

The Australian Christian.

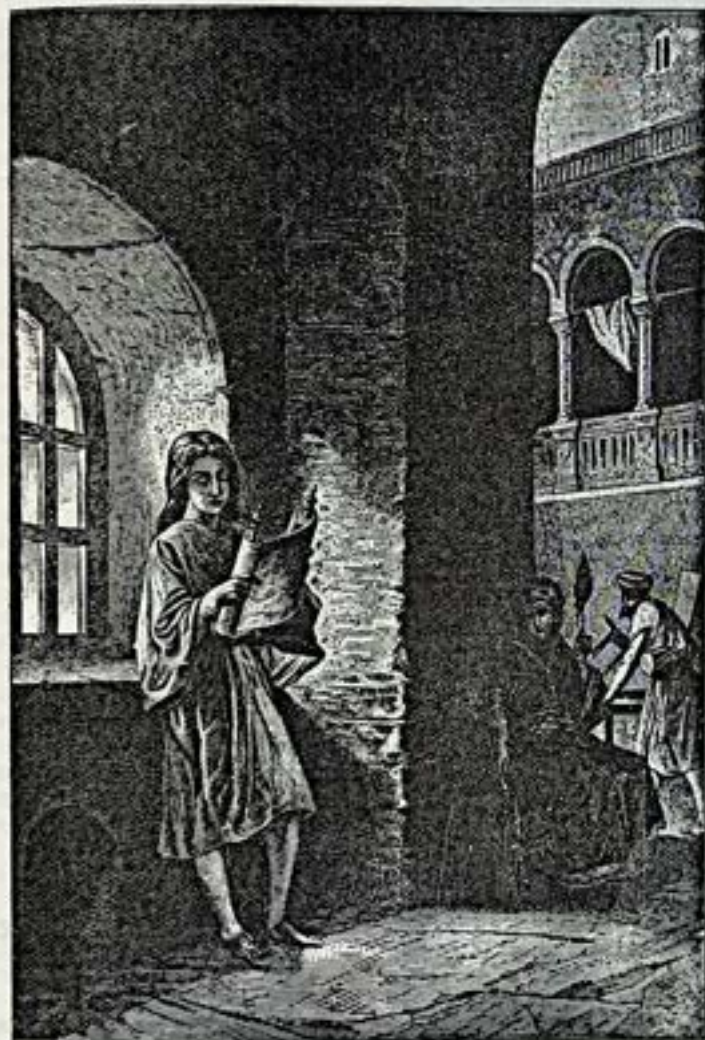
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VISIONS OF THE CHRIST.



The Child Jesus,

H. D. SMITH.

O Thou bright perfect child,
Fresh from the heart divine!
The motion of thy sacred life was swayed,
By the unceasing music of Heaven's grace.
Nearer are we to God
When heart absorbed we gaze on thee!
Thou ages since the youngest star was made,
While 'tis but yesterday to God
Since his thought moulded thee,
Thou holiest revelation of our Fathers' love!—Adapted.
"And the child grew, and waxed strong; filled

with wisdom, and the grace of God was upon him."
Luke 2: 40.

"Every child should be as a gift from God. The child Jesus was pre-eminently God's gift—first to Israel, then to the whole world. Matthew traces his relation to Israel, through David, up to Abraham. Jesus is the 'root and off-spring' of David, the 'seed' of Abraham, the 'shepherd' of his people, Israel.

Luke traces Jesus' relation to all nations, through peasant, prince, patriarch, and progenitor, up to Adam. But though the last Adam is connected with the first, yet he stands distinct—the 'son of God,' the 'son of man,' the 'Saviour of the world.'"

We will contemplate him as a child, not as a babe in Bethlehem; but rather as we find him in Nazareth, a growing child.

From other sources than the gospels, we call some things to make our vision of his childhood vivid; for these will reveal clearly the social soil from which the child Jesus grew. Nazareth is a hillside town among the ridges of Galilee, on the northern part of the plain of Jezreel. It is a healthy place, and was well situated to be the sphere where our Lord should receive his early training.

The population then was about ten thousand. The country round was cultivated and densely peopled. Caravans of traders streamed through the streets, travelling east or west; some with goods to inland cities, others with products for mediterranean marts. Being a busy place, people from different nations met there, and in commerce, and the Latin, Greek, and Aramaic languages. The residents were every way less conservative than their countrymen in the south. From the hills around, many historic places were in view, which must early have stirred the national interest of the boy Jesus. The tokens of prosperous activity and homeliness were visible in all directions.

The landscapes are still beautiful, and the flowers of Galilee are spoken of everywhere. To-day some things in Nazareth are as they were when Jesus was there. But the population is thin, for the ancient traffic has passed away.

A modern Nazareth house, and especially a carpenter's, portrays the family abode of our Saviour's days. The brightly dressed children, their recreations, the old fashioned method of instruction, are as much as they were. The Moslem teacher and mosque, have displaced the Jewish scribe and synagogue, but other things are little changed.

Most likely, Jesus learned to recite scripture before he could read or write. Daily worship in home and synagogue required eventually the ability to read the sacred writings. This, Jesus is doing in the picture before us. But before he was twelve, he learned to also write, and show some knowledge of the law when he first visited the temple.

Every Sabbath, loyal Jews ceased work and went to the synagogue. Praise, prayer, scripture recitals, and exhortations were the chief elements of worship. A rabbi gave the exhortation; the elders led the worship; but the congregation united in all the rest. Parents took their children afterwards for quiet walks, and on those occasions, the scriptures rehearsed before were illustrated, by pointing out localities where noted events occurred. About two months every year was absorbed in religious festivals, so there was ample social intercourse for all concerned. Amid such scenes and things, the "child Jesus" grew. The childhood of Jesus had the usual stages of development. Luke uses

distinct terms to describe these. First, he uses a word to indicate he was a "little child." Then he uses the word by which the less dependent phase of boyhood is described. These, and others are best when the subject of growth is before us.

The child Jesus "grew." In him there was expansion of form, developed intellect, spiritual contact with God. He grew strong, he grew wise, he grew to manifest God's grace was on him.

1. He grew "strong." The border between babehood and consciousness was passed by Jesus, as it was by us. The dawn of recognition, memory, and other things illumed his being, as they did ours. Mary taught him to speak, to walk, and to exert himself, as our mother taught us. When his form and features developed, we think he had a likeness to Mary, or one of her kin.

Yet it was as great a mystery to Mary and Joseph, as to us, how the being they handled and cared for, was closely related to God, still visibly related to men. But they believed God, hence, where their faith rested, so may ours.

Now we recognise that health and strength are connected. Jesus was both healthy and strong. Strength is the result of physical action, and something more. It may be impulsive, or may be called forth by appeals for us to exercise it. There are then, intellectual and moral elements used to evoke strength. We either resist what we dislike, or persist in effort to attain what we like.

Jesus was strong, ever using his physical powers for needful purposes. A reason, a motive, a worthy end, actuated the rightful use of his strength, his soul, his nobility of mind, even in early life, was seen in his acts. Even as a child he disposed himself to do good; he learned to suffer, which requires moral power, without summoning the household to quell his fears, or allay his pain.

This is how we want boys to act. It is Christlike, to resist evil, to persist in attaining good. Let us nurture this oaklike disposition in children. Parental example is better than precept. Joseph and Mary were examples to Jesus. Are all parents what they were?

2. The next feature of growth to be noticed is, Jesus grew "wise." His was first a boy's wisdom, afterwards a man's. Throughout the scriptures we find wisdom ascribed, first, in its fulness to God, next in measure to good men. "The fear of the Lord, that is wisdom," and Paul wrote, "I would have you wise unto that which is good." Our English poet, Wordsworth, said, "wisdom is oftentimes nearer when we stoop, than when we soar." French defines our word here as, "the striving after the best ends, as well as using the best means. Wisdom is mental excellence."

Many are not wise, because they use not their knowledge for the best ends; but Jesus did. His wisdom increased as he grew; his mental ability enlarged; his power to discriminate, use, or reject became complete, but he ever preferred good, right and truth.

To our view, the child Jesus was not a precocious being. Anything unboylike was not in him. The Nazareth youths must have been drawn by his clear-souled earnestness, his kindly speech, his helpfulness, his truthfulness towards all.

They must have seen his reverence for seniors, his sacred way of handling sacred things, his adoration in acts of worship. His winsomeness as he grew up must have won old and young. Boylike, he quivered with delight as cause and effects became obvious to him. Every page of holy writ pictured his Father to his soul. He saw God's purity, patience, largeness of heart, and rejoiced to find his Father always tender to men who cried for help; but boylike, how he wondered over the perverseness of those most largely blessed. Surely it was thus he "became full of wisdom." Some parents acquire insight to the working of their children's minds. For all who teach, a wondrous field lies open here. How conflicting are a boy's thoughts of men and things; how hard to reconcile apparent contradictions. Boys ask for light, oft are they snubbed, or led astray. Far better if we went with them, through mines of truth, up mounts of faith, o'er fields of love, to show the best of means and ends, for time and for eternity.

3. The last feature of growth we now consider, is "the grace of God was upon him." What a wonderful all supplying thing is grace. How exhaustless God's grace is. Are we not apt to limit the scope of it to one of its elements? With many grace is mere favor, nothing more, 'tis that unceasingly in what it gives, but is not more in what it evokes? A wise scholar says, "grace, is that property in persons or things, which causes them to give joy to hearers or beholders; further, it is the thankfulness evoked by what is freely given by the higher to the lower, from the worthy to the weak." Here we have grace, the primal cause of joy, because of what it does, and what it manifests. Whole continents of thankful activities are thus produced, because our human life is touched by God's. Grace is the sunshine of heaven resting upon our earthborn selves, to reflect on others what we receive from God.

Grace called us, justified us, saved us, chose us, renewed us, enriched us. Grace reigns in us; gives access now to all upon and round the throne of God; gives promise of a seat on Christ's, in glory. Grace meets all human need, irradiates our spiritual aspirations.

Somewhere, in those bright early years, best known alone to God, the bud of Jesu's divinity bloomed forth to larger fellowship with all from heaven above. His Father's grace was manifest upon him; his heart overflowed with joy; his being thrilled with gladness; the world above came nearer far to him, than ere it has to us. In one way, no being was more worthy to receive God's favor, than God's son. But in another, none born on earth, depended more to be upheld thereby. God called him, chose him, saved him, enriched him, made clear and full to his unfolding spirit the ties that held each to the other, in view of something great to follow.

If, looking back, we recognise our boyish thoughts and ways were somehow felt to be our best, what must the reality of Jesus' have been, untainted by the heritage of sin? He woke, while yet a boy, to recognise a mission was at hand. For that, for us, God's grace did all we cite above. The compass needle turns not more truly to the pole than all in Jesus turned for all the grace that rested on him. Prepared, he went when twelve years

old, to Salem's courts, to be unrolled, an Israelitish Son. To him, just then, the temple seemed, his Father's royal earthly home. He saw more in Jerusalem, its altars, priests, and sacrifices, than all its people had through ages past. A twofold import, one for earth, and one for heaven, came out of all he saw and heard. Boy as he was, another home, another world, another city, another people, came full in view upon his mind.

The ministry of truth, of righteousness, of love: a living claimant business seemed to him. Henceforth, the nestful, sheltered, fostering home of Nazareth would have to be exchanged for work. The boyish spirit felt the early zestful breeze of manly exercise. Hence what men knew, and what he knew, become as current coin, exchanges to be used, in toiling for the coming realm. The youthful Prince had seen his realm.

And here our vision lingers brief upon the closing boyish scenes. Intent on all he saw and heard, he heeded not, that others sought for miles his whereabouts. Relieved, they found him fully occupied with serious themes. His mother's pained reproof, was met by nothing less than wonder, that she did not think that he must be where then he was. His answer seemed so strange, they felt strong bonds were loosening, and what he said was no way understood.

"And he went down with them, and came to Nazareth, and he was subject unto them, but his mother kept all these sayings in her heart." Do not forget, they were a boy's sayings, but Jesus as a boy was strong, was wise, was rich in grace. Most thankful was this boy for all he had, for all he saw, for all that lay beyond. Hence, all he said from childhood up, was treasured in his mother's heart.

Meanwhile, he must go back for years; long years to come; to toil and learn in home and shop, in street and synagogue, how best to think of men; how best to meet Redemption's cost: how he must die to self, world fame, and everything that crossed his Father's will. We hear of Joseph little more. Of Mary, we hear again and again. Of boys and girls beside him reared, we catch some glimpses in the days to come. Domestic ties, home work, and village claims, became for eighteen years the arduous training ground from whence, matured, a man he came, to be the Saviour of the world.

Correspondence.

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

In the "AUSTRALIAN CHRISTIAN" to hand by this mail, Isaac Selby has an American letter, in the course of which he says, "The more I contemplate American and English methods of work, the more I feel that Australia has found the true path." Believing this to be a true saying, and one that will not suffer by being emphasised, I venture to place before the beloved brethren in Australia a few facts which have come under my own observation. I consider myself to be justified in doing this—first, because I am not speaking hastily, but after several years' experience; second, because I came to London with an open mind, prepared to associate both with the English and "American"

churches; third, because as a matter of fact I have held membership in our "American" as well as in our English church of Christ here in London.

The "American" cause with which I was for a time connected has for its pastor W. Durban, B.A., the president of the Christian Association. This church, therefore, should be a fairly good specimen of "American" workmanship. Let me say that I found in workmanship many good men and true, and its membership devoted workers. But as far as our distinctive principles are concerned, the ignorance displayed by these good people was quite imposing in its magnitude. Hardly half-a-dozen, including the officers, could explain the difference between our own and a Baptist Church. On the door of their building at the present moment is an announcement in which the pastor styles himself the Rev. W. Durban. On a vacant plot of ground beside the chapel a board informs the public that the church of Christ wishes to build a larger edifice, towards which subscriptions will be thankfully received by the pastor and treasurer. Collections are taken up from all and sundry on Lord's day morning and evening, to defray the expenses of the Lord's work. The pastor occupies the pulpit morning and evening, and at the week-night service. There is no mutual teaching. The pastor conducts the whole service, announcing all the hymns, reading the lessons, praying all the prayers, and delivering all the sermons. He also takes the chair at all business meetings. A choir led the church praise, some of the singers being unimmersed. The Lord's table was banished from the morning service, and spread in a semi-private manner, after most of the congregation had been dismissed. They neither invite nor debar the unimmersed to partake, but although this is the theory, I must admit that in practise it is not often that unimmersed persons commune with them.

I attended one of the conferences of the "American" churches, and was favorably impressed with the energy and devout earnestness of most of the leading spirits. Were it not for the constant reiteration of the title "pastor," and for the galaxy of white neckties, I might have thought myself in an Australian conference. They were very kind to my wife and self, and we cherish happy memories of many of them. We also noticed that most of their pastors are very emphatic in the presentation of faith, repentance, and baptism as conditions of salvation.

Turning now to the English churches, as I see them here in London, I may say that in every church there are faithful and devout disciples, men of ability and stability. The London churches may be divided into two classes—first, those which belong to the Southern Division Evangelistic Co-operation; second, the united Chelsea and Twynholm churches. With regard to the former, there is not much progress to report. In 1850 the London churches had a total membership of 135. After the lapse of 50 years there is a total membership of only 340. The seven year old church at Twynholm, under the leadership of the brothers Black, has a far larger membership than the whole of the other London churches put together. The failure of these churches to extend may be

attributed chiefly to two causes. First, a lack of energy, enthusiasm, and initiative. They boast of "holding the fort," when in reality it is the fort holding them, while the tide of battle has swept far past them long ago. Second, while contributing a small sum each towards the support of a conference evangelist, whose efforts are diluted so as to spread over the whole of the South of England, the London churches do not seem to dream of the plan of each church endeavoring to support an evangelist in its own locality. I presume they are afraid of the one man ministry. With regard to the one church in London which is really forging ahead, viz., the Twynholm mission, the causes of success are, plainly—first, an abundance of energy and consecrated common-sense; second, an evangelist whose whole time is given to the work. Nor can it be said that the evangelist has ever begun to develop into the "one man," for there never was a church in which the abilities of the members were more thoroughly brought out, in teaching, preaching, presiding, and in every department of the work.

It will be seen then, that the one distinctly advancing yet scriptural church in London proceeds along the lines adopted wherever possible in Australia. Along these lines, it seems to me, are both safety and success. By employing evangelists, but not pastors, you are saved on the one hand from the unscriptural extremes of the Americans, and on the other from the stagnation of most of the London churches. Long may you continue in this course. If your evangelists make it a part of their work to develop the powers of the members, and to train men to take the oversight, to visit, and to be "apt to teach," the paid pastor, whose song seems to be (with apologies to Tennyson)

"May pastors grow from more to more,
And more of Reverence in us dwell."

To ensure the extension of the Kingdom, the salvation of souls, and the spread of the knowledge of the truth, every church should endeavor to support an evangelist. But to safeguard the liberty of the church, the scriptural principle of mutual edification, and "working in due measure of each several part," the evangelist, like another Timothy, should not rest until in every church there are men without reproach, apt to teach, able to rule the church of God. I have sometimes heard it said that if the evangelist develops into a paid pastor, it is the fault of the church. This is only partly true. A self-glorifying evangelist is a very difficult steed to hold in, while an evangelist who loves the church is in a unique position for the encouragement of the talents of the brethren. I am not advocating an inefficient platform or a neglected pastorate. On the contrary, I believe the church should see that none but those who are "apt to teach" should be allowed to mount the platform, and a far more thorough scheme of pastoral visitation should be devised than any in operation hitherto. But I hold that no one man is equal to all these varied demands, and if the evangelist gives himself heartily to the work of the gospel, "publicly, and from house to house, testifying repentance towards God, and faith towards our Lord Jesus Christ," he will find that he has enough to do, and will

have no desire to appropriate the combined responsibilities of the elders of the church.

I believe Australia has indeed found "the true path." May you turn neither to the right hand nor to the left, and may the day soon come when both America and England shall adopt your plan, the plan of safety and success.

PERCY PITTMAN.

London, June 14, 1900.

Our Missions.

Go ye into all the world and preach the gospel to the whole creation.—Mark 16: 15 (A.V.)

Foreign.



ABOUT THE FAMINE.

F. E. Stubbins writes:—You do not know how thankful I am for that famine money. When I wanted about 20 men to start some work in Hurda the other day, I had no less than 250 around me in less than five minutes, and if I had stayed any longer I expect I would have had 1000 begging for work. I could not, of course, give more than a certain number, but next week I expect to start a new round that will employ about 300 or 400 more. I have at present about 185 or 200 at work, so when I am in full swing I will have 500 or more. Praise God showers of blessing fell to day, which tells us that the rains have broken, and we may expect no more famine after a couple of months, but till then the suffering will be extreme, and many will find their death-bed on the road-side or in the field and jungle. I feel to-day as though I do not want to see any more famine. The scenes are many of them beyond description. I have some women working for me that are just simply a bag of bones, yet they are happy to work for a pittance that they might live.

Bro. S. Wong writes:—Some of our Chinese brethren were quite surprised when reading in the paper concerning baby towers in China. We never heard nor read any-

thing about them, so I am writing these few lines, not as a protest, but as a friendly correction. Those things may be true in some parts of China, where we do not know nor of which we have heard anything but it would be unfair to put down that such practices are existing throughout the whole China.

Our brother adds:—"Some Christians may have an idea, that trying to convert the millions in China is a sort of hopeless task and a waste of energy, because her people are so obstinate, superstitious, and numerous, but when I come to think that forty years ago there were hardly any Christians in China, but now there are no less than eighty thousand native followers of Christ, and are willing to suffer all sorts of persecutions for their Saviour; and even in Melbourne about ten years ago, there were only a few Chinese Christians, but since the different missions started there are no less than two hundred Chinese who are faithful believers in Christ, and are doing what they can to make known the gospel to their fellow countrymen. I am sure these facts are only revealed to us, that God's promises are true, and the only thing remains for us to do, is to go into all the world, and tell the story of Jesus' love to the heathens.

ing he did not want to return, told his relatives to let him come to Queensland. They finally consented to his coming. He was landed in Maryborough, on the Mary river. Being very young and rather small in stature he was not set to work in the canefields, but allowed to feed the horses and do light work about the planter's house. After working in the Mary district he came to the Isis, and was one of the first Kanakas that I spoke to in my first meeting held in the Isis, as he showed signs of being intelligent, and very anxious to learn. He was one of the first to confess Christ as his Saviour. He was baptised on March 5th, 1893, in company with sixteen others. Since his baptism he has been a regular attendant at all the meetings and assisting to teach the Kanakas on the plantations where he has been working, giving all his time on week nights and on Lord's day, as well as his means for the spread of the gospel. As he was desirous of returning to his island as a Missionary, I appealed to the Government for permission to take him as an assistant that he may have a better opportunity of gaining more knowledge that he may be better able to teach his countrymen the way of salvation.

KANAKA MISSION.—Since my last report the much needed rain has fallen. This has cheered the hearts of all; although too late to save the cane crops, it has given us drinking water, and is enabling the planters to plant winter crops. We held a farewell meeting on the 9th May, to bid farewell to a number of our Kanaka brethren who were returning home to the islands of Pentecost, Aoba, and Tongoa. Although a week-night, some eighty Kanakas were present. Some of them had walked five miles, after they had done their day's work on the plantation, to wish their returning brethren God-speed, and to commend them in prayer to the care and keeping of our Heavenly Father. They also presented the returning Pentecost brethren with £7 to buy books and calico for clothing, to help them in their mission work in the islands. The labor vessel that was to take them home was going to recruit in the Solomon Islands. The church here sent goods to the amount of £4 6s. to the island of Malayta, where some of our Kanaka brethren went. A white missionary, who had been laboring with the Kanaka mission in Bundaberg but saw the need of the heathen in the island of Malayta, also went there, without any promise of support from any mission. The Malayta brethren here are rejoicing that at last a white missionary has gone to preach the gospel to their countrymen. This is the second time this year that the Kanaka brethren here have sent assistance to the island of Malayta to the amount of £8 16s. I went to Bundaberg with the brethren returning home and purchased the books, calico, and tools that they required to take home. The brethren returning to Pentecost gave £9 themselves to purchase goods for one of their countrymen, who has been laboring alone for the past seven years in the island they are returning to, receiving no assistance except what the church here has sent him. Yet he has remained faithful, trying to teach the heathen the way of salvation. The returning of his

countrymen to help him in the work with £14 worth of goods to help on the work will cheer his heart. This is our second Foreign Mission collection this year, making in all £22 16s. Many of our Kanaka brethren have been out of work for the last five months, and there is much poverty amongst them, but we are going to make an effort again on Foreign Mission Sunday. I desire to return my sincere thanks for the assistance sent to the Kanaka brethren for benevolent purposes from the Sunday Schools at Kerrod-st. and Prospect, S.A., £8; Foreign Mission Committee, per Bro. Lyall, £3; Bro. James Low, Dunedin, N.Z., £2.

Childers, 15th June. JOHN THOMPSON.

Your Own.

What, my friend, if on famine plains
Your own child wandered alone;
On dusty prairies where fall no rains,
His only song—a moan?
Could your heart be light,
Or home be bright
While your darling starved alone?

What if your own were dying there,
And to help them you knew how?
What would you do with such despair—
To the God of mercy bow?
Would you go on
And heed not the moan,
Or would you answer it now?

What if your own kin were starving,
While you had abundant store;
Would you still enjoy your plenty
While your own were suffering sore?
Or would you send food,
And riches, too,
To your own whom want hung o'er?

What if your own were dying now,
Of hunger and thirst so strong?
What if starvation were close on their track,
Has it aught to do with your song?
Or would you keep
And a vigil keep
Till your own were safe along?

What if your own in a trackless maze,
Were left alone to die,—
No loving heart, no helping hand
To comfort them was nigh?
As an oft-told tale
Would you hear their wail
And leave them there to die?

But another's own is dying now,
Fainting with famine pain:
A father's joy, a mother's hope
Is falling on India's plain.
Is it aught to you,
Can you nothing do
To bring them peace again?

An Heavenly One beholds the scenes,
The contrast bold and wide,—
The one of fainting, anguish and care,
The other a bright fireside.
Is his heart not sad,
And can we be glad
When another's own has thus died?

—Sainted



TABY MAN CON.

TABY MAN CON.—Our worker with John Thompson, Childers, Kanaka Mission, Queensland, is a native of Pentecost Island, New Hebrides. He came to Queensland when very young. A labor vessel called there some fourteen years ago. Some of his friends recruited. He seeing them go on board took his canoe and paddled out to the vessel, offering to go to Queensland with the other young boys. When his brothers found he had left the village, they followed him on board, and wanted to bring him back, thinking he was too young. But he was not to be persuaded. He ran into the Captain's cabin to hide from his relatives. The Captain see-

Sunday School.

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

AUGUST 19.

"The Man Born Blind."

John 9: 1-17.

GOLDEN TEXT—"One thing I know, that, whereas I was blind, now I see."—John 9: 25.



Following closely upon the incidents of last lesson, Jesus goes to Jerusalem to attend the "Feast of Tabernacles." While in the city, he, as usual, performs many miracles. The Jewish rulers, fearful of Christ's growing influence and popularity, have sharp controversies with him. On the Sabbath Day, during the Feast of Tabernacles, in the month of October, A.D. 29, Jesus, on his way, sees a blind beggar by the wayside; being blind from his birth, science could not assist him; having no hospitals or almshouses, which are the creation of Christianity, the blind man is compelled to seek charity from the passing public. But in this case, as in all others, the helplessness of the suppliant commends itself to the sympathy of the Saviour. The disciples, seeing the Lord's look of compassion, ask for the solution of a vexed question among the Jews, viz.: "Who did sin, this man, or his parents, that he was born blind?" It was commonly understood in those days, that all affliction was a punishment for sin. In fact, it is commonly believed to-day that great calamities are judgments. True, sin brings its recompense to-day, as it always will, but all calamity cannot be taken as an evidence of sin. The miraculous cure about to be performed on this man would demonstrate God's glory and power, create faith in him and in others. Jesus plainly indicates his mission with reference to the pauper before him. "I must work while I am here, for my death is approaching, when I shall have finished the work I was sent to complete." He now goes on to show that he is the Light of the world, not only giving sight to the blind eyes, but to blind souls as well. Putting his words into action, he proceeds to make clay, and to anoint the man's sightless eyes with it, giving the command to go, wash in the pool of Siloam, a pool in the vicinity of Jerusalem; which doing, the blind man came back seeing. The Divine power healed, but the act of obedience was demanded of the man. Those who had known the man were filled with amazement at the miraculous cure; strong

doubts were held by his friends, and the public in general; for he seems to have been well-known as a blind beggar, as to his identity. It was hardly credible that one blind from his birth should now be able to see. In face of all doubts and misgivings, the beggar boldly affirms his identity, and relates how it all happened. Still unsatisfied, they bring him to the Pharisees, who were supposed to know more than the common rabble; but no matter how carefully they investigated and criticised, the beggar bore faithful and loyal testimony to the man Jesus, whom, he afterwards declares, is a prophet. The only adverse criticism that could be lodged against Christ was the violation of the traditions of the Fathers, over which they were criminally scrupulous; while others, less biased, wisely declared that no one who was a sinner could perform such wonderful works.

Biographical.

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

Life of Elder John Smith.

On the next day, he was constrained to speak from a rostrum in the grove. Behind him, on the platform, sat his old pastor, Isaac Denton, his brother Jonathan, now a preacher, Stephen Collier, and many other ministers. Before him were his old mother, his brothers and sisters, and relatives, and all the friends of his youth, who loved him as few men have ever been loved; while hundreds of strangers gathered around the stand to see and to hear him. The day was fine; the September breeze freshened through the oaks around, and every thing was inspiring. He preached from Romans 3: 31; "Do we make void the law through faith? God forbid. Yea, we establish the law." There was every thing to arouse the speaker, and he was eloquent. The congregation sat or stood in breathless silence, for they seemed to be spellbound, while he defined and illustrated the power of the Christian's faith. Isaac Denton, in after years, often alluded to this discourse, saying it was the best that John Smith ever delivered; but he always added, that, *even at that time, he suspected him of some sort of heresy.*

Smith returned home, and, not long afterward, publicly avowed his dissatisfaction with the doctrinal system under which he had been raised. On a certain occasion, in March, 1822, at Spencer's Creek, he was urging sinners to repent, and to believe the gospel. "Jesus died for you," said he; "but if you believe not, you must be damned." His mind was suddenly confused with the thought that, if the elect should not believe, his preaching was false, for they would not be damned; and, if the non-elect should believe, their faith would be false, for, according to his creed, Christ did not die for them. Must the non-elect, then, thought he, be damned for not believing what is false? Or the elect be saved, though denying the truth? Too honest thus to exhort the people any longer, he closed his address.

"Brethren," said he, "something is wrong—I am in the dark—we are all in the dark; but how to lead you to the light, or to find

the way myself, before God, I know not."

He took his seat. The song hardly arose from the lips of the congregation; but a prayer for light went up in that hour from the honest heart of John Smith, that was heard in heaven by the Father of lights and Author of all truth.

He soon saw that the doctrine of Personal Election and Reprobation, which had so much embarrassed him, grew out of the dogma that the Holy Spirit must supernaturally convert men to God. This dogma, he saw, rested on the assumption that the sinner is dead—dead in such a sense that he can not believe the gospel, or repent of his sins until the Spirit quickens him into life; that, consequently, as all men are not brought to life; the Spirit must pass by some, and allow them to perish—not on account of their greater unworthiness, however, but simply because God in his own good pleasure did not elect them to eternal life. For these Christ could not have died, else he would have died in vain. He saw, finally, that the entire superstructure of Calvinism, as he had held and preached it, was based on the notion that moral death destroys man's free agency. Calvinism, he reasoned, depends at last on the definition of a single term. "What, then, is this death?" he asked, as the candle burned to the socket on his little stand at midnight—and the peace of a hundred churches hung on his answer to the question!

Christians, too, are said to be dead—dead to sin. Does this death, he inquired, take from them the power to sin? May they, as free agents, still embrace error and do wrong? If, then, the Christian, who is dead to sin, can nevertheless do wrong, surely the sinner, who is dead to righteousness, may nevertheless do right.

When the conclusion was firmly grasped, he felt persuaded that the system which he had so long preached, was but a wind of doctrine without substantial basis.

Such was the state of his mind, when a friend put into his hand the prospectus of a religious paper called *The Christian Baptist*, edited by Alexander Campbell, of Buffalo Creek, Brooke County, Virginia.

Vol. 1 of McGarvey's Class Notes, deals with The Pentateuch, Joshua, Judges, Ruth and Job. Vol. 2, with 1 Samuel—Nehemiah. Vol. 3, with the Four Gospels. Price 10¢; by post 10¢/6.

We gave a peep into Swanston Street Chapel last week on the day set apart for the general rally of the Sisters of the city and surroundings, to sew for the sufferers of India. It is bad enough to have nothing or little to eat, but when it is accompanied with nothing to wear it is worse. So the sisters of Melbourne concluded they would make up, and send to India, some useful clothing for those so much in need. As far as we could see Mrs. Davies, Mrs. Quilliams and Mrs. Moyses seemed to be in command over about 60 or 70 sisters representing nearly all, if not all, the city and suburban churches. They had some 30 sewing machines flying around at a great rate. The whole house and part of the back yard were as full of as busy a crowd as we ever saw. It is a good thing that Mr. Ord or some of his satellites did not happen around. This we consider real *dorcas* work, and is worthy the sympathy and help of all who are interested in the practical application of the religion of Christ to the every day affairs of life.

THE Australian Christian.

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M. B. Maston - - - Managing Editor.

THE AUSTRALIAN CHRISTIAN pleads for:

The Christianity of the New Testament, taught by Christ and his Apostles, versus the theology of the creeds taught by fallible men.

The divine confession of faith on which Christ built his church, versus human confessions of faith on which men have split the church.

The unity of Christ's disciples, for which he so fervently prayed, versus the divisions in Christ's body, which his Apostles strongly condemned.

The abandonment of sectarian names and practices, based on human authority, for the common family name and the common faith, based on divine authority versus the abandonment of scriptural names and usages for partisan ends.

The fidelity to truth which secures the approval of God, versus conformity to custom to gain the favor of men.

For the right against the wrong;
For the weak against the strong;
For the poor who've waited long
For the brighter age to be,
For the truth, 'gainst superstition,
For the faith, against tradition,
For the hope, whose glad fruition
Our waiting eyes shall see.

The Leader.

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

The Revelation of Ancient Civilisations.

In a previous article, we gave a brief outline of the work that was being done by modern explorers among the buried cities of antiquity. In this we saw that a great quantity of the literature of the past has been brought to light, some of which has been deciphered and translated into our mother tongue, but much of which still remains in the hands of the experts. So far as the latter is concerned, years must pass before we will be in a position to utilise them in our researches in the history of antiquity; but in respect to the former, there is nothing to hinder us using them for the purpose of throwing light upon contemporaneous Bible history; and not for this purpose only, but for indicating what kind of civilisation obtained in those far-away times.

Probably, in these days, when everything is expected to be up-to-date, it may seem to some unprofitable to go back to the musty days of the past. What is there, they would ask, that we, living in this wonderful nineteenth century, can learn from a people who lived and flourished nearly 5,000 years ago? Doubtless, the practical value of such a study may not amount to much, but the moral value, inasmuch as it acts as a corrective on our pride and vainglory, may be worth a good deal. It is, however, not without its practical value; for this reason, if no other, that the discovery of an ancient civilisation, in many respects not inferior to our own, brings into view a factor which cannot be ignored in the consideration of what is sometimes called the "ascent of man." If, at a time when, according to certain theories,

we should expect to find man in a state of primitive simplicity not far removed from the savage, we find, instead, a high degree of civilisation, then it appears to us that these theories will have to be adjusted in order to bring them into harmony with this factor that has recently been brought to light.

In this respect, it must be borne in mind that we have not yet finished reading all the volumes of the past—much remains as yet unread. It is scarcely possible, however, that that which is unread will change the purport of that which we already know. It is more likely to accentuate the knowledge we now possess of ancient civilisation, and to throw it back to even earlier days. What has been demonstrated up to the present is, that our civilisation and our religion have come from the East. In the place that the Bible tells us was the cradle of humanity, we find, on pushing back our researches to the furthest possible limit, a truly wonderful civilisation. So far as we have been able to learn, it is about here that the light is shining. If we except Egypt, all the rest of the world was in a state of primitive savagery and darkness. The people of great Britain thousands of centuries afterwards, roamed through their forests ignorant, painted savages. And so in Europe generally, in America, and the greater part of Africa. All this pointing to the fact that the great Euphrates valley witnessed the beginning of man's career upon Earth, and was the place in which light and knowledge was first vouchsafed to him. This is what the Biblical record tells us, and it is what the books recovered from ancient Babylon are confirming. Not only so, but we expect to find further confirmation of the view, that the low religious condition of mankind outside of this central spot, was not the result of a transition of a brute to a savage, but the result of a fall from a higher state of things.

It was from Babylon, or Chaldea, that Abraham came; Ur, the town from which he migrated, we know now to have been a great and cultured mart of commerce. In the story of Abraham, the Bible has nothing to say about the greatness of this place. Commercial greatness was not a matter that concerned the sacred writers. It happened to be the place where, for a time, Abraham lived, and on that account it is mentioned. It is in this way the Bible refers to things and places. When Moses wrote the Pentateuch, he did not know that for thousands of years these incidental allusions would furnish the world with all the knowledge it had of these places; nor did he dream that these places would be lost—buried in their own ruins, and have to be dug up again, in order to convince people that he wrote the truth. Anyhow, the recovered Babylonian inscrip-

tions on terra-cotta bring us face to face with the time of Abraham. Ur is no longer a place without a history; as Dr. Payne Smith tells us, "A flood of light has been thrown upon this town by the translation of the cuneiform inscriptions, and we may regard it as certain that Ur is now represented by the mounds of the city of Mugheir." The earliest inscriptions we possess belong to the time of a king of Ur, supposed to have lived 3,000 years before the Christian era. These inscriptions consist of texts on bricks, and on signet cylinders. Even the daily transactions of business were, in Abram's time, perpetuated with the utmost punctuality and decorum by means of those, contract, and sale, and even loan tablets of terra-cotta; and it is now known that in Chaldea, as in Egypt, papyrus was used as a writing material as well as clay. Ur, indeed, was not only a great maritime centre, but also a great seat of learning in the time of Abraham. From the sacred narrative, it would appear that Abram migrated from Ur for religious reasons. And this is the marvel of the story, that he should stand out amid the prevailing idolatry as a worshipper of the one God. Whence did he get this knowledge? The answer, and the only answer that appears to meet the case, is, that he appears, at that time, as the representative of a purer worship that had been greatly corrupted by idolatrous practices. This idea is corroborated by the Chaldean inscriptions; these show the existence of a pure and exalted monotheism, maintained by the few, but neglected by the many. Here, for instance, is one of the hymns supposed to have been written long before the time of Abram, and originally intended for the services in the temple of Ur:

"Father, long-suffering and full of forgiveness,
whose hand upholdeth the life of all man-
kind!

First-born, Omnipotent, whose heart is immensity,
and there is none who may fathom it!

On earth, who is supreme? Thou alone, Thou
art supreme!

As for Thee, Thy will is made known in heaven,
and the angels bow their faces.

As for Thee, Thy will is made known upon earth,
and the spirits below kiss the ground."

Traces of exalted sentiments like these are what the believer in the Bible should expect to find in the time of Abram and prior to it. The revelation which God gave of himself to Adam and his immediate successors must, and did, survive. The survival is attested by the faith of Abram, and the monotheism known to have existed among the ancient Chaldeans.

If space would permit, it would be of interest to notice the signs of civilisation manifested in political and social life among the Babylonians, at the time in which Abraham lived. But of these things we cannot

now speak. Our interest, at present, is centred in the religious developments, arising from archaeological discoveries, and especially as they point to the early existence of monotheistic beliefs. Professor Rawlinson, after demonstrating that a monotheistic belief can only be accounted for on the hypothesis of a divine revelation, says:—"Our historical survey has shown us that, in early times, everywhere, or almost everywhere, belief in the Unity of God existed—barbarous nations possessed it as well as civilised ones—it overlaid the polytheism that attempted to crush it—retained a hold on language and thought—bad, from time to time, its special attestors, who never professed to have discovered it—and so lingered on, gradually becoming more and more enfeebled, until "the times of ignorance" which God "had winked at" were past, and a fresh revelation of the Unity was made by the Gospel of Christ." This monotheism, or the idea of one God, is the golden thread of all history.

Editorial Notes.

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

Ian MacLaren and Dr. Behrends on Union.

Few writers in England are better known than Ian MacLaren (John Watson) of the Presbyterian Church. Writing in the *Expositor* of May last, he says: "It is difficult to resist the conviction that Christ intended his visible church should be one society all the world over, instead of being divided into sections warring with one another, and making sport for an unbelieving world." "Again," he says, "nothing can more certainly hinder the faith of the world, and nothing has so much weakened the energies of Christian people, and affected their hearts, as the schisms and feuds by which Christ's visible church has been rent asunder." The following extract from this article is particularly strong: "The division of the church into sects, whether Roman, Anglican, Scots, or Nonconformists, since any division does mean section, is not an accident, nor a misfortune, and certainly not an ingenious design to stir up the church into greater activity, but a distinct and flagrant sin." The late Dr. Behrends, Congregationalist, Brooklyn, stood in the front rank among American preachers. In an able address at the recent Ecumenical Conference of Missions, he warmly advocated the Union of Christians, and in May last, a few days before he died, he delivered an address, in which he said: "There was one church in Metropolitan Corinth, and one church of Christ in Cosmopolitan Rome. They had widest liberty without schism. I want to

see one church of Christ in New York, and one church of Christ in London, one church of Christ in the United States and one church of Christ in the British Empire, one church of Christ in Japan and one church of Christ in China, one church of Christ in all the world: I shall not live to see it, but it is coming, for Jesus Christ is breaking down the middle wall of partitions, and he is making a conquest of us all." In the same address, Dr. Behrends condemned human creeds and theological systems and contended that "We must come back to the New Testament." "Religion must centralise in, and devotion to, the personal Christ." It is cheering to those disciples of Christ, who are Christians only to find many of the world's leaders of thought coming round to their positions on this subject.

The World's Statistics.

The latest estimate of the world's statistics we have seen is as follows: The population of the world is estimated at 1,575,000,000 and it is believed will be 1,600,000,000 in 1901. The population is thus distributed: North America 93,000,000; South America 38,000,000; Europe 370,000,000; Asia, 893,000,000; Africa, 175,000,000; The Islands, 6,000,000. The population of most islands is estimated with the Continents. The population is divided religiously into:—Christians, 520,000,000; Non-Christians, 1,055,000,000. The Christians are divided into: Oriental Christians, 120,000,000; Protestants, 185,000,000; Roman Catholics, 215,000,000. The non-Christians are divided into:—Jews, 9,000,000; Mohammedans, 195,000,000; Heathen, 851,000,000.

A Training School for Women.

The value of women in church work is recognised in a variety of ways. In the R.C. Church, the Sisters of Charity, of Mercy, of St. Joseph, &c., have much to do in furthering the interests of that sect. Episcopalians, also, have their female organisations, and the Wesleyans, in their city missions, employ quite a number of "Sisters." Baptists and Congregationalists sometimes have their deaconesses, and we occasionally hear of women who are pastors or evangelists. Among the churches known as Churches of Christ, we have heard of instances in which deaconesses have been appointed, but, as a rule, except in the Sunday School, women have not taken a prominent position in the work of the church. But, in America, the brethren are beginning to appreciate more highly the assistance of the sisters, so much so, indeed, that women are to receive special training, to fit them for efficient service. "The School of Pastoral Helpers" is to be opened in Cincinnati, on September 18th. For some

time past, the project has been under consideration, and, at the Jubilee Convention last year, an influential Committee was appointed to give it shape. The *Christian Standard* says: "It is understood that the brethren, having the matter in charge, do not propose to establish any new order in the church, or in any way imitate the uniformed and cloistered sisterhoods so foreign to the letter and spirit of the New Testament Scripture. It is their simple purpose to train, in church work, godly women who will give all or a part of their time to spiritual ministries in the congregation, such as visiting the sick, securing children for the Sunday School, and bringing strangers within the circle of church influence." The staff of teachers consists of well-known preachers who will give instructions in Church Ministries and Methods; Systematic Bible Study; Sociology, with special reference to city conditions; and Church History. Miss C. S. Nichol is to be Director of Practical Work, a chief feature of the school, and A. McLean is to be Lecturer on Spiritual Preparation for Christian work. The School, evidently, meets with general support, and is likely to prosper. We are told that "The aim of the School is not to prepare women to be public preachers, but to equip them for various important ministries not directly connected with public services."

A Crisis in Home Missions.

What may be termed a crisis in Home Missions has been reached in New South Wales. The Conference Committee have to not only an empty treasury, but a bank overdraft of £75. Missionaries are supported at Lismore, Marrickville and Merewether, and assistance is also rendered to the Rookwood church. This is not all the work urged at Conference, but as much as the Committee felt justified in undertaking; it now appears more than they are justified in continuing. To meet current expenses, they need £5 5s. per week, in addition to what is contributed by the fields assisted. Unless funds improve at once, there is no option but to dispense with some of the agents employed. A backward movement now would be disastrous, but there appears no other course open. It is well that our N.S.W. brethren should understand clearly the actual state of affairs. If they wish the Home Mission work to continue, they must signify this in a most practical manner, and *at once*. While we are supporting Foreign Missions, and assisting the starving of India, we must not allow our Home Missions to be starved out. However, the Committee are but trustees for the brethren, and, if not speedily supplied with cash, must necessarily reduce expenditure. The time is short, and the need is pressing.

From The Field.

The field is the world.—Matthew 13: 38

Tasmania.

LAUNCESTON.—There is not much to report upon from here. The church held its half-yearly meeting recently, and resolved to engage an evangelist, for the summer months, at least. As a tourist resort, Tasmania is favored above her fellows, and, for a large portion of the year, there is a great influx of visitors from all parts of the world. It is, therefore, imperative that "primitive Christianity" should be clearly and forcibly placed before them. As two-thirds of our number are sisters, and non-wage-earners, this falls very heavily on our shoulders; so, although I am not authorised to "beg," if any brethren in the other colonies could help us, even in a small way, the Master's kingdom would be extended, and his followers built up. Since last report, one has been restored to membership, and our earnest prayer is, that he may be kept faithful unto the end. Our Bro. Lewis, whose hospitality has been shared by many visitors from the mainland, is sick unto death; there is no hope of his recovery; his complaint has baffled the best medical skill in the city, and he is waiting and longing for "Home, Sweet Home," to be with Jesus. May we all "redeem the time," so that, when called to cross the border to "the better land," our hope may be as bright as his. Visitors to Launceston are reminded that the Temperance Hall, York Street, is our meeting house; many, I fear, are, to use a "Kiplingism," "absent-minded" in this respect, and find their way to other places of worship. As followers of the meek and lowly One, this should not be so. It cheers us up to read such good reports as come from Brunswick, Bendigo, Hawthorn, North Richmond, "Tab" (Johnston street), and others, and proves that the ancient gospel has not lost its power, but is bringing forth fruit a "hundred-fold." This is now longer than was intended; I hope, Mr. Editor, you will not "boil it down" too much, or else there will be nothing left but dry bones.

July 23.

T. G. PRIOR.

New Zealand.

SPRING GROVE.—Meetings well attended. Some time ago, Mr. J. F. Gray (brethren) circulated a tract charging us with denying the Word of God, and teaching horrid blasphemy, etc. As the tract was circulated publicly, we thought it only fair to deal with it in the same way, so Mr. G. was invited, through the daily paper, to meet Bro. Lewis in a public discussion. But Mr. G. was not willing for a public discussion, and would not hear of questions except they should be in writing, and answered at some future time. However, a meeting was arranged, and each speaker was allowed a certain time to speak. About 500 people assembled, but as Mr. G. would neither have discussion or question, Bro. Lewis reviewed his tract as far as time would allow. Mr. Gray did not reply, but gave us a fairly good sermon which he had evidently prepared before leaving home. Mr. G. has since reviewed what Bro. Lewis said, in pamphlet form. This was done while Bro. Lewis was away at Christchurch where he has gone to labor for three months. On Thursday evening last, a farewell social to Bro. Langford and family (who are about to leave us, to live in Nelson), was held. Bro. L. has been connected with the church here for about twenty-five years, and for a number of years has taken a prominent part in teaching and preaching; we are sorry to lose him. Our loss, however, will be Nelson's gain. Bro. J.

Griffith presided over a crowded meeting. Bro. Langford was presented by the church with a beautiful illuminated address, and Sisters Langford with a nice bible each. During the evening, laudatory speeches were made, interspersed with singing, and a most enjoyable evening was spent.

Bro. Clapham has been kept busy lately, having married three young couples, besides preaching, etc. His last effort was to unite Bro. H. Griffith and Sister L. Martin, both members of the Spring Grove church, The Singing Class, of which the bride is a member, presented her with a lamp as a token of esteem and goodwill.

A. G. K.

AUCKLAND.—Our protracted effort closed with a splendid meeting last night, when Bro. A. F. Turner gave an excellent discourse on "the church," at the close of which a young woman boldly came forward and confessed her faith in Christ. At the morning meeting, the right hand of fellowship was extended on behalf of the church to two sisters and three brethren. Of these, two sisters and one brother, had been immersed during the week, on confessing their faith in Jesus as the Christ. One was formerly a member of the church in Wellington, and one bore a letter of commendation from the Ponsoby Baptist church. We also recently received by letter, Sister Miss Brough from Nelson. Our special meetings were well attended, especially the three Sunday evenings, each one being larger than the preceding. The results in additions to the church, as already indicated, are not large. They may seem to some out of all proportion to the effort put forth, but those who accept Christ's estimate of the value of a single soul will come to a different conclusion. The results we cannot tabulate, who can tell? They are written in the book of God's remembrance. We bless God for our realisation of his presence, and blessing in our effort. We tender our thanks to the Middle District Evangelist Committee, and the church in Wanganni for letting Bro. Turner free to accept our invitation, and to Bro. Turner for his earnest and faithful labor during his brief sojourn with us. We bid him farewell in a social meeting to-morrow evening.

July 23.

THOS. J. BULL.

Victoria.

S.S.U. REPORT.—On the 29th July the Collingwood school presented a very quiet, orderly, attentive appearance. A great number of lads from about 15 to 16 years of age were present and behaved splendidly. The singing is exceptionally good, but the attendance has fallen off somewhat.

VISITOR.

GEELONG.—It has been my pleasure and privilege to visit during the past two weeks the little church at Geelong, and help sustain the interest recently revived there by the visits of Brethren Hagger and Palmer. At our first meeting, one girl, Elsie Stead, formerly a scholar in the Lygon Street S. School, but recently a member of Miss Lizzie Murray's class in the Geelong Sunday School, came out and made the good confession. Last Sunday, her sister, Alice, came forward, and it was my pleasure to immerse them both. Geelong church is favorably situated, and there are some splendid families connected with it, and all that is needed to make the cause succeed there, is that some earnest efficient speakers should go down every week and proclaim the good tidings. The hospitable home of Bro. Brownbill is thrown open, and every member of the family does everything possible to make the preachers stay bright and interesting. T. Hagger has in hand the arrangements for supply. It was very gratifying to notice how Sister Lizzie Murray, who has been invalided for several months past, neglects no opportunity of talking with her old

Sunday School scholars, and with her many visitors about the Saviour she loves. The morning meetings were small, but very pleasant and profitable. Bro. Murray, who has turned his 81st year, presiding on one occasion. The attendance at the evening meetings was good, especially last Lord's Day, when the building was nicely filled. T. J. Cook will be present next Lord's Day.

F. McC.

GLENORMISTON.—The visit to this locality has been very enjoyable, notwithstanding the rain which fell every day during my stay. Bro. McArthur arranged for five meetings, besides a visit to his Bible School, and our meeting for worship, so that the week was not idly spent. Good audiences and rapt attention were the rule at every meeting, and the presentation of the primitive gospel was well received, despite the so called orthodoxy of long standing in the district. In response to an expressed wish, most of the audiences brought their Bibles "to see if these things were so." Four persons stood up and boldly confessed Christ, but owing to the inconveniences of the district and the weather, only two of these were subsequently seen and spoken to, both of whom are ready to obey the Saviour. Several expressions of thanks were received for the meetings held. This is a good field for home missionary effort, and the remarks of Bro. Maston at last conference about spending so little money and labor in good, fertile districts, and so much in arid, bad-weather districts were brought home to my mind with conviction. Bad seasons are unknown here; the land is the best in Victoria; there are no poor stragglers, and there are several townships, such as Camperdown, Terang, Noorat, Glenormistoo, Mortlake, Garvoc and Panmure, all within a radius of about a dozen miles from Terang. As an idea of the productiveness of the locality, I might mention that at the butter factory at Glenormiston, on the day I visited, a ton and a quarter of butter were made, and almost every township has its factory, some larger and some smaller. There are a few brethren scattered throughout this district, some of whom, such as Bro. McArthur, are working grandly for Christ throughout this district, and a three months' visitation and work from an energetic man should, with God's blessing, reap a large harvest of souls.

THOS. J. COOK.

WEDDERBURN.—We are sorry to have to report that on the 21st inst., our Brother and Sister Pratt were bereaved with the loss of their little son, 3½ years of age. Also on Saturday last, 28th inst., our Sister Muir's child, Jessie, 9 years, was called to depart this life; one of our S.S. scholars, "a thoughtful loving child." At request of the last named, Bro. Griffith, paid a visit, and conducted the burial service on Sunday, before a good assemblage at the grave. Brother Griffith held a special service in the evening to a crowded house, when a collection was taken up for the Indian Famine Fund. Our brother made a strong appeal to those assembled. Result, £3 10s. 0d.

July 30.

CHAS. McDONALD.

WARRENBOOL.—On Sunday, July 22nd, Mr. A. M. Ludbrook spoke here both morning and evening. At each meeting there was a record attendance of interested listeners. On the 19th and 23rd he delivered lantern lectures. Four members have lately come to reside in our midst—Mr., Mrs., and Miss Davis from Minyip, and Mr. Johnson jr., from Corowa, who has obtained an appointment in a State school in the neighborhood.

West Australia.

SUBLACO.—I desire to bring under the notice of old friends in Victoria, and the brethren generally, the needs of the above church, in the hope that help will be forthcoming. The brethren have purchased a splendid block of land in the centre of the suburb

valued at £120. They can get a loan of £250 on mortgage for 5 years at 7%, but to complete the edifice and provide necessary seating accommodation, etc., they will need about £100 more. It has been decided to proceed with the work, which means that within the next three months the latter sum must be secured. strenuous efforts will be made amongst themselves, but as they are not capitalists, they confidently appeal to the brotherhood. God willing I shall continue to help them in the preaching of the gospel, and firmly believe that a good work is to be done.

Will churches with whom I have had the pleasure to work in times past specially remember us, and if possible, respond to this invitation.

Bro. G. Payne, Post Master, Subiaco, will gladly receive and acknowledge donations. A. J. Saunders (an old Subiaco member) will act as collector in Victoria, and we hope when his course is finished, he will be our first evangelist.

A. E. ILLINGWORTH.

July 33

South Australia.

QUEENSTOWN.—One young woman came out and made the good confession—the first in the new chapel.

GROTE STREET.—The Foreign Mission Band's annual (eleventh) social was held on Wednesday last, when we had a grand gathering and good programme. Bro. A. C. Rankine occupied the chair. A splendid address was delivered by Miss Parsons—returned missionary from India, and songs rendered by Miss Goodall and Mr. B. Osborne, and a recitation by Miss Daisy Foster. Refreshments brought a successful gathering to a close.

UKLEY.—Good meetings yesterday. In the evening Bro. Jas. Thomas preached on the words of Christ, "Follow me," when one confessed Christ. The collection in the Sunday School in aid of Indian Famine realised 28/-.

YORK.—The 16th anniversary services of this church were celebrated on July 22nd. Morning worship, a full house; Bro. Campbell, evangelist, addressed the church. We were pleased to see a good number of brethren and sisters present from sister churches. In the afternoon at 2.30, the Sunday School rendered an excellent Service of Song, conducted by F. Charllick, from Usley. At the evening service we had a packed house, about 400 being present. On Wednesday, July 19th, we held our tea meeting, which was well attended. The evening meeting was presided over by K. W. Duncan, M.L.C. Secretary's report showed the number on roll last year was 134, this year, 144; 21 were received during the year; 11 have left us, 9 to sister churches, and 1 death. We have at present 144 on the church roll. Brethren Barford, Pittman, T. J. Gore, F. H. Brooker, M.P., Stanton, and the new evangelist for the Southern circuit, J. Thomas, all gave excellent addresses. Everything passed off well, showing an onward movement. Bro. Campbell proposed a comprehensive vote of thanks to all who had helped to make this anniversary a success. Thanks is due to Bro. Charllick for the training of the singers, and to Sister Norman who was organist. We trust that this is only the beginning of good things yet to come. This evening a full house, Bro. Campbell speaking. One young man confessed Christ.

July 29. T. BURT.

New South Wales.

SYDNEY.—We are pleased to report that the work in Campbell-street is progressing most satisfactorily. Our evangelist continues to preach the gospel to large audiences. All are working harmoniously for the sal-

vation of sinners, and we look forward to a bright future.

At the annual business meeting of the church which was held on July 11th, the following brethren were elected deacons by the church:—Grocock, McIndo, Gole, Keam, Leck, Morris, Newby, Roberts, Stimson, Williams.

WAGGA WAGGA.—Have just spent a very pleasant Lord's day in this important centre, en route to Queensland. There is a church membership of about 25, but most of the members live in the country. Still there was a nice little gathering in the Temperance Hall yesterday morning; some of the members had travelled ten or a dozen miles. J. H. Wilkins is their only preacher, and is most earnest in his efforts to sustain and extend the cause of Christianity, driving out nearly every Sunday afternoon, sometimes 25 miles to hold services in different parts of the district. Why do not our preaching brethren, when travelling between Melbourne and Sydney, break their journey oftener at this place? Their services would be most heartily appreciated. Wagga is on the main line, and is a large and flourishing town. We ought to have a good, strong cause there.

July 30th. A. M. LUDSBROOK.
ROOKWOOD.—July 27th.—Crowded meeting; gospel service.

On July 27th, the Bible Class in connection with the Lord's Day School tendered a social to their teacher, Bro. L. A. Williams, and also presented him with a good, useful Bible, and an illuminated address, the handiwork of one of the class. An enjoyable evening came to a close by 10.30.

The School is on the increase; to-day the attendance numbered 108. We have also added to the teaching staff, which now reaches ten. The chapel is not large enough to accommodate the school. The Bible Class occupies a temporary room at the rear, but which is untenable in wet weather. The church has decided to erect a vestry at rear of chapel, full width of present building, viz.: 25 feet x 15 feet, to be built of brick at a probable expenditure of £50. The Bible Class is willing and anxious to contribute the amount required to pay interest, should the money have to be raised by loan. But we do not wish to borrow. We appeal to every earnest Christian to do their very best towards us. We only require a small amount, so come along with your donations. "Willing hands make burdens light." Some of our members have offered to labor on the building. Donations will be thankfully received by—

M. ANDREWS

Here and There.

Here a little and there a little.—Isaiah 58: 10.

Two confessions at North Richmond on Lord's day evening.

Good meeting at Swanston Street Sunday night. One confession.

Have you sent a donation to Woollahra Building Fund yet? If not, don't wait.

Splendid meeting at Woollahra last Sunday night. Two confessions. E. Bagley, preaching.

Those interested in S.S. Commentaries for 1901 will find full information in our advertising pages.

Dr. Cook, of Bendigo, writes: "Last night another young man confessed Christ, making sixteen since June 1st.

You may not be able to agree with all Percy Pittman says in our correspondence column, but it is written in a good spirit and is worthy the consideration of all thoughtful Christians.

Don't forget! Malvern Anniversary. August 5th and 7th. Come. Everybody welcome. See Coming Events.

R. G. Cameron is absent from the city this week, giving some assistance to the newly-formed cause in Meredith.

There was a great meeting at Hawthorn on Sunday night, having to bring in some extra seats. At the close two confessed Christ.

F. M. Ludbrook talks about Hearts and Snakes on Sunday afternoon, at 3 o'clock, at the Malvern Anniversary. It is worth hearing.

"The Great Revival and the Little Tent Meeting," by J. S. Somar. Sample copy, free; 12 copies, 1/6; 50 copies 5/-; 100 copies, 9/-; Post free.

A. R. Main will be leaving Berwick in October, and the church there is desirous of getting another evangelist. Write to J. Richardson, Narre Warren.

The Lookout says: "The Fourth Church, Cincinnati, will have for its pastor, B. W. Huntsman, who has just graduated from the College of the Bible, at Lexington, Kentucky."

A brother in Melbourne is willing to donate to the Famine Fund, proceeds of work brought to him by the brethren on Saturdays.—Coach Building and Horse-shoeing. Apply F. M. Ludbrook or Austral.

We wish to express a friendly desire to our contributors of church news and other matter: we are much pressed for room, and will be glad if all will be as brief as is consistent with the matter in hand. Write plainly, briefly, and frequently please.

Have you seen the "Relation of Baptism to the Blood of Christ?" It is one of the most powerful presentations of the Relation of Baptism to Salvation we have ever seen. We shall be most happy to send a sample free to any one writing us. 25 copies, 1/6; 50 copies; 1/6; 100, 2/6. Post free.

In their great anxiety to make clothing for the heathen, at Swanston Street the Sisters evidently got their umbrellas badly mixed. Will those sisters who find themselves in possession of one or more of these useful articles which do not belong to them, kindly leave with caretaker of Swanston Street Chapel.

T. Potter, who has been living for some years in Meredith, near Ballarat, has in his isolation stood firmly and kindly for what he believes to be the truth, and is now rewarded by seeing a number of his neighbors come out on the side of Christ. Bro. Potter is greatly rejoiced. While in Melbourne last week he gave us a pleasant call. We rejoice with him.

John Mephem, a very old and much respected member of the church in Lygon-street, was buried on Sunday afternoon last. We never heard his voice in any of the meetings, but he was always there, and by a faithful and consistent life adorned the doctrine of Christ. We sympathise with those who are left behind. An obituary notice appears in another column.

We had the pleasure on Sunday night last of speaking from our old platform at North Melbourne, Many of the old friends of other days have gone home, but many still remain. Somebody got into the chapel on Saturday evening last, and smashed up the the clock and disorganized the organ, so that in one way we had neither time nor tune, but we had a good meeting and some splendid singing without either the clock or the organ.

For a long time we have been much in need of a larger engine, and another printing machine, in order to turn out our work as promptly as we would like. Besides our own publications have got much behind. This need has now been supplied and we ask all those interested in our Publishing House to think of us when wanting anything in the way of printing. Will those owing us small accounts, please

pay as soon as convenient, as we are in want of all our money to meet these extra demands.

The Temperance Rally at Glenferrie last Tuesday night, under the auspices of the Conference was very successful. F. W. Greenwood and A. Mills delivered fine addresses to a good audience. Six pledges. Next meeting will be held at Prahran Chapel, High Street, Tuesday, August 7th. T. J. Cook and J. G. Shain will be the speakers. Nat Haddow has the musical part of the programme in hand and promises something good. Supporters, roll up and bring your friends. Footscray will be attacked on the 17th of August.

The concert in Lygon-street last Friday evening was a success in many ways. There was a good audience and a fine programme. It came as near to our ideal of an evening's enjoyment of this kind as we have ever experienced. As a rule, in many of these concert programmes there are one or two items which to say the least, in place and taste, are questionable. But it was not so with this one. There was nothing to offend from start to finish. If those conducting these kind of meetings would study this more it would redound more to the honor of God and the uplifting of humanity. Nat Haddow had the meeting in charge, and W. C. Morro presided.

Obituary.

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

MEPHAM.—Bro. John Mephan, aged 76 years, died at his home, 288 Cardigan St., Carlton, on the night of July 27. He had for a considerable period been a sufferer from heart disease, but about a week before his death, he contracted bronchial troubles, which finally developed into congestion of the lungs, and from this he died. The writer had been visiting him frequently during the few days prior to his death, and happened to be present at the time of his decease. He passed quietly and peaceably away at ten minutes after eleven o'clock. He was thoroughly respected by all that knew him. The news of his death cast quite a gloom over the Sunday morning meeting at Lygon Street church. Everyone spoke of him with respect. His was a genial soul. Some one remarked, I never saw or spoke to him, but what he smiled. He took no part in the public worship, but his place was always filled on Sunday, if he was able to come. He was slightly deaf, and this made him a quiet and reserved man. We heard but little from him, but we saw much of him. He was a late employee of Wilson & Corben, and his record as a workman, was one of which he could be justly proud. During eleven years he never missed a day, nor was he ever late. His work was done. He was waiting for summons to leave this world, yet he was enjoying the evening of his life. He had but one regret in leaving.

He left his wife behind with whom he had enjoyed a married life of 47 years' duration. That would evidently cause him some regret. Best of all he died with the strong hope of a Christian. He knew that he was making an exchange for the better. He had been a member of the Lygon-street church for 29 years, having been baptised by Bro. Sarber. There are but few left in the church of a longer Christian life than he. The church and the community were the richer for his earnest, honest, manly life, and in faith and trust we leave him to his rest.

W. C. MORRO, B.A.

RAWLINGS.—Our sister Mrs. Ann Rawlings fell asleep in Jesus on the night of Friday, May 25th, 1900. On Lord's Day, May 27th, a great company assembled to show their respect for the name our sister had won. The service at the house and grave was conducted by the writer. On the following Lord's Day evening, a memorial service was conducted in our church building. The building was well filled, and very suitably decorated with palms, ferns and emblems, a

cross, an anchor, a crown. The "Dead March in Saul" was rendered by Bro. J. Saunders on the organ, in a sympathetic manner. The preacher illustrated the life of our departed sister along the lines of the Christian's cross, the Christian's anchor, the Christian's crown. We sorrow not as those who have no hope.

ROBERT C. GILMOUR.
Roma, Q.

Acknowledgments.

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

FOREIGN MISSION FUND.

NEW SOUTH WALES.

Church, Rookwood	1	9	9
SOUTH AUSTRALIA.			
Church, Dalkey	1	7	6
Church, Grote-st. (additional) ..	0	2	0
North Adelaide Workers' Meeting ..	2	0	6
North Adelaide Workers' Meeting (Kanaka Mission Fund)	1	9	4
Hindmarsh, Three Friends	0	5	0
Sale of Photos	0	4	0

NEW ZEALAND.

Church, Mataura	5	1	3
E. S. Ferrar, Ohautau	0	5	0
A. V. Williams, Wellington	0	5	0
S. Cox	0	10	0
Bro. and Sister McKay, Hampden ..	0	5	0

TASMANIA.

Church, Launceston	0	17	6
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QUEENSLAND.

Church, Ma Ma Creek	1	15	0
Mission Band, Ma Ma Creek	0	10	0
Church, Ma Ma Creek (received 4th June, acknowledgment omitted)	0	15	0

VICTORIA.

Churches			
Dunolly	1	0	0
Drummond (additional)	0	5	0
Brim	4	12	3
Mission Band, Doncaster (half salary, Bro. Shah)	12	10	0
Three Members, Murtoa	0	5	0
Bro. Darnley, North Richmond	1	0	0

SOUTH AFRICAN EVANGELIST FUND.

NEW ZEALAND.

Bro. and Sister McKay, Hampden ..	0	5	0
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INDIAN FAMINE FUND.

VICTORIA.

Church, Warragul	1	5	0
" Mildura	1	15	0
" Lake Rowan	2	0	0
" Milnes Bridge	0	7	0
" Maryborough	1	0	4
" Croydon	1	1	3
" Brunswick, collected at Miss Thompson's meeting	1	8	0
School, Warrnambool	0	10	0
School, Shepparton	0	15	6
T. Jellett, Stawell	1	0	6
Brethren, Pitfield Plains	1	0	0
Per Miss Thompson, various amounts handed to her	10	0	0
Mrs. W.	1	0	0
Collecting Cards, Brighton	0	19	6
Collected by Mrs. C. Williams, Kaniva ..	0	12	9
G. W. A. Mott, Kunak	1	0	0
Mrs. Anderson, Bealiba	0	5	0
Mrs. Burn, Hawthorn	0	10	0
Mrs. and Miss Crooke, Brighton	0	6	0
J. Larking, Croydon	0	2	6
Mrs. Styles, Croydon	0	1	6
Per E. J. W. Meyer, Lancefield—			
Low	0	2	0
E. J. W. Meyer	0	3	0
Braerwattle	1	0	0
Belle Gordon	0	3	0
Elsie Gordon	0	5	0
Mrs. Lamont	0	10	0
Miss Morell	0	5	0
Col. Cards, Bro. Meyer's children	0	12	10
Col. Card, May Waterland	0	1	7
Col. Card, Alice Cattaruch	0	1	11
Bro. and Sis. McClure, Carlisruhe	0	5	0
Col. cards, Mrs. Beynon, Collingwood ..	0	8	3
Col. by Mrs. Spicer, Castlemaine, members ..	0	15	0

Col., Murrumbidgee, at Miss Thompson's meeting	1	9	8
Col. by Sis. A. Chipperfield, N. Richmond ..	0	10	0
Col. by Church, North Fitzroy, July 29 ..	7	17	3
(N. Fitzroy has also sent per Argus fund—			
Church collection, £2/18/1, and S.S. donation, £5, making in all, £15/15/4 to date.)			

NEW SOUTH WALES.

Church, Merewether	0	23	0
Church Enmore, balance Collection July 22 ..	0	6	0
Proceeds Sale of Work, Enmore, per Florrie and Reg. Mayhew, and Clarence Eagling ..	0	12	0
A Young Sister	0	5	0
W. Winter and others, Moree	3	15	0

SOUTH AUSTRALIA.

Church, Dalkey	1	1	6
Sisters H. and J. Maslin, Aldinga	1	0	0
G. Lee, Millicent	0	4	0
A brother, Grote-street Church	5	0	0
J.W.K.	0	10	0
Collection at Plympton, per Miss Manning ..	0	15	0
Church, Millicent	2	0	0
Mrs. Newberry, Millicent	0	2	6
A friend	0	10	0
R. S. Caldicott, Church, Grote-street	0	10	0

QUEENSLAND.

Mission Band, Ma Ma Creek	0	20	0
Church, Ma Ma Creek (received June 4th June, acknowledgment omitted)	0	5	0

NEW ZEALAND.

Church, Spring Grove	2	4	0
Church, Wellsford	1	5	0
School, Wangamui	1	12	0
School, N.E. Valley	1	8	6

NOTE.—Contribution from "Knockanhole," Vict., of £1 acknowledged last week for F.M. Fund should have been for Famine Fund.

Up to date the Committee have received £305, and have sent £335. We expect contributions yet to come to make up the amount.

121 Collins-st.

F. M. LUDBROOK, Sec.

39 Leveson-st.

ROBERT LYALL,

Nth. Melbourne.

Treas.

VICTORIAN MISSION FUND.

W. H. Stewart	2	0	0
Church, Barker's Creek	9	0	0
Sister Stevenson, Kalgoorlie, per Sister E. Hill	0	14	6
Church, Dunmunkle	5	0	0

J. A. DAVIES, Treas.,

M. McLELLAN, Sec.,

"Milford," Church-st.,

233 Drummond-st.,

Hawthorn.

Carlton.

Coming Events.

Observe the time of their coming.—Jeremiah 1: 7.

AUGUST 7.—North Fitzroy Church of Christ Cricket Club's 3rd Grand Concert and Presentation of Prizes will be held in the Chapel, St. Georges-road, on Tuesday evening, Aug. 7th. Splendid programme by the following artistes:—Misses Ethel Pratt, Ethel Benson, Maud White, Elsie Scott, M. Peters, Messrs. Gerald Massey, Howell Williams, and D. Drape. Pianiste, Miss Marian Benson. Commence at eight. Tickets, 6d. L.G.

AUG. 5 and 7.—Malvern S.S. Anniversary. Sunday afternoon at 3, Mr. F. M. Ludbrook. Tuesday evening, 7.30, Entertainment and Distribution of Prizes. Solos, recitations, dialogue, action songs, &c. All heartily welcome. Come and spend a pleasant evening!

WANTED.

AN EVANGELIST

to labor in Launceston, Tasmania. Single man preferred. Particulars from T. G. Prior, 41 Galvion-st., Launceston, Tasmania.

New South Wales Conference.—R. Steer, Secretary, 25 Perry-st., Marrickville, Sydney. Geo. Arnott, Treasurer, 30 Point Piper Road, Paddington.

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