

The Australian Christian

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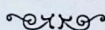
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Things Revealed All-Important. Samuel Elborn.

The secret things belong unto the Lord our God, but the things that are revealed belong unto us and to our children forever, that we may do all the words of this law.—DEUT. 29: 29.



Houbigant says, "The things which were hidden with the Lord our God are made manifest to us and our children for many generations." Adam Clarke is not at all satisfied with this interpretation of the above passage, and finds that it is not so understood by any of the ancients, and gives what appears to him to be the simple and obvious meaning thus:—"What God has thought proper to reveal he has revealed, and what he has revealed is essential to the well-being of man, and this revelation is intended not for the present merely, nor for our people only, but also for all succeeding generations. The things which he has not revealed concern not man but God alone, and are therefore not to be enquired into."

We accept this interpretation of our text as sound and true because it contains the inspired meaning of it and is also in harmony with reason, fact and experience. This is quite evident, for what God has not told us regarding his will and purposes we can never know, nor make use of for any saving or good purpose whatever. But the reverse of this is the case when God reveals himself to man on any subject, and it is a happy thought that there is in all God's revelations everything that is essentially necessary for man to know and do in order to salvation in the full import of the term.

There is no doubt a strong tendency in man to pry into the future. There is in him an innate curiosity that is ever leading him to desire and attempt to draw aside the curtain which hides from view much that he would like to see and know. He is always stretching his mind into the great unknown and unknowable, and speculating upon it, and even lives more upon the unknown future than the known present. It is to-morrow and not to-day that occupies most attention. It is not what we have that our minds dwell most upon, but it is what we hope to possess. This proneness of our nature to pry into the infinite future and the great unknown makes many people dissatisfied with what God has been pleased to make known, and leads them to seek for more as if more were necessary. This curiosity to know more than God has revealed regarding many things has been and still is a characteristic of man through all the ages from the fall till now. Saul consulted

the witch of Endor to know what he should do and what would be the result of his war with the Philistines, and many at the present time betake themselves to fortune-tellers to know what the future has in store for them.

One came to Jesus and asked him, "Are there few that be saved?" This question was more curious than profitable, and belonged to the secret things of God, and it was treated as such. The reply was not such as to satisfy the querist, but it was more important, for it solemnly placed before him his own duty in the matter of that salvation he was so anxious to know whether few or many would have and enjoy. Christ as much as said to his questioner, It would do you no good were I to tell you the exact number of the saved. What is of more interest to you than to trouble yourself about such a matter is to make use of the means which God has appointed as conditions of your own salvation. Not other people, but your own condition in the presence of God, ought to occupy your supreme attention. So thought the Christ, and he answered him accordingly (Luke 13: 23, 24).

On one occasion the apostles put this question to Christ: "Wilt thou at this time restore the kingdom to Israel?" This query contained one of the secret things which Jesus Christ does not attempt to bring out of the secret place, but keeps it there, and no doubt does so for the wisest of reasons. Observe Christ is not deaf to this question, but answers it in a way that leaves them in the dark regarding it. While he replies to it, he does so by telling them in plain terms that the knowledge which they sought was not within the sphere of their acquirement (Acts 1: 7). Evidently the question of the apostles had nothing whatever to do with them as agents in inaugurating the kingdom of God, and so Jesus puts it to the one side, and directs their attention to the particular work for which they were chosen (Acts 1: 8).

The second coming of Jesus Christ is clearly and fully taught us in the Scripture. Like a golden thread it runs through the New Covenant writing, and is the hope of the Christian (Phil. 3: 20, 21; Heb. 9: 27, 28). Regarding the time when this most important event will take place many have speculated, and have gone even so far as to fix the date of its occurrence. As might have been expected, the human prophecies concerning the exact time of the second coming have proved mere guesses and turned out false. This is not to be wondered at, for in attempting to fix the date of it, it is a case of

men seeking to be wise above what is written, and when they do so they are certain to be mistaken. While the second coming of Christ is a matter of absolute certainty, the time of it is not revealed, and therefore it belongs to the secret things of God, with which we have nothing to do (Matt. 24: 36-41). What is revealed to us respecting this event is of far more interest to us than what is not, and this is what should engage our supreme attention. The promise of it is more valuable to us than any date of it can possibly be, and the thought that he will come in due time should lead us all to rest upon it with a hope blooming with immortality, and in the meantime prepare to meet him and be in a fixed attitude of readiness for his manifestation (2 Thess. 1: 6-10).

Another question which we often hear is this: What is to become of the heathen? This is a question which is more curious than profitable; for suppose we knew all about their destiny, what good would that do us? Whatever may be the destiny of such, of this we may be assured—it will not be for rejecting the Christ of whom they have never heard, nor refusing salvation in him which has never been offered them nor placed within their reach. What concerns such querists more than anything else is what will become of them, living amid the blaze of gospel light, if they shut their eyes to it and prefer the darkness of sin and ignorance to the light and knowledge which is wrapped up in it.

There is another question we have heard: What is to become of those whose parentage and environments have placed them in no better condition than the heathen? It is a fact beyond dispute that there are many such born in the very heart of civilisation, and in sin, and cradled in the lap of vice, and whose eyes from infancy have been filled with the scenes of debauchery, and whose ears have been familiar with the sounds of revelry and filthy communication, and have died in the haunts of ignorance as great as that of the heathen. What is to become of such is a matter that troubles some persons more than what is to become of themselves, born and nourished in circumstances most favorable to a Christian life, if they live without God in the world. It is not what will become of those who have been born and have lived and died in our city slums, but rather what will become of you and me if we neglect so great salvation?

Another question which we sometimes hear: What is to become of the pious unimpaired? That is, of those who have not

God of the Open Air. ~ ~ ~ ~

Henry Van Dyke.

THOU who hast made thy dwelling fair
With flowers beneath, above with starry lights,
And set thine altars everywhere—
On mountain heights,
In woodlands dim with many a dream,
In valleys bright with springs,
And on the curving capes of every stream;
Thou who hast taken to thyself the wings of morning, to abide
Upon the secret places of the sea, and on far islands, where the tide
Visits the beauty of untrodden shores,
Waiting for worshippers to come to thee in thy great out-of doors!
To thee I turn, to thee I make my prayer, God of the open air!
Seeking for thee, the heart of man lonely and longing ran,
In that first solitary hour, when the mysterious power
To know and love the wonder of the morn
Was breathed within him, and his soul was born;
And thou didst meet thy child,
Not in some hidden shrine,
But in the freedom of the garden wild,
And take his hand in thine—
There all day long in paradise he walked,
And in the cool of evening with thee talked,
Lost long ago that garden bright and pure,
Lost that calm day too perfect to endure,
And lost, the childlike love that worshipped and was sure,
For men have dulled their eyes with sin,
And dimmed the light of heaven with doubt,
And built their temple walls to shut thee in,
And framed their iron creeds to shut thee out.
But not for thee the closing of the door, O Spirit unconfined!
Thy ways are free as is the wandering wind,
And thou hast wooed thy children, to restore
Their fellowship with thee,
In peace of soul and simpleness of mind.

—The Century.

conformed to the conditions of salvation laid down in the last great commission (Matt. 28: 18-20). To some it may appear shocking for me to say that I do not know what will become of the pious unimmersed, because the Scriptures are silent, and it is no one's business to speak when they do not speak; but the silence of Scripture is a great authority with many people; indeed, many build as much upon it as they do upon the clear and positive utterances of the Word of God. Upon whatever God is silent, how is it possible for man to know anything about it? It is not possible, and we may therefore leave it severely alone. The question regarding the pious unbaptised we may well let alone and leave with God, who in every case will do what is right, quite regardless of what we may say or think about it. The all important matter for our consideration is not what will become of other people under certain unfavorable circumstances, but what will become of us if we place ourselves where they are and have no business to be. Should not this reflection lead all who do so to give up entertaining untaught questions and occupy their minds strictly with what is revealed, for it is only such that can profit anyone? But many have no hesitation in answering untaught questions, and doing so with all the assumed knowledge,

confidence and authority of inspired men. What we have to do with are not the secret things of God, but those which he has revealed. These alone demand attention. This need not surprise anyone, for what is revealed is the product of the divine wisdom, mercy, love and grace, and this being so, why should anyone trouble himself about anything else and risk his salvation upon any one thing that belongs to the secret things of God?

The Church in Action.

F. PITTMAN.

4. In Other Fields of Work.

The previous articles have dealt exclusively with the proper conducting of the services of God's house; the church in praise, in prayer, in speech: attention will now be directed to other departments of work. It must never be forgotten that public worship is but a means to an end, viz., service for Christ and his church. Following the record of the worship of the first church, "and they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the

prayers," we soon find the words, "and the Lord added to them day by day those that were being saved," the happy result of consecrated service. In the first eight chapters of the Acts, the church appears as a hive of bees; no drones could live long amid such activity. We who plead for primitive Christianity need primitive enthusiasm and primitive work. Doctrine and practice must go hand in hand. The truth as it is in Jesus must lead to transformed purposes in life. Plutarch tells how, after a battle with Xerxes, the Athenian officers were directed to take a billet from the altar of Neptune and inscribe upon it the names of those who had rendered the best service. It was found upon examination, that every one put himself in the first place and Themistocles in the second. So, before a man becomes a Christian, he cares little for the welfare of others, content, so long as he has first place in rank, wealth, etc. But when such an one becomes a Christian, changed purposes possess him; he awakens to a sense of solemn responsibility; he is constrained by Christ's love to seek and save the lost.

Public prayer and speech is the duty of a few, yet suitable work may be found for all. We cannot estimate the power that lies latent in the churches. "We talk of the power that was latent in steam—latent till Watt evoked its spirit from the waters, and set the giant to turn the iron arms of machinery. We talk of the power that was latent in the skies, till science climbed their heights, and seizing the spirit of the thunder, chained it to our surface—abolishing distance, outstripping the wings of time, and flashing our thoughts across rolling seas to distant continents. Yet what are these to the moral power that lies asleep in the congregations of our country and of the Christian world?" This power should not lie dormant, neither should any think that work may be done by proxy. It is not enough to appoint a preacher and visitors and teachers, omitting to take practical interest in such departments of work merely because others are delegated to engage in them. The first church was scattered abroad, and went everywhere preaching the word. Their preaching consisted in every day talking of Christ and salvation, just as in our day men converse every day upon political and other worldly matters. There must be a revival of this kind of preaching if apostolic results are to follow. Too many contribute nothing to the labor of the church, and thereby merit the curse of Meroz, who came not to the help of the Lord against the mighty. If we do nothing, we shall lose all, just as did the man in the parable who, though he had but one talent, hid it instead of using it. The church must witness for Christ. It was the glory of ancient Israel, though among the nations she was feeble, to uphold the banner of righteousness, and to maintain the sanctity of the moral law. We also, till time shall be no more, must carry the banner of the Lord through the armies of aliens, and wield with all our might that sword "bathed in heaven" which is the word of God. Every one of us should take some share in the promotion of truth, the debellation of error, the saving of souls.

Remember, every man God made
Is different, has some deed to do,
Some work to work. Be undismayed,
Though thine be humble do it too.

There are various "other fields of work." I can but suggest two here, which, however, cover much ground.

1. THE CHURCH BENEFICENT.

Christ's servants must go noiselessly like white-winged messengers of love to carry down to the depths of moral degradation and physical misery the needful help. Amid the world's abounding misery there is an urgent need for Christian ministrations; the desolate must be comforted, the sick visited, the pillow of the dying soothed, the poor clothed and fed, the fallen uplifted. The church must not merely care for what she has, but rescue what she has lost, and conquer what she has never won. Animated by a divine discontent she must "count nothing done while aught remains to do."

2. THE CHURCH EVANGELISTIC.

Christ's followers must ever bear in mind the great commission: "Go ye into all the world and preach the gospel to every creature." The church should blush to think that after the lapse of 19 centuries, "if all the inhabitants of this world were to pass in an interminable procession between the two eternities, two out of every three would still be a Buddhist or Brahmin, a Musselman or an idolater." To convert the world, our evangelistic work must be nobly and vigorously aggressive. Every opportunity of gospel effort must be seized, from those which present themselves to us in our homes and Sunday Schools to the now wide-open doors of lands where heathenism and idolatry prevail. "Like the air, the church must press equally on all the surfaces of society; like the sea, flow into every nook of the shore-line of humanity; and like the sun, shine on things foul and low as well as fair and high, for she was organised, commissioned and equipped for the moral renovation and salvation of the world."

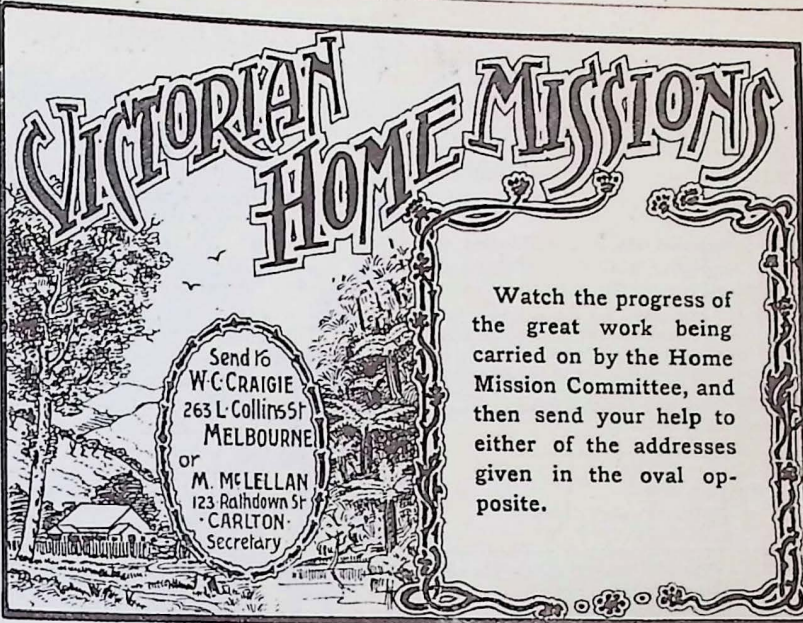
Yes, to a world in bondage lying,
Go teach a bleeding Saviour's name—
Freedom from sin and death proclaim,
On every breeze salvation flying—
And seize the gospel sword!
And with our mighty Lord,
March on, march on, all hearts resolved
On glorious victory.

Some Notable Hymns and Their Authors.

A. M. LUDBROOK.

2. IN BIBLE TIMES.

The practice of singing in concert the praises of God is certainly of very ancient date. The Lord answering Job, and speaking of the dawn of creation, says that "the morning stars sang together and the sons of God shouted for joy." In Ex. 15 we have what is probably the oldest song extant, though



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not the oldest poetry. It is the song of Moses and his people celebrating the overthrow of the Egyptians—

"I will sing unto the Lord, for he hath triumphed gloriously:

The horse and his rider hath he thrown into the sea.
The Lord is my strength and song,
And he is become my salvation:
This is my God, and I will praise him;
My father's God, and I will exalt him."

We cannot stop to speak of the singing of Deborah and Barak, and of others in those far distant days. Hebrew poetry and song probably reached their climax in the golden age of Israel, the reigns of David and Solomon. Many of the psalms of David and Asaph seem to have been composed expressly for use in the song-services of the temple. The former, on the occasion of bringing the ark to Jerusalem, "appointed certain of the Levites to minister before the ark of the Lord, and to record and to thank and praise the Lord God of Israel," Asaph being the chief or leader. There were altogether some 4000 singers and musicians attached to the temple service.

However, the temple services are not a model for us, so we go into the New Testament, the statute-book of the new and better covenant. Passing over the inspired songs of Mary and others, recorded in the first two chapters of Luke, we note that in connection with Christ's triumphal entry into Jerusalem, "the whole multitude of the disciples began to rejoice and praise God for all the mighty works which they had seen; saying, Blessed is the King that cometh in the name of the Lord: peace in heaven, and glory in the highest." There is a very interesting and suggestive reference in Heb. 2. The writer, quoting from the 22nd Psalm, universally recognised as Messianic, puts into the mouth of Jesus himself the words—

"I will declare thy name unto my brethren,
In the midst of the congregation will I sing thy praise."

Have we any instance recorded of a literal fulfilment of that prediction? I think we have, for after Christ had partaken of the Last Supper they "sang a hymn" before going to the Mount of Olives. Oh, if we could learn the words of that song, how we should treasure it in our memories and enshrine it in our hearts!

Of the hymnology of the primitive church we know very little. We know they sang Psalms, doubtless including some of those contained in the O.T. A few fragments of the earliest Christian hymnody are preserved to us, it is thought, in the Epistles, as for instance, in 1 Tim. 3: 16, "He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory." In 2 Tim. 2: 11-13 we have a specific quotation—

"For if we died with him, we shall also live with him:

If we endure, we shall also reign with him:
If we shall deny him, he also will deny us:
If we are faithless, he abideth faithful;
For he cannot deny himself."

And again in Rev. 1: 5, 6, "Unto him that loveth us, and loosed us from our sins by his blood; and made us to be a kingdom, to be priests unto his God and Father; to him be the glory and dominion for ever and ever. Amen." These are all believed to be fragments of early Christian hymns. That the primitive disciples did unite their voices in praise in their meetings for worship the younger Pliny testifies in his famous letter to Trajan, in which he speaks of their "singing hymns to Christ as God."

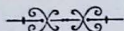
Somewhat of the development of Christian psalmody since the apostolic age, subsequent chapters will tell.

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The Leader

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

:o:

Graft! Graft!! Graft!!!

It is generally expected, and as a rule the expectation is realised, that the influence of the church will be cast on the side of morality—that in keeping with her high calling and exalted mission she will occupy no debatable ground—that in all questions relating to the moral welfare of the people she will be found, both by precept and example, taking a stand which will make it clear to everyone that she is on the side of righteousness at any cost. Unfortunately, however, to this general rule there is one glaring exception. For while the rule obtains in almost all Protestant churches, the exception is found in the Church of Rome. Not that we mean to assert that the influence of Rome is invariably against morality, but rather that in some special instances her moral sensitiveness is deadened by self-interest. An impartial writer recently said, "As a student of human affairs, and therefore naturally interested in religion, I have given considerable attention to the two great divisions of Western Christendom. A striking distinction between Catholicism and Protestantism may be stated in a few words. The latter is more flexible in dogma and the more rigid in ethic. The former associates with an almost absolute rigidity of dogma a somewhat remarkable degree of elasticity in morality. In the latter respect the Catholic Church has always been more accommodating than the Protestant. . . ." An example of the truth of this may be found in the utterances of Father Robinson on the occasion of the opening of the "Asia" bazaar, held last week in the Melbourne Town Hall, at which function he took the opportunity of defending gambling as practised by the church he represented. Side by side with this defence, which appeared in the columns of the *Age*, are two articles, one headed "Bazaars as Gambling Hells"—a "denunciation by a Methodist clergyman"; and the other, "Suppression of Betting"—"a Bill dealing with 'totes'." The arrangement is very suggestive, indicating as it does that on the question of gambling, the

moral attitude of the Church of Rome does not approach that of the average member of Parliament.

It is not our intention to follow Father Robinson in all the sophistries of his defence. Just now it is enough to say that his arguments are the platitudes we hear every day, and are utterly worthless in view of the fact that even the daily press recognises the enormity of the evil and is loud in its demands for its mitigation. It is enough to say that every Roman Catholic can now indulge in the practice of gambling with the consciousness of having the approval of his church. This circumstance seems to have struck the leader writer of the *Age*, when he asks, "Is there any difference between taking the odds on the favorite and taking a ticket in Father Robinson's lottery?" and then goes on to say that it "is a question which will certainly tax the casuistry of the conscience-stricken visitor to the lawn at Flemington to-day. If he does, he will certainly regard it as a happy coincidence that at the address delivered at the opening of the 'Asia' bazaar in defence of the lottery for church purposes, Father Robinson himself volunteered to help him to an answer. He prefaced his remarks by frankly admitting it is an instrument of gambling, and he accepts the dictionary definition that to gamble is 'to play a game of hazard for a stake.' Practically, therefore, he places the patron of the bookmaker on the same footing in the argument as the ticket holder in the lottery—both deal in chance—but he falls back upon the obvious distinction that the transaction with the bookmaker is inspired by purely selfish impulses, whereas people come to a bazaar with the intention not to make money, but to spend money in a benevolent spirit and in a good cause. If this could be shown to be their only motive, as he says, there would be an end to the controversy; but how are we to believe it in the face of the fact that Father Robinson himself considers it necessary to offer them a special attraction in the shape of a gold vase which he values at £500? Clearly, if they would come on their own motion without the vase, it is simply a waste of money to put the temptation before them." Robbed of all its sophistry, the whole business stands out as an appeal to sordid gain. Of the two, the patron of the bookmaker stands on a higher level than the speculator in a church lottery, inasmuch as there is no hypocrisy about his transaction, and he does not ask the mantle of the church to fall upon him to cover his wrong-doing. Father Robinson thinks that the State gets a splendid equivalent in return for patronising the lotteries of the Church of Rome. "Look," he says, "at the elegant churches, hospitals, homes of the poor and the afflicted, which beautified every town and country." Just so. But they are dear at the price. The State could well afford to do raised by means of the lottery system stands for ever as a reproach to the Church of Rome that she has debauched the people by inculcating, under the sacred name of religion, the spirit of gambling.

Herbert Spencer, who was neither a Roman Catholic nor a Protestant, defines gambling thus:—"Gambling is a kind of

action by which pleasure is obtained at the cost of pain to another. It affords no equivalent to the general good; the happiness of the winner implies the misery of the loser." It is urged in extenuation that there is agreement between the parties. The same argument may be applied to duelling, but according to English law the man who kills his antagonist is held to be guilty of murder. But irrespective of the injury which the winner does to the loser, there is the demoralising influence of gambling on the national life. This malign influence has been seen and expressed by great thinkers in this and past ages. Lord Beaconsfield called the turf "a vast engine of national demoralisation." The crafty Italian statesman, Machiavelli, declared that "a ruler should encourage gambling among his enemies, and put it down by military force at home." It is an insidious destroyer of manly independence and energetic industry, because it leads men to the contemplation of the acquisition of wealth without any adequate effort being put forth for its attainment. In the great Tattersall's sweeps, a pound may win six thousand pounds, or some such like amount. To make this possible thousands have had to put in their pounds, but only one can get the great prize. Yet all have dreamed that it was possible they might win, and the very dreaming of this leads to an unconscious relaxation in the legitimate walks of industry. Moreover, the evil is so wide-spread that it calls into existence a great host of undesirable citizens, who neither toil nor spin but live upon the follies of their neighbors. A vile brood this, that ought to be exterminated. They defy alike the laws of God and man. They are vampires of our social life. And yet, according to the voice of the Church of Rome, they are good citizens pursuing an honorable vocation!

Very few people realise how wide-spread—how gigantic this evil is. In the *Messenger* there is an address given by John Gray, M.A., entitled, "£562,852 on the Altar of Luck." In this he tells us of Tattersall's Sweeps being driven out of the other States of the Commonwealth and finding a home in Tasmania. He says, "Packets are sent over to Tasmania by every steamer. Infringement of the postal laws is thus avoided. Every subscriber of 5/- sends over 5/2; of 10/-, 10/4. The Government gets the 2d. and the 4d.—in short, gathers up the coppers. The Sweep Company deducts 10% on the principal, viz., on the shillings. The Government gets 5% on the remainder. The winners get the rest. The sums for 1904 work out thus:—Total amount sent to Tasmania, £562,852; Tattersall's Company gets 10% or £55,362; the Tasmanian Government receives (odd pence and 5%) £34,140; the amount distributed to winners is £473,349." But vast as this sum is, it only represents a portion of the money spent in gambling on horse races in Australasia. For example, in Victoria there are not fewer than 300 race meetings held every year. In Melbourne there are five principal gambling clubs, on an average 4000 each. On a race day 500 men and youths will be found in some of these. The total amount of money which passes through these clubs every week must be

£2500. This is the minimum. On Cup week the sum is nearer £10,000. These sums are for the most part made up of 1/- stakes and wagers." Besides, there are other places without number where gambling is indulged in. If the amount thus spent could be estimated, it would be found to be appalling in its magnitude. And to all this the Church of Rome is lending its assistance. And why? The secret of it all is revealed in one of Pearce Carey's lectures, in which he refers to Father Crowley's exposure of the Romish Church in the United States. Father Crowley is a Roman Catholic priest, and represents a portion of that church which desires its reform. He tells us that the universal ecclesiastical vice is grafting. The American clergy exhibit an insatiable desire for money. They seek it and obtain it in the sacred name of religion—for God and Holy Mother Church! Many of the means they employ to get it are not only questionable but criminal. The money acquired is spent, in the main, in the service of Satan. "If you doubt the justice of this charge," said the lecturer, "read his sixty pages on Graft! Graft!! Graft!!! and your soul will sicken. . . . Everything seems managed with a view to cash returns. . . . I begin to fear that the scandal of American priestly avarice is being day by day repeated under the Southern Cross." And certainly the Church's attitude on the question of gambling goes a long way to prove that the getting of money is of more importance than are legitimate means of obtaining it.

Foreign Missions

Percy Pittman

The long-talked-of Australian Mission Station is at last within sight. It will probably be located somewhere in the Bombay Presidency. One thing is certain, that Bro. and Sister Strutton will be in charge of the work. All particulars will be given in this column as they come to hand. The brethren throughout Australasia can rest assured that they have in Brother and Sister Strutton two capable and experienced missionaries, who will represent us efficiently, and lay the foundations of future work wisely and well. With such workers at the helm, we can confidently appeal to the brethren throughout the Commonwealth to subscribe liberally to the funds. The extent of future operations will of course depend upon the financial support of the brotherhood. We are pleased to be able to state that it is largely owing to the energetic co-operation of the Endeavor societies that the Federal Committees have been enabled to take this important step. Our missionaries in other parts of the world will still receive the same attention as hitherto, as there is no thought of withdrawing financial or moral support from any of our esteemed workers.

F. E. Stubbin is trying to do all he can for the temporal, as well as the spiritual welfare of Hatta. Through his influence a telegraph office has been opened, and now he says he is applying for a railway, mail-cart, civil-court, etc! Little things like these are worth

having if they can be had for the asking. We hope he will get them all. He deserves them. The rains have been disappointing in the Hatta district, and there is fear of a famine.

In Harda, on the contrary, there is abundance of rain. Miss Thompson writes of a C.E. meeting held in their bungalow recently. The leader, a guard on the railway, at one time a confirmed drunkard; near him, a young man who had lived a very dissipated life, but a few nights before had decided to follow Christ. He took part in prayer for the first time. Another, a woman who said at one time she had a devil, but now she delights in good works. Others present had been brought up in the orphanages, but are now supporting themselves. Sarubai's daughter was sitting beside Miss Thompson. She is teaching in the girls' school, and is a great help and comfort to the missionaries.

The mail from Pentecost brings the news that William Galvo, the teacher at Lalback, is dead. He has been ailing some time. A devoted worker gone to his rest. J. Thompson reports well-attended meetings at Childers, but his health has been very indifferent of late, and he is going for a change to the coast, leaving a native brother in charge.

Sister M. Watson collected £15/- last quarter at Brunswick for Foreign Missions.

P. A. Davey delivered lectures almost every night during the month of October in various parts of Victoria. It is to be feared he has been somewhat overworked, especially as he is supposed to be holiday-making. The lectures were well-attended, and will do much to foster the missionary sentiment among the churches. Bro. Webster manipulated the lantern for the town and suburban lectures, and went to a great deal of trouble. He is an earnest and tireless worker.

This is how Dr. Joseph Parker used to speak about missions: "These people, whose ancestors painted themselves blue and did not wear any clothes worth mentioning, and were not indisposed to eat one another when circumstances seemed to point in the direction of that kind of gruesome spectacle, gather their fur clothes around them and say, 'Perhaps it would be just as well to leave the heathen alone.' Persons who so talk never saw Christ, never felt the power of his love, have nothing whatever to do with Christ, and when they touch the cup of his blood bring their blasphemy to a culmination."

On David Livingstone's tomb in Westminster Abbey there are these words: "With his last words he wrote, 'All I can add in my solitude is, May heaven's richest blessing come down on every one, American, English, or Turk, who will help to heal this open sore of the world.'" There are still many "open sores" in this and other parts of the world. Shall we try to heal some of them with the balm of Gilead?

Spiritual Men So-called.

E. CARR.

Some Baptist churches admit the unbaptised to membership, pleading that they are spiritual men. This plea breaks down under Paul's utterances, "If any man thinketh himself to be spiritual, let him take

knowledge of the things which I write unto you, that they are the commandments of the Lord"; "As many of you as were baptised into Christ did put on Christ"; "All who were baptised into Christ Jesus were baptised into his death; we were buried therefore with him through baptism into death, that like as Christ was raised from the dead, through the glory of the Father, so we also might walk in newness of life." The man who thinketh himself spiritual and disregards the above is well described by a Scotch critic several hundred years ago, who wrote: "If any man say he has the Spirit, and squares not his actions by the word, he has a spirit, but it is a spirit of delusion and naughtiness."

From the Field

The field is the world.—Matt. 13:38

—O:—

New Zealand

TAKAKA.—Bro. Price returned to Nelson this day, having labored here since Easter Conference. Although the weather has been most unusually unfavorable, his visit has proved a great blessing to the district and very markedly strengthened and encouraged the church here, the meetings around the Lord's table showing record attendances, numbers of times every available brother and sister being present. The church parts with him (for a time) with very much regret; in fact he arranged to leave here three or four times, but some spiritual work always kept him back at the last moment. The latest was an aged couple, husband 76 years, wife 73 years, who made the good confession in the ordinance of baptism and were received into fellowship at their residence in the presence of a number of the brethren on the afternoon of Lord's day, Oct. 15. As a result of our brother's untiring labors since Easter, nine more have been immersed, and eight received into fellowship, one of the latter being a young man who was formerly a Roman Catholic.

Oct. 25.

A. E. LANGFORD.

PAHIATUA.—H. J. Cramp, a young, ardent disciple, has gone to Christchurch. Sister Bennett, with her husband and family, has removed to Levin, where a little band meet to remember their Lord. In their place we receive Bro. Thompson, an old and tried member of Newtown, Wellington. Strenuous efforts are being made to carry No-License in this electorate.

G. MANIFOLD.

CHRISTCHURCH.—Bro. Pratt put on Christ in baptism on Sunday evening, Oct. 15, in the presence of a good congregation. We have lately welcomed into fellowship Herbert Cramp from Pahiataua. The Sunday School held its anniversary meetings on Sep. 17, and Thursday evening, Sep. 21. On Thursday evening the tea-meeting was held, and there was a good gathering. The entertainment which followed was of the usual high order, and proved a great success. The St. Alban's Sunday School celebrated its anniversary four weeks later. A special service was held on Sunday afternoon, Oct. 17, at which Bro. Judd gave an address, and the following Thursday evening there was a social and entertainment. The church is now making preparations for a big mission under the leadership of W. J. Hastie, who is coming from America under engagement to the church meeting in the Tabernacle, Dunedin. The mission will probably

last four weeks. We solicit the prayers of the whole brotherhood for the success of our effort. At the quarterly business meeting held on Wednesday evening last, Herbert Cox, who has occupied the post of custodian for many years, was presented with a cheque for £11/5/-, in recognition of his faithful service, and to assist him in the purchase of a new chair-tricycle. The amount stated has since been added to by further subscriptions.

Oct. 28.

G.P.P.

Tasmania

LAUNCESTON.—A welcome social was given to W. Moffit on the evening of Nov. 1. Words of welcome were spoken by several of the brethren. A letter of welcome was also received from the Conference Committee of Tasmanian churches. Bro. Moffit expressed his thanks for the hearty welcome he had received, and among the suggestions offered for the improvement of the meetings emphasised the necessity of punctuality in attendance, the intelligent reading of the Scriptures, and the preparation by the presiding brother of a short address pertinent to the ordinance to be observed. In referring to gospel work he spoke of the great benefit that would result from the appointment of an intelligent sister, one possessed of a sociable, sympathetic nature, with a large share of heavenly wisdom and love, as Bible reader and visitor. In conclusion, he hoped they would all work heartily with him in endeavoring to build up the church in grace, knowledge and numbers. In addition to public work Bro. Moffit is also continuing his past system of house-to-house visitation, and is being kindly received by the people.

Nov. 3.

P. ORR.

South Australia

KADINA.—On Oct. 22, Miss Barr, of Kangaroo Island, made the good confession at a gospel meeting at Bews, and was to-night baptised at Kadina. On Oct. 20, Bro. and Sister Barr, of Bews, celebrated their silver wedding. A very large company of friends, old and new, were present to offer them felicitations in person, and many were received by letter. Sincerest congratulations were tendered them upon their domestic felicity, material prosperity, and sterling Christian worth. On Lord's day (22nd), our young Sister Mrs. Ingram (youngest daughter of Bro. and Sister D. F. Kennedy) was called upon to give back to the Master her little boy of two years and three months old.

Oct. 29.

G.B.M.

NARRACOORTE.—Splendid meetings again yesterday. Two received the right hand of fellowship in the morning, and five (three men and two women) made the good confession at night. The brethren here are starting to cart stone to put up a building, as the place we are forced to meet in is inconvenient and small. A brother and sister have given a piece of land in a good position, and other brethren are giving generously in labor, etc., but none of our folk here are rich in this world's goods, and if any of our brethren in other parts can spare a trifle to help on this good work it will be thankfully received. All donations may be sent to our treasurer, T. Poole, Narracoorte.

Oct. 30.

H.P.L.

POINT STURT.—The church celebrated its Jubilee on Oct 15 and 17 by holding special services in the mission tent kindly lent by the Evangelist Committee.

A coincidence that its Jubilee should be held in a tent, as was the first assembly of saints who met together for the first time 50 years ago! Of that little band, only one remains this side of the grave, namely, Geo. Pearce, and he, through infirmity and age, was unable to be present with us. Bro. Pearce was the main-stay of the church here for some years after its inception. The church used to meet in his house for some six years, and gospel meetings were also held before the chapel was built, which has since been the home of the Lord's people. This was erected in the year 1861, most of the work being done voluntarily by the brethren. At our Jubilee meeting on the Lord's day, T. B. Verco, of Stirling East, gave a very interesting and instructive address to the S.S. scholars, and also presided at the Lord's Table, when over 50 brethren assembled to remember their Lord. T. J. Gore, from Adelaide, exhorted the church from 1 Cor. 13: 13, and also preached the gospel in the evening. On Tuesday a tea and public meeting was held, when members and friends from far and near came to rejoice with us. The church at Goolwa chartered a steamer, which was well patronised. Milang also brought a good contingent. Strathalbyn and a number of city churches were represented. At the public meeting, over which A. W. Pearce presided, greetings were read from Bro. and Sister. Geo. Pearce, Brethren W. Lyle, A. T. Magarey, Alfred Taylor, Wm. Pearce, H. J. Yelland, A. Gordon and the church at North Adelaide. A brief history of the church, by the chairman, was followed by very instructive addresses from the following brethren, the subject being "The Church of Christ": "Its Foundation," T. B. Verco; "Its Subjects," T. J. Gore; "Its Work," G. S. Bennett; "Its reward," A. C. Rankine. The singing by the choir was appreciated, as was also a quartette by members from Strathalbyn church. A. J. R. Ogilvy proposed a vote of thanks to all who helped to make the meetings so thoroughly successful. The singing of a hymn and benediction closed the meeting, after which supper was served.

A.W.P.

New South Wales

LISMORE.—Beautiful services were the order of the day throughout last Lord's day week. We had with us our esteemed Bro. Rossel from Millthorpe, and he led us in the morning worship. At the Students' Class he also gave a helpful address. We were privileged to receive into the church four new members, and to take one confession, and to lead five into the waters of baptism. During the week we held our quarterly business meeting, and we decided on a forward movement by engaging one of our local brethren to labor in word and doctrine for three days every week in the outlying districts of the Richmond and Brunswick rivers. The one chosen (E. Davis) is a brother of considerable ability, and has the confidence of the whole church, and is worthy of being wholly supported in the work, and the district warrants us in saying that Bro. Davis could do a magnificent work among our one hundred and more of scattered brethren, and were we financially stronger we would keep him in the field the whole time, but not being able to do that we are doing the next best thing and employ him part time. He will pay regular visits to preach at Bangalow, Mullumbimby, Byron Bay and Bungawalbin. I think I know the prospects of most of our towns in Australia, but I know of no town or district that can compare with this one. If any brother in Australia is looking out for a good investment for £50 or so, to lend it to the Lord for

the work in this wonderful district, it would bear rich interest in souls won. We have also increased our Conference subscription by another 7/6 per week.

T.B.F.

LISMORE.—Showers of blessings continue. Last Lord's day, 2 were received into fellowship; 4 were baptised; and 1 confessed Christ, and after the meeting another one asked to be baptised. The various auxiliaries of the church are all showing good progress. 16 have during the month been nominated for the Y.P.S.C.E. The Bible Class on Sunday afternoons has now an attendance of 23 and 24, and several of the other classes have had to be divided into two classes. Our last prayer meeting numbered 57, and this and many other signs go to show the healthy condition of the church. God grant even greater blessings.

Nov. 1.

T.B.F.

MEREWETHER.—The anniversary services were celebrated last Lord's day. The afternoon service was conducted by Mr. Leach and the evening service by Mr. Jones, the church receiving a great spiritual blessing. Some splendid singing was rendered by the choir, conducted by Bro. Want, junr. On Tuesday the annual tea and public meeting were held and largely attended. The meeting was presided over by Bro. Wright. Addresses were delivered by several brethren, the choir again rendering several selections. During the past few months we have had six restored to the church, Bro. Wright conducting gospel services each Lord's day evening.

Nov. 1.

A. D. JONES.

PETERSHAM.—School anniversary, Oct 29. Afternoon, splendid attendance; decorations, oak leaves, ivy, and pepper tree, signifying strength, union, and warmth; children white and blue, purity and loyalty. The unity in singing reflects credit upon the training; the children divided into three sections with prompter to each; the two younger sections remained seated while singing, and so avoided confusion; so much for organisation. Mr. Virgo, Sec. Y.M.C.A., spoke, emphasising how the children could serve God by obedience to parents and teachers, illustrated by pointed anecdotes. Evening meeting, literally packed, all churches splendidly represented. Bro. Illingworth gave a splendid address. The behaviour and singing of the children left nothing to be desired, and we thought, what a mighty power for good is brought before us in these meetings when well organised!

Oct. 30.

R.S.

Victoria

WINDSOR.—We are glad to report continued and increasing success. The Lord's day meetings are splendidly attended, and several strangers are showing interest in the gospel message. On Thursday evenings J. Pittman is giving a series of talks on "Sayings of Christ." After this brief service, which is of an entirely devotional character, the Mutual Improvement Society's meeting is held. Morning and afternoon Sunday School is conducted, and the sisters' meetings on Monday afternoon and evening at Sister Radford's house are well maintained. S. H. Pittman, Westbourne-st., East Prahran, is the secretary of the church, the deacons being Bren. R. Smith, McLeod, Brown, Ryall, Sheehan, Nicholson and S. Pittman. J. Pittman was unanimously appointed evangelist to the church, which now has a membership of 150.

D.E.P.

MARYBOROUGH.—R. J. Clow, our new preacher, started off well. Last Friday evening several brethren called at his home and presented him with a

bicycle. Every Lord's day evening when he preaches the chapel is comfortably filled.

Oct. 30.

J.R.H.

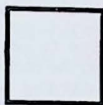
CARLTON (Lygon-st.).—On Lord's day morning one was received into fellowship by obedience. Amongst our visitors were Sister O'Connell, from Enmore, N.S.W., Sister West, from Norwood, S.A., Bro. and Sister Paterson, from Balaklava, S.A. At night Bro. Johnston preached a fine gospel sermon, and at the close two young ladies confessed Christ.

Oct. 6.

J. McC.

Here and There

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



If the Subscriber should discover a pencil mark in the above square, he will know that his Subscription is due and that our Agent would be glad of a Settlement.

If you want a good Bible, you will find full particulars in this issue.

The public holiday on Tuesday last will explain the absence of some news and other items.

We have a few copies of "Rachel Sylvestre" in stock. See advertisement on page 593.

The Sunday evening that Thos. Hagger spoke at North Richmond there was one confession.

E. J. Waters will conduct a fourteen days' mission in the chapel, Cliff-st., South Yarra, commencing Nov. 12.

Those who want to know about the closing of the Rescue Home will find interesting particulars on page 595.

The General Dorcas Committee will meet on Thursday, 16th inst., in Swanston-st. lecture hall, from 10 a.m.

Anyone who so desires can obtain a good photo of R. J. Clow by applying to Mr. Richardson, photographer, High-st., Maryborough, V., for 1/3. post free.

Taken by mistake from Swanston-street lecture hall, at Sisters' Quarterly Prayer and Praise Meeting—umbrella, valued by owner, who will be greatly obliged by its return to caretaker.

FOREIGN MISSION FUND.

Subscriptions and donations thankfully received and acknowledged by the Treasurer for Federal Committee—

ROBERT LYALL.

39 Leveson-st., N. Melb., V.

"Evangelistic Sermons," by H. G. Harward, I consider an extremely valuable book, and one which is especially adapted for loan to those inquiring the way of salvation, or who are otherwise interested in eternal things. Its very first sermon, "The Divine Library," supplies its readers with more useful information leading to a proper understanding of the Bible than, generally speaking, is to be obtained from the majority of preaching services in a year, whilst its subsequent discourses make exceedingly simple the proper comprehension of the gospel plan of salvation.—A. F. TURNER.

H. K. Carter is now preaching for the church at Gympie, Queensland.

"BENDIGO.—Harward and Pittman mission began third week last night. 30 confessions to date (Nov. 6). 14 males, 16 females.—JAMES COOK."

Holman's New Testament.

We have again in stock Holman's Self-Pronouncing New Testament with the Psalms. This book is but 4½ in. long, by 2½ in. wide, and weighs 4 oz., and yet the print is large and clear. Solid morocco limp binding, 4/-; same size, turn down cover, 2/6.

We are constantly receiving letters with small coins in, such as 6d. and 1/- pieces. These letters are almost invariably "officially registered," on which we have to pay 6d. In future we shall have to refuse all such letters, but for the convenience of those wanting to remit we will, in fact as we have always done, accept stamps from any of the States or New Zealand.

The Middle Park Sunday School, which meets in Honeybone's Hall, Neville-st., near station, came into existence in March of this year. Fifty-two scholars were present on the afternoon of the 5th inst. An ex-S.S.U. sec., J. S. McIntosh, is the superintendent, and W. Mill secretary. The school is well managed, orderly and attentive. There is a predominance of boys, and a fine class of young men of the age that usually want to wander when solid good is not obtained.—B. J. K., S.S.U. Visitor.

Evangelistic Sermons

By H. G. HARWARD.

CONTENTS.

1. The Divine Library; 2. The Chain of Salvation; 3. The Divine Marching Orders; 4. The Supreme Question; 5. Faith; 6. Repentance; 7. The Confession; 8. Baptism; 9. The Church; 10. Conversion; 11. A Soul-Stirring Inquiry; 12. The Perfect Life.

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161 Bay-street, Port Melbourne.

There was a record meeting for the breaking of bread at Hawthorn last Lord's day. The work is on the up-grade. The Sunday night meetings especially are growing in interest and attendance.

Some few months ago the Victorian Conference Executive appointed a committee to consider and report upon a scheme for establishing a Federal College of the Bible. The time was regarded as opportune for such a step, as leading brethren in other States were favorable, and seemed to look to Victoria to take the initiative. The committee appointed prepared a draft of a general scheme, and advantage was taken of J. Johnston's presence in Adelaide at the time of the South Australian Conference to consult with the brethren there. As a result, the South Australian Executive approved of the scheme, as far as it went, and, with the provision that necessary alterations may be made in details, will support the movement. It is now the intention of the committee to complete the details of the scheme, and when this has been done send copies of the same to the Executives of all the Conferences in Australasia for their approval, and to make such suggestions as they may deem necessary. From all appearances it would seem that we shall soon have an institution in existence that will meet our present requirements and stay the exodus of young men from these shores. The committee intend to push the matter ahead as quickly as possible, and it is hoped that no unnecessary obstacles will be thrown in their way. If the present effort should fail, the idea of a Federal College of the Bible may be abandoned for years to come.

Coming Events

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

NOV. 13.—The S.S.U. of Victoria will hold their Annual Picnic in the Survey Paddock on Monday, 13th November (King's Birthday). Trains run every few minutes to Burnley. S.S. workers and all members interested therein are requested to bear this in mind. Hot water and milk provided.

NOV. 22.—Sunday School Union of churches of Christ in Victoria. The Fifth Half-yearly demonstration will be held in Lygon-street Chapel, on Wednesday evening, 22nd November, 1905, at 8 o'clock. Programme will be rendered by scholars of Schools connected with the Union. Adults, 6d. Children, 3d. J. Y. POTTS, Hon Sec.

IN MEMORIAM.

PAYNE.—In loving memory of Harry Payne, who fell asleep in Jesus Nov. 6, 1895.

O meeting blest, with friends so dear,
What sounds shall greet the list'ning ear,
What thrills of rapture wake the soul
As back those golden gates shall roll
Beyond the swelling flood!

—Inserted by his loving mother, brothers and sister.

WANTED.

The church at Oamaru, N.Z., requires the services of an evangelist. Applications will be received till New Year. W. Kilgour, sec., Humber-st., Oamaru.

Seaside Board and Residence.

Visitors and others can have good accommodation at Mrs. Lawrie's, 120 Beaconsfield Parade, Albert Park. Terms moderate.

FOR SALE.

A First Class Mahogany Cabinet, also Fancy Table. Apply in first instance to the "Austral."

The Christian Endeavor

"For Christ and the Church" Conducted by A. R. Main

All correspondence for this department should be addressed to 8 Leslie St., Auburn.

Praising God.

TOPIC FOR NOVEMBER 27.

SUGGESTED SUBJECTS AND READINGS.

"Praise is comely."	...Ps. 33: 1-22
God's dealing with nations	...Ps. 81: 1-15
His works in nature	...Ps. 95: 1-11
His works in grace	...Ps. 98: 1-9
Redemption	...Luke 1: 67-79
God's work completed	...Rev. 5: 9-13
Topic—God's wonderful works	...Ps. 40: 1-11
(Thanksgiving service.)	

To the people of Lycaonia, Paul, referring to God's goodness and bounty in Nature, said: "He left not himself without witness."

Our theme is intended partly to emphasise that truth. It is to lead some, in a legitimate sense, to look from Nature up to Nature's God, and to lead such to render their tribute of praise and thanksgiving.

The common things around us, so often neglected, proclaim the wisdom and power of God. His minutest creation is perfect. "The sun is mirrored as perfectly in a dewdrop as in the ocean, and God is completely manifested in his smallest gift to man." There may be flaws in the "argument from design" as it used to be presented; but he is blind who cannot see God in the world.

"There's not a tint that paints the rose,
Or decks the lily fair,
Or marks the humblest flower that grows,
But God has placed it there.

"There's not of grass a simple blade,
Or leaf of lowliest mien,
Where heav'nly skill is not displayed
And heav'nly goodness seen.

"There's not a place on earth's vast round,
In ocean's deep or air,
Where love and beauty are not found,
For God is everywhere."

The familiar words of Elizabeth Barrett Browning will come to the minds of many:

"Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees takes off his shoes:
The rest sit round it, and pluck blackberries."

Personally, we do not so readily express entire agreement with the following lines, yet even many of the depreciated "sages" have agreed with Wordsworth:

"One impulse from the vernal wood
May teach you more of man,
Of moral evil and of good
Than all the sages can."

Some readers will remember that among the "Logia" or alleged sayings of Christ, which were discovered a few years ago, were the words: "Raise the stone and there thou shalt find me; cleave the wood and I am there"—a true lesson of Christ in the common things of life. Henry Van Dyke thus put it in his poem:

"Thou hast learned the peaceful secret; thou hast come to me for rest;
With thy burden, in thy labor, thou art, Felix,
doubly blest.

Nevermore thou needest seek me: I am with thee everywhere;
Raise the stone and thou shalt find me; cleave the wood and I am there."

If these things of lower creation render their tribute of praise, how ready should we be with our adoration and thanksgiving! Jesus said to the objectors: If these refrain, the stones will cry out. Alas, too often have the inanimate works of God seemed not to be behind but rather before the children of men in their praises. "Even a senseless cliff will send back an echo; how dead is the

Glory to God in Creation.

The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim.
The unwearied sun, from day to day,
Does his Creator's power display,
And publishes to every land
The work of an Almighty hand.

Soon as the evening shades prevail,
The moon takes up the wondrous tale,
And nightly to the listening earth
Repeats the story of her birth;
Whilst all the stars that round her burn,
And all the planets in their turn,
Confirm the tidings, as they roll,
And spread the truth from pole to pole.

What though in solemn silence all
Move round this dark terrestrial ball?
What though no real voice or sound
Amidst their radiant orbs be found?
In reason's ear they all rejoice,
And utter forth a glorious voice,
For ever singing, as they shine,
"The hand that made us is divine!"

heart of a thankless man." Well might the Psalmist exclaim: "Oh, that MEN would praise the Lord!" May we not be able to say with Addison:

"When Nature fails, and day and night
Divide thy works no more,
My ever grateful heart, O Lord,
Thy mercy shall adore.

"Through all eternity to thee
A joyful song I'll raise:
But, oh! eternity's too short
To utter all thy praise!"

Hobart, 1905.

BY A VISITOR.

Tasmania was alive with Endeavorers during the sessions of the Eighth Australasian Convention. The programme was a full one, covering eight days, with an average of four sessions per day. There were delegates from every State in the Union except W.A., but it was represented by proxy. New Zealand also sent her delegation. The keynote of the Convention was revival—revival in self, family, church, community. There were some great leaders there who gave us some great speeches. Close on 2000 met for the welcome meeting, which was bright, racy and profoundly impressive. Hobart opened her heart and homes to

receive the foreign delegations, and she did it grandly. One of the grandest sights was to be present at the 7 o'clock morning prayer meetings. 3 of these were held each morning during the Convention. I had the pleasure of being present at all. The smallest morning prayer meeting that I attended had over 250 present. This feature alone gave tone and dignity to all the meetings of the day. A whole day was spent on Bible study and prayer. Another was spent on junior work. Yet another on missionary enterprise. To my mind this was the strongest day of all. There were some twenty returned missionaries present at the meetings, most of whom took part in the gatherings. In this connection let me mention the outstanding strength of this strong day:—It was a missionary exhibition. In this exhibition all the fields were represented by missionaries in native costume, while each stall was made to appear as much Indian, African, Chinese, Japanese, etc., as possible. Literature, maps, models, native implements and idols were all profusely displayed. No one could visit this exhibition without carrying away lasting impressions of missions and missionary work. Another day was given to practical work of committees, then followed the crowning day—consecration services. The morning and afternoon were given up to topics on the office and work of the Holy Spirit. One of our leaders had the privilege of addressing the Convention on the work of the Holy Spirit in apostolic times, which he did so strongly that during the remainder of the Convention meetings no one was heard praying for the "baptism of the Holy Ghost or fire," while a number of ministers asked for further information on the same matter. The meetings closed with a great citizenship gathering at which G. T. Walden, the new Australasian President, gave a great speech. Being a member of the Australasian Council I was prohibited from attending any of the drives or trips that were arranged between the sessions; but I did attend the trip to Mt. Wellington, when over 400 Endeavorers went as far as the Springs, but only about half of these attempted the climb to the summit, which was reached by less than half of the half. The climb was well repaid when one reached the snow-clad top and found himself half-buried in snow, and then when on the pinnacle to catch a glimpse of one of the finest panoramas one could wish to see. The trip of 25 miles up the Derwent to New Norfolk cannot be surpassed even in N.S.W. It was a glorious trip and a glorious day. The brethren at Hobart gave the visiting delegates from the other States a welcome and a farewell meeting in the chapel at Collins-st. They were glad to see us and we were glad to see them. We tried to show our appreciation by doing a little for them while in Hobart. Their friendship and brotherly love will not soon be forgotten. On the whole I was pleased to have the privilege of attending such great meetings, where so many leaders were gathered from every city and town in Australia, and to find them willing and ready to listen to our say and commend us on our position. Such meetings as these cannot help but give us opportunities for speaking of the great truths for which we stand. These opportunities rightly used are acceptable even to the most rigidly biased and do us good.

Notes and News.

LYGON-ST.—The anniversary of this society was celebrated on Oct. 29 and 30. The chapel was prettily decorated. On the Lord's day afternoon there was a good attendance, when W. J. Northey delivered an earnest and impressive address. In the evening Jas. Johnston delivered a special address. On the Monday evening Bro. Johnston occupied the chair. A short praise service was conducted by T. J. Cook. The responses, sentence prayers and choruses were promptly given, and a greeting was read from E. Baker, a former president of the society, who has gone to Ceylon on a business engagement. The secretary, Miss Jessie Spence, in her report stated that 1 associate and 77 active members were enrolled. Arrangements had been made to hold a Junior Endeavor on Friday evenings from 7 to 7.45. T. J. Cook and H. G. Peacock gave splendid addresses. Percy Kerrigan rendered a solo, "Within this Holy Portal."—JESSIE SPENCE.

West Australian Letter

D. A. Ewers

Just at present the State is in the throes of a general election, and there is a pretty clean-cut issue between the Ministerial and the Labor parties. The two were about equally balanced in the Parliament just dissolved, and an independent party of four were able to shift the balance as they chose. For a long time the Labor party were in power, and rightly or wrongly they got the blame for the decline of prosperity which undoubtedly exists. In all probability they will not be so powerful in the next Parliament. Among the candidates in the Ministerial interest is F. Illingworth, so well known to many of my readers. He stands for West Perth, and will I trust be elected, as apart from the labor question he is a man of recognised ability, and his utterances carry weight.

Bro. Scambler, I hear, intends to hold a tent mission in Bunbury next month. He has been having splendid meetings there for a long time past, and the field is probably ripe now for such a mission to gather in the sheaves.

A very nice anniversary function took place at Subiaco last Thursday night, of which no doubt a report will be sent you. The report read by the secretary was good all round. Every department of church work is flourishing, and the membership is 268, a net increase of 29 for the year. Our church there has the largest building and the largest membership of any in that flourishing suburb of Perth. Bro. Banks has engaged to remain for two years longer—that is, to the end of 1907—and the outlook is bright with promise.

I have been reading "Evangelistic Sermons," by H. G. Harward. I had read so much of his success in missions that I was quite curious to read his sermons. I confess I like them. There is a sound, honest, apostolic ring about them, that must commend itself to anyone who is familiar with the New Testament. They are not so full of anecdotes and illustrations as are the

sermons of many noted evangelists, but I am not sure this is a defect, and what illustrations are used are appropriate and telling. The diagrams too are very helpful, and certainly no one can read this book thoughtfully and fail to understand what God has done for our salvation and what he requires us to do. It is a book that ought to have a large sale, and it will not fade out of favor, but continue in steady demand for many years to come. The paper, the printing and the binding are all a credit to the Austral Coy. I hope this is but the first of many works of light and leading from the same enterprising firm.

"Bethany," Palmerston-st., Perth.
Oct. 21.

Saved by a Penny.

THEO. B. FISCHER.

For some months past a member of the Salvation Army in this district has been praying and longing and working for a baptism of the Holy Spirit, which according to the teaching of the Salvation Army he needed, and should strive to obtain. He was thoroughly in earnest, although misdirected and misinformed regarding this important subject. He realised Christ had commanded baptism, but he looked for the Spirit baptism, which had passed away, and he put the baptism in water on one side. In his search for the baptism of the Spirit, he came down to Bangalow, where we had held a mission, and here he visited a member of the Salvation Army who had attended Bro. Bagley's meeting, and had brought home some Austral Tracts and a book that she had bought, entitled *The History and Doctrines of the Disciples of Christ*, by F. D. Power, published by the Austral at 1d a copy. Our friend read these tracts and this book, and at first was inclined to oppose the work of the church, but coming down to page 11, he noticed baptism was touched on. Eagerly he scanned the page, and it brought light on the subject, and on reading the words, "Arise and be baptised and wash away your

sins," he said "Yes, I will," and he arose and walked 21 miles into Lismore, and after about an hour's conversation, we arranged his baptism, and that same night in the presence of two others he declared his belief in Christ Jesus, and he was buried with Christ in baptism, and next morning went on his way rejoicing. We congratulate the Austral Publishing Company for the good work their many publications are doing, and we praise the God of blessings for the power of his Word.

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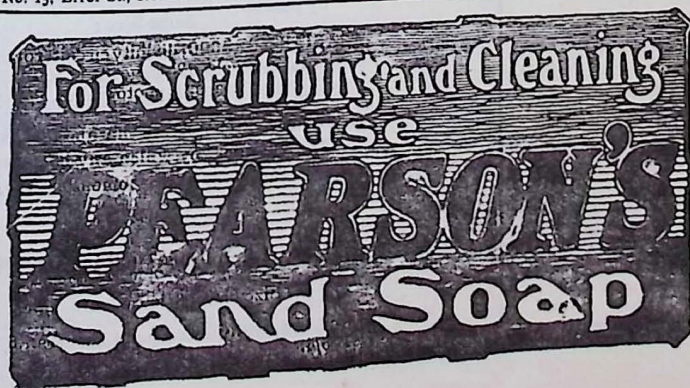
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Obituary

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

HUNT.—F. Hunt passed away at the age of sixty-eight years. He became a member of the church about seven years ago. Quiet and unobtrusive in manner, he was loved by all who knew him, and respected by the whole community. Several members, including the writer, broke bread with him on the Lord's day previous to his decease, and a blessed time was spent. We laid him to rest on Thursday. He leaves two sons and four daughters to mourn their loss.

Brim, Vic.

W. G. ORAM.

SPENCER.—On Oct. 12, at the residence of her daughter, Mrs. Langford, 106 Wittenoom-st., East Perth, Sister Spencer, aged 75, passed from suffering into rest. Left a widow with a family of small children in Adelaide some twenty-five years ago, she brought up her family respectably, notwithstanding her bodily weakness, and was much esteemed by those who knew her. She was for many years a consistent member of the Grote-st. church, and many of the brethren there will remember her. About seven years ago she came to Perth, but had

even then suffered for years from chronic rheumatism. She has been confined to the house nearly ever since her arrival, and was the object of unwearied attention from her son and daughters, who spared no pains to alleviate her sufferings. Although known personally to but few of the members here, she was known to the Lord, who was ever her comfort and stay. Her long and patient sufferings had in a peculiar way endeared her to those who waited on her, and they feel the bereavement keenly.

She heard the voice of Jesus say:
Come unto me and rest;
Lay down, thou weary one, lay down
Thy head upon my breast.
She came to Jesus as she was,
Weary, and worn, and sad;
She found in him a resting-place,
And he has made her glad.

Perth, W.A.

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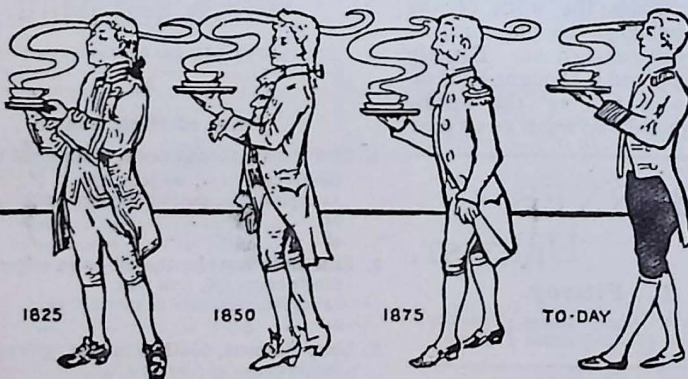
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THANKS.

After sixteen years we reluctantly lay down the work we put our hands to; not because we are tired of the work, but failing health and force of circumstances compel us to take the step. We are deeply grateful to the brethren and sisters who have so nobly supported the work, and we thank you all for the confidence you placed in us. We came among you as strangers; but when we saw the need for the work we have been doing, and asked for your help, you responded and enabled us to rescue and save those who without such help would have gone down lower and lower, and in all probability have been lost. We thank God for the encouragement we have had, and we have the satisfaction of knowing we shall meet in the better land many who have been redeemed and saved.

A BRIEF REVIEW.

In January next it will be sixteen years since the Home was opened. During that period, 1,100 poor unfortunates have passed through our hands. It is quite impossible for anyone not actually engaged in the work to have any idea of the toil and anxiety involved in connection with every one of these cases. But our labors will not have been in vain. Eternity alone will reveal the results. During the life of the institution we have sometimes been straitened for want of funds, but an appeal to our friends has had the desired effect; and now that we are closing, we are able to show a deficit of only 15/4 $\frac{1}{2}$ for the sixteen years.

PERSONAL.

An impression is abroad that the property in Airlie Avenue is our own. It is true that we entered into an agreement to purchase on terms, but it fell through. The facts are briefly these: At first we rented two houses next to each other. This we found very inconvenient. It was necessary that the management and the inmates should be all under the one roof. We therefore agreed to purchase No. 20, and paid £50 down, and gave land security to the value of £275 (which my sons and I had secured), and borrowed £200, with which we built a plain, roomy, two-story structure at the rear of the house. This contract continued over four years, during which time I paid another £50 off the principal. But owing to the great depreciation in the value of property, we found it impossible to continue to pay twice as much for interest as we could get the premises for rent. The society released us from our obligation, but we were out of pocket to the extent of £375.

Another personal word. Many are wondering why the Homes were not transferred to other hands instead of being closed. The simple reason is that the work could not be conducted by others without a great increase of expense. Few are situated as we have been. Having our needs supplied by the churches with which we have labored in the gospel, we have been able to do the work without charge.

FINANCES.

From Jan. 1 to Oct 31, 1905.

RECEIPTS.

From Churches ..	£124 10 6
From Individuals ..	52 11 9
By Collecting Cards ..	4 13 1
From Societies ..	4 11 0
From Sunday Schools ..	0 16 6
Furniture Sold ..	3 10 0
Our Proportion of Rent ..	20 10 0
Balance from Last Year ..	63 18 0 $\frac{1}{2}$
Debit Balance ..	0 15 4 $\frac{1}{2}$

EXPENDITURE.

General Maintenance ..	£143 1 0
Rent (Two Homes) ..	76 2 6
Assistant ..	21 10 0
Firing and Gas ..	14 5 0
Stamps and Stationery ..	4 8 10 $\frac{1}{2}$
Travelling and Carriage ..	6 2 4 $\frac{1}{2}$
Clothing, Relief and Medicine ..	1 19 2
Printing and Advertising ..	6 2 9
Furniture, etc. ..	1 10 4 $\frac{1}{2}$
Exchange ..	0 14 2 $\frac{1}{2}$

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A number of parcels of goods have also been thankfully received.

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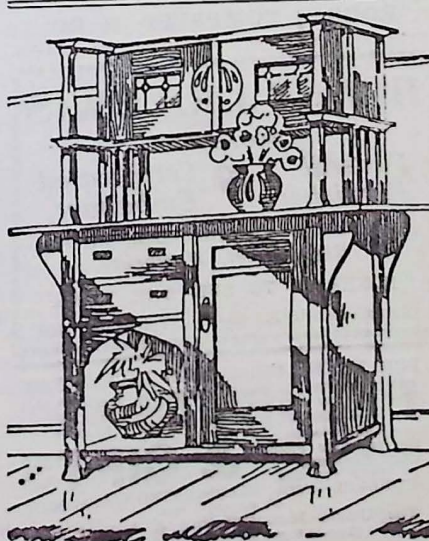
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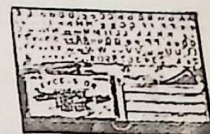
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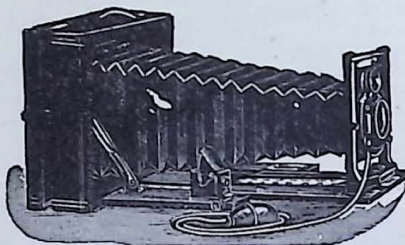
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