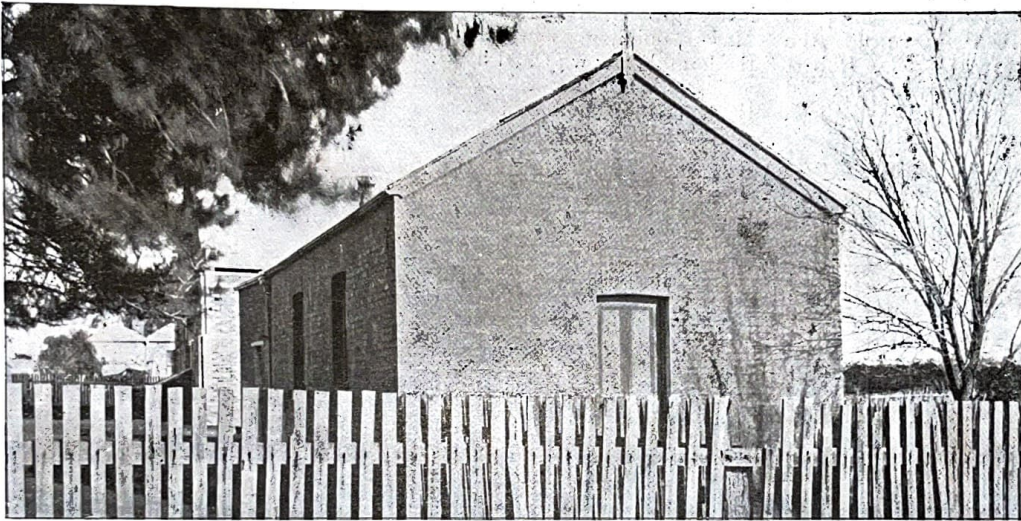


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# THE AUSTRALIAN CHRISTIAN

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



THE OLD CHAPEL AT WEDDERBURN.

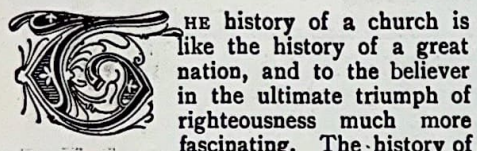


Photo by THE NEW CHAPEL AT WEDDERBURN. W. J. Leech.

THE AUSTRAL PUBLISHING CO  
... 528 • ELIZABETH STREET • ... MELBOURNE • ...



## OPENING OF NEW CHAPEL AT WEDDERBURN, VICTORIA.



THE history of a church is like the history of a great nation, and to the believer in the ultimate triumph of righteousness much more fascinating. The history of the church in Wedderburn goes back to 1863. The Jubilee History says: "In the year 1863 Wm. Burge and wife, Robert Twiddy and wife, Wm. Jones and wife, and Hugh Davies, then resident in Wedderburn and associated with one or another of the denominational churches, became acquainted as baptised believers in Christ, and resolved to co-operate in an endeavor to establish a church upon lines in harmony with the views they held." Wm. Burge and Mrs. Robert Twiddy still live, and are members of the church in Wedderburn, though Bro. Burge, by reason of age, is no longer able to attend the meetings. In those early days valuable service was rendered the church by Geo. Goudie, D. Wilder, G. Hesketh and J. E. Laing. While in Wedderburn T. W. Cosh was telling us of the labors of Geo. Goudie and D. Wilder, and we asked him to write a short paragraph about their work. He says:—"No tribute of words could too warmly express the gratitude some yet cherish to those self-denying brethren, G. Goudie and D. Wilder, who, without any of the enticing adjuncts of a fine building, comfortable seats, music, and such prestige as has come to the cause through forty years, set forth with divinely inspired ardor the whole gospel of God's love. They were indeed men for the time. Amid mean garish surroundings, careless diggers and prejudiced neighbors, Goudie's Norse-Scottish personality is vividly before me now, and seemed to me then the ideal of a modern St. Olaf pressing with holy fervor the mercy of God on his barbarous kinsfolk. Goudie's generous work is all the more memorable because

he was then a working miner depending for his own and family's living on his daily labor, but his faith found him ever ready for his Master's work, and it is pleasant to know that his devotion has found abundant reward here, and assuredly shall in the better life. Bro. Wilder was a worthy colleague, generous, zealous, a master in Scripture and fluent in wealth of words; even those who cared nought for his message of mercy flocked to hear his rich imagery from memory stores of

Bunyan, Paul and the Prophets. To these and others, the honored living and those who have 'fallen on sleep,' whose names are recorded in your Jubilee History, be bounteous praise. With pleasing sadness there yet come clear to me in memory's vision the loved groups of valiant servants of our Master, building up in steadfastness of faith the humble few who had heard and obeyed, while gathered after the labors of the day in the hospitable home of the venerable and venerated Wm. Burge. Surely the example

Mrs. Jackson, Mrs. Somerville and Mrs. Robert Twiddy were present on the first Sunday morning in the new chapel on July 5. As stated before, Wm. Burge still lives, but was unable to be present at the meeting by reason of age. The new chapel is a fine commodious structure of brick, 45 x 30 ft., with vestry 12 x 30 ft., seating 300 people when packed, costing £600, independent of the ground on which it stands. It is by far the best building belonging to our people in Victoria outside of Melbourne. A good idea

of both the old and new buildings can be obtained from our pictures on front page, kindly taken for us by Bro. Leech, a local amateur. We could not help thinking as we listened to the Old Testament reading on Sunday morning about the temple of Solomon that in one respect at least the new chapel resembled that notable structure, in that it has "windows of narrow lights."

The Sunday morning meeting was one long to be remembered, 115 breaking bread. R. G. Cameron presided, and on the platform were J. Burge, Chas. McDonald, J. Russell and F. J. Petterd. F. J. Petterd read 1 Kings 6, and Peter Hansen 1 Pet. 2. After the breaking of bread H. G. Harward gave an address on John 4: 23. The afternoon was one long to be remembered by those present for its spiritual uplifting. The responsive readings led by R. G. Cameron were a special feature of that meeting. At this meeting also H. G. Harward gave an address, and E. W. Pittman led the song service. At the night meeting the house was crowded to the doors with men and women from all parts of the town and district. Personally we were in a state of extreme delight from start to finish; first, that the people came, then that the church had such a place for them to come to, and lastly that we have such a glorious plea to present, and that it was so gloriously presented by H. G. Har-

ward. Jesus Christ as the Son of God and as the world's mighty Saviour was presented in all his beauty and power. It was a great day for the church in Wedderburn.

The public tea took place on Monday evening at 6 o'clock in the old chapel, which stands on the same piece of ground as the new. At this tea 227 partook of a most bountiful repast, furnished by Bros. Twiddy. At the after meeting the great audience ran over into the vestry and out into the yard.



Photo by

E. Griffiths.

### PIONEERS OF WEDDERBURN.

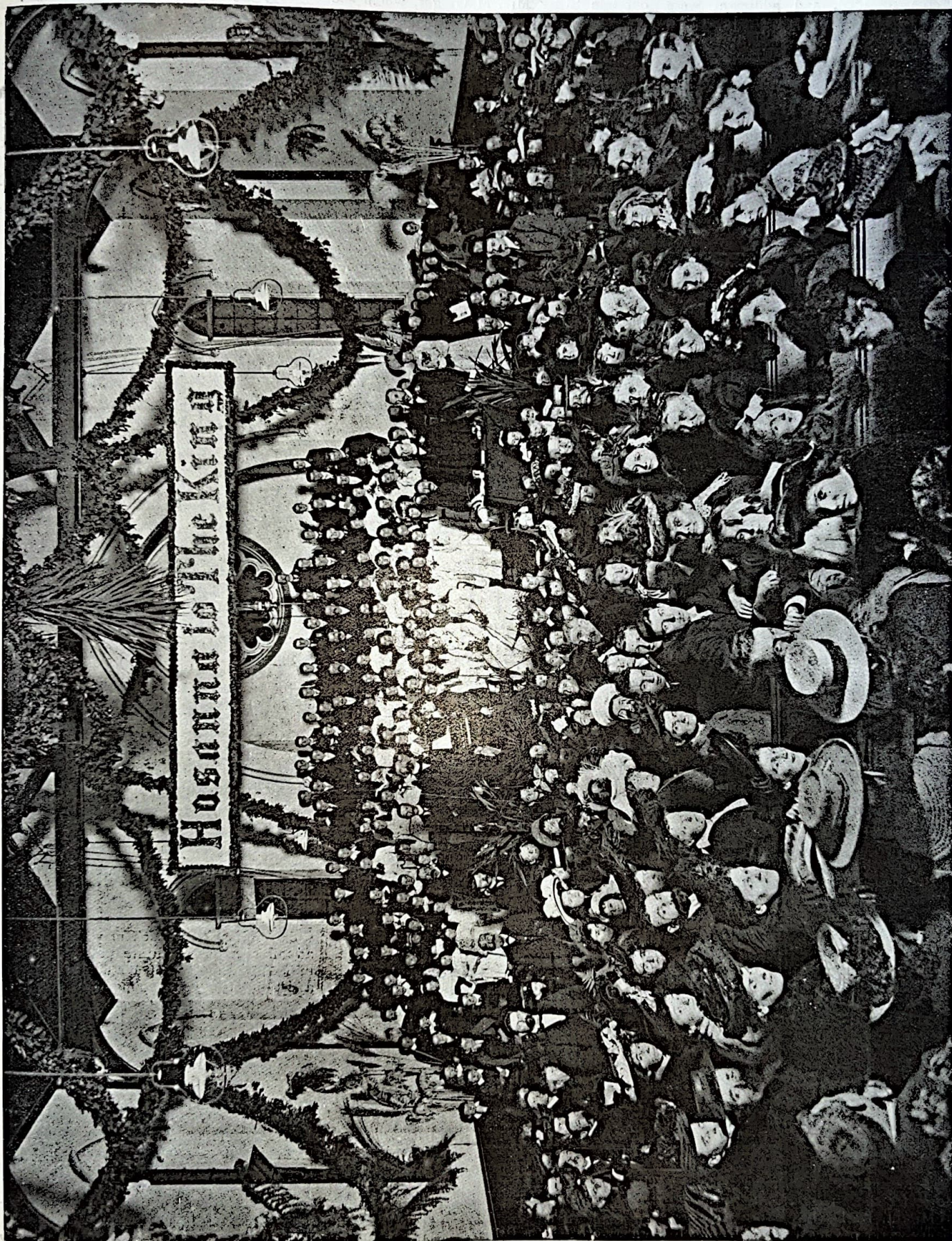
Top Row—J. SYME, J. JACKSON.

Bottom Row—R. TWIDDY, W. BURGE, THOS. W. COSH.

of those first crusaders has borne rich fruit, and should continue yet more abundantly by the guidance of those who lead under infinitely better circumstances and surroundings."

The old building was put up about 31 years ago, that is, in 1872. It is an unpretentious little structure, but for all these years has answered the purpose of a home for a generation of disciples. Of those who took part in erecting the old structure and who were present at the opening, Mr. and





Sunday School Demonstration, Swanston St., June 22nd, 1903.



J. Treble presided, and addresses were delivered by H. G. Harward, Dr. Jas. Cook, E. Griffiths, W. C. Thurgood and A. B. Maston. A choir, under Albert Twiddy, added much to the pleasure of the meeting, while solos were rendered by Miss Mary Somerville, Miss L. Gregson and E. W. Pittman.

R. G. Cameron, the evangelist, is doing a good work in Wedderburn and circuit. While there we enjoyed the hospitality of the home of Mrs. Somerville, one of the old members of the church. We were glad of this opportunity of renewing the friendships of other days.

## Sisters' Department.

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

"Teach me to do the thing that pleaseth thee, for thou my art God."

PRESIDENT.—Mrs. J. A. Davies, Church-st., Hawthorn.  
VICE PRESIDENTS.—Mrs. A. B. Maston, Mrs. Chown.

—O—

### The New Order.

There shall come a time when brotherhood grows stronger

Than the narrow bounds which now distract the world;

When the cannons roar and the trumpets blare no longer,

And the ironclad rusts, and the battle-flags are furled;

When the bars of creed and speech and race, which sever,

Shall be fused in one humanity forever.

There shall come from out this noise of strife and groaning

A broader and a juster brotherhood,

A deep equality of aim, postponing

All selfish seeking to the general good.

There shall come a time when each shall to another

Be as Christ would have him—brother unto brother.

Oh, precious end! oh, blessed consummation!

Oh, precious day! for which we wait and yearn.

Thou shalt come, and knit men nation unto nation;

But not for us, who watch to-day and burn;

Thou shalt come, but after what long years of trial,

Weary watchings, baffled longings, self-denial!

—Sir Lewis Morris.

## REPORTS.

### EXECUTIVE—JULY.

President Mrs. J. A. Davies called the meeting to order at 2.30. Minutes and correspondence were dealt with. The Home Mission report told that "tent work has been vigorously carried on; altogether 134 added by faith and obedience, and one restored." The funds are in arrears to the extent of £60. The following additions from Sunday Schools were reported (two months):—Lygon-st., 14; Burwood Boys' Home, 4; Balmain-st., 4; N. Fitzroy, 8. After roll-call Mrs. Chown took the chair, and conducted the devotional exercises of the Sisters' Prayer Meeting. The topic for the afternoon was "Missionary." Mrs. J. A. Davies gave a paper on missionary work, paying a warm tribute to

our late Sister Mrs. McGregor, whom she had known in the early days. Mrs. Tom Millis kindly gave a solo. We are indebted to Miss Pittman for presiding at the piano. We had the pleasure of welcoming Sister Mrs. Bray, of Sydney, and Mrs. Smith, of Hobart. Next meeting, August 7th, when Mrs. R. Lyall will give a paper on "Conversation."

### TEMPERANCE.

On June 24th a meeting was held at Balmain-st., South Richmond. Attendance, 38. Seven pledges taken. Mrs. Benson spoke on "The Evils of Drink," and Mrs. Roy Thompson sang a solo.

ANNIE M. GIPFARD, Sec.

### DORCAS.

The General Rally was held on June 18th in the Swanston-st. lecture hall, 19 sisters being present. Several garments were finished, and a flannelette wrapper made. The Dorcas Society is very much indebted to Mr. Meldrum for his interesting and able lecture, the proceeds of which were £6/12/3. We also received £2 from Mrs. Edwards and 6/- collected by Mrs. Zelius from friends at Doncaster. Distributed—2 flannel singlets, 2 infants' gowns, 1 square, 1 flannel petticoat, 2 small petticoats, 1 blouse, 1 dress, 2 pairs shoes, 1 flannelette wrapper, 6/- worth of groceries to a deserving case in Carlton, and 1 doz. flannelette and 1 doz. flannel to the Rescue Home. The Committee have received letters of thanks from Miss Thompson, city missionary, Mrs. Pittman, and others whom they have assisted.

The Burwood Boys' Rally was held on July 1st. Sisters present, 24. Garments repaired, 41; stockings mended, 18 pairs. Donations received—1 pair knitted stockings, Mrs. J. A. Davies; parcel secondhand clothing, Mrs. W. Dickson; parcel secondhand clothing from a friend in Lygon-st; parcel of clothing and 3 pairs knitted socks from a friend in Swanston-st. Distributed—6 garments, 3 pairs knitted socks, 1 pair stockings and 2 hats. During the day we had the pleasure of receiving as visitors Miss Kingsbury, from Sydney, and Mrs. Bray.

C. KEMP.

### HOSPITAL VISITATION.

The hospitals have been visited as follows: Homeopathic, 6 visits; Melbourne General, 2; Alfred, 3; Private, 4. The Blind and Deaf and Dumb Institutions have also been visited, and the Children's Hospital once. Scones, biscuits, cakes and sweets have been distributed, as well as 111 magazines, 260 tracts, 40 books and 52 children's papers.

M. DARNLEY, Supt.

### PRAYER MEETING.

"Your Committee attended four meetings since last report, viz., Prahran, with 25 sisters present; Ascot Vale, with 15 sisters; the same number at Lygon-st; and a meeting was organised at Northcote, at which there were 15 sisters. They intend to hold the meeting regularly, which greatly encourages us."

M. TRINNICK, Supt.

"Allow me to express our great appreciation of the Jubilee Pictorial History. The book is unique, and of great interest; and its value, in our estimation, will increase as the years pass by. It is a pity that any family who can possibly afford a copy should be without one."—THOS. BAGLEY.

## West Australian Letter.

D. A. EWERS.

There are not wanting indications of the spirit of progress in our church work in the State. The following may be noted:—

1. The Subiaco church has decided to add 30ft. to the chapel, thus providing seating accommodation for 150 more. The building is too small for the crowds attending. Meetings of one kind or another are held there almost if not every night in the week. Bro. Payne enthusiastically told us at the Conference that within ten years there would be 1000 members at Subiaco, and it really begins to look like it.

2. Lake-street, Perth, also finds it necessary to enlarge, and on the same evening as the Subiaco brethren had their business meeting they unanimously decided to put a T end on the chapel, and thus connect it with the large vestries at the back of the land, which were erected about 18 months ago. The cost of the extension will be about £500, of which over £300 has already been received in cash and promises.

3. Fremantle has the most commodious building in the State, but they find it too small and are seriously contemplating "hiving off" to one of the important suburbs. It is quite possible that within the next 12 months both South and North Fremantle may be occupied. The idea, I understand, is to commence with a tent meeting and afterwards organise.

4. Leederville has purchased a piece of land and hopes before long to see its way clear to start a building, but this is only in the air at present.

5. Bunbury, in the South-west, has taken a move. I hear that G. Gordon preached his maiden sermon there last Sunday night in the Rechabite Hall. The meetings were previously held in the house of Bro. Knight. The Bunbury brethren are anxious to have a tent mission in the spring.

6. Our State evangelist idea is beginning to materialise. With nearly £300 promised, we should expect definite shape to be assumed before long. The chief difficulty is the man. Where is he? The Committee has an idea where he is to be found, but it is not so easy to lay hold of him.

7. In addition to the State evangelist we shall need at least one more man in the field, and the Committee is looking for a suitable preacher.

8. Another item which may possibly have an influence on our future prosperity is the intended formation of a students' class to assist in fitting our young men for public work. It is not proposed to call this the "A. C. B." or even the "W. A. C. B.," but just a class for study. We already have mutual improvement societies in Perth and Subiaco.

The temperance people are waking up, and their cause is taking on fresh life. The "City Band of Hope and Temperance League" held its annual business meeting recently. This is an organisation something like the Alliance of the other States. It has determined to prosecute an active campaign to secure legislation on the lines of the N.Z. Bill, so that voters at the general elections may decide for each electoral district,



whether they will continue, decrease, or abolish existing licenses. A series of public meetings is being arranged for. Although those known simply as disciples of Christ or Christians form but one of the smaller religious bodies of the city, they are well to the front in this work. F. Illingworth was unanimously elected president, and of the four vice-presidents the writer and H. J. Banks were placed at the top of the poll. E. J. Hart and H. Lightfoot were elected on the Executive Committee, Albany Bell was elected one of the trustees of the valuable city property of the League, and T. Hagger was appointed one of the four speakers at a conference of all interested in the suppression of the traffic which is shortly to be held. This is as it should be. The only attitude we can consistently adopt toward the whole drink business is one of uncompromising hostility. Our brethren here, as in America, should always be in the forefront of the fight against this gigantic curse.

Our Episcopalian friends, while pleading for the union of Christians, are anything but a happy family among themselves. In describing their differences, an American paper quotes the *Christian Life* as saying: "A generation ago the three parties in the Established Church of England—the high, broad and low—were currently characterised as the Attitudinarian, the Latitudinarian and the Platiitudinarian schools. A few days ago Mr. Emmott, M.P., in a speech in the House of Commons, hit them off more tersely as 'the broad and bazy, the low and lazy, and the high and crazy' parties."

In view of the Bi-centenary of the birth of John Wesley, the following from the *W.A. Church News* will be read with interest:—"John Wesley died in 1791. In 1790 he wrote in the *Arminian Magazine* these striking words: 'I never had any design of separating from the church; I have no such design now; I do not believe that Methodists in general design it. I do, and will do, all in my power to prevent such an event; nevertheless, in spite of all I can do, many will separate from it, although I am inclined to think not one half, nor perhaps a third of them. These will be so bold and injudicious as to form a separate party, which consequently will dwindle into a dry, dull, separate sect. In flat opposition to them, I declare once more, that I live and die a member of the Church of England, and that none who regard my judgment will ever separate from it.' Whatever we may think of Wesley's attitude to the Church of England and his ability as a leader we cannot form a high estimate of his prophetic insight. The "separate sect" is neither dwindling, dry nor dull. Methodism throughout the English speaking world to-day is one of the most vigorous of the great religious forces. In fact, the Methodist daughter bids fair to outstrip her Anglican mother in the race for numerical prosperity. In the United States Methodists are already as seven to one compared with the members of the mother church.

"Bethany," Palmerston-st., Perth, July 1.

We have thousands of four-page Tracts in hand and for sale.

## Sunday School.

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

LESSON FOR AUGUST 2ND.

Samuel Anoints David.

Lesson—1 Sam. 16: 4-13. Study the whole chapter.

GOLDEN TEXT.—"Man looketh on the outward appearance, but the Lord looketh on the heart."—1 Sam. 16: 7.



It is not likely that much time elapsed between our last lesson and this, as God could not longer tolerate Saul as king. Once more God makes known his wishes to Samuel. "Fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons" (1 Sam. 16: 1).

Repairing to Bethlehem, then an obscure and out of the way place, six miles south of Jerusalem, Samuel unconsciously puts terror into the Bethlehemites, but he quietsens their fears by calling upon them to "sanctify themselves," i.e., make themselves worthy, that they might take part in the sacrifice (1 Sam. 16: 5). Personally he conducts the sanctification of Jesse and his sons, so that nothing should stand in the way of the execution of his errand.

The people had chosen a king before, but his self-will and pride destroyed his prospects. Now God's turn has come. He instructs Samuel to "look not on his countenance, or on the height of his stature" in the selection for a fresh king. What a difference there is in divine and human judgment! Had Israel been choosing the king amongst Jesse's sons, it would have doubtless taken Eliab, because of his fine physical appearance. The people when they chose Saul were so struck by his physical bearing that his unsuitability, as afterwards shown, was completely hidden. One by one Saul's sons pass before Samuel, until seven were in turn rejected by the aged prophet (1 Sam. 16: 10).

"The Lord hath not chosen these," said Samuel. "Are here all thy children?" Jesse replied, "There remaineth yet the youngest . . . he keepeth the sheep." He is sent for and chosen. Though but a

humble shepherd boy, with a pleasing face, with seeming small promise of future greatness, yet this was none other than David, who proved to be Israel's greatest king, strong in character, a brave warrior, a poetic genius, and above all, obedient to the will of God.

H. G. MASTON.

## Berwick Jubilee Mission.

A. J. SAUNDERS.

The Berwick church was a little excited on Lord's Day morning, June 7th, when, under the State Evangelists, Brethren Harward and Pittman, the special Mission, for which we had prayed and worked so long, began. The largest hall in the town was procured, which, with crushing, will seat about 350 people. The attendance was splendid throughout, although we had very wet weather. On fine Sunday nights the hall was packed.

The evangelists did their work well. Bro. Harward is a great preacher with a grand plea. Bro. Pittman's singing was much appreciated, especially the fine solo, "They Crucified Him." A word of thanks is due to Sister Miss Pittman, who came and played for us all through the Mission, and helped in the singing.

Bro. Harward had a little opposition from the Presbyterian minister, on the subject of baptism. This man, Mr. Prowse, used some original arguments, I think, and resorted to personalities. In one sermon he exhorted his people not to be led away by this new American easy way of getting into heaven. The striking conclusion of one argument was: For after all, what does it matter whether we have had clean water sprinkled upon us when we were infants, or dipped in dirty water in after life? At another time in a flight of eloquence our friend said, Go not to an American Harward or an Australian Prowse for authority on the subject of infant baptism, but go to the early church fathers and hear what they say.

The whole district has been roused. The Mission was really a sowing time; the harvest is to come.

We had a record morning meeting during the Mission, 100 breaking bread.

We thank God for the great Mission. The old gospel was placed in a new light before the people. The church has been inspired with fresh enthusiasm, and now we go forth in the strength of God to gain new victories for Jesus.

The results are—13 by faith and obedience and £11/15/- for Home Missions.

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# THE Australian Christian.

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A. B. MASTON

EDITOR.

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## The Leader.

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

### A Great Reformer.

The Bi-centenary of Wesley, which has just been celebrated throughout the entire English-speaking world, is a notable memorial of a most important event in religious history—an event which has an interest not only for those in the Wesleyan communion but also for those outside of it. For, as the President of the Wesleyan Conference observed, "we recognise the fact that Wesley belongs to others as well as to ourselves. Just as the Baptists have no monopoly of Spurgeon, or the Congregationalists of Parker, or the Presbyterians of Knox and Guthrie, so we have no monopoly of Wesley. He belongs to all." No reformer can be the exclusive property of the immediate circle that he has gathered round him. It

would be absurd to say, for instance, that Luther belongs to the Lutherans, for, as a matter of fact, he belongs more to Protestantism than he does to any particular section of it. The community of interest in any reformer is only bounded by the limits to which the principles he advocated extend. In this view, Luther, Wesley, Knox, Spurgeon, Campbell and others belong, in a very distinct sense, to the whole of Protestantism. They have left their impress upon it, and have shaped, and are now shaping, the course that it is taking. For this reason we can very heartily enter into the spirit of the celebrations of our Wesleyan neighbors, and contribute our meed of honor to the memory of one who did a lasting service to the English-speaking race, and through them to the whole world. It is only the narrowest of minds that cannot see good in others who differ from them, and who refuse to give honor where honor is due because in all things they do not see alike. It is a failing of the religious world to allow itself to be blinded by sectarian differences to the merits of those who are not of the same religious fraternity. Our Wesleyan friends, in the earlier days, were made to feel the bitterness of this, just as all others connected with reformatory movements are, until the time comes when the principles they espouse are more or less generally recognised as being founded on right and truth.

The debt that the world owes to Wesley will be seen at once when the work that he did is fairly estimated. To get this estimate it is necessary to go back to the times in which he lived and discover what part he played in shaping the religious history of the century in which he flourished. To do this it is not necessary to rely on any partisan statements, for the work he did is recorded in the pages of impartial history. The greatest of modern historians, J. R. Green, in his "History of the English People," in speaking of the religious life in the middle of the eighteenth century, tells us of its extremely low condition and the work which Wesley did in bringing it up to a higher level. He says, after speaking of a change that was coming over England, "New forces, new cravings, new aims, which had been silently gathering beneath the crust of inaction, burst suddenly into view. The first of these embodied itself in the religious and philanthropic movement which bears the name of Wesley. Never had religion seemed at a lower ebb. . . . A shrewd, if prejudiced, observer brands the English clergy of the day as the most lifeless in Europe, the most remiss of their labors in private, and the least severe in their lives." The decay of the dissenting bodies went

hand in hand with that of the church, and during the early part of the century the Nonconformists declined in number and in energy. In the higher circles "everyone laughs," said Montesquieu, on his visit to England, "if one talks of religion." It is impossible here to give the whole of the picture of the irreligion of those days, but here, as in other cases and other times, there was a remnant who had not bowed the knee to Baal. In the middle class the old piety lived on unchanged, and it was from this class that the religious revival burst forth which changed in a few years the whole temper of English society. "The church," says J. R. Green, "was restored to life and activity. Religion carried to the hearts of the poor a fresh spirit of moral zeal, while it purified our literature and our manners. A new philanthropy reformed our prisons, infused clemency and wisdom into our penal laws, abolished the slave trade, and gave the first impulse to popular education. The revival began in a small knot of Oxford students, whose revolt against the religious deadness of their times showed itself in ascetic observances, in enthusiastic devotion, and a methodical regularity of life, which gained them the nickname of 'Methodists.'" One of these was John Wesley.

Like other reformers, Wesley's desire was to reform from within. He had no desire to sever his connection with the Church of England. The church of his fathers, however, would not tolerate him. It closed its doors against him; and thus there sprang into being a new religious society bearing the name of its founder. The work of reformation or restoration, as in other cases, stopped short with Wesley. Under his genius the people were led nearer Jerusalem than ever they were before, but when their leader was taken from them the journey was not completed. Wesleyanism retained, and retains to this day, many of the errors of the Church of England. It seems to be characteristic of reformations that the reformatory movement shall end with the reformer. They remove abuses, but create another which seems to be an effectual bar to further progress. The arrested development assumes the shape of undue exaltation of the reformer himself. He becomes, so to speak, a latter day prophet, at whose feet the people sit, and whose voice is as the voice of God. That this is so in the case of the followers of John Wesley may be gathered from the utterances of Dr. Fitchett, a distinguished representative of the Wesleyan Church of Australia. He declares that the official standard of Methodism is Wesley's sermons and hymns. In his own words: "The official



## Editorial Notes.

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

### Episcopalian Ideas on Union.

standard is a cluster of sermons—they consist of truth expressed in ethical terms, and addressed not so much to the intellect as to conduct. But the practical working creed of Methodism under all skies is the hymn-book. Methodism, as is natural to a church which was founded by two poets, sings its creed. It translates it into the language of emotion. And, in the main, it is because the multitudes of people who constitute the Methodist Church sing the same hymns everywhere, and thus baptise their faith in the same fountain of emotion, that the rhythm of faith for them knows no discords."

Now, while we very cheerfully give Wesley a very high place in history, we must deprecate the idea that his eighteenth century divinity, even when expressed in song, is a suitable "official standard" for the Methodist or any other church. For great as Wesley was, he was far from being infallible. The historian Green tells us of Wesley that "he lived in a world of wonders and divine interpositions. It was a miracle if the rain stopped and allowed him to set forward on his journey. It was a judgment from heaven if a hailstorm burst over a town which had been deaf to his preaching"—the weak side, doubtless, of an otherwise wonderfully strong character, but serving to show the folly of making the utterances of even the best of men an "official standard." Moreover, it should not be forgotten that in the space of two hundred years some progress has been made in the acquisition of truth and in the better understanding of it. To stereotype the thought of the eighteenth century as unalterable dogma must surely be a mistake? It is only the thought of God that is eternal, and that thought is expressed in Jesus Christ. Not Wesley or Campbell, but Christ, is the supreme lawgiver. We can, with safety, only be followers of either just as they were followers of Christ. And so the Bi-centenary of Wesley seems to teach us this, first, that it is right to honor the memories of great reformers, and second, that it is wrong to make them the infallible guides of our own day and generation. The needed work in the church that Wesley founded is, that it shall carry on the work of reformation at the point at which Wesley left off. The first move in this direction will be the abandonment of Wesley's sermons and hymns as the official standards of the church.

### ELEMENTS OF THE GOSPEL.

By the late Isaac Errett, one of the most brilliant American writers. If you or your neighbor want Light send for this Book. Price—Paper, 6d.; Cloth, 1/-.

The *W.A. Church News*, an organ of the Episcopalian denomination, has some good things in a leading article in the June issue on "The Reunion of the Catholic Church." The importance of "concentrating the forces of Christ against the powers of evil" is ably presented, while the "terrible harm done by our schisms and separations" is frankly admitted. Appreciative reference is made to the anticipated "reunion of the separated forces of Methodism and Presbyterianism and of the rapprochement between Baptists and Congregationalists"; and the people among whom this paper principally circulates have a special notice in the following words: "Even where the 'dissidence of dissent' continues, strange to say, the motive is an antagonism to sectarianism. The bodies which call themselves 'churches of Christ' distinctly aver that they so call themselves because they desire, as we do, a general return to what is regarded as primitive Christianity, and because denominational names are repugnant to them. We congratulate them on their principle, and hope that they may ere long see in ourselves a church which fulfils their ideal."

### The Creeds.

It augurs well for the progress of the union sentiment that the organs of the various denominations are devoting so much attention to the subject, and that points of difference are being discussed with a view to their removal. Our contemporary quoted in the preceding note is "convinced of two things—first, that on the part of all Christians 'charity must suffer long and bear'; and secondly, that there must be absolute adherence to principle." With this we can all agree. But on what must our principle be founded? Our contemporary proceeds to state the "irreducible minimum" which it is prepared to accept as a basis for union: "For ourselves we are not prepared to make any compromise as to the creeds, the sacraments and the ministry." Unless, then, we are willing to adopt the Episcopalian position on these three points, the worthy editor virtually tells us it is useless to consider the subject of union. The so-called Apostles' Creed, the Nicene Creed and the Athanasian Creed must be swallowed in their entirety, "damnatory clauses" and all. Just here we join issue squarely with our friends. We are Protestants, and stand firmly on the platform of Chillingworth: "The Bible and the Bible alone is the religion of Protestants." The

Episcopalians will have the Bible plus their creeds. It is not a question of whether the doctrines of these creeds are true, but of the creeds themselves. The New Testament is our only rule of faith and practice. If these creeds contain more than it contains they have too much; if less, too little; if they are just the same they are superfluous. Are our Anglican neighbors prepared to meet us on this New Testament ground, the only truly Protestant position?

### The Sacraments.

Another point not to be surrendered by the Episcopalians on any consideration is their position on "the sacraments." We presume the editor refers to baptism and the Lord's supper, although these are nowhere called "sacraments" in the Word of God, the Protestant's only guide. We, too, "can make no compromise" on these. God's Word teaches the baptism of believers; the Episcopalians teach the baptism of infants, which is nowhere mentioned in the Scriptures. It is, however, found in the Twenty-seventh Article in the words, "The baptism of young children is in any wise to be retained in the church as most agreeable with the institution of Christ." But then we cannot recognise the authority of the forty articles save one, which neither we nor our fathers were able to bear. Our Lord, who instituted this ordinance, said, "He that believeth and is baptised," and we must follow him. Our friends also substitute sprinkling for baptism, although in theory they recognise the Scriptural action, for the Prayer Book says that if the parents certify the priest "that the child may well endure it, he shall dip it in the water discreetly and warily"; but "if they certify that the child is weak it shall suffice to pour water upon it." We never hear of modern "priests" requiring the parents to certify to the weakness of the child before substituting pouring for dipping, although John Wesley, when an Anglican priest in Georgia, got into considerable trouble because he sheltered himself behind the Prayer Book and refused to pour water on an infant unless its parents certified that it was too weak to be immersed. On this question, therefore, our friends have departed almost as far from the Prayer Book as from the New Testament. There is another point of the baptismal subject in which our friends have got away from primitive teaching. The candidate for confirmation has to say of his infant baptism, "wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven." If baptism produces such a mighty change we can only conclude that previous to this the innocent child was a member of Satan, the child of the devil, and an inheritor of the



kingdom of hell. We do not suppose that many Episcopalians believe this, and we do not imagine the worthy editor of the *W.A. Church News* is one of them, and yet if the words do not necessarily imply this they are surely meaningless. We should hope that upon reflection some compromise on the question of baptism could be made by our friends to bring them on to New Testament lines.

### The Ministry.

Just what our contemporary means by stating that no compromise can be made by the Episcopalians as to "the ministry" we may not be quite clear. We suppose, however, that he refers to what is known as the "threefold ministry"—bishops, priests and deacons. We also hold that bishops should be appointed, not one bishop over several churches as in the Anglican body, but several bishops over one church as in Ephesus, Philippi, Jerusalem and other primitive congregations. The Christian priesthood is also expressly taught in the New Testament, and we believe the churches known simply as churches of Christ have a larger number of priests in their communion than the Church of England. We have about a million and a quarter of priests, in fact we believe that the whole brotherhood constitutes "a royal priesthood," and cannot look with any degree of allowance upon a system which distinguishes a certain class of Christians as priests to the exclusion of others. There were deacons also in the primitive churches appointed to "serve tables," but this, we think, is not just the idea of the work of deacons in the Episcopalian body. In view of their departures from primitive Christianity on the subjects of "the creeds, the sacraments and the ministry," we fear there is but faint prospect of the fulfilment of the kindly expressed "hope that the 'churches of Christ' may ere long see" in the Church of England "a church which fulfils their ideal."

### Correspondence.

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

*To the Editor of the Australian Christian.*

DEAR BRO. EDITOR,—

Your correspondent, Ambrose G. Chaffer, unfavorably comments upon my article on C. H. Spurgeon, concluding with saying, "No congregation of disciples could with loyalty to Jesus Christ accept him as a member." This I deny, and further assert that most of our churches would with open arms accept as members as many such as chose to come amongst us, and fervently pray that the number of such "men of God" may be increased a hundredfold. Bro. Chaffer, in speaking of the gospel, includes more than ever I included in my paper. He is right, in certain instances, in referring to

the gospel as inclusive of the *commands* of the gospel, while I was also right in dealing with the same subject by simply including the *facts* of the gospel. I desire simply to say in conclusion that loyalty to Christ is what we require as a condition of church membership, and not the endorsement of such views as Bro. Chaffer holds, I am thankful to say.

Yours faithfully,

F. PITTMAN.

On reading the comments on C. H. Spurgeon by Ambrose G. Chaffer in to-day's issue I was pained and humiliated that such arrogant language could be written by a member of and published in an organ of the church of Christ, concerning other Christians who are, for convenience, distinguished or particularised by some other title. Judging from Bro. Chaffer's remarks it is evident he knows very little of the teaching and work of that successful laborer in the gospel of Jesus Christ, the late C. H. Spurgeon, who was by the blessing of God the instrument in the conversion of many thousands of souls, and whose writings continue to be the means of salvation to many more. Spurgeon did not distinguish between clergy and laity, except so far as to teach incessantly to the students of his college and other preachers the absolute need of thorough consecration of their time, heart and energy, combined with constant prayerfulness and seeking for the guidance of the Spirit of God in the work of preaching. He looked upon them as the "bearers of glad tidings," as "messengers of God," and impressed them with a sense of their deep responsibility towards God in saving souls. He considered them as set apart for special work. To say that the Church of England, Presbyterian and Methodist bodies on the baptism question are nearer the truth than the Baptists as taught by Spurgeon is contrary to facts, as none of the first three churches baptise (except a few isolated members) according to the New Testament teaching, but the Baptists do. To speak or write of the churches commonly known as Presbyterians, Methodists, Congregationalists, Church of England, Baptists, as other than Christians saved by the grace of God through faith in Jesus Christ, having received the gift of the Holy Spirit as well as we, is unjust, and unworthy of a faithful follower of our Lord. I thought this bigotry was a thing of the past. It is this insufferable egotism of a few which has at times made the body of which we are members so intolerant, and causes our members to forget what Christ taught his disciples, "A new commandment I give unto you, That ye love one another." I would rather accept the gospel of Jesus Christ as taught by C. H. Spurgeon than that propounded by Ambrose G. Chaffer, and the world would have better been deprived of the latter than of the former; and in saying so I mean no disrespect to Bro. Chaffer.

Yours faithfully,

Adelaide, July 5. WILLIAM CHARLICK.

REPLY.—The AUSTRALIAN CHRISTIAN is not run in the interests of any party amongst those in Australasia who are striving to be simply Christians, and while we are in control any reliable brother who has anything to say, whether we or others agree with it or

not, shall be allowed to say it, all other things being equal. A. G. Chaffer is a brother of this kind, and while we do not agree with all he says, in fairness we published his letter, for the same reason that we print Wm. Charlick's. As a people who are striving to be Christians only we believe that those "other Christians who are for convenience distinguished or particularised by some other title" are doing a very wrong and sinful thing in so distinguishing themselves. The New Testament knows nothing of names and parties, and in many places condemns them. A. G. Chaffer says that on the "design of baptism" the Baptists are less in harmony with the Word of God than most Protestant bodies, and not as Bro. Charlick puts it. It strikes us rather forcibly if a church does not "baptise according to the New Testament teaching" that it does not baptise at all. If some of Bro. Charlick's Church of England brethren should get hold of this they will give him a lively quarter of an hour. They might accuse him of the use of "arrogant language," and say it was "unjust" and "insufferable egotism" and "bigotry," yet Bro. Charlick's statement would be true all the same. We have long noticed that those who talk the most of "a new commandment," "that ye love one another," and plead the longest for tolerance on the part of others, are themselves often most unlovely and intolerant in their language and conduct. Read A. G. Chaffer's letter through and there is not an unkind or intolerant word in it, but here is a brother pleading for broadmindedness and love for all of Christ's followers using such language as quoted above. It occurs to us that it is time for a few others to be "pained and humiliated." We and the great rank and file of those members of the church of God who are striving to be Christians only fully and gladly acknowledge that all who are Christ's are Christians, and that all Christians are members of the church of which we read in the New Testament, as that is the only church there is of which a man can be a member. All this talk about other Christians and other churches is the merest gratuity, as all Christians are members of the same church, as there is but one church for them to be members of. A man may be a Presbyterian or Methodist and not be a member of the church, but if he is a Christian he is a member of the same church as Bros. Charlick and Chaffer. If the gospel preached by C. H. Spurgeon or A. G. Chaffer is not the gospel of the New Testament, then it is not the gospel at all, and all the tolerance and love in the world will not make it so. If any of our readers want to know what we understand the gospel in "fact and fulness" to be, let them read H. G. Harward's article on "The Divine Marching Orders," published in last week's CHRISTIAN. H. G. Harward is not a man of narrow sympathies or contracted views, but he knows what the New Testament teaches, and preaches it with all his powers. Now if H. G. Harward and those who agree with him are right, those who differ from them are wrong, and no tolerance in the world will make it right; it is a question of truth, New Testament truth, and not one of sentiment. We revere the



memory of C. H. Spurgeon, but if a great deal that he preached was the truth of God, then those members of the church in Australasia who are wanting to be Christians only are sadly off the track, and the sooner they repent and turn from their evil ways the better.

EDITOR.

## From The Field.

The field is the world.—Matt. 13:38.

### Victoria.

**NORTH MELBOURNE.**—The Bible School anniversary passed off on July 5 and 7 very successfully. The chapel was tastefully decorated. The singing by the scholars, under the leadership of Bro. and Sister McCance, reflected great credit. The addresses were splendid. In the morning Bro. Hanslow, the superintendent, exhorted the church, urging the brethren to help in this grand work. Bro. Meldrum, in the afternoon, speaking to a large gathering, showed that the primary and principal education of the child should be within the sacred precincts of the home. "What manner of child shall this be?" was the theme of Bro. Cook's discourse at night, and as usual was most helpful and interesting. On Sunday afternoon the infant prizes were distributed by T. J. Cook, who had a cheery word for each. But the great event (for what is an anniversary without a tea-meeting and demonstration?) was the Tuesday night's celebration. After an excellent tea, even before the chapel could be properly cleared, the people commenced pouring in, and long before the starting time had arrived the building was literally packed. Numbers could not get in, while others hung about the doors, to get, if possible, a share of the splendid programme provided. With such a variety of items it were not wise, perhaps, to say which was best, but each of its particular kind was of the best, showing careful preparation and attention, and much credit is due to those who had charge of this portion of the work. The presentation of prizes, usually not the most entertaining item, excepting perhaps to the successful ones and their friends, was accomplished by the Union President, C. W. Mitchell, with such success that the interest was kept alive right through, and was a fitting conclusion to a great evening. To gain a prize, the scholars had to obtain 75% marks, and as this necessitates attendance at both morning and afternoon school, every prize won is merited. The dux of the school is Nellie Marshall, who obtained 416 marks, the maximum; while Edric Bickford, losing only two marks, came second.

The school is in a prosperous condition, with a roll of 326 scholars, 31 of whom during the past year have joined the church. The great drawback is the want of room, but we hope by next year to have this difficulty removed, and that many more precious young souls may be saved for service, to the glory of our heavenly Father.

**LYGON-ST., CARLTON.**—Fine meetings all day. In the morning three received the right hand of fellowship—one by baptism and two by letter. In the evening Bro. Johnston discoursed to a large audience. At the close there was one confession. It will be pleasing to the readers of the AUSTRALIAN CHRISTIAN to know that our aged Sister Dickens, who met with an accident about ten weeks ago, is a little better. Although not able to meet with us, she is deeply interested in the welfare of the church, and enjoys

the visits of her brethren. Being fond of reading, she never wearies, and is always cheerful and happy.

July 12.

J. McC.

**MARYBOROUGH.**—The church here has lost F. B. Eaton, who has gone to the West. For seven years he has been very diligent in the work, and the Lord blessed his labor in a marked manner. We pray for his welfare and usefulness wherever he may go. C. E. Walker has been appointed secretary to the Sunday School, and W. R. Beasy visitor.

July 6.

W. R. B.

**MARYBOROUGH.**—A young woman decided for Christ at the close of the meeting last Sunday evening, John Marsh preaching.

July 13.

W. R. BEASY.

**BALMAIN-ST., RICHMOND.**—Sunday week five received to fellowship, and at night three more made the good confession. Converts from here can already be found in various suburbs, and in Tasmania and N.S.W. Nearly 2000 miles away, in N. Queensland, we have two members, far from any church of like order, who break the loaf regularly, remembering the fellowship and sending their offering down to us. With a large mission chapel a good work could be done here. In response to fresh appeal for building fund, we have thankfully to acknowledge 5/- from "One Tenth" This with £1 previously acknowledged makes 25/- towards the £50 standing between us and a great work.

Dover-st., Richmond.

P. J. POND.

**PRESTON.**—The Bible School held its first anniversary on June 28th and 29th. On Sunday afternoon a flower service was given, and F. M. Ludbrook gave a suitable address to the children. The school, under the leadership of G. Brown, efficiently rendered appropriate singing. At 7 o'clock T. H. Ghent delivered an address to a large gathering. On Monday evening, at 6.30, a tea-meeting was held, at which all the room available was taken up. The hall was then prepared for the demonstration by the scholars. At this meeting C. W. Mitchell acted as chairman. The programme was given by the scholars, and the chairman distributed the prizes. The building was not large enough to accommodate many of those anxious to see and hear. We appreciate the visits of members from the city churches, Lygon-st. being largely represented. Sister Stella Kingsbury, from Sydney, was amongst the visitors, and kindly consented to favor us with a recitation, entitled "Too Late for the Train."

July 13.

EMMA DICKENS.

**MELBOURNE (Swanston-st.).**—Last Lord's day morning we had a good meeting. One was received into fellowship who had been immersed during the week—John Stuart Darnley, a son of Bro. Darnley of Nth Richmond. In the evening Bro. Meldrum preached on "The Conversion of Paul." We had an excellent meeting and two confessions.

R.L.

### New Zealand.

**BURNSIDE.**—Since last report two have been received into fellowship—one by faith and obedience, and one by letter. On the 14th ult. our anniversary services were held, when S. Mathison addressed the school in the afternoon, and T. Turner preached in the evening. On the 19th the social was held, when the chapel was crowded. The scholars and several visitors contributed to the evening's enjoyment. M. W. Green spoke a few words, and T. H. Rix presided. T.H.R.

**WELLINGTON S.**—On Sunday we had good meetings both in the morning and evening. At the morning meeting three were received who during

the past week confessed their faith and were baptised. Of this number two were from the Sunday School. In the evening we had the pleasure of seeing another scholar come forward for Christ. Bro. Turner has now been with us for twelve months, during which time 32 persons have been added to our number, 24 of whom have been by faith and obedience. At the quarterly business meeting of the church, held on Tuesday evening, it was announced that a generous brother and sister, who desire to be nameless, had made a gift of £50 to the building fund.

July 3.

S. McIVER.

### South Australia.

**HAMLEY BRIDGE.**—This is rather an important little town, and is situated at the junction of two principal lines 20 miles from Balaklava, and has a population of about 500. As we knew there were four disciples residing in it, the Alma brethren directed me to go and try to gather these to break bread. This done, we commenced preaching also. Three weeks ago the Committee kindly lent me the tent, and although the weather was too unfavorable to conduct a series of successful services, yet we succeeded in having a few good meetings in it, finding two more who had previously been immersed, and receiving two confessions.

July 4.

R. J. CLOW.

**QUEENSTOWN.**—To-day we had four confessions and one baptism. We intend to open a mission which will include Glanville and the Semaphore. A number of our members live down that way, and it is too far for them to attend regularly. The idea is to hold meetings for worship and gospel preaching. We had a talk to-night after the meeting with the officers, and they are much encouraged. They mean to throw themselves into the work heart and soul with me in the proposed mission.

July 5.

W. MOFFITT.

**HINDMARSH.**—On Wednesday evening the usual quarterly business meeting was held. Church matters are a little quiet, but great preparations are being made for the coming tent mission; this will commence on July 12th. The building fund now stands at £125 owing to the mortgages, £475 having to date been repaid. The Sunday School is still in a progressive state, and good work is still being accomplished in the Foreign Missionary work. The late Bro. Pretty bequeathed £50, less legacy duty, for the purposes of the church. F. Pittman commences his sixth year of labor this week with the Robert-st. church.

July 6.

A.G.

**UNLEY.**—After many years' valuable service Miss M. Baker has resigned the position of organist, and has been succeeded by F. Manning, who will also act as choirmaster. We hope to have Miss Baker's continued assistance with the musical part of the service, and are glad to know that she will retain the offices of organist and teacher in the Sunday School.

The Young Ladies' Mission Band are resuming operations. They have been allotted a boy of eleven years in the orphanage at Damoh, India, and are interested in the photograph and description of the lad. The C.E. Society have also undertaken to provide for a boy in the same institution.

July 5.

R.B.

**MILANG.**—On June 29th the Sunday School teachers and scholars met at the Milang chapel to say farewell to J. E. Thomas. During the afternoon six young trees were planted—four by scholars, and one each by Bros. Bennett and Thomas—as a memento. Various games were indulged in, and refreshments partaken of, after which three of the



smaller boys presented Bro. Thomas with a writing desk on behalf of the scholars. The way in which Master Kenneth Ogilvy, who is just over seven years of age, spoke words suitable to the occasion was appreciated by all. After addresses by Bro. Ogilvy (on behalf of the school) and Bro. Bennett, J. E. Thomas replied. We all wish him a pleasant future.

July 10.

A. J. R. OGILVY.

NORTH ADELAIDE.—A brother and sister restored and received into renewed fellowship with the church Lord's day morning, July 12.

V.B.T.

PROSPECT.—We commenced a series of special services on July 5th for every Sunday evening. P. Pittman is the preacher. Handbills announcing special subjects have been distributed around the district. We have also decided to hold a tent mission after Conference in September. Bro. Rankine, of Norwood, has consented to be the preacher. We would earnestly solicit the prayers of all the brethren. The treasurer of our building fund reports that only £20 more will have to be collected to defray the cost of the land. Should any of the brethren feel interested enough, they can send along a donation to Bro. Pittman, 34 Gover-st., North Adelaide, or to J. C. Whitfield.

July 12.

J.C.W.

CROYDON TENT MISSION.—In the afternoon, long before time to start, the Tent was crowded and the sides had to be rolled up. Bro. Pittman spoke to the scholars of Robert-street and York Sunday Schools, that being the object of the meeting; subject, "Five Stones." Bro. Horsell had charge of the arrangements regarding the singing, and assisted Bro. Pittman. Miss Annie Winstanley sang a solo. The singing of the hymns from the "100 Hymns" went well. Everybody seemed delighted with them. The meeting in the evening was timed to commence at 7.45, at which time the Tent was packed. It was a grand sight; one to be remembered. Bro. Pittman spoke well.

July 13.

W.C.B.

## New South Wales.

ROOKWOOD.—On Wednesday, June 19th, we bade farewell to our evangelist, T. B. Fischer. The event was celebrated by a social evening and entertainment, which was well attended. A very enjoyable time was spent; songs, recitations and speeches made the meeting long to be remembered. Everyone present joined heartily in the closing hymn, "God be with you till we meet again."

At the same meeting a welcome was extended to our Bro. Way, who has come to labor with us during T. B. Fischer's stay at Lismore.

The attendance at all meetings is being well sustained. This morning 33 members and 2 visitors met together at the breaking of bread.

July 5.

M. ANDREWS.

LISMORE.—Bro. Fischer is working energetically, and the results are already becoming apparent. On Wednesday, 1st July, the usual cottage meeting was held at Jas. Wotherspoon's, when 27 members were present. On Sunday morning, 5th, our hearts were cheered by the large gathering round the Lord's table, when 45 partook of the emblems. In the afternoon we welcomed five new scholars to our Sunday School, making a total of 46 on the roll, and at night Bro. Fischer preached to an audience of fully 140, of whom the majority were non-members, and at the close a young man came forward and confessed Christ. Bro. Fischer goes to Bungawalbyn on Saturday, 11th, intending to stay there until the following Saturday and fill a big programme. Let

all who read pray for a rich blessing on the work here.

July 7.

F.R.F.

MARRICKVILLE.—A very successful entertainment was held last Friday night, in connection with the School. J. McDonald, the superintendent, conducted. Recitations, dialogues, songs and anthems were rendered by scholars, friends, and the choir.

July 6.

R. C. GILMOUR.

PETERSHAM.—On Wednesday evening last a large number of members met together in the chapel, where a meeting of thanksgiving and social for the introduction of our fine band of new members was held. A very pleasant evening was spent. Last evening, at the gospel meeting, two more declarations on the side of Christ; another son of Sister Roberts and another daughter of Sister Cousins.

July 6.

C.J.L.

## West Australia.

FREMANTLE.—Pleased to report another decision for Christ, and the addition of a sister formerly immersed to our number. About 6 months have elapsed since the tent mission here; on looking over the list of converts we find that about 7 have gone back, a few of the others do not take much interest, but the great majority are faithful members of the church of God. Our Foreign Mission offering last Lord's day amounted to £21/12/-.

July 8th.

T. H.

BUNBURY.—For some nine months past the few disciples here have been meeting for breaking of bread at the residence of Bro. Knights, but have now decided to make the forward march, and have removed to a prominent part of the town and secured the Rechabite Hall for a period of 12 months. Last Lord's day was the first. Bro. Howell exhorted the church in the morning and preached the gospel in the evening to a fair congregation, taking for his evening subject "The Plea of the Church of Christ," and thoroughly proved himself equal to the occasion, laying before them in a clear and forcible manner the great claims of the church in accordance with New Testament teaching. We are looking forward to good results. We have also started a Sunday School with four children, but there is every prospect of it increasing.

July 6.

G. A. C. G.

## Here and There.

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

:0:

One confession at Prahran on Sunday night.

Two confessions Sunday night at City Temple, Sydney.

Foreign Mission Acknowledgments will appear next week.

For Mrs. Fleming we have received the sum of 10/- from C. and 2/6 from T.

W. T. S. Harris sends 10/- for our Free List. We acknowledge with thanks.

Do not forget the S.S. Union annual social at Norwood on Monday, July 20th.

We call special attention to our advertisement *re* American Revised Bibles in another column.

If you want a small Pocket Bible with large print see advertisement on last page of cover.

We notice that South Yarra church intend holding their anniversary demonstration in the Prahran Town Hall.

H. G. Harward and E. W. Pittman will conduct a special mission at Williamstown, commencing on July 26th.

The collection for Foreign Mission work at Lake-street church, on July 5, was £11, and at Fremantle £21.

All communications *re* Temperance Competitions should be addressed to W. Woodbridge, 27 Haines-st., North Melbourne.

The church at Hawthorn sends 10/- for W. W. Davey, intimating that 10/- per quarter would be given towards his support.

We are publishing a number of new four-page tracts. Samples will be ready shortly, and will be sent to anyone interested.

There were three decisions at Lake-st., Perth, on July 4. The church there is just about to commence the enlargement of their building.

We acknowledge donations for the Seed Wheat Fund as follows:—Miss Scott, 3/-; A Friend, per Mrs. J. A. Davies, £1; Geo. Newby, 10/-.

H. G. Harward writes from Wedderburn on July 12th:—"Splendid meetings, large audiences, good interest, and ten confessions to date. Look for many more this week."

The annual demonstration and distribution of prizes in connection with the Sunday School Union will take place at the Masonic Hall, Collins-st., Melbourne, on Tuesday, July 21st.

Received for W. W. Davey Fund:—T. Johnson, Ramsey, Q., 27/-; A Sister, 20/-; A. Russell, 5/-; Thos. Jellett, 5/-; C. Williams, 5/-; W. C. C., 20/-; Church, Bungawalbyn, N.S.W., 20/-.

Our church news department grows more interesting every week. How anyone having an interest in the spread of primitive Christianity could miss the refreshing reports we fail to understand.

The platform in the Swanston-st. chapel is undergoing extensive alterations. When finished it will extend across the whole width of the building, and will add much to its appearance and comfort.

The College of the Bible will resume work on Tuesday, July 21st, at 7.30 p.m. Past, present and intending students are requested to be present. Any wishing information concerning class work should address Jas. Johnston, 18 Degraives-st., Parkville.

W. Burgess preached his farewell sermon in Horsham on July 5th, when the house was full. At a farewell social on July 6th he was presented by the church with a neat travelling-case. Bro. McCallum spoke in Horsham last Sunday evening, when there was one decision.

A private letter from Bro. and Sister B. J. Kemp reports them enjoying their trip immensely. They had paid a flying visit to Naples, Rome and Florence. Bro. Kemp, after seeing all the show and grandeur of Continental religion, is more in love than ever with primitive Christianity.

South Australian Sunday School Union annual social will be held at Chapel-st., Norwood, on Monday, July 20th, at 7.30 p.m. Silver coin admission. Addresses by T. J. Gore and A. T. Magarey, and musical items, recitations, etc. All Sunday School workers and elder scholars heartily welcome.

The protracted meeting in Auckland, of which we gave a progress report last week, closed with 17 baptisms and a restoration. The church there went at this work in the right way, distributing 10,000 attractive handbills and some thousands of tracts. The only mistake they made, it seems to us, was in not continuing a month longer. Our brethren must learn that short missions are not the best.

The Williamstown Sunday School celebrated its anniversary on Sunday last by special services held in the Mechanics' Institute. At 3 p.m. F. M. Ludbrook gave an interesting talk to a large audience of



about 600 people. In the evening H. G. Peacock preached to a crowded meeting, and at the close six made the good confession. The singing in connection with the anniversary was very ably carried out, under the leadership of F. Voight.

In the July number of *The Golden Link*, the Australasian organ of the Y.P.S.C.E., we notice the following in the Williamstown Society's report:—"During the previous month, we had been called to part with one of our members, Miss Maud Knuckey, the convener of the Sunshine Committee, who was buried at Williamstown cemetery, on Sunday, May 30. In her death we have lost a real active member, whose whole heart was in her work, and who so ably filled the position which she was placed in. Though only young in years, and new to the work, she was a credit to the Society and loved by all." A notice of her death appeared in our columns of June 11th. We knew our sister during the last few months of her life as an earnest and devout follower of Christ.

On the 2nd inst. the annual business meeting of the South Melbourne Band of Hope was held, when the following office-bearers were re-elected:—F. Copeland, supt.; J. McKean, vice-supt. and singing conductor; J. H. McKean, sec.; Mrs. Candish, treas.; Miss Casson, organist. These were augmented by W. E. Mill, as an additional vice-supt. On the following Wednesday evening the annual demonstration and coffee supper was held in the chapel. A great number assembled and demonstrated their appreciation of the best programme rendered for several years, and did justice to the good things provided by the members of the committee, who worked unitedly and heartily to make it a success. H. Mahon delivered a temperance address on "Facing the Sunrise."

#### RESCUE HOME.

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Kyabram ..	..	0 14 0
Petersham, N.S.W.	..	2 8 8
Drummond	..	1 5 0
Lillimur ..	..	1 4 6
Hoteo North, N.Z.	..	0 13 0
Castlemaine	..	2 2 0
Bet Bet ..	..	1 0 0
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Pakenham	..	1 3 6
Richmond (Balmain-st.)	..	0 8 6
Melbourne (Swanston-st.)	..	5 10 0
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Charters Towers, Q.	..	0 16 3
South Lillimur	..	0 7 3
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#### SUNDAY SCHOOL UNION.

Contributions towards S.S. Union Demonstration, Masonic Hall, Collins-st., July 21st.				
Anon, Swanston-st.	..	..	£0 10 0	
F.M., Ascot Vale ..	..	..	0 5 0	
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Further contributions are needed.

L. GOLE, Sec.

### Coming Events.

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

**JULY 21.**—Sunday School Union will hold the Annual Demonstration and Distribution of Prizes in the Masonic Hall, Collins-street, at 7.45 p.m. Splendid programme. Songs by Jubilee Choir under Mr. Nat Haddow. Reserve date and come early.

L. GOLE, Hon. Sec.

**AUGUST 2 & 5.**—South Yarra Church and Sunday School ANNIVERSARY will be celebrated. Sunday Services will be held in the South Yarra Hall, Toorak-road. Afternoon at 3, F. M. Ludbrook; special singing by the scholars. Evening at 7, H. Mahon. On Wednesday a Tea and Public Meeting will be held in the Prahran Town Hall. Tea at 6 o'clock. Public Meeting at 7.30. Addresses will be delivered by Brethren Johnson and Mahon. Special Singing, etc. Tickets for Tea—Adults, 1/-; Children, 6d. Public Meeting Free.

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One confession Paddington, N.S.W., Sunday night.

There were three decisions at Petersham on Sunday night last. Since A. E. Illingworth commenced work there, there have been 100 additions—68 baptisms, 7 restored, and 25 baptised believers. There are now 229 members.

#### IN MEMORIAM.

STONE.—In loving memory of our dear friend, Mrs. Stone, who departed this life on the 16th of July, 1902.

Oft have we met in gladness,  
And we shall meet again;  
All sorrow left behind us—  
Good-night, till then.

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## Obituary.

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

**WILSON.**—On Tuesday, 23rd June, James Wilson, of Spring Creek, Queensland, passed quietly away. He was quite willing to go. His last words were, "Lord, take me to thyself." He had been a delicate man all his life, and to the extreme loving care and attention of his dear sister wife may be attributed his comparatively long life, 67 years. He was a man full of love and Christian energy, and his greatest work for Christ was the training of children. He started and superintended the Sunday School for many years, and had the satisfaction of seeing all his children in the church.

He is gone—yes, he is gone;

Why should we mourn?

If we had all we wished,

Would we wish his return?

Oh, no, ransomed soul!

Christ, his Redeemer, who is mighty to save,  
Has made him to triumph o'er death and the grave.  
May this blessed truth our swelling hearts quell,  
And say with assurance, 'Tis well with his soul.  
It is well.

His frail mortal body

By affliction distressed,

Like a barque in the ocean

By tempest oppressed,

With its tackling all shattered, has anchored at last,  
Safe from the tempest and cold chilly blast.  
His voice shall be tuned to the strain of the blest.  
We fancy—so softly—we hear his refrain,  
"Rest, blissful rest."

A.M.G.S.

**PALMER.**—On June 12th, at Glorit, Kaipara, our Sister Frances Mary Palmer, wife of William Palmer, has gone from earth to be with Christ, which is far better. She was a faithful and devoted follower of Jesus for more than 20 years, and was always, when possible, in her place among the brethren to remember her Lord. A gentle, inoffensive sister, she was loved by all who knew her, evidenced by the numbers who came from many miles around to follow her remains to their last resting place. She leaves a sorrowing husband and five sons to mourn their loss. May our great Father comfort them in their bereavement.

R.L.

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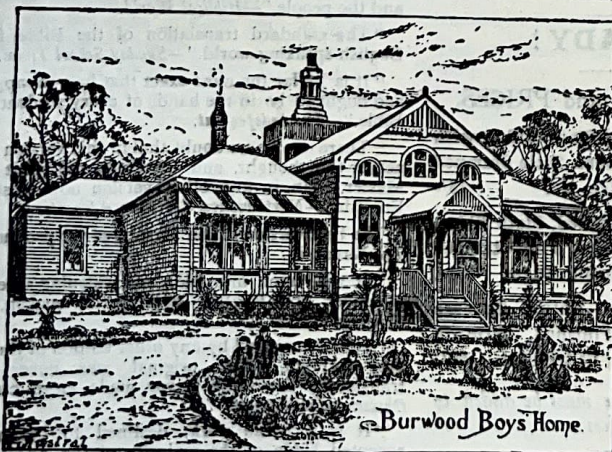
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# As an Earthling.

By HATTIE A. COOLEY.

PART II.

CHAPTER III.

IMPRISONED.

(Continued.)

A swift change flashed over her dark, pale face, and for an instant it was tinged with color. Did he feel how repulsive his deformity must be to strangers? She, herself, had been keenly conscious of a sense of repulsion every time she looked at the misshapen figure. More than once she had wished she could forget it, that she could see only the noble face, the sunny eyes, the soul shining out through the veil of flesh.

She did not speak for several minutes. And when she did, the bitterness which had given it the harsh ring was gone out of her voice, and, instead, there was the tenderness of a womanly sympathy.

"Yes," she said thoughtfully, as if at last she had reached the conclusion of her thoughts, "while such a burden must be hard to bear, yet I do think that there are things that are harder, because, you see, the king may be king, none the less, though his dwelling-place does chance to be so cramped that he can scarcely straighten in it."

"But it is only to his own that the king is king," was Grayson's quiet answer.

Again there was silence. Then the girl laughed a quick, sharp laugh, which had much bitterness, but no mirth, in it.

"Poor old Sisypheus!" she said; "whether his lot was a retribution or only fate, his descendants still live doomed to the unavailing struggle! If we ever do succeed in getting the stone to the top of the hill, it always comes rolling down again! Do you know, I have fancied sometimes that the old astrologers were not so far wrong; so many of us do seem to be born under the ruling of some evil star, and the baleful influence of it shadows us all our lives."

"No, Miss Deering," was the firm response. "I do not believe that. I believe that all things work together for good to them that love God, to them that are called according to his purpose."

"But alas for those who are not of that elect few!" the girl exclaimed hotly.

"Let me correct your modes and tenses," said Grayson, and his voice sounded almost pleading, so full was it of a yearning desire to help her; "alas for those who will not be of the elect few! That was why he came, our bright and morning Star, that by his power he might counteract all the baleful influences of what you call evil stars. God's call is to everyone; the elect few are those who hear and respond, and yield themselves up to that purpose."

"And that purpose seems to be, to give all the sunshine, and let the rest have only shadows," was the bitter retort.

Grayson glanced out at the snowy lawn.

"You were never here in the summer?" he said abruptly.

"No," she answered, in some surprise.

"From early summer to late fall, Mrs.

Hunter's favorite rosebush, in front of the house there, blooms almost constantly in the full glow of an all-day sunshine; but her pet bed of pansies is under that north window, where the sun shines on them only a little every day; and yet, if there is any difference in her care, I should say that, of the two, it is the pansies that are watched and tended most."

"Oh, don't think that I am a heathen or a sceptic!" the girl cried piteously. "I do believe in God, and in his Christ—but they both seem so far off from me; when I pray, they do not seem to listen; they will not let me out of these hard walls that rise so high on every side to shut me in! And so, I can only try to find my way alone! And who would not despair, when one has tried, and tried, and, for all the trying, gains only some bruised hands!" Her voice faltered, and the long black lashes fell as if to hide the gathering tears.

Grayson's heart ached for her; but he did not reply; and, presently, she rallied and went on:

"God must know how absolutely necessary it is that I be able to support myself. To do that, I must go on with my education. I do not see any other way. I have no aptitude, nor the strength for housework; and, besides, I very much doubt whether my aunt would give even the begrudged freedom of her home as a refuge for a common servant girl. What does God want us to do with whatever talent we have, if it is not to use it? But how can he expect us to use it when he continually blocks up the way? You can see for yourself that the only advancement I seem able to make is my rapid progress in the science and art of fretting! Oh, it is so aggravating!—to be here where there are so many opportunities, to be so hungry for what is as near as the fruits to Tantalus, and as hopelessly beyond my reach! For instance, I have been especially anxious to go on with my German, and here I am in the very same house with a German teacher and that long row of books, seeing the days go by taking my opportunity with them, while I sit idly moping."

"I can help you over that wall. If the others are scaled as easily, we'll soon have you out of prison. I'd like nothing better than to spend a couple of evenings a week with you in German." The kindness which makes us feel, most of all, the cost and inconvenience of it to the doer, is only half

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a kindness compared with the largeness of that which brings to us a thrilling sense of the pleasure it is to the one who shows it." And, in Grayson's manner, even Gertrude Deering's sensitive pride could detect no hint of anything except the pleasure it would be to him.

"Thank you"; there was a glow of intense eagerness in the great black eyes. Then her lips curled scornfully, and she shook her head. "No! my aunt's veto would be surer than the President's. The decree has gone forth that all my energies shall be devoted to the Herculean task of getting well—nothing must be wasted on side issues, however tempting they may be!"

"It is true you have no strength to spare," said Grayson, "still, I hardly think that the readings would hurt you."

"Of course they would not," she returned impatiently, "but the situation hinges on my aunt's opinion—not mine!"

"Really, now," continued Grayson, "I believe that you could take, not only the German twice a week, but one study at the college, besides—something not too difficult and which you would enjoy—and not be any hindrance whatever to your recovery."

"I don't see how it could hurt me much more than this endless thinking over the same old bitter thoughts day after day," she said.

As she spoke, Mr. and Mrs. Hunter entered the hall. Having laid aside her wraps, the latter came into the parlor. She sat down by Grayson and began at once to talk to him about her call, and the coming social event, which, apparently, had been the chief topic of conversation.

Mr. Hunter did not come in with his wife; but, as Gertrude rightly surmised, intent on his favorite lounging-place on a certain old-fashioned sofa, had gone instead to a small room adjoining the dining-room, a nook which, with its undisturbed confusion of books and newspapers, he claimed as his own particular haunt; and thither, making some excuse, his niece followed him.

(To be Continued.)

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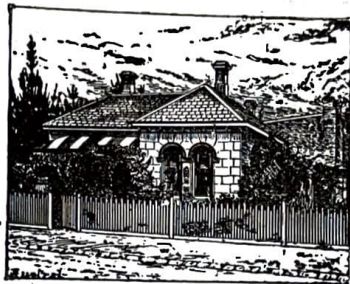
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