

The Australian Christian.

Circulating amongst Churches of Christ in Australian Colonies, New Zealand and Tasmania.

Vol. III.—No. 33.

THURSDAY, AUGUST 16, 1900.

Subscription, 5s. per annum.

VISIONS OF THE CHRIST.



At Jacob's Well.

THOMAS HAGGER.

"Thirsting sons by Jacob's well,
Hear the joyful news we tell:
He who weary waited there,
Scorched beneath the noon-day glare,
Offers you the gift of God,
On the nations shed abroad,
Living waters springing up,
Like a well of joy and hope."

—Unknown.

"It was a pity that party lines were so strong in those days that it seemed strange for a Jew to be willing to ask a drink of water from a Samaritan. It is a greater pity that there is so much of the same bigotry of opinion, and bitterness of cast, and of denominational feeling among those who are called Christians at the present time."—*Trumbull*.

"For with thee is the fountain of life." Psalm 36:9

Fatigued, hungry, and tired, Jesus, who is on his way from Judea to Galilee, arrives after a morning's travel, at Jacob's well, at

noontide. Here he sits and rests, while his disciples go into the Samaritan town of Sychar to buy food supplies.

This place has been associated with a number of Biblical incidents. Here it was that Abram rested, when, in obedience to God, he came into the land of Canaan, having journeyed from Haran thither (Gen. 12, 1-6). Here it was that God appeared to that patriarch, and promised the land to him and his descendants (Gen. 12: 7). Here it was that he built an altar unto the Lord (Gen. 12, 7). This was the place purchased by Jacob from the children of Hamor, at which he also erected an altar (Gen. 33: 19-20). This was the place where the bones of Joseph were buried, which the children of Israel carried with them out of Egypt (Joshua 24: 32). Nor is this all; close by, one to the south, and the other to the north, are the mountains of blessing and cursing—Gerizim and Ebal—(Deut. 26: 11-13). The Samaritans handed down traditions with regard to Mount Gerizim also. They supposed that the ark which had saved Noah and the other souls with him had rested on that mountain, and that it was there that Abraham figuratively offered up Isaac as a sacrifice. It was on this mountain that they had erected the rival temple to the one at Jerusalem. With such associations in the history of God's ancient people, and with such traditions among the Samaritans, the place is now to be hallowed by the Son of God resting there, and by his noontide effort to save a sin-burdened woman by teaching her spiritual truths.

Jesus did not despise this audience of one, but became so interested in seeking to save her, that he feels no personal needs, and to the disciples prayer to take some food, answered, "I have meat to eat that ye know not of" (verses 31, 32). This is one of the incidents that shows the truthfulness of the title which has been given by some one to Jesus. "The Discoverer of the Individual." And what love is here seen. She was a degraded woman, and he the spotless, sinless Son of God. One might imagine that Jesus would have been justified in passing her by, but no, he sees a soul in need, and labours for her salvation. He breaks down social and racial distinctions; ignores the bitterness existing between Jew and Samaritan, and speaks to this woman words of eternal life. A frequent reading of and meditating upon this incident should increase our estimate of the value of one soul, and remove from our hearts the last vestige of that spirit which is so opposed to the spirit of Jesus, that any of us are too good to labour in certain places and among certain people.

In this incident Jesus is as high above his disciples as the heavens are above the earth. It was so with regard to those who were with him then. They pressed him to eat, but his meat was to do the will of him that sent him. It is so in our case. Oh! that the considera-

tion of this beautiful scene may result in our becoming more like him. But let us look more closely at the Saviour's conversation with the woman. It divides itself into four parts.

1. *About the living water.*—How beautifully and wisely the Lord introduces the matter. He asks a favour in order to bestow a greater one. He requests a drink of water in order that he may have an opportunity to discourse on the living water, of which, if a man drink he shall never thirst again. Under the figure of water, Jesus brings before the woman and us all those glorious spiritual blessings which we can obtain through him, and which, when received, produce such satisfaction in the soul. What do our higher natures need? What are the longings and aspirations of our nobler and better selves? All we need is here presented in the expression, "living water," and all will be supplied by Christ to the soul who seeks.

He speaks of heavenly and eternal things, but the poor woman cannot see beyond "the well," and coming "hither to draw." How like other souls! How like ourselves! We grovel; think of the earth, and earthly things, and fail so often to look up, when within our reach are the things of eternity we so much need.

"I thirst for springs of heavenly life,
And here all day they rise;
I seek the treasure of Thy love,
And close at hand it lies."

The soul who accepts the Saviour's offer and drinks of that "water of life" can truly say, "Saved—sanctified—satisfied." Can all my readers sing,—

"I came to Jesus, and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in Him."

Such can be the experience of all who are willing. Oh! for these blessings. Oh! for this satisfaction. But it is ours if we are his. Praise him for his free gift!

The talk about the living water awakened the woman's curiosity, and a desire for the satisfying draught.

2. *About her domestic relations.*—His divine insight shewed him her life. "Go call thy husband" said Jesus, and she replied "I have no husband." Then the Saviour remarked, "Thou hast well said . . . for thou hast had five husbands, and he whom thou now hast is not thy husband." The frequency of divorce among the people is here seen, and Jesus, speaking as he did, reproves them for the practice. Christianity permits of divorce for one reason only (Matt. 5:31,32), and any law which permits it on other grounds is unrighteous, and clashes with the law of God, and consequently should be opposed by every Christian.

Nothing can be hidden from the divine eye. We may have secrets locked up in our breasts that we would not tell our fellow-men for the world, but they are known to One. Just as he saw the former life of the Samaritan woman, so he sees and knows us altogether. May the thought "Thou God seest me" be with us all the time.

This part of the conversation produced a conviction in the woman's mind that he who spoke to her was a prophet.

3. *About worship.*—The talk goes on. The ever-recurring controversy as to the proper

place to worship is introduced by the woman. Fausset tells us that the origin of the rival worship was as follows:—"Manasseh, brother of Jaddua the high priest, married the daughter of Sanballat the Cuthaean, who in order to reconcile his son-in-law to this forbidden affinity obtained leave from Alexander the Great to build a temple on Gerizim." From this onward the mutual antagonism, which had sprung up previously, between Jew and Samaritan raged more fiercely. The woman being convinced that Jesus was a prophet thought that she would like to hear him on this disputed question. How surprised she must have been at his answer—"The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." (Verse 21). By this and his succeeding remarks he shews that the Christian dispensation would remove the sanctity from one particular place, and that God could be worshipped anywhere. The place would be nothing, but the heart everything. It seems that some professing Christians have not yet learned this lesson, judging by their consecrated buildings, and the idea in many minds that worship ought to be offered only in such places. Acceptable worship is that which springs from the heart, and is manifested in the way appointed. The Christian's life is to be one prolonged worshipping of God. All he does is to be done for God's glory, and thus the adoration of his heart is to be manifested. When God's people assemble together for worship, nothing should be introduced which is unauthorised in his word, for "God is spirit, and they that worship him must worship him in spirit and in truth." This division of their conversation reminded the woman of the coming of the Messiah, but no special conviction seems to have resulted.

4. *About the Messiah.*—The woman said, "I know that Messiah cometh," and Jesus declared for the first time: "I that speak unto thee am he." She is now convinced of his Messiahship, and goes into the city, inviting the people to come and see him, inquiring as she does, "Is not this the Christ?" The victory is won; the degraded Samaritan woman receives the truth; she drinks of the living water, and never thirsts again.

But this is not all. As a further result, "many of the Samaritans of that city believed on him"; and he is hospitably entertained for two days. What a triumph! A band of Jews entertained by the Samaritans of Sychar! The change in their attitude is wrought by the new faith, and from the small beginning of preaching the truth to one soul, there came a rich harvest, begun at this time, and continued after the establishment of the church under Phillip the deacon and evangelist. (Acts 8.) "Despise not the day of small things" We need more of the love and spirit manifested by our Lord on this occasion. Then as we turn away from this beautiful vision of the Christ, shall we not pray:

"I want, dear Lord, a love that feels for all,
A deep strong love that answers every call;
A love divine, a love like thine,
A love for high and low—
On me, dear Lord, a love like this bestow."

OUT OF THE DESERT.—This is a most delightful story, in which some of the leading principles of New Testament Christianity are brought prominently into view. It was written by A. R. Henn. There are 150 pages neatly bound in cloth. Price, 1/-; by post, 1/2. Austral.

Biographical.

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

Life of Elder John Smith.

CHAPTER XIV.

John Smith received the prospectus of the *Christian Baptist* soon after Mr. Campbell's noted debate with Mr. McAlla, of the Presbyterian church, and read it with personal interest. He ordered the paper to be sent to him, and induced a few others to subscribe for it. He hoped from the reputation of Mr. Campbell, as a man of learning and piety, that his discussion of scriptural themes would greatly assist him in arriving at a solution of his own doctrinal difficulties.

The contents of the eighth number of the *Christian Baptist* gave great offence to many of its readers. The article on "Experimental Religion" was regarded as a positive proof that, however great might be the learning and talents of the editor, he was utterly destitute of heartfelt religion.

Smith himself, who had failed to find out to what theological school Alexander Campbell belonged, was almost persuaded, in reading the article in question, to concur in the general opinion, that he was a very erudite, but wholly unregenerate man.

Some, whom he had induced to subscribe for the paper, came to him and ordered it to be discontinued. Among them was his brother Jonathan, who had recently moved from Stockton's Valley, and was now living but a few miles distant from him.

"You are wrong, Jonathan," said he to his brother, "you ought still to read that work. I do not myself indorse all that Mr. Campbell has written. But I am willing to pay him one dollar a year, were he Satan himself, and his writings destitute of truth, just in his manner of saying things. You are a young preacher, and may well afford to read it, just to learn how to say great things in few words. Study its manner, my brother, and, if you choose, let the matter go."

Shortly after the publication of the article on "Experimental Religion," in the spring of 1824, Mr. Campbell visited Kentucky. Hearing that he would be at Flemingsburg, about twenty miles distant, and that it was his intention to come on to Mount Sterling from that place, Smith proposed to some of his brethren, that, as an act of courtesy to a distinguished stranger, they should go and meet him at that point. But so great was the prejudice which his recent essays had stirred up against him, that they were not willing to ride to Flemingsburg, and show him the way to their village! Smith, therefore went alone. He reached Flemingsburg on the day Mr. Campbell had appointed to preach there. On entering the town, he was met by Elder William Vaughn, a Baptist clergyman, with whom he was well acquainted.

"Brother John," said he to Smith, "have you seen brother Campbell yet?"

"No, sir," he replied, "I have not; have you seen him?"

"Why, I have been with him for eight days and nights, through Mason and Bracken Counties, and have heard him every day!"

"Do, then, tell me what his views are on



THOS. HAGGER.

he was, to look upon him without interruption; to scan and to penetrate, if he could, the man who had been so much talked of, and who in his writings had already put so many new thoughts into his mind. But the hour appointed for the address had come; and they all started off to the meeting-house together.

The house was small, but preparations had been made for seating the congregation in the yard, where a small platform had been erected against the wall for the speaker. Still there was not room enough for the people, and many had to stand. Smith took his seat on the floor of the platform, near the feet of the speaker, so that he could catch every word that might fall from his lips. He was determined to find out the theory of religion he held to, if, indeed, he held to any; for he was still full of doubt and suspicion.

Mr. Campbell arose and read the allegory of Hagar and Sarah, in the fourth chapter of Galatians. After giving a general outline of the whole of the Epistle, and showing how it ought to be read to arrive at the

meaning, he took up the allegory itself. In a simple, plain, and artless manner, leaning with one hand on the head of his cane, he went through his discourse. There was nothing about the man to call off the mind of the listeners from what he was saying. He seemed, as Smith afterward remarked, to move in a higher sphere or latitude than that in which the *issus* of the day abounded.

Selected Articles.

Wise men lay up knowledge.—Proverbs 10: 14.

The Mystery of Pain.

Why have the great elegiacs so touched the human heart? Why do the tragedies of Shakespeare hold the best thought and the highest imagination of civilization? Because the elegiacs are made sacred by the mystery of sorrow, and the tragedies by the mystery of pain.

"As the gold must be tried by fire,
So the heart must be tried by pain."

Yes, the heart must be tried by pain, not may be. From the crying of the infant in the night to the crying of the great soul of Shaftesbury in the presence of human misery; from the heavy heartedness of the misery; from the heavy heartedness of the pure young woman whose false lover has betrayed her to the agony of the white haired mother whose only son is dead—drunk; from the bitter pain and sorrow of the peni-

tent over sin to the passion of the Saviour on the cross, pain seems to hold an essential place in the development of Christian personality. "It became him for whom are all things and by whom are all things . . . to make the Captain of their salvation perfect through suffering."

The Purpose of Pain.

What purpose can pain serve? We do not ask why did God permit pain? Possibly God could have made a universe filled with intelligent beings without experiencing pain himself or having any suffering creatures. Without knowing how this would be possible, we do not deny the possibility of such a world. We may not limit the power and wisdom of the infinite Father. We doubt, however, the possibility of human and divine love without the reality of suffering. We may never know fully why God has permitted pain, but we may consider the purposes which pain serves. The fact of sin is no less real because our theology cannot determine the origin of sin, and the lessons of pain may be profitable even though the mystery of it baffles us. Some of the saddest experiences of life teach us most lasting lessons.

Pain is a Danger Signal.

One of the antitheses of history is the fact that God's chosen people—elected unto service—should have been compelled to learn through age long suffering that Jehovah is God. The experience of the three Hebrews in the fiery furnace was the symbol of Israel's experience. Jehovah was with Israel in affliction, but pain was purposely sent to Israel again and again to warn Israel of sin. It was so in the days of Moses during the long wilderness sojourn. It was so in the days of the Judges. Under the monarchy and throughout the history of the divided kingdom God was evermore warning Israel through suffering.

The sharp pain in your heart may be a warning of God through the ministry of nature, my reader. The pang of remorse and the goading of conscience may be a providential danger-signal. Were it not for physical pain men and women would abuse their bodies—the temples of the Holy Spirit—far more than they do. Were it not for the suffering of the Son of God men would forget the all-loving Father and plunge headlong into the depths of physical, intellectual and moral unrighteousness.

Pain as Punishment.

Undoubtedly there is much suffering which is vicarious. The pangs of motherhood and the agonies of Christ upon the cruel cross are vicarious. The man who does not believe in the vicariousness of the sufferings of Christ is both unscriptural and unscientific. But the larger part of human suffering is punishment none the less painful because self-imposed. When Christ died for the sins of the world he hung between two robbers who were suffering for their own sins. Perhaps at least two parts of human suffering is punishment direct or indirect for sin. Were the mystery of pain unveiled it would be just as real. May we not stumble over the mystery but learn lessons from its reality? Pain warns us of danger, deepens our love and vicariously endured by our Saviour redeems us from sin.—*Christian Century*.

doctrinal points. Is he a Calvinist or an Arminian, an Arian or a Trinitarian?"

"I do not know," said Elder Vaughn, "he has nothing to do with any of these things."

"Well, I can tell, when I hear him, just what he is."

"How?"

"If he is a man of sense," said Smith, "and takes a position, even though he should not run it out into any *issu*, I can do it for him, and tell exactly where he would land. But tell me, brother Vaughn, does he know any thing at all about heartfelt religion?"

"Bless you, brother John, he is one of the most pious, godly men that I was ever in company with in all my life."

"But do you think he knows any thing about a *Christian experience*?" still inquired Smith.

"Lord bless you, he knows every thing," said Vaughn. "Come, I want to introduce you to him."

They went into the house, where Mr. Campbell was. He was taking off his sherryvalises, in which he had been riding that morning; for the roads were muddy. As he arose to receive the stranger, "his nose," as John Smith used to say, "seemed to stand a little to the north."

"Brother Campbell," said Elder Vaughn, "I wish to introduce brother John Smith."

"Ah!" said he, "and is this brother John Smith? I know brother Smith very well, though I have never seen him before."

An introduction was not all that John Smith desired. He wished to sit down where

Remission of Sins.

"Without the shedding of blood there is no remission." Thus speaks an inspired apostle. "This is my blood...which is shed for the remission of sins," the world's great Redeemer said. But for that great and precious redemption-price, there could have been no remission of sins, any more than there could be fruit without a tree or water without a fountain.

Now, that God can be just and the justifier of those who believe in Jesus, what must a sinner do to obtain the remission of his sins? Our enquiry now is not what must God do. In his great mercy, God has done what was necessary in giving up the beloved of his bosom to the death of the cross; in raising him from the dead, and in crowning him with glory and honor.

Are you a sinner, my friend? Do you realise that the wages of sin is death, even though you had only sinned but once? If yes, then let me talk with you a little while. Do you know what alone can separate you from God, and effectually prevent you ever entering the new Jerusalem? It is sin / sin / sin !! Sin alone stands like a barrier between yourself and God. Would you not like to have that sin removed?

Remission of sins means the sending away of sins. Here is an illustration: On the day of atonement, under the Jewish law, the high priest had to take two goats, and cast lots, to determine which should die, and which should live. The lots having been cast, one of the goats must be put to death and offered in sacrifice. The other goat, called the "Scapegoat" must be brought to the high priest, and he must place his hands upon its head, and confess over it all the iniquities, and transgressions, and sins of the people; and then the goat, bearing all the iniquities of the nation, must be driven away into a land not inhabited. One goat represented redemption, the other (the scapegoat) represented remission.

Your sin may be remitted (sent away)! "As far as the east is from the west," so far will God remove your transgressions.

But he will do so upon certain conditions, which he has through Christ made known. Are you willing to comply with those conditions? If not, then your sins must remain with you and must ultimately destroy you.

A man on board a vessel, realising that the vessel was about to sink, leaped into the sea, intending to save his life by swimming about until some rescue appeared. He might have succeeded had he not fastened a belt around his body containing a great weight of gold. That weight of gold dragged him beneath the waves and he was drowned. One sin is heavy enough to draw you down to death. Will you not seek remission? will you not comply with the conditions the Son of God has placed before you? Realising your danger, constrained by the love of Christ, will you not say, "Lord, what wilt thou have me to do?" Remember that Christ himself "learned obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." Do you want to obey him? If you do he will save you, and bless you, and use you for his glory.

What, then, are the conditions of remission of sins? There are three, which include all others. They are:—(1) Faith in Christ, (2) repentance (or a new resolve), (3) Baptism (or immersion in water) into the name of the Father, Son, and Holy Spirit. You may see these conditions stated in Matthew 28, Mark 16, Luke 24, and Acts 2.

And now for a few words about these conditions. The faith you are required to exercise is not in some humanly manufactured creed, or theological doctrines. It is faith in a man—the man Christ Jesus. Unless your experience has been a very wretched one indeed, you surely know some man whom you can trust implicitly! You would not dream of doubting his truthfulness or his affection for you! That is the kind of faith which you may have and exercise in Jesus Christ. You trust your friend because you know him. Get to know Christ, and you will trust him, and love him, even as he has first loved you.

"Which of all our friends to save us,
Could, or would have shed his blood?"

Repentance is a change of will (a new resolve). Getting to know:—trust and love Christ, you must resolve at any cost or sacrifice to follow him. "I will arise and go to my Father" and, blessed news!—joyful tidings!—the Father will meet you, and welcome you to his heart and home!

Having trusted Christ, and continuing ever to trust him, and having resolved to follow him wherever he leads, you must be baptised into his death.

Perhaps you have some misgiving as to what Baptism is. If you can believe God's word, even when good, but mistaken men, contradict it, or ignore it, you need not have either doubt or difficulty. The word baptism is a Greek word, which means immersion, as every educated man in the world knows, perfectly well. So Christ was baptised of John in Jordan. The Ethiopian went down into the water, and having been baptised, he came up out from the water. Baptism is a burial, Paul says (Rom. 6. and Col. 2.) And neither sprinkling nor pouring constitute a burial. It is only when the penitent believer is placed beneath the water and raised therefrom, that there is a burial and resurrection. Having died to sin, we are buried with Christ by baptism, and raised to walk in newness of life.

Friend, are you sufficiently in earnest? Have you the courage, just to take the Lord at his word, and comply with the conditions which he has specified? Your friends and companions may laugh at you, but there is a terrible time coming, when the Lord shall laugh at those, who, in their presumptuous folly, have laughed at his counsels. Do not be one of these! Do not reject the counsel of God against yourself; but in the spirit of true humility, seek the Lord while he may be found. Obey from the heart the form of doctrine delivered unto you; and then, made free from sin, having all your sins, however many, however great, all remitted, sent away, and remembered against you no more for ever, you will be ready to sing with the Spirit, and with the understanding.

"Who is a pardoning God like thee?
Or, who has grace so rich and free?"

"Pardon—from an offended God,
Pardon—for sins of deepest dye;
Pardon—bestowed through Jesu's blood,
Pardon—that brings the rebel sigh.
Is there a pardoning God like Thee?
Or is there grace so rich and free?"

The Home.

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



Too Late.

OT very long ago a young man of twenty was arraigned in one of the Boston District Courts for assault with intent to kill. The case as reported was so peculiar that the writer took occasion to look into it with care. The preliminary history of the boy is

interesting, because it indicates a dangerous road down which any hot-blooded youth is liable to make a swift descent.

Charles, as we will call him, belonged to a respectable family, but from very early years he showed a fiery temper, and his parents were too busy or too thoughtless to correct and restrain it. The habit of giving way to anger grew upon him, and he became quite uncontrollable. At times no one dared to oppose him, and the youth, who was generally pleasant and good natured, became the periodic tyrant of the household.

At one time he beat his little brother into insensibility, and might have killed him had he not been forcibly restrained. The excuse made for him at home was, "It's Charlie's infirmity; he can't help it."

When his father died the young man began to earn his living and contribute to the support of his mother and uncle, who lived in the same house. Soon after he lost his place, owing to an outburst of temper, which his employer would not excuse. He found out in other ways that people outside his own family were not so disposed to treat his "infirmity" with much indulgence, but the lesson apparently did no good.

Early one morning Charles went to his uncle and demanded two bank books that he knew were in his uncle's possession. Receiving a refusal, he flew into one of his fits of rage. Beside himself, and probably not clearly knowing what he did, he seized a cane and struck his uncle several blows, till the old man sank to the floor. In an instant, terrified at his own violence, the youth came to his senses; but it was too late.

People expressed surprise when he was arrested, as he was considered generally a well-behaved boy. The newspapers said: "He bears an excellent reputation, and is quiet in manner." Too long neglect of self-government was the only explanation of his

crime. When asked why he did it, he replied: "I just got mad."

On last Christmas day a boy of nineteen got into a quarrel with his father at the table. The father, it is true, was drunk and abusive; but the boy, who ought to have controlled himself, became transported with rage, and snatching up a knife, stabbed his father fatally. He was tried for manslaughter, and the jury failed to convict him, but he will carry with him to the day of his death the consciousness that he is a parricide. He gave loose rein to an ungoverned temper, and when the bounds of filial sensibility and of law and order were overstepped, it was too late.

"Anger is a short madness," but it is also swift mischief, and a mad moment may ruin a lifetime. Unless early checked, a fiery temper becomes one's master. Its best antidote is the study of the Great Example—a timely cultivation of self-control under divine aid. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

Temperance.

Wine is a mocker.—Proverbs 20: 1.

The Temperance Committee appointed by the N.S.W. Conference held their first public Temperance meeting on Friday, July 13th, at the Tabernacle, Metropolitan Road, Enmore. The building was densely crowded about 500 being present. Bro. Williams, the evangelist of the Rookwood church gave a real, live Temperance address. Songs and recitations and a dialogue were rendered and illustrated by limelight views. Geo. T. Walden's recitation "Buy your own cherries" being specially well received. 100 beautiful limelight pictures and diagrams giving figures and facts in connection with the liquor traffic were shown during the evening. A collection was taken up, resulting in a good financial start to the Temperance campaign fund. At the close of the meeting twenty from the audience signed the pledge.

THOMAS MORTON.

World's Temperance Congress.

London, 9th to 16th June, 1900.

Message from the President of the Congress to all who are interested in the work of promoting Temperance throughout the world.

The President of the Congress congratulates the members thereof now present, and the various Temperance organisations that have sent them here on the noble record of what has been done in the past, and the sure hopes that it is now possible for them to entertain for the future.

The Temperance cause is specially distinguished by this characteristic, that though it has moved, and is still moving very slowly, it has never gone back on its steady progress. It has won its way in science, in religion, in politics, in general public opinion. It has not yet achieved a final triumph, but it has silenced most of the objections which long hindered its advance. It has made ridicule ridiculous. It has reversed the arguments founded on what is necessary for health, for

steady labor, for life. It has put an end to the charge of being an eccentricity. It has compelled a great trade to admit that the fruits of that trade as at present carried on, are a gigantic evil; and the one argument that still holds its ground that intoxicants contribute to human enjoyment is beginning to lose its force, as we contrast the misery of the home of the drunkard with the happiness of the home of the sober.

But there still remains an enemy to be encountered that is much more difficult to deal with than all the enemies we have encountered yet, and that is the indifference of men in general, and even of very good men, to do duty of helping our fellows who have yielded or are in danger of yielding to this most terrible temptation.

To those who have studied the subject it is a cause of unending astonishment that there should be so many to pass the whole matter quietly by.

We earnestly appeal to all who have any sense of duty to look into the question for themselves, and then decide whether they can disregard it any longer.

There are undoubtedly other sins which may be pronounced more mean, more polluting, more deadly, but assuredly no other so terribly mischievous.

Look, we beseech you, and judge, and then ask your conscience whether it is possible to stand aloof and leave the evil to take its course.

F. CANTUAR.

Let us Smile.

To everything there is a season . . . a time to laugh
Ecc 3: 14

A very gracious speech is that recorded of a certain Scottish official, quoted by the *London Outlook*.

When the queen during a stay in Scotland, visited the Tay Bridge, one feature of the attendance ceremony was the presentation of a beautiful basket of flowers.

The queen smiled as she took it, but Dundee was not yet satisfied that it had done all in its power. The provost stepped forward with a low bow.

"And, your majesty," said he, "you need not return the basket."

Pat was no astronomer, says the *Cleveland Plain Dealer*, but next to his pipe, he loved to be "up to date." A friend had been telling him about an approaching eclipse of the sun.

That night pat sat on the door-step, patiently puffing away at his old pipe. He would light a match, pull at his pipe, and then, as the match burned out, try another. This he did till the ground was littered with burnt matchwood.

"Come to supper, Pat!" called his wife from the kitchen.

"Faith, an' Oi will in a minute, Biddy," said he. "Moike has been a-tellin' me that if Oi smoked a bit av glass, sure I could see the shpots on the sun. Oi don't know whether Moike's been a-foolin' me, or whether Oi've got hold of the wrong kind o' glass."

Hiram had returned home from college, where he had won high honors as a student

of the ancient languages, but he "fell down" one day when his sister, a demure young girl in her teens, asked him to translate a sign she had seen in front of an optician's office, which read thus:

CON SULTU SABO UTYO UREY ES.

Hiram struggled manfully with it for several minutes, and gave it up.

"It isn't good Latin," he said. "There are some words in it that are Latin, but the others are either wrong in termination or are barbarisms from other languages, and taken as a whole, it doesn't make sense."

"That is what I said," rejoined his sister, "but Keturah, out in the kitchen, translates it without any trouble. She says it means, 'Consult us about your eyes.'"

Whereupon Hiram collapsed.

A matron was one day teaching a little colored girl on her plantation how to spell. She used a pictorial primer, says the *Memphis Scimitar*, and over each word was the accompanying illustration. Polly glibly spelled "o-x ox," and "b-o-x box," and the teacher thought she was making "right rapid progress," perhaps even too rapid.

So she put her hand over the picture, and then asked:

"Polly, what does o-x spell?"

"Ox," answered Polly nimbly.

"How do you know that it spells ox,"

Polly was as honest as the day.

"Seed its tail," she responded.

A well known congregational minister, living in the upper part of Swansea valley, addressing a public presentation meeting the other evening, related a pathetic, and at the same time humorous, story to illustrate his point. It appears that one of the sons of a widowed mother living in one of the rural districts of Carmarthenshire had joined the army some years ago. Early this year he was ordered to the front. Some time later he wrote home enclosing five pounds in postage stamps. The mother, who was unable to read, opened the letter. When the other son came home from work towards evening, she called him, saying, "Robert, here is a letter from John from South Africa, with a picture of the regiment to which he belongs." The audience saw the point.

In the June issue of the *National Waifs' Magazine*, the organ of the National Waifs' Association—otherwise known as Dr. Barnardo's Homes—Dr. Barnardo has a crowded story to tell of a huge task and of inadequate means to cope with it. "Each year," writes Dr. Barnardo, "the field widens; the young recruits from wallidom increase. To-day I have over 5,300 recruits in my rescued army. Every week 60 more are added, and my gates can never be shut. Last year was the greatest year in my annals; it was no fewer than 3,000 freshly and freely admitted to the Home. A considerable space in this issue is absorbed by the Annual Report for 1899, just presented to the Council of the Association. This document contains a wonderful series of statistics, indicating the progress of the Homes and the large development which they have attained. The "Personal Notes" are, as usual, full of interest to all social reformers. They are admirably illustrated from photographs. Announcement is made of the "Founder's Day" celebration in connection with the Home, which is to take place at Stepney Causeway, London, E., on Saturday, 7th July, when many interesting doings will occur. A copy of the Magazine will be sent gratis and post free to any address on application to the Head-quarters of the Association, 18 to 26, Stepney Causeway, London, E.

THE Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth St., Melbourne.

A. B. Maston - - - Managing Editor.

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The Leader.

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

First Principles.

The attention of our readers is directed to the projected series of lessons on "First Principles," proposed to be given under the auspices of the Sunday School Unions of New South Wales and Victoria. These lessons are to start at the beginning of the year, and to continue for a period of three months. The subjects selected may be said to cover the whole ground belonging to "First Principles," and properly dealt with, as no doubt they will be, should be the means of doing much good. If it be true, as sometimes affirmed, that the younger generation of disciples are not so well acquainted with "First Things" as were their fathers, then the lessons will have an important mission to carry out. In any case, there can be very little question as to the need of repeatedly re-affirming those great truths that form the foundation of the Christian system. Not only is it necessary for our own instruction

and upbuilding, but it is useful in affording information to those outside, who either do not know or have been wrongly informed in reference to our faith and practice. It is very important, moreover, that the young people, who, to a large extent, are entrusted with the educational work of the Sundayschool, should have at least an occasional course of training in "First Principles," so that they may be better equipped for the work they have in hand. In no other department of life is so little done to ensure the best results, as in the work connected with the Sunday School. That is to say, the training and fitting of persons to occupy positions in the Sunday School, do not receive that attention which the importance of the work demands. And here, perhaps, it would be as well to urge that in connection with the lessons proposed to be given during the first quarter in the year, there should be inaugurated a Training Class for Sunday School workers. At present we would merely urge this in connection with the series of "First Principle" lessons. This class might be held in some central place, so far as the large towns are concerned, and be conducted by brethren of recognised fitness. We believe that if an attempt were made in this direction it would be attended with successful results.

In looking over the programme of lessons it will be noticed that the subjects to be dealt with are all of the first importance. They are subjects on which is built the great fabric of Christianity. And we presume that the brethren who have been selected to deal with the questions enumerated will do so in the true spirit of Biblical scholarship. What is wanted in the preparation of the papers is the scholar, not the theologian. The distinction here is greater perhaps than most people imagine. The scholar may be trusted—the theologian requires watching. A striking instance of this is found in Bishop Lightfoot's dissertation on the "Christian Ministry." As a scholar, he very emphatically and clearly demonstrates the eldership of apostolic times, but as a theologian, he evolves the episcopal bishop from the tradition of later days. Now we have great respect for Biblical scholars, but very little for theologians. Indeed, we have so much respect for the candid scholarship of the Biblical world that we would, without any fear of the results, be prepared to accept its verdict as to the faith and practice of early Christianity. And here, we may say, that our statement is not so bold as it might appear at first sight, for this reason, that we already know that the leading Biblical scholars of the world, when speaking as scholars in reference to the primitive church, speak in precisely the same terms of its faith and practice as we do

ourselves. And this is what we expect from the esteemed brethren upon whom have devolved the onerous task of preparing this important series of lessons—that they will speak as scholars and not as theologians. From what we know of them, we are quite sure that they will be content to give us Biblical exegesis. That they will, on these great fundamental matters, put into practice the great reformation motto of being silent where the scriptures are silent, and speaking where the scriptures speak. It is because we are assured of this, that we expect as one of the results of their work, that we shall have placed in our hands a valuable vade-mecum of our position on those great questions which we denominate "First Principles."

The importance of dealing with the questions that form the series of lessons from a purely Biblical standpoint, is one that cannot be too strongly insisted upon. And in this respect the writers belonging to our brotherhood occupy a unique position. They are unfettered by human creeds and human traditions. They have no huge ecclesiastical system to sustain, nor immense vested interests to protect. They are not required to speak the shibboleth of any party, nor to imitate a theological jargon which is as frequently as illogical as it is unscriptural. Indeed, we think it may be said without egotism, that it is their duty as well as ours, to assist in removing the mass of human rubbish which has been accumulating for so many centuries round the simple gospel of our Lord Jesus Christ. If we understand our position at all, it is incumbent upon us that we shall insist that the gospel of Jesus Christ is not susceptible of improvement at the hands of man. That, unlike human inventions, it cannot be altered for the better. There is nothing that man has originated which has the nature of finality about it. That which serves one generation may not serve another. It is not given to man that he shall reach perfection at a single bound—he must travel this road by short and difficult stages, and always find that the summit is still to be reached. With the divine, it is otherwise. It is perfection first and last, and all the time. It may be that this perfection is revealed in stages suited to the spiritual childhood of our race, but when this educational process terminates, the earthly session of heaven's university has closed, and no more degrees can be taken.

This is where we stand now, for the outflow of Divine revelation ceased nearly nineteen centuries ago. The culmination was reached with the revelation of the ideal manhood, which is, in apostolic language, "the measure of the stature of the fulness of Christ." And it is because we KNOW that

outside of the revelation of Jesus Christ all is chaos and darkness that we insist upon his gospel as the world's only hope.

It is because we KNOW that Jesus is the WAY, the TRUTH, and the LIFE, that we insist upon his gospel as the *only* gospel, it is because we KNOW that Christ made man, and not that man made Christ, that we insist that it is impious presumption for man to dare to alter that which has been declared perfect by his Creator. We, therefore, rejoice in the mission that has been entrusted to us of proclaiming to the world that its great need is, the Christianity of Jesus Christ as distinct from the Christianity of the Churches. We sincerely hope that the dawning of the new century will see a great revival of enthusiasm in reference to our plea for a return to Christianity as it was at the first. Above all, that it will be a revival in life as well as in doctrine.

Editorial Notes.

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

Short Sermons.

W. A. Belding is one of our American pioneer preachers whose work dates back to 1832. The preachers did not receive high salaries in the early days. In his "Reminiscences" in an American paper, Bro. Belding says, "the writer of these lines often preached discourses where money was not mentioned or even thought of; in fact, I find in my diaries for 1840 and 1841, a record of 367 discourses preached, for which I received in cash two dollars, thirty seven cents; a pair of woollen socks, and a pair of striped mittens, given me by a dear old sister. And they were the best sermons I could give, and were as long as the moral law." The writer complains that long sermons are not now appreciated. A few years ago at a Bethany Park assembly, he was asked to preach "an old-fashioned discourse." Consenting, he took the stand, and offered to preach a sermon of fifty-five years ago on "Salvation by Christ from sin, disease, death, and the grave." "Do you want it, he asked the audience." "Yes, yes," came from all parts, and when he explained that it took from one and a half to two hours to deliver it, they only wanted it in an abridged form. The writer says the desire for short sermons has continued, "until the man who can preach the shortest discourses can command the longest salary." We are not sure that the shortest sermons command the highest pay in Australia, but there appears to be a general feeling that a sermon should not exceed half an hour, "with a leaning to mercy's side." Here and there an able speaker may

be able to command attention for thirty-five or even forty minutes, but these are exceptional cases, and as a rule the audience is apt to begin to be restless after about twenty-five minutes discourse. "Where weariness begins devotion ends." Preachers may not like to acknowledge this tendency of the age, but it is useless for them to run their heads against a stone wall. The only course to adopt is to give the hearers such an excellent sermon in the thirty minutes as to leave them with an appetite for more.

The Old and the New.

What the immediate outcome of the disturbance in China may be is beyond our ken, but who doubts that the ultimate result will be the opening up of that vast land to the influences of Christianity and civilization. All the world over the old order and the new are ever striving for the mastery and all the world over the old is compelled to give place to the new. The clock of time cannot be set back, and though for a while conservative ignorance may gain the ascendancy and progress suffer a temporary eclipse, yet eventually the sunlight will burst forth with all the greater radiance. The weakness of the Boer cause in South Africa was that it belonged to a bygone age. It was at least a hundred years behind the times and its very existence was an anachronism, which must necessarily adapt itself to its surroundings or be swept away by the enlightenment of advancing progress. Kruger and his supporters attempted to sweep back the tide and the inevitable has occurred. Whatever may be our opinion as to the justice or otherwise of the Boer war it is certain that the victory of the British arms means the extension of light and liberty and is in the true interest of British, Boer, and Basuto. So in China. The awful massacres and the ferment into which the whole nation has been thrown, are but the culmination of a state of affairs which has long existed. Beneath the surface the struggle between the old and the new has been going on for the last half-century at least and has manifested itself in sundry local outbreaks. But all the while Christianity and civilisation has been surely, if slowly, making headway until at length the conservative party has become thoroughly alarmed, and is making a gigantic effort to terminate the struggle by the death or expulsion of all foreigners. For a time fanaticism may triumph, but eventually darkness will give way to light and the outcome of it all must be that China with her four hundred millions of people will be open to the influences of European enlightenment. When that day comes, Christ and Confucius will meet on equal terms, and Christ will gain a victory.

A Word of Appreciation.

Among the American brethren there are a number of preachers who travel among the churches, holding protracted gospel meetings. These are generally known as evangelists and are thus distinguished from the stationed preachers who are generally called ministers or sometimes "pastors." These evangelists are often very successful and among them are none better known than J. V. Updyke, who has been the means of leading a great many thousands to Christ. After a long experience in the evangelistic field, he writes in the *Christian Standard*: "Talk about trials, the evangelist has more of them than anyone else. I love the truth, I love God, and I love the church of Jesus Christ above everything else, and am never really happy except when I see men and women coming to Christ. I have never had trouble in the churches where I have labored; but if I was back to where I started from thirty-two years ago, when a boy seventeen years old, and knew then what I know now about the hard life of an evangelist, and how little honest, earnest, self-sacrificing labor is really appreciated by the church when a man wears himself out in the work, I should never have been an evangelist. There is but one preacher in all this world that ever approached me with a pleasant, glad smile, and gave me a warm shake of the hand, and said, Bro. Updyke, I love you for the work you have done.' That was a brother I met at the Cincinnati Convention." This is a remarkable confession. Here we have one of the most, if not the most successful of our evangelists, stating had he known what was before him he would not have entered the field. He seems to have felt keenly the lack of appreciation from the preachers among whom he labored. The probabilities are that in most cases the appreciation was there but not expressed. When he is dead the preachers and papers will all eulogise his work. How many toilers there may be in the Lord's vineyard thirsting, perhaps, fainting for a word of appreciation from their fellows.

A Lesson from America.

While it is true that in America disciples of Christ are making numerical progress at a proportionately greater rate than any other of the large religious bodies, it is a noteworthy fact that this progress is almost entirely in the Central and Western States. In the State of New York, with its five or six millions of people, they are not much more numerous than in Victoria, while in the whole of the New England States they do not exceed 2,500 members. In the newer States they gained a footing in the infancy or youth of each commonwealth, and grew

with its growth. Our American brethren find it hard work to succeed in the old towns and provinces where the people have their religious affiliations fixed. But in a new field where they start fair with other bodies, they soon outstrip them all. There is a lesson here for us. As new towns are opened up, we should be on the spot. Those earliest in the field have an immense advantage. In a short time the commonwealth of Australia will select a capital. This must be taken from New South Wales territory, and must be one hundred miles or more from Sydney. The land for the capital will belong, not to N.S.W., but to the whole Commonwealth. All the Churches in Australia should feel interested in having a strong church in the capital. A suitable block of land should be secured at the first sale, and arrangements made for the establishment of a church immediately the capital is formed. We may then expect to grow as it grows, and the church there will in time be a strength to the whole cause in this land.

From The Field.

The field is the world.—Matthew 13: 38

New Zealand.

SOUTH WELLINGTON.—Although the weather has been wet and boisterous of late, and especially so on several Sundays, the live interest prevailing here has been evidenced by comparatively large attendances at the various meetings. One very encouraging feature of the work at present being the large number of strangers attending the gospel services, some of them not only hear, but obey the truth from time to time. During the past month four adult believers who have now seen "the way of the Lord more perfectly," have been immersed and received into fellowship. In addition to Bro. McCrackett's labors, we have also had a turn from Bro. Selby, whose lectures were much appreciated and well attended. The effect of those meetings being increased interest and enthusiasm. No collections were taken up at the meetings, the brethren previously subscribing a sum to hand over to Bro. Selby. The monthly Temperance Meeting last night was the largest yet held.

July 27th.

A. CLARK, Sec.

AUCKLAND.—Four believers have been immersed since last report, including the one therein mentioned as having made the good confession.

Our Bible School Examination took place on Sunday, the 8th ult. The questions were prepared by Bro. Greenwood, of Doncaster, Victoria, at the request of the S. S. Union Committee. He has our thanks for this work. The results of the Exam. are not yet known.

August 6th.

T. J. B.

NELSON.—Last Lord's Day, at the close of the address, three came forward and made the good confession before a full house.

During the absence of Bro. Lewis in Christchurch, I am holding a week-night meeting in Wai-iti, about 25 miles out of Nelson by rail. At the close of the meeting on the 24th, two decided, and J. Griffiths, of Spring Grove, baptized them on the following Lord's

Day. We are hopeful of further additions in the near future.

On the 30th, a business meeting of the church was held, which passed off both pleasantly and satisfactorily. Not the least interesting of the reports submitted was the report of the Sisters' Sewing Bee. This Bee, which has recently been commenced, promises to be a great help to the church.

W. I. C.

Tasmania.

HOBART.—Since my last report we have had three further additions by faith and baptism. Bro. Nixon has endeared himself to the brethren, and is having good meetings. His addresses are keenly appreciated.

The half-yearly business meeting of the church was held last Wednesday. It was well attended, and the Report was good reading. The meeting was unanimous in its approval of Bro. Nixon and his work.

It gave us great pleasure a few weeks ago to receive into fellowship again a brother who has been for some years with the "Adventists." He is an acceptable speaker, and we trust that his reunion will be a source of strength to the church.

C. M. Gordon, who is laboring in the country churches under the "Davis Fund Committee," passed through here last week. He has grappled his work in earnest, and is in splendid spirits.

Herewith is a short epitome of his last two reports:—

JUNE.—During this month Bro. Gordon reports good meetings at Bream Creek, considering the inclement weather. He had three additions, two young men and one married woman. Interest has been aroused and he is hopeful of further good results.

He has made a commencement at Nugent, and is about to organize a week's mission there.

Bro. Gordon also states that he hopes, in time, to make his work self-supporting, so that the "Davis Committee" may be free to extend the work in some other favorable direction.

JULY.—The leading notes in our brother's report for this month are "snow, rain, hail and mud." In spite of this, however, he made a pioneer visit for one week to Woodbridge, with the result that a keen interest was manifested, and he had good meetings. He is going down again when the weather has improved.

One addition during the month at Bream Creek.
August 5th.

A. W. ADAMS.

Queensland.

WEST MORETON NOTES.—Since our last report our evangelist has visited Rosevale 4 times, Thornton 3 times, Mt. Whitestone twice, West Haldon, Spring Creek, and Greenmount once each; Mt. Walker 3 times, and Vernor twice. He reports that matters are none too bright at present, the work having suffered through no evangelist being in the field for nearly five months. However, we are hopeful that after awhile churches may awaken more fully to their responsibilities and privileges. The Bands of Hope at Rosevale and Marburg have been revived, and a new one which promises fair for success has been started at Vernor. Our brother finds that visiting is an absolutely necessary feature of his work, and so far the brethren have little to complain of in regard to his zeal in this direction. As illustrating the arduous nature of the work Bro. Paradise has undertaken, it may be mentioned that he has covered, while visiting the various churches and individuals, the respectable total of 225 miles from May 12th to July 29th. If all the West Moreton Churches would agree to form one combination, we could arrange to have two men in the field, which would mean more lasting work and

greater success than is at all attainable with only one man for such an immense field.

July 30.

WM. BAILLS.

South Australia.

COTTONVILLE.—The church at Cottonville held its anniversary on Lord's Day morning, 29th July. We were pleased to have our Bro. Gore at morning and evening services. After breaking bread, he addressed the church on "Union." In the evening a crowded house assembled, when Bro. T. J. Gore preached from the words, "seek ye first the kingdom of heaven and his righteousness." On Monday 30th, a tea and public meeting took place, both well attended. Bro. Wm Charlick presided at the public meeting, when H. D. Smith, W. A. Keay, and J. Thomas gave stirring addresses. The Park Street Church Choir contributed several selections of music, which were much appreciated. Following the anniversary, we have held four evenings special services. Brethren Keay, Campbell, Smith, and Pittman, each taking an evening, and we hope good will result. One young man made the good confession.

J. McN.

NORTH ADELAIDE.—The anniversary tea and public meeting was held on Aug. 2nd. A good number sat down to an excellent tea. John Anderson presided over a very large gathering in the evening. The effective display of flowers, flags, mottoes, and evergreens, testified to the taste and skill of those who kindly undertook the work of decoration, as well as to the liberality of the owners of flower gardens. The secretary, R. Forsyth, read an excellent report for the year, and although no advance has been made numerically (the additions to the church being counterbalanced by transfers to other churches and removals by the hand of death), yet all the organisations of the church, both here and at Prospect, were reported in a satisfactory condition.

As the result of special collections, the sum of £33 11s. 3d. had been taken up for the Famise Fund in India, £22 18s. towards the Kanaka Mission in Queensland, while £18 odd had been subscribed towards Foreign Missions, and the members of Mrs. Henshaw's Bible Class had sent the sum of £2 15s. 11d. to Mrs. Pittman, Victoria, in aid of the Rescue Home. Excellent addresses were delivered by F. Pittman, T. J. Gore, and Dr. Verco. Some choice vocal selections were well rendered during the evening. We thank our Heavenly Father for

"Another year of service,
Of witness for Thy love;
Another year of training
For holier work above."

On August 5th we welcomed into our midst our Sister Miss Mary Mills, by letter of transfer from the church at Norwood, Miss Mills having come to reside at N. Adelaide.

V.B.T.

HENLEY BEACH.—Thursday evening last a Members' Social was held here. J. W. Cook presided over the meeting, which was enlivened by recitations, musical selections, duets and songs. The interesting part of the proceedings was the presentation to Sister Alice Laurie of a beautiful morocco writing cabinet, for services rendered in leading the singing and presiding at the organ for all meetings during the last four years.

Yesterday we had H. D. Smith with us all day. Those present were well repaid by hearing the familiar voice, and listening to the splendid addresses.

G. A. H.

HINDMARSH.—Our usual meetings are well attended, especially on Lord's day evening. The usual church works are still attended to, but there have been no confessions. Yesterday afternoon the church building was packed to listen to the Service of Song given by the York Sunday Scho

was a great success, and

well repaid the efforts of the school and its conductor, Bro. F. Charlick.

Aug. 13. **PORT PIRIE.**—Our Bro. Moffit preached here to-night, resulting in the good confession of an intelligent young man, a son of a recent addition to the church. We are hoping to receive further additions shortly.

W. C. OVERLAND.
PORT PIRIE.—J. Fisher, from North Adelaide, has been with us over three Lord's Days, and has given us five practical addresses which have been highly appreciated.

If any of the speaking brethren should visit Port Pirie, if they will notify the writer beforehand, arrangements will be made for any services they might feel disposed to take, and they would be made welcome to his home, at "The Terrace," Port Pirie West.

X. W. Duncan gave a good address to the church this morning, on "the moral qualifications of bishops of the Church of Christ." Bro. Morrow gave a very powerful gospel sermon to-night to a good audience.

Aug. 5th. W. MOFFIT.
NEWWOOD.—Yesterday we had splendid meetings, and our hearts were made to rejoice once more as two confessed Christ as their Saviour and Lord.

The Sunday School visitors, Bren. McPhie and Smith, paid a visit of inspection to our school yesterday.

August 13th. A. C. RANKINE.
STRATHALBYN.—A. J. Harris is now laboring with the church here. The attendance at our meetings has improved wonderfully. The morning meeting is also very much better attended. Bro. Harris has organized a prayer meeting, which is held every Thursday evening, and last Thursday evening there were 38 present. We were very much in need of assistance, and he has greatly cheered and encouraged our hearts.

J. M. GORDON.
KADINA.—After some months' delay the Committee have started here. Bro. W. A. Keay commenced public services on Aug. 5th. He has met with about twenty persons there who are willing to unite in church membership on New Testament ground. The field is reported to be ready for harvest, and some decisions to serve Christ are already notified.

JAS. MANNING.

Victoria.

BALLARAT, DAWSON STREET.—The Anniversary services in connection with the Sunday School were held on Sunday, August 5th, Bro. Mahon speaking at the morning, afternoon and evening services. The attendance was good on each occasion, particularly in the evening, when the building was packed, some having to take seats in the vestry. Bro. Mahon gave a powerful address on home influence, and the need of supplementing the labors of the teachers in the homes of the children. One of the scholars made the good confession at the close of the meeting. The Tea-meeting was held on the following evening, and was well attended; the after meeting was presided over by Bro. A. E. Hayes, when a lengthy programme was gone through by the scholars, to the entire satisfaction of the audience, sending them home in the best of humor, after having a real good time.

T. H. VANSTON.

WEDDERBURN.—I have to report one confession and baptism on Wednesday night last at Bible Class. E. Griffiths officiated, being present on that occasion. While referring to Bro. Griffiths I wish to state that on the occasion of his leaving the district for his new field, the church here held a social, and presented him with a dressing case and small writing desk, as a small token of esteem in which he was held by the brethren here. Bro. Treble occupied the chair.

C. McDONALD.

BAYSWATER.—The church was greatly cheered on Lord's day, when twenty-four met to break bread. Bros. J. Tully and G. Petty paid us a visit. Bro. Tully gave us a splendid address. Our brother also addressed the S.S. The little ones were greatly pleased, and in the evening our brother spoke to a fair meeting.

T. C.

FOOTSCRAY.—The opening meeting of the "Footscray Church of Christ Young People's Society" was held on Tuesday, 31st July. The president, A. J. Saunders, occupied the chair. The meeting was opened by hymn and prayer; then Sister H. Livett read the 23rd Psalm and B. Carter 1 Cor. 13. Another hymn, then Bro. Saunders addressed the meeting, speaking of the fine body of young people which were in the church, also of the objects of the society, which, he said, were first to interest, secondly to instruct, and lastly to deepen the spiritual life of its young members in order that they may be more useful in the cause of Christ. The class has taken for its motto the words "Growing in grace in the knowledge of our Lord Jesus Christ." The following programme was rendered:—Recitation, B. Carter; quartette, Sisters E. and H. Livett, B. Clarke, and H. H. Streader; address, H. H. Streader, on behalf of the church; solo, A. W. Joiner; recitation, A. J. Saunders; address, R. Aitken solo, G. Emerson. A good audience was present, and an enjoyable evening was brought to a close by hymn and prayer. Sister T. Davidson presided at the organ.

A. W. JOINER.

ST. KILDA.—This church has much appreciated the effort and labour of G. B. Moysey, and a renewed interest seems to have been awakened. A new secretary has been elected, and a superintendent appointed in the Sunday School, and a Bible Class carried on every Friday evening. F. W. Clarey has been preaching the past three Sunday evenings, and T. J. Cook is announced to take the rest of this month. Both morning and evening meetings are being well attended, and an improved attendance especially regarding teachers in the Sunday School. On Wednesday evening last a somewhat hurriedly prepared, yet very successful farewell social, was tendered Sister Michan, who is leaving for S. Africa, carrying with her the good wishes of all the members.

F.W.C.

WARRENAMBOOL.—Last Lord's day the second youngest daughter of Bro. Whiting came in from Cudgee to put on Christ in his own appointed way. As Bro. Moysey was spending the morning here, he immersed her before returning to Port Fairy in the afternoon.

New South Wales.

SYDNEY.—The Anniversary Services in connection with the Lord's Day School were held on Lord's Day afternoon and evening, July 22nd, and on Monday 23rd. On the Sunday afternoon, an address was delivered by the superintendent of the school, Bro. E. Gole; and in the evening Bro. G. T. Walden, of Enmore church, preached, his subject being "The Love of God." At each of these services the scholars rendered some appropriate singing, and collections were taken (four little girls attending to this matter) in aid of the relief of starving India, the sum of £10 being raised.

On Monday evening, July 23rd, the Anniversary Tea was held, to which the whole of the scholars were invited, and nearly one hundred visitors were entertained at tea after the scholars.

After tea, a very good programme was gone through, consisting of choruses, solos, dialogues, recitations, etc. During the evening, Bro. P. A. Dickson presented the prizes to the successful scholars. All present expressed the opinion that the anniversary of 1900 was a very pleasant one. The school has in-

creased in numbers, there being now 160 scholars and a staff of 17 teachers; 7 scholars from the school have been added to the church during the year.

AUGUST 1ST.

T. C. WALKER.

REFERENCE NOTES.—Moree and Mungindi will make £2 10s per week for evangelist salary. N.S.W. Conference have asked churches to increase amount for Home Mission work. Look out for N.S.W. Home Mission notes next issue. N.S.W. Conference debit to August 9th, £61 19s. 0½d. Look up Treas. address, near coming events, and send help if you can.

Here and There.

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

A list of American books now in stock will be found in another column.

Some church news and other matter had to be left over again this week.

Crammed house at Brunswick and two more confessions on Sunday night.

North Richmond is making great preparation for their protracted meeting soon to begin.

Last Thursday night at the prayer meeting at the Tabernacle, Fitzroy, one confessed Christ.

We hope soon to have a new edition of "On the Rock" ready, with a number of new tracts.

Those interested will find particulars of the Sunday School Commentaries for 1901 in another part of the paper.

Good meetings at Woollahra last Sunday. One baptism. £4 collected for Indian Famine Fund, including £1 from Sunday School.

We want all our boy and girl readers not to miss "Too Late," in the Home. It may be "too late" with some, but we trust not with all.

If you have a neighbour who is out of Christ, give him this number of the *Christian*, and ask him to read "Remission of Sins," and "The Woman at the Well."

A. W. Adams of Hobart writes:—"The paper is tip-top reading. I believe the AUSTRALIAN CHRISTIAN will put its mark upon the religious thought of our new nation."

We can supply a few back numbers of the CHRISTIAN from the first of July, when "Visions of the Christ" commenced. These will be sent to new subscribers while the supply lasts.

Our friends will be glad to know that our subscription list is still on the up grade; not rapidly it is true, but as long as it is up we are prepared to labor on. Help us all you can.

PARCELS FOR INDIA.—Any goods for the Missionaries or Mission Stations should be forwarded at latest by the end of August either to Brisbane, Sydney, Melbourne, and Adelaide.

T. J. Bull writes:—"I am heartily with you for extending your list of subscribers. I would as soon miss the visits of a personal friend as the weekly arrival of your excellent paper. I will speak for it as opportunity offers."

We are glad to hear that Bro. George Foster, who left us some years ago for the Adventists, has returned to the church in Hobart. We feel that many of the brethren in North Melbourne and this city generally will be glad to know of above.

A. E. Illingworth, of Perth, writes: "I wish you would put a note in the 'Here and there' column,—That the Home Mission Committee of W. A. have not yet been successful in getting an evangelist for the Kalgoorlie district, and would be glad to hear from any of the brethren."

F. B. Eaton informs us that the acknowledgments from Maryborough for Famine Fund in last week's CHRISTIAN should read as follows:—"Collected by Nurse Willson, £2 1s. 6d.; Collecting Cards, £2 15s. 8d. Evening Collection, 18s. 4d."

Remember that Sep. 2nd is *Australian Christian Sunday*. You may not feel disposed to occupy the whole of an address on this important subject, but certainly you can call special attention to the paper and urge all to become subscribers. In this way you will not only serve us, but you will do a great service to the church.

W. T. Clapham, of Nelson, N.Z., writes:—"You will be pleased to learn that at the close of our address last evening one of our well-known business men came forward and made the good confession, for which we praise God. Although we have not been making many additions, we have good reason to believe that we shall have a glorious ingathering. One thing we can rejoice in is that perfect harmony prevails."

From a Sydney paper we notice that T. Bagley and his band of workers in Paddington have been receiving the attentions of the Church of England preacher in that neighborhood. This is only what they may expect, and in the end it will do them good. The work there goes steadily on, and Bro. Bagley is working most enthusiastically and hopefully for their new building. All the help the brethren can render will be welcomed, and well used.

Thos. Hagger tells us that when anything specially good appears in the CHRISTIAN (which of course is often) he makes a point of taking a copy of the paper in his hand and calling public attention to that particular article and the paper in general. The result is that in North Richmond they have a large list of subscribers. The four largest numbers taken in churches are as follows:—Sydney, Enmore, Perth, and North Richmond. Will not other speaking brethren follow the example of Bro. Hagger.

On the evening of August 7 we attended the anniversary of the Lord's Day School at Malvern. The evening was wet, and there was a counter attraction in the way of a temperance meeting at Prahran, but for all that there was a good attendance. The hall is very large and it would be a big task to decorate it all, but the platform was most tastefully decorated with flowers and flags, etc. The superintendent, Bro. B. Huustman, presided, and in his opening remarks stated that there were 68 scholars on the roll with an average attendance of 45, with 8 teachers and 3 officers. The programme was a good one. It started off with an action song by eight little girls, after which Master Blackman recited "A Little Man." Ethel Dunn recited very cleverly "Not One to Spare," and then a wee little girlie whose name we did not catch recited "What Ails My Dolly." It seemed to be a combination of ills, which we hope will yield to proper treatment. Eight of the larger boys of the school gave a dialogue, "Who Built the Ship." It was a splendid thing, but would have been much improved by a little more rehearsing. "The Four Coins" was rendered in the form of a dialogue by four young ladies. The dialogue in itself was good, and then being so well given made it very effective. One of the very best items, we thought, on the programme was a quartet, by two girls and two boys, entitled "Morning Light." The singing by scholars and teachers was above the average. At the close F. M. Ludbrook gave a short address and distributed a lot of very nice books as prizes. In his opening remarks the superintendent referred to the absence of Douglas Pittman, one of their teachers, through illness, stating that the preparations for the anniversary exercises had missed his help very much. Bro. Pittman has been a great help to the school in the past, and we are glad to state

that there is every prospect of his soon being able to be at his post again.

Acknowledgments.

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

RESCUE HOME.

Received with thanks:—

Church, Hindmarsh, S.A.	..	3	5	0
.. Christchurch, N.Z.	..	2	10	0
.. Stanley Brook, N.Z.	..	1	0	0
.. Charters Towers, Q.	..	1	10	0
Mrs. Wilson, Doncaster	..	1	0	0
A Friend	..	2	0	0
H. W., Footscray	..	0	10	0

J. PITTMAN, Armadale.

VICTORIAN MISSION FUND.

Church Collingwood, per Sister Rowles	..	£	0	9	0
.. Malvern, per Sister Robinson	..	0	8	1	
.. N. Richmond, per sisters	..	1	5	9	
Sisters Executive	..	1	0	0	
Bro. H. Hawson, Invercargill	..	0	11	6	
"Devoted"	..	0	2	6	
Church Polkemet	..	5	0	0	
.. Port Fairy	..	5	0	0	

£13 16 10

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

FOREIGN MISSION FUND.

Amounts received as under:—

TASMANIA.				
Church, Kelleve	..	4	5	6
Bro. W. E. and M. Woolley	..	0	10	0
NEW ZEALAND.				
Church, Nelson	..	1	1	6
.. Hoteo North	..	2	10	5
School, Hoteo North (n)	..	0	5	10
School, Oamaru (n)	..	6	10	0
SOUTH AUSTRALIA.				
Per A. C. Rankine—				
Grote-st. F.M. Band for support of				
Yakub Mash	..	15	0	0
Grote-st. Young Men's Bible Class, for				
support of Student, India	..	5	0	0
WESTERN AUSTRALIA.				
Church, Kanowna	..	2	15	0
A Sister, Boulder	..	1	0	0
VICTORIA.				
Devoted	..	0	7	6
W. Brown, Prahran	..	0	2	0
T. F. Cork, Mlepoll	..	0	13	0

INDIAN FAMINE FUND.

SOUTH AUSTRALIA

Per A. C. Rankine—				
Church, Unley	..	10	16	2
School, Unley	..	1	8	4
Church, Norwood	..	7	17	7
.. Grote street	..	10	10	3
.. Henley Beach	..	0	13	9
School, Henley Beach	..	0	8	0
.. Gillies-street	..	0	4	6
T. Hair, Kanmantoo	..	1	1	0
D. Beyer, Port German	..	1	0	0
Collected by J. Neily and A. Grigg,				
Port Wakefield	..	0	12	6
Mrs. Parker, Grote-street	..	0	10	0
Collected by Miss Cant, Norwood	..	0	13	8
R. B. Hopgood, Langhorne's Creek	..	1	0	0
Per R. K. Spotswood, from residents of				
Buckingham	..	2	10	3

VICTORIA.

Churches—				
Warner West, collection and donation	..	4	4	9
Emerald	..	5	0	0
Cheltenham, additional	..	1	0	0
Meredit, collection gospel meeting	..	1	4	9
Fitzroy Tabernacle, additional	..	0	5	0
Bayswater	..	1	5	0
Other Contributions—				
North Fitzroy, col. cards	..	4	17	8
Miss Mable Chapman, Gordons, do.	..	0	12	9
Miss Ida Chapman, Gordons, do.	..	0	12	0
A. Murray, Kyabram, do.	..	1	3	0
Miss Enderby, North Fitzroy, do.	..	1	16	7

Bro. and Sis. Archer, Archerton	..	0	10	0
School, North Yanac	..	0	10	0
Miss K. Windsor, col. cards	..	0	9	6
Beer family do.	..	0	9	6
Branswick School, do., additional	..	2	13	4
Malvern Church and Mission Band	..	0	10	0
.. School and col. cards	..	2	18	0
Per C. A. Faulkner, Mildura	..	1	3	3
Per H. Kent, Glenbompson	..	1	12	6
Wedderburn school and col. card	..	0	15	6
Footscray school, col. cards	..	7	9	10
Alphington school	..	6	10	0
Nobody, Thorpdale	..	0	15	0
Little boy, Thorpdale	..	0	4	0
W. McCance, North Melbourne	..	0	2	0
Mr. and Mrs. Gilmour, Tallarook	..	0	5	0
A brother, Apollo Bay	..	1	0	0
Devoted	..	1	0	0
Per W. Smith, Maidavale	..	6	6	2
Mrs. Crange, North Melbourne	..	3	15	0
Eadie Lyall, col. card	..	0	7	0

QUEENSLAND

Churches				
Roae wood	..	10	0	0
Marburg	..	3	1	0
Marburg, collected at Gospel Meeting	..	0	10	0
Charters Towers, collected	..	2	18	6
Gympie	..	2	14	1
Mrs. Weaver, collected	..	0	14	6
School, Gympie	..	0	4	9
Brethren, Mooloolah	..	1	0	0
Collected by Alice M. Green, Milford, per E.				
Gole	..	2	0	0
Do. do. additional	..	1	1	0
Mission Band, Boonah	..	0	11	6
Chain letter, per L. Pfunder	..	1	9	3

WESTERN AUSTRALIA.

A. Jobnston, Perth	..	0	10	0
NEW SOUTH WALES.				
Per W. Winter, Moree	..	6	0	0
Per E. Gole—				
Churches				
Bungawalbyn	..	1	0	0
.. additional	..	1	13	9
Woollabra	..	3	0	0
Croydon	..	0	18	6
N.S.W. Sisters' Conference Committee	..	1	0	0
N.S.W. Sisters' Con. Temperance Com.	..	1	0	0
Bro. E. Taylor, Lambton	..	1	0	0
Per Bro. Jas. Collins, Manning River	..	3	10	0

NEW ZEALAND.

Thos. Hay, Waimangaora	..	0	9	6
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NOTE.—This week a draft for £130 goes to India, making total now sent, £565.

To Subscribers.

C. M. Gordon, 1/-; J. J. Mudge, W. Copeland, H. Mitchell, F. B. Eaton, R. J. Clow, R. K. Spotswood, 2/6; Rev. Bove, Jas. Smith (Tax), 3/6; B. Hill, 5/-; B. Dixon, 6/4; A. Boak, 6/8; Mrs. W. Crawford, W. C. Craigie, A. T. Magarey, H. H. Davis, C. Anderson, J. H. Johnson, H. Hawson, T. F. Cork, Mrs. Hodson, 7/-; Thos. Todd, 2/6; W. H. Stewart, Thos. Hay, R. Aitken, 10/-; F. Johnson, 10/6; E. Young, 11/-; T. McCaw, Mr. Knights, 11/3; W. T. S. Harris, 12/-; George Dickens, 15/-; E. Eastlake, S. Beckwith, 20/-; F. Pocknall, 24/6; W. H. Bardwell, 25/-; A. G. Knapp, 47/6; F. J. Clarke, 55/-.

IN MEMORIAM.

In loving memory of Henry Saltmarsh, who died at Dry Creek, S.A., August 17th 1899.

Sufferings and trials he bore bravely
 Until rest to him was given;
 But we know the bearing of that cross
 Has won a crown in heaven.
 Affliction sore with patience he
 Waiting for his Father's call
 To heaven, there to dwell
 Forever with the Lord.
 Gone but not forgotten by his sorrowing wife.
 "Be ye, therefore, also ready, for in such an hour
 as you think not, the Son of Man cometh."

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

Printed and Published by the Austral Publishing Co., 528 Elizabeth-street, Melbourne.