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VISIONS OF THE CHRIST.



Return from Egypt.

W. J. WAY.

"Yet, sure the babe is in the cradle blest,
Since God Himself a baby deigned to be,
And slept upon a mortal mother's breast,
And steeped in baby tears His deity.

"It has often been asked whether Jesus knew all along that he was the Messiah, and if not, when and how the knowledge dawned upon him; whether it was suggested by learning from his mother the story of his birth, or announced to him from within? Did it dawn upon him all at once, or gradually? When did the plan of his career, which he carried out so unhesitatingly from the beginning of his ministry, shape itself in his mind? . . . These questions have occupied the greatest Christian minds, and received various answers. I will not venture to answer them, and especially with his reply to his mother before me, I cannot trust myself even to think of a time when he did not know what his work in this world would do."—Stalker.

"When Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and its mother, and go into the land of Israel, for they are dead which

sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel.—Matthew 2: 19-22.

No doubt it was very gratifying to both Mary and Joseph to see the wise men fall down and worship their infant Son and present their costly gifts. It would afford the parents another proof of his divinity, and presaged the time when he shall have dominion from the river unto the ends of the earth—when he shall have the heathen for his inheritance and the uttermost parts of the earth for his possessions.

While the adoring Magi presented their offerings Herod was planning and scheming to take the life of the new-born King. He, for whom the wise men had waited, and who recognised his star as soon as it appeared, and who saw in him so much to call forth their loftiest praise and sincerest worship, had no charm nor comeliness nor beauty for the infamous Ruler. To him heaven's most costly gift was but a root out of the dry ground, yea, an unwelcome and hated guest. This licentious King had sunk below the possibility of appreciating anything from

heaven, and he conceived the devilish plot for the destruction of the Son of God and heaven must needs interpose for his safety.

And when they (the wise men) had departed, behold, the angel of the Lord appeared to Joseph in a dream, saying, arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

But why should they fly to Egypt? could not the angel of the Lord defend him in Bethlehem? Yea, twelve legions of the heavenly hosts would have gladly hastened to his safety, or one blast from the archangel's trumpet would have paralyzed Herod and all his accomplices. But God does not employ unusual or supernatural means to defeat his enemies and fulfil his purposes when simple and ordinary means will accomplish it.

Just so the case before us, the life of the young child was secured by flight into Egypt. "When he (Joseph) arose, he took the young child and his mother by night and departed into Egypt." God never commands without supplying the means for rendering obedience. Before the angel told Joseph, the Magi had presented their gifts. If any are tempted to regard such direct guidance with envy, let them contrast Joseph's and Mary's position with that of an ordinary servant of God. Into their guardianship was entrusted the safety of the early life of him who was to redeem a world. That child was liable to accident, weakness, and death; in fact, when we consider his firmly-balanced, highly-sensitive organism, would it not be possible that he would more quickly succumb to any adverse circumstances than an ordinary child? Although those to whom he was entrusted knew not the full purport of his birth, still they had learnt enough to show them their pre-eminently important task, the futility of human reasoning, and the necessity of God's own protection and direction. Without it they could not have preserved that life, nor would he have preserved that life, nor would he have been placed where the surroundings where the surroundings were suitable for its development, for they understood not the training willed by Deity.

And so the early training of the child Jesus was under the guidance of the Creator, and so should be the early guidance and training of every child. Our children should be presented to God, and earnest and continuous prayer should be made for the Divine assistance in their protection and training.

He who watched over and interposed in the early life of Jesus is not indifferent as to the early life of any child. Is he not anxious that every child, and especially those of God-fearing parents, should in character and destiny resemble his only Son. There is not an hour in our existence from the cradle to

ripe maturity that has not been honored, sanctified and adorned by Jesus. And there is an untold wealth of importance and meaning in Christ's words: "Suffer little children, and forbid them not, for of such is the kingdom of heaven."

Knowing the responsibility which rested upon Joseph, we should rejoice in the tender care which guarded his early years and which would have been a failure but for the immediate supervision of his own Father—God.

Matthew passes over in silence the necessary preparations for the journey, the dangers of the way, and all the anxiety and trouble of making a new home in a strange land. But the task was not an easy one; such a journey, attended, as it was, with great difficulties and dangers, was no trivial undertaking. Forty miles in those days involved more discomforts and perils than thousands of miles to-day. Their fears would be enhanced by their care for the safety of the life entrusted to them. While calmly confident in God's protection, there was the human element bidding them fear lest they might not act with judgment and discretion. And we can well believe that they experienced no little joy and gratitude when at last they were safely housed in Egypt. God had directed their flight; he had been with them all the way, and though unseen by mortal vision, angel hosts did o'er them bend. They were safe from all the machinations and murderous intentions of Herod.

But apart from escaping the plot of Herod there were other important reasons why Jesus should go into Egypt. "That it might be fulfilled which was spoken by the prophet, saying, Out of Egypt have I called my Son." (Hosea 11: 1; Matt. 2: 15).

The words were originally spoken in reference to the deliverance of the Israelites from Egypt by Moses, but they are appropriately applied by the sacred historian to Christ. Egypt was first to them (the Israelites) a house of safety, a city of refuge, but finally it became a land of their slavery and degradation. Another king arose who knew not Joseph and the Israelites became the subjects of every cruelty and indignity until heaven was moved with compassion for them and interposed for their salvation. Just so the blessed Saviour, in order to enter more fully into their experience and history, and to have fellowship with their sufferings, went down into Egypt and awaited the direction of heaven. The words of Paul to the Hebrews seem especially appropriate just here, "For verily not of angels doth he take hold but he taketh hold of the seed of Abraham. Wherefore it behoved him in all things to be made like unto his brethren." (Hebrews 2.)

Methinks that he who "saw his day and was glad" would have been astonished could he have seen his seed according to the flesh, in whom all the nations of the earth were to be blessed, an infant of days, born away in haste from Abraham's people that his life might be saved.

But after all it affords us proof of how nearly he touches us at every point of our experience and sufferings—how closely he is allied to us. He became an exile in Egypt, a man of sorrows and acquainted with grief. "Since the children are sharers in flesh and

blood, he also himself in like manner partook of the same."

"Joseph arose and took the young child and his mother and came into the land of Israel."—Believing as Joseph did that Jesus should have the throne of his Father David, knowing that God had willed that he should be born in David's city, it would have been contrary to all human Bethlehem. Jesus of Bethlehem!

Around that name would rally all patriotism and nationality, all heroism, all judaic hope. Jesus of Bethlehem! Would arouse sympathy and confidence, and be a title more honorable than any other, linking the Son of Man and the Son of Jesse with a yet more glorious future. Jesus of Bethlehem! At present destitute of lands, the name would be worthy of what he was yet to have. Thou Bethlehem Ephratah, thou be little among the thousands of Judah, yet out of thee shall be come forth unto me that is to be ruler in Israel." Yes, where Samuel anointed David, there Jesus should await his call.

Herod was dead, and an angel in a dream bid him return into the land of Israel, but a sad surprise awaited him,—Archelaus reigned. Joseph was not only surprised, but perplexed by being thus cut off from returning to Bethlehem, for "when he heard that Archelaus was reigning over Judah in the room of his father Herod, he was afraid to go thither, and, being warned in a dream, he withdrew into parts of Galilee, and came and dwelt in a city called Nazareth . . . that he should be called a Nazarene.

Remembering that in all countries the metropolis is the centre of learning and rank, we understand that in theocratic Palestine everything hinged on Jerusalem. The throne, the temple, the schools of the rabbi, all were, or should be there; whereas, in the border country of Galilee (not only far away, but severed by Samaria from the capital) they were subject to the frequent intercourse of the heathen, and were less cultured according to the recognised standard. But it was not the diplomas of the schools; it was not the chill etiquette of society; it was not the genuflexions of a spirit-lacking religion that Jesus was to seek or follow, but the heavenly language of his Father God.

And so, not Jesus of Bethlehem, the son of David, but Jesus of Nazareth, was the name by which he was taken prisoner, and by which he, the risen Lord, deigns still to call himself. John xviii. 5; Acts xxii. 8.

Temperance.

Wine is a mocker.—Proverbs 20: 1.

"Drunkenness, revellings, and the like,"

(Gal. 5: 21.)

These are the vices of a barbarous people. Our Teutonic and Celtic forefathers were alike prone to this kind of excess. Peter warns the Galatians against "winebibbings, revellings, carousings." The passion for strong drink, along with "lasciviousness" and "lusts" on the one hand and "abominable idolatries" on the other, had in Asia Minor swelled into a "cataclysm of riot,"

overwhelming the Gentile world (1 Peter 4: 3-4). The Greeks were a comparatively sober people. The Romans were more notorious for gluttony than for hard drinking.

The practice of seeking pleasure in intoxication is a remnant of savagery, which exists to a shameful extent in our own country. It appears to have been prevalent with the Galatians, whose ancestors a few generations back were northern barbarians.

A strong and raw animal nature is in itself a temptation to this vice. For men exposed to cold and hardship, the intoxicating cup has a potent fascination. The flesh buffeted by the fatigues of a rough day's work, finds a strange zest in its treacherous delights. The man "drinks and forgets his poverty, and remembers his misery no more."

For the hour, while the spell is upon him, he is a king; he lives under another sun; the world's wealth is his. He wakes up to find himself a sot! With racked head and unstrung frame he returns to the toil and squalor of his life, adding new wretchedness to that he had striven to forget. Anon he says, "I will seek it yet again!" When the craving has once mastered him, its indulgence becomes his only pleasure. Such men deserve our deepest pity. They need for their salvation all the safeguards that Christian sympathy and wisdom can throw around them.

There are others "given to much wine," for whom one feels less compassion. Their convivial indulgences are a part of their general habits of luxury and sensuality, an open, flagrant triumph of the flesh over the spirit. These sinners require stern rebuke and warning.

They must understand that "those who practice such things shall not inherit the kingdom of God"; that "he who soweth to his own flesh, shall of the flesh reap corruption." Of these and their like it was that Jesus said, "Woe unto you that laugh now; for ye shall mourn and weep."

Our British churches are at the present time more alive to this than perhaps to any other social evil. They are setting themselves sternly against drunkenness, and none too soon. Of all the works of the flesh this has been, if not the most potent, certainly the most conspicuous in the havoc it has wrought amongst us. Its ruinous effects are "manifest" in every prison and asylum, and in the private history of innumerable families in every station of life. Who is there that has not lost a kinsman, a friend, or at least a neighbor or acquaintance, whose life was wrecked by this accursed passion?

Much has been done, and is doing, to check its ravages. But more remains to be accomplished before civil law and public opinion shall furnish all the protection against this evil necessary for a people so tempted by climate and by constitution as our own.—G. G. Findlay, B.A., in *Expositors' Bible*.

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July 26, 1900.



JAS. JOHNSTON, Litt.B.

Paint by

G. H. Lang.

From Abroad.

As cold water to a thirsty soul, so is good news from a far country.—Proverbs 25: 25.

What a Boy Saw in Paris

C. H. MITCHELL.

We have at last reached the gay city of Paris, after a journey of about 40 days from Melbourne, and we are slightly confused by the dense crowd of people who are always about the streets, and the never-ceasing stream of carriages which move about it.

Until we arrived at Marseilles, our journey from Colombo was very uneventful so far as sight-seeing goes. After a five days' sail from Colombo, we arrived at Aden, but were not allowed on shore; neither were we allowed on shore at Suez, or Port Said, because of the plague; thus, we did not go off the boat until we reached Marseilles.

As we were about tired of the boat, we decided to go by rail to London, leaving most of our luggage to go by boat, so not being bothered with it.

In Marseilles we stopped at a hotel where English was spoken; we stayed there for three days, and had a look round the town and saw the chief sights. Then we took the train to Lyons, a distance of about three hundred miles; here we were landed in a place where they could not speak English, and it took me some time before I could make them understand what we wanted, as the pronunciation is quite different to that

which is taught in the schools of Victoria.

We were glad to leave this place, and proceed to Paris, which is five hundred miles from Lyons, taking about ten hours in reaching it. There we met Cook's agent, and he directed us in this city.

When first you arrive in Paris from the colonies, you think there is something great going on, and wonder what the crowds are doing. At this time the streets of Paris resemble Melbourne during the Queen's Diamond Jubilee. The streets are broad with wide footpaths, but half of the path is taken up by the little tables and chairs of the cafés, where the Frenchmen sit and drink coffee and strong drinks; indeed, it is quite a lesson to walk along the streets and see all the varied sights that present themselves.

The means of conveyance are chiefly by electric and horse trams on which you can travel right outside the city for about threepence. The horse-trams are now getting scarcer, as the Government has decreed that after two years all the trams must be driven by electric motor power.

The city is very large indeed, but most of the buildings are very old, and do not look very nice, while monuments and large trees in most of the streets help to make the place look a little better.

The chief sight in Paris at the present time is, of course, the Exhibition, and at all times of the day carriages are continually wending their way to it. The monumental entrance is indeed lovely; it is arranged so as to enable 30,000 persons per hour to pass under. It consists of three enormous arches forming a triangle, and supporting a dome, the top of which rises about 100 feet above the ground. Each side of the entrance is decorated by two spires about 120 feet high, and at night the whole entrance is splendidly illuminated by twelve large arc lamps, and 3,116 incandescent lamps encased in colored glass.

After entering, there is a short walk through an avenue planted with trees, before you arrive at the beautiful bridge of Alexander III. This bridge forms one single arch of steel, and is about one hundred yards long and fifty wide; at each end there are monuments made of bronze, and these are mounted on large pillars of granite.

There is at least one drawback about this exhibition, and that is, the exhibits have been arranged in classes, and not in nations. This is, of course, better in one way, because it brings together all the productions of one kind from the different countries; but, to see the different products of one nation, you must travel to, perhaps, twenty different places.

There are cafés all over the grounds, and, at one part, the different countries have their own cafés, where the visitor speaks in his own mother-tongue, and has dainties from his own country.

The Exhibition is scattered over a vast area of ground, and some of the palaces must be reached by the electric trains which run in the Exhibition. There is also a moving platform, worked by electricity, which moves gradually round and round the Exhibition. It is a very large affair, because the platform is continuous, and is moving during the whole day.

There are a great many things one could not see in a month, and so you could not expect me to tell you all about the Exhibition. There are many parts of the Exhibition not yet finished. So I will conclude this letter, and hope to write more when I have seen the place longer.

Wandering across Polynesia.

I left San Francisco in the twilight of a spring evening, and arrived off New Zealand at sunrise on a winter's day, having crossed in three weeks the broadest ocean in the world. I lost a day in the journey, Neptune with his magic wand made me a day older without my being sensible of it. It was rather a mean trick, for when a man gets past forty, he wants to grow old slowly. This ocean is studded with beautiful islands, part coral and part volcanic. God took the tiny sea anemones into partnership when he built them; that is just the way God works; he takes us into partnership in building the moral and intellectual world. I think *koisinosia*, fellowship, was an inspired word, which, like all God's good suggestions, has been much abused by man.

One morning we saw the hills of Hawaii, standing up out of the blue sea, and we steamed into Honolulu, the capital of the Hawaiian group. The name of the group reminds one of the "streak of kinship" running through Polynesia. Hawaii and Savii (one of the Samoan Islands) and Hawaiki, the legendary island, from which the Maoris came, are to the philologists the same name. The Maories call a man "Tangata," and the natives of New Hebrides "Kanaka." Again you have the same word, this similarity of language, along with the fact that the various islanders treasure the same myths and legends, suggest that they are the offspring of one race, which probably came from Asia by way of the Malayan Archipelago, into these seas.

Just outside of Honolulu, Captain Cook, the great surveyor of these islands and the prince of modern navigators was killed. Like Livingstone, he perished in the land he made known. These islands are playing their part in bringing us into alliance with America. That Republic is stretching out its arms to Australia. The Hawaiian papers do not say that the United States annexed them, but that they annexed the United States. When one sees the Hawaiian Flower Girls, in their loose robes, selling trinkets at the corner of the streets, and the boys swimming in the harbor, and diving for a few pence, he feels that they have done well in taking the Great Republic into their confidence. Some have fully adapted themselves to European life and take part in politics. This peaceful annexation should bring blessings to both sides.

To learn the story of the Hawaiian, I visited the museum, which I was told was built by a missionary who had married a native girl. He acquired much property, and when dying left it for the benefit of the Hawaiian race, for their religious and general education. In this museum one can study primitive culture. I saw the stone mortars in which the natives beat their food into pulp, the cocoanut cups they drank out of, the whalebone and shell hooks, they once fished with. The native, however, did not confine his bill of fare to cocoanuts, bananas, and fish, sometimes he had stewed man. There is there a large bowl in which he once made human chowden for his gruesome feast. It is said "dog won't eat dog," that all depends on whether the dog is hungry, Polynesian ate Polynesian, that was in the past. Now he sometimes studies finance, and lives on his brother man in a more refined way. In that museum was a wooden backscratcher, a delicate little article. If those savages had only lived in Britain and America, they could have scratched each other's backs, they were truly savage. There were tomahawks, clubs, missiles, and other grim ancestors of the Mauser and the Maxim. There were stone lamps, necklaces of human hair and shells, and that antediluvian lucifer match, the fire stick. There was a saucelike bowl carved out of a cocoanut, a basin for banana skins, and above all a spittoon. How the American must disgust those Hawaiians. I lectured in a church, where a pious American spat tobacco juice over the floor, all the time I was speaking. I thought I could tell by his expectation how he appreciated my address. A contemptuous spit filled me with fear. I warm up and he gives a good solid exhortation. I rise to height and spread myself, two spits. I perorate, three great spits. I arrives at a climax, a profound sensation. He is carried away, swallows his tobacco, and erupts all over the floor. That native spittoon ought to be sent as a missionary gift to that church.

Let us leave Honolulu; look your last on those voluptuous half-caste girls, on those Japanese hawkers; turn your American silver into English coinage. Hurry up! they are playing "God save the Queen" in the British Consulate; it is time to go. And so we sailed away, for six days, over tropical seas, and one morning enter Apia, the capital of Upolu, now a German settlement.

The sea is without a ripple, save where the water breaks in foam over the coral reef. Yonder is the wreck of the German war vessel, a reminder of the price Germany paid for the islands. The natives come out in boats to take us ashore: big, strong, brown men. The scene reminds me of Colombo. Away over there among the hills, is the house of the late Robert Louis Stevenson, late of Polynesia. Some say he was a genius, others that he was only a man of great talent. What is genius? Carlyle described it as "a faculty for taking great pains." I am blasphemous enough to disagree with Carlyle. That definition may describe talent, but genius is born; it is the gift of God, and is as indestructible as the human soul. God alone can put out the light of genius. Genius has God-like characteristics; in it is self-sacrifice; a genius may be a glutton or a drunkard, but where his genius is concerned

he is unselfish. Like Palissy, the potter, he feels disposed to burn everything until he has brought his work into being. Like Fulton, he may be laughed at, but he goes on until his steamboat moves up the stream. Like God, genius creates. In literature, Scott creates an Ivanhoe; in physics, Edison says "Let there be light!" and there is light. In mechanics, Watt calls a steam-engine into being. In the likeness of the Almighty they seem to bring something into existence that did not exist before. Genius is audacious; does things that common men deem presumptuous; the prophet reproves the king. The work of genius, like the work of God, is immortal. Homer may be a poor blind beggar, to be given a few pence in his day, but his songs will never die. If Robert Louis Stevenson has created anything, if he has painted pictures of Polynesia that have the germ of eternal life in them, then holy memories linger around that spot among the hills.

I ran on shore and saw Mataafa, the white-haired chieftian, who once held sway there—a large massive man, an evidence of savage greatness. I rambled among the pyramid-shaped houses, watched the savage maidens who hung around with a sort of Trilby-like modesty, adorned with shell necklaces, they have degenerated. The men of Samoa seem to wear better than the women. I got a Samoan to do a war dance, and climb a cocoanut tree for me. I wandered through cocoanut and banana plantations. I was away in a dreamy world—a world I had seen in Stevensons' and Boldrewood's books. If I had stayed longer than a day I doubt not that all the romance would be gone. I am content to leave it as it is, to let those strong Samoans pull me back to the ship, to lie down in my berth, and dream of those islands as they were, when the mysteries of the South Seas filled the souls of the boys of England with a love of enterprise.

When one is at sea they can dream, the gossip is not always interesting. The books pall. Your scenery is confined to cloud studies, a sunrise, shades of colors in the heavens, then a glare of blood-red light, then a burnishing forth of old sol, then a clear, blue sky, sometimes freckled and starfished with cloudlets. Sometimes that blue vault blackens, grows angry, and thunders, if not, you hang about and await the sunset, and dream that life is like that sky, a brilliant break at the beginning, full of hope and joy, then irregular, often stormy, and only occasionally a golden sunset. When you "warp the drapery of your couch around you, and lie down to pleasant dreams, then, "no more sea, no more partings and sighings.

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Sunday School.

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

LESSON FOR AUGUST 12.

"The Forgiving Spirit."

MATT. 18: 21-35.

GOLDEN TEXT.—"Forgive us our debts as we forgive our debtors."—Matt. 6: 12.



After the incidents in last lesson, Jesus gave instructions for the treatment of those who may trespass against us, and spoke of the power and authority that should be placed in the hands of the apostles. The time of this lesson is the same as in last week's; and the place is Capernaum, on the Sea of Galilee. The great principle that Jesus had laid down, that all should seek reconciliation with those who had trespassed against them, seems to have raised some doubt in Peter's mind, at least, as to how far that principle should be carried. Hence his question: how often should I forgive? The Jewish rabbins held that forgiveness must be extended to all who confess their faults, but only until the third offence. Peter goes four better than the rabbins, but Christ's reply indicates a position to be taken by his disciples which outstrips the minds of his his followers. It is a divine position, for our mercy is to be just as unlimited as that of God. Christ goes on the plea that if God is willing to forgive us every time we come confessing our faults, we should, in like manner, forgive all who, having trespassed against us, ask for forgiveness. Here Jesus plunges into a parable to teach the great mercy to be obtained from God by contrite, penitent seekers. The certain king represents God. God calls for an account to be rendered by his servants. One servant was brought to him who owed a great sum but was unable to pay. The king commands that he and all his are to be sold, so that something may be realised. But the servant, knowing that he could not meet his obligations, falls down in a worshipful mood, and asks that time may be given, and he would pay. More than he asks is granted by the king, who is touched with compassion for his helpless condition. He is forgiven freely his whole debt. This servant, being owed by an under-servant, goes and unmercifully demands that a balance should be made. The unfortunate man is unable to square his accounts, and is cast into prison until his debt is liquidated. Such treatment arouses

the indignation of the fellow-servants, who convey the state of affairs to the king, who, in turn, withdraws his mercy, and hands the unmerciful servant over into the hands of tormentors until he had paid all, which meant that his punishment would be of a permanent character, for he had nothing to pay. In like manner may we be expected to be dealt with if we, from our hearts, forgive not every one his brother his trespasses when asked to do so.—JAS. JOHNSON.

Our Missions.

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

Victorian.

During the past month G. H. Browne has continued his labors in the Mallee District. One was added by faith and baptism. In the first week in August the anniversary services will be held at Brim. A temperance meeting is held there once a month.

A. W. Connor reports two baptisms at Polkemmett. He intends holding services at a new preaching place in the district, viz., Mount Pleasant, about 9 or 10 miles from Dunmunkle.

At Barker's Creek Bro. Griffiths has commenced his labors. The attendance at all the meetings has been good, and he is encouraged by the good attendance at the Bible Class held on Sunday afternoons. The average attendance is about 40.

In Bro. Leng's district the roads have been almost impassable, and the cold, wet weather has affected the attendance at the meetings. Quarterly executive meeting has been held, and over 40 homes were visited during the month.

W. Burgess writes:—"We have had one addition by faith and obedience. There are many others with whom we come in contact in our rounds who are almost persuaded; yet they do not take the final step. We expect an ingathering ere many months are past."

G. B. Moysey had been assisting the St. Kilda church for a few weeks. The Sunday evening meetings were good. One was baptised and added to the church. He preached one Lord's day evening at Collingwood, and has commenced his labors with the church at Port Fairy.

Correspondence.

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

J. A. Petherick, in your last issue, glories in the fact that he is sticking to Paul's instruction. He evidently assumes that the language of Paul forbids the wearing of all jewellery. Without defending excessive luxuries in dress, I would say that Paul's language will not bear the rigid interpretation of condemning all ornaments. In 1 Tim. ii. 9, 10, Paul says women are not to

adorn themselves with gold, pearls, and costly array, but with good works. He condemned the former where they interfered with the latter. Peter, in speaking of wives, says: "Whose adorning, let it not be that outward adorning of plaiting the hair, and wearing of gold, or of putting on of apparel, but let it be the hidden man of the heart, a meek and quiet spirit." (1 Pet. iii. 3-4). Here Peter is contrasting two kinds of adorning; an outward and an inward; the first is that of apparel, and the second is a meek and quiet spirit. He says, let adorning of each woman be the latter, but that does not mean that he forbids all use of the former. Prof. I. B. Grubbs, one of our safest exegetes, and also a conservative one, says of this passage: "This is an example of the principle of contrasting two things by denying the weaker and confirming the stronger." Compare Christ's language: "Labor not for the meat that perisheth, but for that meat which endureth unto everlasting life." Paul's language to Timothy is an example of the same method of Biblical contrast. Some acts are of a public character, and may be properly condemned publicly. Others are not, and I think the act of a few friends in presenting a young lady with a gold bracelet at a gathering for the social benefit of the Sunday School, as a tribute of their esteem, is certainly not an act of public heresy. It was a private act; the gift was the selection of the givers, and was acceptable to the young lady. To interfere is to act the busy-body in other men's matters. The young lady who received the gift is justly regarded by the community as possessing in a large measure the very virtues which Paul and Peter commended. W. C. MORRO.

Biographical.

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

Life of Elder John Smith.

James bowed his head in silence, and, resting his forehead in his hand, looked solemnly down upon the floor, as if impressed with the exhortation. Encouraged by his manner, Smith continued to exhort him, with many earnest and affectionate words, to save himself from his infatuation. Still his Shaker friend sat, and never raised his eyes from the floor, or said a word in reply. Moved by his own feelings, Smith drew closer to him, and continued to argue and to persuade, until the hopeful tears gathered in his eyes. Supposing at last that he had really touched the Shaker's heart, and opened his eyes to his error, he arose from his seat, and took his still silent friend affectionately by the hand.

"James, I must now go; but before I leave you, my dear friend, I want you to assure me with your own lips, not only that you forgive me for my rudeness this evening, but that I shall soon welcome you to your friends and to society again, where you can be so happy and so useful in the cause of our common Master."

"Get thee behind me, Satan!" exclaimed Jones, snatching his hand from the grasp of the astounded pastor, and fixing a hard look upon him; "Get thee behind me, Satan!"

and he folded his arms in sullen dignity, and sat defiant as a rock.

"Thomas!" cried Smith, "didn't you hear him! He says, *Get thee behind him!*" and, seizing the morose Thomas by the arms, he thrust him behind the imperturbable James, and immediately left the room.

He took his hat, and bidding his friend and host good-night, went home. He had been, for once, nearly outwitted; but he had saved his neighbor, and the peace of his neighbor's family; for, early next morning, before breakfast, the Shakers saddled their horses, and went away; nor did they ever call at Moses Higgins's again.

CHAPTER XIII.

In November, 1818, Smith moved to his farm near Mount Sterling. Before his second note became due hard times had set in, and debts of all kinds went undischarged. The churches paid him nothing; so that he could do no more than parry his debt for a while, working as he had never done before, to meet the interest on his notes. He had not tried to conceal the fact that doctrinal doubts and difficulties perplexed him; for he had frankly acknowledged these things to his brethren. But he little expected that his honest avowal would be made the ground for repudiating all their promises. The creditor who held his second note at length sold it out to parties in the shape of drafts upon him.

Finally, one who held his obligation for five hundred dollars, became bankrupt; his note passed into the hands of others, and payment was demanded. He was about to relinquish his home and every thing he had, in order to extricate himself from debt, when Colonel Williams, of Mount Sterling, proposed to go with him into the Commonwealth's Bank, borrow the money, and pay off all that he owed. Smith agreed on condition that his friend would secure himself by a mortgage. This, however, he would not do; and Smith, at last, consented to transfer his indebtedness to the bank.

Soon after this he decided to attend the meeting of the Stockton's Valley association, to be held near his old home in Clinton County, Kentucky. He reached the meeting-house on Saturday morning, after the introductory exercises had commenced. A large concourse of people had assembled. Suddenly appearing among his old friends and neighbors, many of whom he had not seen for years, and begrimed with the dust of a week's travel, he was hardly recognized. But when he entered the house, some one exclaimed, "John Smith!" and he was welcomed with disorderly greeting. The people rushed from their seats to grasp his hand, and to tell him how happy they were to see him. Tired as he was from his long journey—and he had ridden that morning twenty-five miles on horseback, crossing two rivers, and climbing over a ridge of the Cumberland Mountains—they, nevertheless, compelled him to preach that day at the meeting-house and again, at night, at his brother Philip's.

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The Leader.

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

The Outlook in China.

These are times in the history of our race when even the most optimistic of people are compelled to regard the trend of events with feelings of apprehension and dismay. Such an event, for instance, as the present outbreak in China, is a case in point. It is not only dreadful in respect to what has already happened, but dreadful on account of the possibilities for evil in the immediate future. As the *Southern Cross* says: "The world, beyond all doubt, is now face to face with one of the great tragedies of history. Looked at from a merely political point of view, events in China constitute the most startling drama of the generation. The most vast and ancient empire in the world is suddenly thrown to speak, into a melting-pot! As details come trickling through, we can realise, though imperfectly, what wild scenes have transpired in Peking. It can hardly be doubted that the entire

European population has been destroyed; and this, it must be remembered, includes not only the ambassadors of all the Great Powers, but some 700 marines and blue-jackets, 150 tourists, and 100 missionaries. When before, since Cawnpore, have so many white people been massacred in the streets of a single city?" The picture is even darker than this, inasmuch as the murderous hate of the Chinese is not confined to foreigners only, but extends to those of their brethren who have embraced the principles of Christianity, for the cablegrams report that 20,000 native Christians have already been massacred in the provinces of Hunan and Supeh. And as the flame of wild and lawless hate extends North and South and East and West, the dreadful possibilities of the near future open up to our horrified gaze. We remember that there are 12,000 Europeans in China, one half of them being British. There are some 3,000 missionaries, including their families, while the number of Protestant converts is computed to be about 100,000. That any great number of these situated in the inland towns will escape, seems, humanly speaking, scarcely possible. The absence of any controlling ruling power adds to the peril of the situation. It is the fury of the mob, just awakened, and let loose. What the end will be no man can tell.

Naturally, the question arises, "What is the cause of this violent outbreak?" Some people reply, "The Missionaries." It is said by such as these, that the missionaries in their attempt to foist upon the Chinese a religion which they intensely dislike, have brought about the fearful catastrophe, which has horrified the civilized world. Such a view of the situation is very one-sided, and put in such a way hides the real source of all the trouble. It may be granted that the average Chinaman does not like to have the religion of his forefathers interfered with, but while this is so, this feeling does not afford anything like an adequate cause for the widespread uprising of the people. True, they hate the missionary, but why? Because, in their eyes, he is the pioneer and representative of the European nationalities, which are all eager to dismember China and divide it among themselves. An American writer in the *Pall Mall Gazette*, referring to the question, says:—"Naturally, the Chinese man in the street, regards the Missionary with fiercest hatred. He looks upon that inoffensive zealot as the curse of his country, as a devil who brings at his heels men-of-war, and regiments of soldiers, a devil who revenges any wrong done him by seizing territory, building fortifications, and running railway lines over the land. The forcible invasion of the foreign devils is precluded by

the Missionary who is their herald. Small wonder, then, that these preachers of mildness who are harbingers of the mailed fist, are intensely disliked, and, too, all this influx of the foreigner into the most conservative of empires has filled the people with a mighty distrust of their rulers, who are unable to stem the tide. They despise and distrust the Government that leaves their country a prey to foreign rapacity." Here, we can see that the Missionary becomes a scape-goat, bearing upon his back the accumulated sins of other people. In China, as in other heathen lands, the cause of Christ suffers because of political and mercantile greed. Frequently, the missionary is the first white man to enter into strange lands. Usually, he is successful in securing a footing and establishing friendly relations with the natives. No sooner has this been done than the missionary is followed by the trader, whose unscrupulous tactics very soon introduce the elements of distrust and hatred.

And, now, the question arises, What is the outlook for missionary enterprise in China? First of all it must be admitted that Christian missions in China have received a severe blow—how severe we cannot tell until the present uprising has subsided. But, even anticipating the worst, it would be wrong to conclude that China, as a mission field, would have to be abandoned. Such a thought would indicate that the heroic age of Christianity had gone never to return. It would tell us that we had forgotten what the voice of history says to us: "The blood of the martyrs is the seed of the church." This indeed is a time in which we may weep, but, in our weeping there must be no doubting. A great historian of antiquity, fallen upon evil times, exclaims: "I can come to no certain conclusion as to whether the affairs of men are guided by the immutable law of destiny, or by the whirling wheel of chance." In commenting on this exclamation, Canon Farrar says:—"A biographer may easily mistake the middle for the end, and fail to see that the apparent discord in the organ music is not, and cannot be its close. We read the lives of the saints of God, and we are perplexed at first and saddened to observe how one after another may seem to have perished broken hearted and despised. One may be slowly torn to pieces like Fra Dolcino, and another may be tortured and strangled like Savonarola, and another burnt like Huss, and another driven to say with the undaunted Hildebrand, 'I have loved righteousness and hated iniquity, and therefore I die in exile,' and another may faint to death in chilling anguish like Xavier upon the lonely shore: but let us not fail to notice, that one and all, amid defeat, and dishonor, and desertion,

never lose the beatific vision and the transcendent hope: one and all they stretch forth their hands in glorious anticipation of the further shore." Every martyr slain in the mission fields of China, we are persuaded, would have said: "We sought the struggle, not the victory—the service, not the reward. Though he slay us yet will we trust in him; but we have no fear; he, the faithful God, who keepeth covenant, will not fling us aside like broken implements, or mock us with delusive hopes.

"Whoso has felt the Spirit of the Highest,
Cannot confound, or doubt him or deny;
Yes, with one voice, oh world, though thou deniest,
Stand thou on that side; for on this am I."

Brave men and brave women, in the mission fields of China have given their lives for Christ, and in our blindness we think it all loss. It is not so. For aught we know, it may mean China's regeneration.

Editorial Notes.

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

Cleanliness and Godliness.

Although the proverb, "Cleanliness is next to Godliness," is not in the Bible, as we once heard a Christian affirm, there can be no doubt as to the relationship of the two. Dirt and heathenism appear to be inseparable. Francis E. Clark, of Endeavor fame, has been visiting China, and the following extract is taken from his description of Shanghai in the *Christian Commonwealth*:—"Shanghai is a Babel for noise, and a Cairo for strange sights, and a Cologne for ungodly smells, 70 times worse than Cologne's 70 odors. In the English and American city of Shanghai, which are without the walls, and in the French city as well, comparative order and cleanliness prevail, and the odors are not unbearable, but when you get beyond the limits of the foreign police, then, if you have tears, prepare to shed them. Every gutter is a slough of rotten garbage that 'smells to heaven.' Within the walled city the streets are only about eight or ten feet wide. Two chairs can scarcely pass each other, and the noise and stench are more intolerable than outside the walls."

Unhappy China.

The whole civilised world has experienced a thrill of horror at the report of the awful massacre at Peking. That the official representatives of all the great powers, together with missionaries, tourists, helpless women and children and native converts should be so cruelly murdered is an event which stands alone in history. From the scanty details to hand we are reminded of some of the most

blood-curdling stories of the Indian mutiny. It is not easy to foretell the events of the near future. We are informed that the allies will have 80,000 troops in China before the end of August, but in the meantime, the Chinese, like the Boers, are proving themselves to be better soldiers than was anticipated, and with a population of 350 to 400 millions to draw upon, it does not seem clear that the allied powers have a small contract on hand. The divided state of China, however, is such a source of weakness, together with her proportionately small number of really trained soldiers, that order may be restored before many months. Whatever the immediate outcome, it may be assumed with tolerable certainty that the days of China's isolation are well nigh past. When the powers have succeeded in restoring a permanent government, the country will be open to the influence of foreigners as never before. This will be the golden opportunity for the missionary, and we may be sure it will be taken. The death of so many missionaries and of so many thousands of Chinese converts will but stimulate men and women by hundreds and by thousands to carry the gospel to that unhappy land, and the wrath of man will doubtless be made to praise God by the increased opportunities for the promulgation of the teaching of Christ.

Famine Results.

The streams of benevolence now passing into India from England, America, and Australia are directly attributable to the teaching of Christ. There are many rich Hindoos whose ears are deaf to the pitious cries of their starving countrymen. Their heathen religion has not taught them the lesson of charity. Perhaps in no respect does Christianity manifest its superiority over all other religions more than in its practical sympathy with physical suffering. One seeks in vain for hospitals, asylums and Charitable Societies or Organisations in lands where the influence of Christ is not felt. There is much selfishness and even cruelty in countries supposed to be Christian, but these exist in spite and not because of Christianity. Moreover, they are readily recognised as out of harmony with the best interests of humanity. But it is not so in heathen lands, where the almost entire absence of sentiments of pity, tenderness, compassion, and charity, make it so hard for the missionary to plant the religion of Christ. But if not readily responsive to feelings of sympathy with the sufferings of others. The heathen, who are themselves starving cannot fail to appreciate the Christian benevolence which saves their lives, and it is certain that this dreadful famine will result in the opening of hundreds and thousands of hearts

to the teachings of the missionaries. It will probably also tend to the breaking down of caste and thus contribute to the removal of one of the principal barriers of Christianity.

Unitarians and Universalists.

The Unitarians and Universalists have raised a complaint that they were not invited to be represented at the great Ecumenical council of missions just held in America. They regarded their exclusion as the outcome of sectarian bias and have been posing as martyrs. The secretary of the council has published the explanation which is simple and satisfactory. He says that all Protestant bodies engaged in mission work were invited, but, as a matter of fact, the Unitarians and Universalists were not included simply because they had no missionary organisations. They are not missionary bodies. This is not surprising. If a man does not believe that Jesus is the Christ the Son of God, and there is no other name given under heaven by which men can be saved, he is not likely to take much interest in spreading his gospel. We have read of a Universalist minister who visited a small town and attracted large audiences, which were delighted with his doctrine that all men would be saved. But when he suggested that they should deny themselves to contribute to his support as their pastor, they explained that as they firmly believed his teaching they were in no danger of being lost. They felt, there was no need for pastoral oversight; they were sure to be saved, anyway. Whether the story is true or not, it doubtless contains the philosophy which explains the reason why Unitarians and Universalists are practically anti-missionary bodies. Perhaps this also explains why they make little or any numerical progress.

Our Colleges in America.

From the time A. Campbell established the college of the Bible in the hills of Virginia, our American people have heartily supported educational institutions. They have turned out thousands of cultured preachers who have won tens and hundreds of thousands for Christ. They are to be found in all the States, in Canada, England, Australia and the great heathen fields of the world. The interest in education is growing. As an illustration take the Drake University in Des Moines, Iowa. Here 1800 students are this year receiving education. Governor Drake, one of the most liberal of the brethren has contributed £30,000 to this institution along and has recently built an auditorium capable of seating 1600 students. When will our Australian brethren take a similar interest in the education of their young men? Des Moines is the capital of Iowa, and we

now sufficiently recovered to return home to his parents, to whom our heartfelt sympathy goes out.

Our School Anniversary takes place on Sunday the 5th of August, and Tuesday evening the 7th of August, at which we would be pleased to see any and all who can attend.

SWANSTON STREET (Melbourne).—We had a grand meeting last Lord's Day evening, when Bro. Johnston gave a very interesting address on "Life of Joseph," illustrated by lantern views. The attendance was good. A few slides were shown, illustrating the horrors of the Indian Famine. A collection was taken up for the Famine Fund, realising £9 2s. At the last church business meeting, the members unanimously invited Bro. Johnston to continue his labours with the church for a further period, which invitation Bro. Johnston has cordially accepted. All are working together very harmoniously, and we look for good times in the future.

R. LYALL, Church Sec.

HARCOURT.—I am instructed by the church to ask you through the CHRISTIAN to thank all those brethren in the city and suburbs who so kindly came up here to help us in the work at Barker's Creek. Also all the churches who so generously sent their evangelists here to preach. The church here will ever feel grateful for their Christian help.

H. LEVERSHA.

DEWCASTER.—The Sisters who recently organised to help in every good work, have been busy during the last few weeks, on behalf of their suffering sisters in India. Meetings for sewing have been held twice a week, as many as 17 attending. 73 garments have been made, and £1 10s. given in money, and sent to the sisters executive in Melbourne. £2 16s. 6d. has also been collected by several sisters from friends and sympathisers, and sent to the W.C.T.U. for the same fund. But best of all, our sisters here have been benefitted by their labours, realising that it is more blessed to give than to receive.

PORT FAIRY.—A. M. Ludbrook visited us on July 13th, delivering an interesting lecture, and again on the 15th. Brother Ludbrook spoke to the comfort of the brethren on Lord's Day morning, utilising the name "Jehovah" in some of its striking conjunctions. Bro. L. took particular pains to herald the coming and commend G. B. Moysey to his hearers.

We are glad Bro. Moysey has arrived. He spoke to encourage the brethren on July 27th, and preached an impressive sermon to a good audience in the evening. The brethren have a large undertaking considering their number, but with a willing heart in the Lord and by a little help from some good brethren, we will come out all right. Our present interest is a large tea meeting and entertainment in the immediate future to get Bro. Moysey before the people. Trusting to report progress from time to time.

S.S. UNION REPORT.—North Melbourne school this day, shows a marked improvement over last year. The average attendance, 157, shows an increase of 11, while the whole work of the school seems brighter. They read the lesson very well, and sing sweetly; order and attention good. Bro. Hanslow superintendent, with 15 teachers.

HAWTHORN.—A good meeting at Hawthorn this evening, when two young ladies made the good confession, one being the grand-daughter to the late Bro. McCoughtry, Swanston-street. Bro. Palmer preached a touching sermon on "Buy and Sell."

New Zealand.

SOUTH DUNEDIN.—We are pleased to report that on the 25th April one young girl, daughter of our Bro.

and Sister Wilson, of Burnside, made the good confession.

F.H.M.

South Australia.

NORWOOD.—On Lord's Day evening, three more surrendered themselves to the Lord in the presence of a large audience. One was from the Sunday School.

A. C. RANKINE.

NORWOOD.—On Thursday evening last at our week night service two made the good confession, and two more at the gospel service last night. We were pleased to have with us yesterday morning our Bro. A. T. Magarey, who is staying with friends at Payneham, and for the first time since his terrible accident was present at the church service. We are thankful our Heavenly Father has seen fit to save his life. Sis. A. Colebach, who has recently returned from mission work in New Guinea, was also present with us. She is a member of the church here.

A. C. RANKINE.

HENLEY BEACH.—Miss Nellie Craig and Miss Kitty Smith, mentioned in our last report, having put on the Lord in baptism, were received into fellowship to-day. We had, also, the joy, on last Thursday evening, of seeing a sister of one of the above, at the close of an earnest address by Bro. Keay, come to the front and confess her faith in Jesus Christ as her Saviour, for which we praise God and take fresh courage.—G.A.H.

Here and There.

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

Two confessions last Thursday evening at North Richmond.

One confession at Prahran last Sunday night, J. Pittman preaching.

Jas. Johnston will be present at the anniversary services at Brim to be held in August.

Alf. S. Waterfield acknowledges £3 2s. for the Queensland Mission Fund from the Charters Towers church.

Last week Minyip was credited in Foreign Mission Collection with £2 11s. 3d. when it should have been Dunmunkle.

Anyone wishing to write Bro. Isaac Selby, a letter will find him in care of Isaac Selby, senr., Dunedin, New Zealand.

We now have in stock McGarvey's Class Notes on both the Old and New Testaments. There are four volumes in all, two on the Old Testament, one on the gospels and one on Acts. The first three are 10/6 each by post, the latter 6/6.

The Foreign Mission Committee are this week sending out a few circulars to all the churches calling their attention to the Famine in India, and asking for contributions. Will secretaries see that they are distributed in a way that will do the most good.

During Bro. Hagger's absence in Geelong and Meredith, the platform at North Richmond was filled by Bro. W. Wilson and P. McClean on Sunday evenings, and by Bros. P. McCallum and T. H. Scambler on Thursdays. One confession the evening Bro. Scambler spoke.

The usual monthly meeting of our Victorian S.S. Union will be held (p.v.) on Monday evening, the 30th inst, at 8 o'clock, in Lygon Street chapel. A full attendance of members and friends is requested. Business: Consideration of Next Year's Examinations and also of Jubilee demonstration; also General. Any alteration in the names of schools, or delegates, might be handed in to the secretary of the Union without delay. Delegates please take note.

Last year in the Sydney church we had but twenty subscribers. At the beginning of this year, W. H. Kean took hold of the work and he now has sixty-five subscribers, and says that he hopes to have seventy in a short time. This only shows what can be done in the most of our churches by a good live agent. Church officers can not serve their church better than taking it upon themselves to see that a good reliable energetic brother is appointed agent and then do all in their power to help him to get all the members to take the CHRISTIAN. We are trying to make the paper better each week and we ask for the help of all the churches.

Jas. Johnston, whose picture appears on another page, has just accepted his second year's engagement with the church of Christ, Swanston-st., Melbourne. His name will be familiar to our readers. We are glad to see these young men coming to the front, not because we despise the old, but the old will soon have to go hence, and we are glad to see the young rising up to take their places. Whatever else the AUSTRALIAN CHRISTIAN has done, it has encouraged our colonial brethren, both old and young, to write, and we think that all will admit that some of our younger brethren are giving good promise of great usefulness in this way in the near future.

A subscriber who was either afraid or ashamed to sign his name has written a very strong letter objecting to the top advertisement on our front page. He declares most emphatically that unless the advertisement is removed he will stop his paper. Now we can't say exactly that we are Scotch, but we like oatmeal and are rather partial to a Scotchman, especially if he is a good Scotchman, and how any man can look at the representatives at top of our front page and not be pleased with them passes our comprehension. We are sorry that we cannot remove this ad. and all the rest of them, not because we object to ads. in themselves, but because we would like to have all the space thus occupied filled with good reading matter. We hope our good friend will hang on just a little together with all our other friends and try to get new subscribers, and the time may soon come when we can do without outside help.

Coming Events.

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

JULY 27.—Friday evening. Adelpian Athletic Club, grand entertainment, in aid of the funds of the club, will be held in the chapel, Lygon Street.

W. TRIVETT, Hon Sec.

Acknowledgments.

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

VICTORIAN MISSION FUND.

| Churches | | | |
|---|----|---|------|
| Lillimur | .. | 6 | 5 0 |
| Kaniva | .. | 5 | 0 0 |
| Maryborough (Conference Fee) | .. | 0 | 10 0 |
| St. Kilda (per Bro. Sheehan) | .. | 0 | 16 6 |
| Footscray | .. | 1 | 10 0 |
| Fitzroy Tabernacle, per Sister Clydesdale | .. | 3 | 0 0 |
| Swanston-st., per Sister Gladish | .. | 1 | 1 1 |
| Echuca | .. | 5 | 10 0 |
| Sister Miss Quilliam, Hawthorn | .. | 4 | 0 0 |

£37 12 7

The amount acknowledged in issue of 12th July, from Church, South Yarra, as 10/-, should have been 30/-.

J. A. DAVIES, Treas., M. McLellan, Sec.,
"Milford," Church-st., 233 Drummond-st.,
Hawthorn. Carlton.

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NEW SOUTH WALES.

| | | | |
|---------------------------------|----|--------|--|
| Churches— | | | |
| June .. | .. | 1 10 0 | |
| Wagga .. | .. | 0 17 0 | |
| Per E. Gole | | | |
| Sydney .. | .. | 9 7 6 | |
| Marrickville .. | .. | 3 6 0 | |
| Moree .. | .. | 1 0 0 | |
| Woolahra .. | .. | 3 10 0 | |
| Prospect .. | .. | 1 0 0 | |
| Merewether .. | .. | 2 2 6 | |
| Corowa .. | .. | 7 12 6 | |
| Lismore .. | .. | 1 11 9 | |
| Bongababyn .. | .. | 1 4 0 | |
| Chatham .. | .. | 8 11 9 | |
| Enmore .. | .. | 12 5 0 | |
| Enmore (ordinary contributions) | .. | 1 3 6 | |
| Petersham .. | .. | 2 3 6 | |
| Other Contributions | | | |
| S Butler, Mungindi .. | .. | 1 1 0 | |
| Roberts Family, Combaning .. | .. | 1 10 6 | |
| H. Tewkesbury, Willow Tree .. | .. | 0 15 0 | |

SOUTH AUSTRALIA.

| | | | |
|-------------------------|----|---------|--|
| Churches— | | | |
| Per A. C. Rankine | | | |
| Queenstown .. | .. | 1 10 10 | |
| Broken Hill, N.S.W. .. | .. | 2 0 6 | |
| Milang .. | .. | 1 0 0 | |
| Carew .. | .. | 1 2 0 | |
| Hindmarsh .. | .. | 6 13 0 | |
| Port Pirie .. | .. | 2 9 6 | |
| Alma .. | .. | 2 19 0 | |
| Mallala (additional) .. | .. | 0 5 0 | |

NEW ZEALAND.

| | | | |
|---------------------------|----|--------|--|
| Churches | | | |
| Wellsford, per E. Gole .. | .. | 1 0 0 | |
| Papakura .. | .. | 3 10 0 | |
| Warkworth .. | .. | 3 0 0 | |
| Gisborne .. | .. | 1 0 0 | |
| Oamaru .. | .. | 5 9 0 | |
| Glorit .. | .. | 3 0 0 | |

TASMANIA.

| | | | |
|-------------------|----|-------|--|
| Churches | | | |
| Primrose Park .. | .. | 2 2 0 | |
| Impression Bay .. | .. | 1 0 0 | |

QUEENSLAND.

| | | | |
|--------------------------|----|---------|--|
| Churches | | | |
| Marbourg .. | .. | 1 0 0 | |
| Gympie .. | .. | 1 6 0 | |
| Gympie Sunday School (s) | .. | 0 4 0 | |
| Vernor .. | .. | 2 17 7 | |
| Bundamba .. | .. | 0 15 0 | |
| Roma .. | .. | 12 17 0 | |
| Roma Sunday School (s) | .. | 1 13 0 | |
| Gingerby .. | .. | 1 0 0 | |
| Other Contributions— | | | |
| A. Hutchinson, Gympie .. | .. | 0 10 0 | |
| C. Sutcliffe, Roma .. | .. | 1 10 0 | |

WESTERN AUSTRALIA.

| | | | |
|-------------------------|----|---------|--|
| Churches | | | |
| Coolgardie .. | .. | 8 4 0 | |
| Perth .. | .. | 6 10 0 | |
| Fremantle .. | .. | 6 6 0 4 | |
| Subiaco .. | .. | 4 3 0 | |
| Other Contributions | | | |
| Bro. Charman, Harvey .. | .. | 0 10 0 | |

VICTORIA.

| | | | |
|----------------------------|----|--------|--|
| Churches | | | |
| Yarrowalla .. | .. | 0 10 0 | |
| Kerang East .. | .. | 1 0 0 | |
| Other Contributions— | | | |
| "Knockanbulu" .. | .. | 1 0 0 | |
| G. B. Moysey, Melbourne .. | .. | 0 5 0 | |
| Miss Quilliam, Hawthorn .. | .. | 1 0 0 | |
| F. Marment, Brighton .. | .. | 0 2 6 | |

INDIAN FAMINE FUND.

NEW SOUTH WALES.

| | | | |
|---------------------------|----|--------|--|
| Church, Enmore .. | .. | 10 5 0 | |
| " Sydney .. | .. | 9 0 0 | |
| Mrs. Crothwaite, Junee .. | .. | 0 5 0 | |

VICTORIA.

| | | | |
|--|----|------------|--|
| Church, North Richmond, evening collection | .. | 4 14 9 1/2 | |
| School, North Richmond .. | .. | 1 0 4 | |
| Church, Taradale .. | .. | 0 10 0 | |
| Brighton School, 25 collecting cards | .. | 2 17 0 | |
| F. Marment, Brighton .. | .. | 0 2 6 | |
| H. Peacock and J. Cox, Collingwood .. | .. | 2 0 0 | |
| Mrs. Peacock, Collingwood .. | .. | 1 0 0 | |

121 Collins-st.

P. M. LUDSBROOK, Sec.

39 Leveson-st.

ROBERT LYALL.

Nth. Melbourne.

Treas.

INDIAN FAMINE FUND.

Received in response to appeal by the Dorcas Societies of the Churches of Christ in Victoria:—

| | | | |
|---|----|---------|--|
| Maryborough, per F. B. Eaton .. | .. | £0 9 4 | |
| Drummond, per George Main .. | .. | 1 5 0 | |
| Nar Nar Goon, per H. S. Ritchie .. | .. | 1 0 0 | |
| Croydon, Three Members .. | .. | 0 4 6 | |
| Broadmeadows, per John Kingshott .. | .. | 0 10 0 | |
| Kaniva, Some Members .. | .. | 2 4 6 | |
| Geelong, per A. B. Maston .. | .. | 1 15 10 | |
| Collingwood Dorcas Society .. | .. | 1 0 0 | |
| Hawthorn, Two Members .. | .. | 0 3 0 | |
| Cheltenham, per J. E. Judd .. | .. | 1 5 6 | |
| Ballarat, per M. Jolly .. | .. | 5 0 0 | |
| Lygon-st. Evening Collection .. | .. | 4 8 6 | |
| Swanston-st. Evening Collection .. | .. | 9 2 0 | |
| Swanston-street Church, Bro. and Sister F. Gladish .. | .. | 2 2 0 | |
| North Fitzroy Sewing Class, per C. Forbes .. | .. | 0 10 0 | |
| Mr. R. C. Edwards, Hawthorn .. | .. | 1 10 0 | |
| Miss Mitchell, Swanston-st. .. | .. | 0 10 0 | |
| Mr. and Mrs. Bridgen, Swanston-st. .. | .. | 1 0 0 | |
| Miss Jerrems, Swanston-st. .. | .. | 0 10 0 | |
| Miss Hill, St. Kilda .. | .. | 0 5 0 | |
| St. Kilda, Two Sisters .. | .. | 0 2 0 | |
| Mrs. Quilliam, Hawthorn .. | .. | 1 0 0 | |
| Mrs. John Griffiths, per Mrs. Davies .. | .. | 1 0 0 | |
| Mrs. Macgowan, Swanston-st. .. | .. | 0 2 6 | |
| Mrs. Scarcebrook, Swanston-street .. | .. | 0 5 0 | |
| Mrs. Geo. Dickson, Lygon-st. .. | .. | 0 10 0 | |
| Mrs. Alexander Gillespie, Hawthorn .. | .. | 1 1 0 | |
| Cheltenham Sunday School, per Mr. Penny .. | .. | 1 0 0 | |
| Brighton Sewing Class .. | .. | 0 6 6 | |
| Total Acknowledgments from Dorcas Society | .. | £40 2 2 | |

In addition to above, 49 garments were received from Church of Christ, Doncaster, and material from Mrs. B. J. Kemp, Mrs. J. A. Davies, and Ascot Vale Dorcas Society.

Of the above, £10 7 4 was expended for material, which has been made up into garments, etc., to be despatched to India, and £29/14/10 has been sent in cash to Dr. Drummond for distribution to the Famine stricken people.

On behalf of the Dorcas Committee,

E. DAVIES, Superintendent.

RESCUE HOME.

Received with thanks:—

| | | | |
|---------------------------------------|----|---------|--|
| Church, Glorit, N.Z. .. | .. | £1 0 0 | |
| " Kaitangata, N.Z. .. | .. | 1 1 0 | |
| " Port Albert, N.Z. .. | .. | 1 8 0 | |
| A Friend .. | .. | 1 0 0 | |
| Dr. J. C. Verco, Adelaide North .. | .. | 10 10 0 | |
| Mrs. S. Malvern .. | .. | 0 1 0 | |
| Mrs. Day, Elsternwick .. | .. | 0 1 0 | |
| "M," Richmond .. | .. | 1 0 0 | |
| Mr. Thimbleby, Castlemaine .. | .. | 1 0 0 | |
| Mr. Ezekiel Good, Long Plain, S.A. .. | .. | 0 10 0 | |
| Mrs. Lee, South Yarra .. | .. | 0 2 6 | |

J. PITTMAN, Armadale.

To Subscribers.

Sydney Butler, 2/6; E. S. Ferrar, W. Pryde, W. E. Goldsworthy, Miss J. Muir, 5/-; Mr. Dun (N.Z.), C. Zahl, 7/-; J. Inverarity, 12/6; R. Wright, 14/-; G. Spaulding, 22/6.

WANTED.

A young brother requires situation as grocer, four years' experience in Grocery, Ironmongery, Timber. Of good appearance and well behaved. Age 19 years. Satisfactory reason for leaving last situation. Apply, Office of this paper, or John Beay, c/o Mr. Hayes, Merchant, Dunolly.

An Evangelist to Labor in the Mungindi and Moree Districts, New South Wales. Particulars may be obtained from R. Steer, 25 Perry Street, Marrickville, Sydney, New South Wales.

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

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4 WAYS

"How can I help?" You can help to increase the circulation of the CHRISTIAN at least in four ways.

1. By sending names of people who would read the paper if they had it.

2. By sending money to pay for these names for a trial of 3 or 6 months.

3. By talking and working to interest others in it; to get them to **take** the CHRISTIAN and then in getting them to read it.

4. By praying for it; and the last is by no means the least as "the supplication of the righteous man availeth much in its workings."

Examine this issue carefully and see if it is not worth your while praying and working for the CHRISTIAN'S success.

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W. BURGESS writes:—"We notice in almost every home the daily paper, costing 26/- a year. If it is worth so much to get the news of the world, it is surely worth 5/- to get the news of the church. We will do our best to help you in the canvas for 1,000 new subscribers."

THOS. BAGLEY says:—"We are with you in your appeal for wider circulation of the CHRISTIAN, and believe with Bro. Gore that the paper should be in every family."