is advocated by tens of thousands, not of the ignorant and illiterate lower classes, but of men and women of intelligence and culture. The headquarters are at Boston, "the intellectual hub of America," and it is said to be making rapid headway. Mrs. Eddy has hitherto been the leader, and her books and disciples are to be found in the Australian cities. The *American Independent* states that a serious split has taken place in this body. The *Washington News Letter* heads a revolt from Mrs. Eddy and the First Church, with its headquarters in Boston, and sets up for itself. It "alleges that the original body is wrong in its system of teaching and propagating the truth in that it prohibits anybody from teaching what Christian Science is except those who go through its own class, for which £100 per person is charged. Also that no one has a right to teach after going through the class, unless a disciple and former student of Mrs. Eddy. There appears to be also some money in the business, for the Boston people charge high for their books, the cheapest being \$3.00. An estimate obtained from a reliable publisher states that 10,000 copies can be furnished for \$4,700, allowing \$200 profit for the editor, making the actual cost 45 cents apiece. The new body also objects to the orthodox church because of its onslaughts on all physicians, and believe that God will heal the sick, and does, whether a physician is employed or not. The cures it performs, it claims are wonderful, and away beyond those of the Eddy school. It affirms, also, that there are 10,000 Eddy followers who have come out of that body and that it is increasing every day, so that probably over twenty churches have already been organised, and others are coming into affiliation constantly." It will be interesting to watch the developments of this division, or it would be if Christian Scientists really existed. But as a matter of fact, themselves being judges, there are no such people, and Mrs. Eddy and her well-fleeced dupes are merely fig-

ments of the imagination and have no more real being than typhoid fever or bubonic plague.

Sam Jones' Testimony.

Sam Jones is one of the best known and most popular Methodist ministers of America. The following is extracted from the *Courier*, a paper published at Dallas:—"Sam Jones made the statement in a public lecture in Dallas last Lord's day that the disciples of Christ are the only Protestant religious people in this country who are growing 'Not because they are better than the people of any other religious bodies,' he said, 'but because they are a hustling people.' 'And let me tell you,' added Mr. Jones, 'I have never met one of their preachers, who is not a prohibitionist.'"

Jawbone and Backbone.

Sam Jones who is quoted in the preceding note, has a rough but graphic way of conveying truth in a few words. Many a preacher will realise the force of his statement that "Some churches pack their ministers in ice and then curse them because they don't sweat;" while his too much harness and too little horse" is an excellent description of a church over-organised and lacking in spiritual life. This is one of his latest deliverances: "If the church of God had as much backbone as jawbone we would run the devil out of America in a month." We are not sure he is right. The devil has a pretty stiff backbone too, and his vested interests in America are too strong to be readily relinquished. But it must be admitted that we need more backbone both in America and Australia. It might lie as well for some to devote less attention to jawbone and more to their spinal columns. However, it would not be safe for us to mention names.

Correspondence.

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

Pay! Pay!! Pay!!!

As Conference time for some of our colonies is approaching, it might, perhaps, be in order to make a suggestion even on the financial question. In many of the country districts of nearly all, if not all, the colonies, there are brethren, farmers particularly, who make a fair amount for themselves out of dairying, pig-raising, &c., &c. These good brethren sometimes recognise the goodness of the Lord in helping them to get together, on an average, a sum of about £16 and upwards per month. The contributions of some of these brethren bear a fair proportion to their means, but it is to be feared that the majority do not "pay! pay!! pay!!!" as the Lord has prospered them in helping on the work of the gospel either in their own or other districts. Now, if each brother in receipt of say £9 or £10 per month would but make it a matter of agreement between himself and

and in loving obedience they have complied with it. And who among the sons of men will dare to pronounce this act invalid? Have we escaped from the bondage of human creeds only to fall once more under their tyrannous sway? If the one confession of belief we are warranted in demanding from the candidate for baptism is belief in Jesus Christ as the Son of the living God, who on earth is authorised to demand more?

Moreover, if it is insisted that the holding of certain views regarding immersion are essential to becoming a Christian, why should not such a position be taken in regard to other things? Some of the misguided people by whom we are surrounded do exactly this. With some, it is the observance of a seventh-day Sabbath, with others a certain view of "the hope of Israel," and so on. They fall into the same mistake that our correspondent does, by demanding belief where belief has not been demanded. It would be a curious and interesting experiment to ask our correspondent and those who hold similar views to him, to give independent expositions of those passages which they think support them in their conclusions. It would be somewhat strange if such an attempt did not disclose widely differing views at various points. In such a case it would be a nice point to decide which set of "correct views" were essential in order to become a Christian. And if a divergence of opinion might well be expected from those who have grown old in the faith, is it not too much to expect that the young disciple should be able to give a disquisition on the position of immersion in the economy of salvation? He must be a very imaginative man who thinks that the three thousand on the day of Pentecost understood the whole scope and meaning of their action on that day. The theology of our correspondent, we are thankful to say, is harder than that of the Bible. In the latter, provision is made for babes, young men, and fathers in the faith, but with the former it is demanded that they shall be all "fathers" right from the very start. Whilst, therefore, we would give immersion its proper place, and endeavor to teach others its significance in the economy of salvation, we dare not place a belief in its design, side by side with the one Great Confession. "If thou believest with all thine heart," said Philip to the Eunuch, "thou mayest." "I believe," was the reply, "that Jesus Christ is the Son of God." This satisfied Philip—it should satisfy us.

Truth in Love

This book contains many of the best thoughts of the late Stephen Cheek, and is made up of short articles on a great variety of subjects bearing on Christian life and doctrine.

Price—Paper, 1/6; Cloth, 1/8.

the Lord, to give a sum of from 2/- to 4/- or 5/- per week for evangelistic purposes (exclusive of what he might give to other objects) and pay it monthly, quarterly, half-yearly or yearly in advance into the hands of the Secretary of the Conference for the colony or district in which he resides, there would not be any deficit for brethren to mourn over, and the gospel could be preached in many places which are not now worked owing to lack of means. Brethren, "the liberal soul shall be made fat," etc., and if you want the Lord to approve you when he comes, don't lay up your treasure in banks or old stockings for your children and others to squander, but use it in spreading the gospel, and realize for yourselves the truth of the above-quoted promise.

NORTH COASTER.

Poets' Corner.

So will we sing and praise thy power.—Psalm 21: 13

The Track-Walker.

With head bent low and shoulders stooped,
And slow, home-keeping eye
Fixed on the rails, a silent shape,
The track-walker goes by.

A five-mile strip of grimy stones,
Edged with an iron band,
Is all his world. June snows that drift
In daisies o'er the land

He heeds not, nor red autumn flakes
That rustle down the air—
Rail, bolt, and bar to keep in place—
This is his only care.

He quits his task three steps before
The rocking train shoots past,
Then stoops, while still the pebbles whirl,
To make a loose bolt fast.

The rain hid in sudden flood,
Slow rust and silent frost
'Tis his to fend; and men ride by
In cushioned ease, at cost

Of his long march and lonely watch,
Nor give a backward thought
To the bent shape and plodding feet
Whose toil their safety bought.

Morn is to him a sentry beat
To tread through sun and rain,
His noon a place to turn and start
Back into night again.

A ceaseless traveller all his days,
New lands he ne'er may roam—
In yonder orchards is his house.
Here 'twixt the rails, his home.

Unmourned, unmissed, he dies to find
(The last lone miles all trod)
That whoso walks a railway track
Aright—has walked with God.

—William H. Woods.

A Woman's Epitaph.

"She was so pleasant."

Ye tolling ones, who take your life
With many a fret and frown,
Read the sweet legend that above
One life was writ n down.

I seem to see that woman dear
About her household ways,
With now a gentle warning glance,
And now a word of praise.

With ready laughter bubbling up,
Instead of scathing speech,
When heavy hand or brain have failed
Some purposed end to reach.

Thoughtful for others' loss and pain,
The secret of her own
Hides in the music of a voice
Untuned to sigh or groan.

A comely face, whose welcome charm
Startles no envious pride—
Tis face for which a man might live,
Though none for it have died.

Green be the grasses on the grave
That closed such worth above;
We have her portrait in a phrase;
And she, the meed of love.

—Charlotte Wallen Packard

From The Field.

The field is the world.—Matthew 13: 38

New South Wales.

MEREWETHER.—Last Lord's day we were again cheered by another of the wanderers returning and being welcomed into fellowship once more. The brethren have been reconnoitering in the various suburbs with the object of further spreading the good news. They have so far succeeded and have therefore two or three very suggestive districts to place before the brethren at the quarterly meeting. The gospel meetings are still keeping the interest up; the improvement in the singing and very instructive addresses delivered by our evangelist all tending to draw. More strange faces were visible Lord's day evening, than has been noticeable for a long time. The church has made another application for the evangelist, P. J. Pond, to be stationed in Merewether for another period, which we believe will be favourably received. We are now entering upon a busy time with the Lord's day School; the anniversary is approaching, and the teachers are determined not to be behind hand in the matter, and we fully realise that to make it a success means work. The superintendent is determined that that work shall be accomplished.

C. N.

Queensland.

WEST MORETON.—Home Mission Fund previously acknowledged, £14/3/6. We beg to acknowledge with thanks receipt of the following further contributions to the above fund, Rosevale church, £3/5/-; Vernon church, £3/11/9; Marburg church, £2. W. BAILLS.

ROMA.—Good attendance at our open-air gospel meeting last Lord's day, R. C. Gilmour preaching. Subject, "The Angel's Message." Afterwards we went to our chapel, and our brother preached to a large attendance. Subject, "Manifestation." The discourse was highly appreciated. We are lovers of well-prepared addresses.

March 19.

L. A. HOSKINS.

New Zealand.

KAMO (Whangarei).—On the 31st inst, the writer journeyed to Kamo, in connection with the death of Bro. Freeman (see obituary notices), whose funeral took place there on the 6th. The hospitality of Sister Freeman's home was participated in till the 12th. On the Lord's day morning a young man (son of Bro. and Sister Heape) confessed Christ, was immersed, and the same hour was added to the church. Some fifteen or sixteen disciples came together to break the bread. In the evening the Ngararatunua schoolhouse

was filled with attentive hearers, when the gospel was illustrated by Israel's salvation from Egypt through the Red Sea.

March 19.

THOS. J. BULL.

South Australia.

UNLEY.—We are pleased to report one addition by faith and obedience of a young woman; also by letter from Grote-st. Sister Harris and her three daughters, who were all received into fellowship on Lord's day, 17th, by Bro. Gore. We are again enabled by the weekly subscription this year to pay £50 off the principal of the building. Thus we are quietly but surely reducing our chapel liability by regularly collecting these small amounts. Bro. W. Charleck is spending a fortnight's holiday at Milang, where he will be a help, no doubt, to the brethren there. Bro. Gore proposes reorganising our Young People's Christian Endeavor Class after the Sunday School Anniversary on April 1. This, we trust, will be a great blessing and help to our young people of Park-st. by God's blessing.

March 17.

T. G. STOKER.

CAREW.—We were glad to have our Bro. Leng with us on Lord's day. Good meeting in the morning. At 3 o'clock he preached a memorial sermon for our late Bro. J. Spotswood. Our Wesleyan friends very courteously closed their meeting for the afternoon, consequently we had a very full house, a considerable number being unable to get inside the building. Preached again in the evening, 7.30, when one made the good confession. Monday, 4 p.m., we held our tenth annual business meeting. The building committee handed in their report on completion of building, showing a debt on chapel of £25. Our meeting house is a substantial stone building, comfortably furnished, and will seat about 100. It was resolved to double annual subscription to Home Mission on the condition that we have more help from Victorian Evangelist Committee.

March 13.

R. K. S.

CAREW.—Bro. Leng was with us again on Tuesday. Stormy evening, wet and dark, fairly good meeting. After an impressive discourse on the design, &c., of immersion, he immersed five young people into the Lord Jesus Christ (one reported last week).

March 20.

R. K. S.

HINDMARSH.—We had a splendid and full meeting yesterday morning, at which it was our joy to extend the right hand of fellowship to five young people, who were baptised upon the confession of their faith the previous Wednesday. These are Alice Teakle, Janie Tume, Herbert Hall, Harry Wenzel, and Percy Green. These are young in years, from the Sunday School. We pray for them, that they may be kept steadfast in the faith and made useful through a long course of years in the Master's service. There were also received by letter from Norwood church five—Sister Johnson and her two sons, and Bro. and Sister Humphries, who have returned to their former home. We gladly welcome them back. We rejoicingly record two confessions at the close of evening service—youths in the Sunday School.

A.G.

YORK.—Last Lord's day we had the pleasure of receiving into our fellowship Sister Campbell, two daughters, and one son, from Grote Street, mother of our esteemed evangelist. We pray God that they may be bright and shining lights, leading many to the Saviour.

To-night a young scholar from the Sunday School was baptised into Christ, having confessed that Jesus is the Christ, the Son of the Living God, and two more came forward and made the same confession, after an able address by Bro. Campbell on Heb. 9: 11, 12. Thus the good work goes forward. Our ear-

nest prayer to God is that many more will see their great need of a Saviour. Since the commencement of the year our numbers have moved upward. May our desire ever be upward and onward for the Lord. This evening the promise has been fulfilled, "Ask and ye shall receive."

Mar. 25.

T. BURT.

Victoria.

BALLARAT (Dawson-st.).—It is with great pleasure that I report the confessions of two members of my own family, on Wednesday, the 21st. May they prove faithful unto death is our earnest prayer.

March 22.

T. H. VANSTON.

MURRUMBEENA.—The church celebrated its fifth anniversary on the 18th and 21st of March, the chapel being nicely decorated with mottoes and evergreens. Appropriate addresses were given in the morning by F. Bosher, afternoon by J. Pittman, and evening by F. W. Clarey. On the following Wednesday evening a tea and public meeting was held when, despite the showery weather, many attended from far and near. After the feast had been enjoyed, C. Newham presided over the after-meeting, which was packed to overflowing. Bright and encouraging addresses were given by W. C. Morro, F. W. Clarey, G. B. Moysey, and J. Clydesdale. Also songs, solos, and musical selections were well rendered by the choir from Richmond. Five have been added to the church during the year.

A. BOAK.

WARRNAMBOOL.—On the evening of Wednesday, 7th March, many of the members assembled to welcome home from America, Mr. H. G. Harward. Refreshments were provided by the sisters, and a pleasant hour was spent in social intercourse. Each succeeding night till March 14th meetings were held in the chapel, and the unanimous verdict of those who attended is that much spiritual benefit has been derived therefrom.

Here and There.

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

One baptism at Petersham since last report.

One confession at Prahran last Sunday evening.

A. M. Ludbrook, after a pleasant visit in Melbourne, left for his work in Adelaide last Monday.

If you want a nice, neat church Letter Book with stubb, we can supply you with one for 2/6 post free.

Another crowded house at Brunswick and one more confession, an aged pilgrim of threescore years and ten.

One young lady confessed Christ at Perth, W. A., on Sunday, the 18th inst., Bro. F. Illingworth preaching.

F. Pittman, of Hindmarsh, is expected to be in attendance at the Victorian Conference, and will be one of the speakers on Home Mission night.

One young man was baptised at Hopetoun West on Tuesday evening, March 20th, after some good meetings. Others have decided to follow Christ.

We understand that W. Phillips, who left Collingwood some years ago for the Bible College, Lexington, is doing well in his studies, and that he is constantly engaged in Sunday preaching.

Large meeting and three confessions at Woollahra last Sunday night. In connection with Woollahra building fund, T. Bagley wishes those who have promised donations to forward same as soon as possible so that full balance sheet may be issued. 80 Windsor-st., Paddington, Sydney.

Among the victims of the plague in Sydney is a young man, Andrew Mills, the son of our esteemed Sister Mills of the Petersham church, who, with all the family, was removed to the quarantine ground last Sunday. Much sympathy is felt for our sister and her husband, who is city missionary at the Glebe.

Bro. and Sister William Johnston of Auckland, N. Z., left that city on the 20th March for Sydney, en route to the old country. They are going on a holiday trip, and to see relatives in the home land. They expect to be away about six or nine months. The church in Auckland wishes them "bon voyage, and a safe return in our Father's care."

A Great United Endeavor was held at Stanton-street, Collingwood, on Monday, March 19th. Bro. F. M. Ludbrook proved to be a capital chairman. Messrs. Clark, Isaac, Johnston and Harward delivered interesting addresses. There was good, lively singing. Altogether ten societies were represented and the rally was pronounced to be the most successful one held during recent years.

Mark Collis, whose picture appears on our front page is a South Australian, but he has been so long from us, that he has taken firm root in American soil. He is a man of great influence in the churches of Kentucky, but his present position has been gained only by hard work. We had the great pleasure of the hospitality of his home while in the United States recently. He remembers with love all the dear ones of other days.

Bro. Scoville, one of our greatest American evangelists, has had our tract, written by W. D. Little, "Five New Testament Baptisms" made into a large chart 8 x 6ft. and exhibits and preaches from it in his great meetings, so that though Bro. Little is living in Maryborough, Victoria, he is preaching in Pittsburg, Chicago, and other large American cities. We believe Bro. Scoville has a mind to visit Australia. Here is an idea for the proposed Jubilee committee.

"The Great Revival and the Little Tent Meeting" created universal interest when published in our columns. Believing as we do that its wide circulation will do much good we have printed off a large edition in neat pamphlet form. The booklet has just fifty pages with an attractive cover. It is printed on good paper. We will send them post or carriage paid to any part of Australasia as follows: Single copy, 2d.; 12 copies, 1/6; 50 copies, 5/-; 100 copies, 9/-.

There was a large meeting at the Tabernacle, Johnston-st., Fitzroy, last Thursday, to welcome H. G. Harward as evangelist to that church. The meeting was large and representative, members from all the city and suburban churches being present. Jas. McGregor presided, and short addresses were given by H. G. Peacock, F. M. Ludbrook, A. Mills, J. A. Davies, Jas. Johnston, C. F. Hawkins, W. C. Morro, Thos. Hagger, T. J. Cook, and H. G. Harward. We are expecting great results.

Madison C. Peters, a minister of the Reformed Church, and one of the most popular preachers of New York, who, during the last eleven years has built up a church of 600 members, has resigned his position. "My sole reason," he said in a letter to his church, "for resigning this position of power and influence is that after many years of honest and prayerful investigation, I have come to the deliberate conclusion that the Bible, the Protestant's only rule of faith, teaches baptism for believers only. I can therefore no longer, in good conscience, practice infant baptism or baptism by sprinkling."

We have for some time felt the need of increased facilities in the way of new and more machinery, and have now made arrangements to secure what we have so long needed, and in the course of a few weeks we

expect to be able to turn out work much more quickly and better. We ask this much of all who owe us either small or large accounts, that they will pay up quickly. The amount you owe may be small, as most of the accounts owing are, but if we were paid half of those owing, we could pay for our new gas engine and our new printing machine, and have some left to lay in a good stock of paper for the CHRISTIAN. Will all those who want to help us in thus increasing the power and usefulness of our publishing house please take note.

A brother writes:—"We have held a public tea-meeting and charged admittance to all. Can we as a Christian people spend that money in buying seats for the chapel; would it be right or wrong to do so? If we offered this money to the Home Missions would they take it?" We do not approve of the church holding tea meetings for the sake of gain; principally because we do not think it wise or expedient to do so. If a church gives a ninepenny tea and charges one shilling for it, it is wrong either to use the money to buy seats or anything else; but if the church gives a good one shilling tea and charges one shilling for it, we cannot see where the wrong comes in, but it is, in our judgment, unwise. We see no difference between holding a tea to buy seats, and holding a tea for the hospital. The tendency of it all is to lead people to think they are doing something religious when they are doing nothing of the sort. We do not think the Victorian Home Mission Committee would accept the money.

The Annual Examinations in connection with our Victorian S.S. Union will take place on Monday, 2nd April, and Wednesday, 4th April next. Scholars' examinations will be held at the following centres, on Monday evening, 7 o'clock:—Ascot Vale, Fitzroy Tabernacle, Ballarat West, Malvern, Doncaster, Bendigo, Warrnambool, Prahran, Newmarket, North Fitzroy, North Richmond, North Melbourne, Swanston-st., Shepparton, South Yarra, Glenferrie, Lygon-st., Brunswick, and the Teachers' examinations will be held at the local schools at Doncaster, Ballarat West, Bendigo, Shepparton, and at Warrnambool, whilst metropolitan schools will meet at Swanston-st. chapel for examination, on the evening of Wednesday next, at 7 o'clock. Secretaries of schools are requested to see that their arrangements are complete for the examiners who will attend to their examinations, and so avoid the delay frequently caused by the attendant having to prepare everything after the examination should be starting.

Among the stories told of Doctor Emmons, a well-known clergyman of a former day and generation, there are many which show his keen wit.

In the town where he was pastor there lived a physician who was a pantheist, and he took pains to let everyone know it. He had made frequent boast that he could easily conquer Doctor Emmons in argument, and one day came his chance. He and the doctor met at the house of a sick man.

"How old are you, sir?" asked the physician, brusquely.

"Sixty-two," replied Doctor Emmons, quietly, although his eyes showed his surprise. "May I ask your age in turn?"

"I've been alive since the creation in one form or another," said the physician, curtly.

"Ah, then I suppose you were with Adam and Eve in the Garden of Eden?" inquired the doctor.

"Certainly," came the reply.

"Um!" said Doctor Emmons, placidly, meditating on the other's face. "I always thought there was a third person there, but some have differed from me."

Obituary.

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

READ.—On Monday, 26th inst., at her residence, Dight-street, Collingwood, the dearly beloved wife of Bro. James Read, of Collingwood church, and formerly of Doncaster, passed peacefully to rest, aged 83.

HILL.—The church at St. Kilda has suffered the loss of one of its oldest members, by the death, on January 25th, of Sister Mary Hill (wife of Bro. Benjamin Hill). She was baptised, and joined the Prahran church in July 1862. Afterwards she removed to Maryborough and Adelaide Lead churches. From here she with her husband was commended back to the church at Prahran in 1867, and when the church at St. Kilda was started they both took their fellowship there, and she remained till life's close one of its most regular and consistent members. Her decease came as an unexpected blow to her family, for although she had been very seriously ill, but suddenly the final change came, and our sister took her departure "to be with Christ which is far better." Those who knew her best loved her most and miss her most. She was a devoted wife, a loving mother, and true friend.

"To live in hearts we love, is not to die." P.

LEWIS.—We regret to record the death of a twin-child of Sister J. Lewis, of Woollahra. The little one was about two months old, and after an illness of two weeks he passed away. Our sympathy and prayers go out for the bereaved parents.

Another little lamb has gone,
To dwell with him who gave;
Another little darling babe
Is sheltered in the grave.
God needed one more angel child
Amidst his shining band,
And so he bent with loving smile
And clasped our darling's hand.

T.B.

POOK.—I am sorry to report the death of our Sister Pook, of North Albertland church. She had been suffering more or less since her husband's (Bro. Pook's) death, which occurred on March 5th, 1898. No doubt in attending on him she overworked herself and thus hastened her own end, which was caused by that dread disease, cancer. The last six months of her life were spent in the Auckland hospital, from which she was discharged as incurable, and being removed to her home at Wellsford she passed away peacefully at sunrise on the 12th January and was buried on the 13th in the Wellsford cemetery. The service was conducted by Bro. Latimer. Her favorite hymn, 284 Sankey's, being sung at the grave. She leaves a family of three sons and two daughters. One son and one daughter are members of the North Albertland church.

North Albertland, N.Z. J. A. PETHERICK.

DRETSCHLER.—We have to record the death of our Sister Nellie Dretschler, who was called home after a comparatively short illness. Our sister was a daughter of Bro. and Sis. Thomas of Stirling East church. She leaves a sorrowing husband and two young children. We would commend them to our Heavenly Father, who is able and willing to help them bear these afflictions. Our sister was a quiet and consistent Christian, faithful wife, true friend and loving daughter. Bro. D'Nesi read the burial service, and a number of the members and friends attended the funeral.

Unley, S.A., March 14. T. G. STORER.

ARTHUR.—Another of our members has departed to join the white-robed throng. We have to

report the death of our little sister, May Arthur, aged 14 years. A bright little life amid great suffering. Some two or three years ago on the death of her father, who was also a member with us, she came out before a full hall, and made the good confession, and many a word of comfort has been dropped from the lips of this little woman since that time to both scholars and members, which will never be forgotten by them until we meet again. A few days before her death she wished to break bread with us, and was brought in a chair to the meeting house. We can only say we miss her little face. She fell asleep, holding her mother's hand. We sorrow with them, but she is with her Lord whom she loved dearly.

Queenstown, S.A. R.H.

FREEMAN.—Again the pen must tell the sorrowful tale. Our sorrow, however, thank God! is not of the hopeless sort. On Saturday, March 3rd, our Bro. Alfred Freeman of Kamo (Whangaree) fell asleep in Christ. By the tender care of wife and family he had but recently been nursed back from the gates of the grave. He came to Auckland on business, and in the hope that the change would be beneficial. On Lord's day, 25th February, he was in good spirits, and much enjoyed the fellowship of the church. About the middle of the week he became suddenly unwell and fell asleep on the date mentioned, age 60 years. Bro. F. was immersed by the writer in April, 1897. Early in the following year a meeting to remember Jesus in the breaking of bread began in Bro. Freeman's home, and has continued until the present. Bro. F. took a great interest in the meetings, which were largely dependent on his faithfulness for their continuance. Our Bro. was much respected in the district, and will be missed by the community generally as well as by the church. May the God of all comfort give his own consolation, and cheer to the bereaved family and church. May he show himself a Father to the fatherless and a husband to the widow.

"We may sleep, but not forever,
There will be a glorious dawn;
We shall meet to part, no never,
On the resurrection morn."

Auckland 19th March. T. J. BULL.

JOHNSON.—Bro. and Sister Charles Johnson of North Richmond church have suffered a bereavement in the death of their first-born, a bright child of one year and nine months. On Lord's day morning, March 11th, he was present with his father at the meeting, when he was well and strong, but on Friday, March 23rd, after a few days' serious illness, he died. We cannot tell what a day or even an hour may bring forth. We laid all that was mortal of little Freddy in the Boroondara cemetery on Saturday afternoon, March 24th. We pray the good Father to comfort the parents, and help them to say, "Thy will be done."

"What though in lonely grief I sigh,
For friends beloved, no longer nigh,
Submissive would I still reply,
Thy will be done."

Mar. 26. T.H.

Coming Events.

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

APRIL 1 & 3.—Brunswick S.S. Anniversary. At the Brunswick TOWN HALL, Sydney Road. At 3 p.m. F. M. Ludbrook, 7 p.m. J. G. Shain. April 4, Public Meeting, Recitations, singing, &c. W. C. Thurgood in the chair.

APRIL 1 & 4.—North Richmond Sunday School Anniversary Services will be held in the Richmond Town Hall, Lord's Day, April 1st. Afternoon at 3. Mr. H. G. Harward. Evening at 7. Mr. Thos. Hagger. Wednesday, April 4, Richmond Town Hall, at 7.30. Distribution of prizes, good programme. Collection for Prize Fund. Free. Everybody come.

APRIL 3.—The Third Annual Concert in connection with the Christian Chapel Boys' Club will be held in the chapel, Chetwynd Street, North Melbourne, on Tuesday Evening, April 3rd, 1900, commencing at 7.45 p.m. A good programme by the following persons has been arranged, including Mrs. Roy Thompson, Miss M. McGregor, Mrs. B. J. Ball, Miss Allen, Misses L. and D. Lindsay, and Miss Heistie Adcock, also Gymnastic Items by the members. Come and spend an enjoyable evening with us. Tickets 6d, to be had from the Secretary or any members of the club. P. DALE, hon. sec.

N.S.W.—Sisters' Annual Conference, City Temple, Campbell-street, Monday, April 9th. Business session, presided over by Mrs. D. A. Ewers. Tea, 6 o'clock. Social Session, good musical and literary programme, presided over by Mrs. W. T. Clapham.

N.S.W. Sunday School Annual Examination, Saturday, April 7th.

Tuesday, April 10th, in the City Temple, Campbell-street, at 8. The popular Under the Palms, will be given by the choir, school children and friends. Soloists, Mrs. J. Lambert, Miss T. Smith, Messrs. W. Tingate and H. Walters. Organist, Miss Ker. Conductor, Mr. T. C. Walker. During the evening a collection will be taken up. All come and spend a good time.

Thursday, April 12th, City Temple, Foreign Mission Meeting.

Good Friday, April 13, All Day Conference.

MAY 27 and 29.—North Melbourne Sunday School Anniversary Services. Secretaries please notice dates when arranging Anniversaries. Watch this column for further Announcement.

Acknowledgments.

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

VICTORIAN MISSION FUND.

Churches at—	£ s d
Yanac North	10 0 0
Bordertown	3 0 0
Carew	6 0 0
Kaniva	2 0 0
Kyabram	4 0 0
Doncaster, per Sister M. Gill ..	2 19 3
Warkworth, N.Z., per J. A. Petherick ..	1 0 0
Dunmunkle	10 0 0
Swanston-street, per Sister A. R. Lyall ..	16 3 10
Cheltenham, per Sister Gouldthorpe ..	1 6 6
Echuca	6 0 0
Bet Bet, per Sister E. Readhead ..	2 17 6
Brunswick, per Sister Dickens ..	0 8 0
Swanston-street, per Sister Gladish ..	10 13 0
Fitzroy, per Sister Clydesdale ..	2 10 0
South Yarra, per Sister Craig ..	1 2 6
Conference of Mallee Churches ..	12 10 0
W. Burgess	0 5 0
R. Campbell Edwards	10 0 0
W.C.C., per Sisters Trivett and McDonald, Lygon-street	5 0 0
L. Copeland, N.S.W.	0 6 0
A. Friend, Cheltenham	1 0 0
Bro. Cox, Auckland, N.Z.	0 10 8
Fernhurst Conference Fee	0 10 8
Brim	0 10 0
Warrnambool	0 10 0
Bet Bet	0 10 0
Doncaster	0 10 0
Hawthorn	1 0 0
Richmond N. 1899 ..	1 0 0

£114 3 7

ANNUAL COLLECTION.

Church, Geelong	1 3 0
" Brim (additional)	0 5 0

£115 11 7

NOTE.—The above includes all received up to date of audit for Conference.—24/3/00.

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To Subscribers.

A Carmichael, 4/-; T. Phillips, Gilbert Goodie, Mrs. Clark, 5/-; Mr. Crawcour, 7/-; H. Long, G. P. Pursell, 10/-; W. E. Vinnicombe, 12/6; H. Lyall, 14/-; C. A. Riches, 22/6.

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