

The Australian Christian.

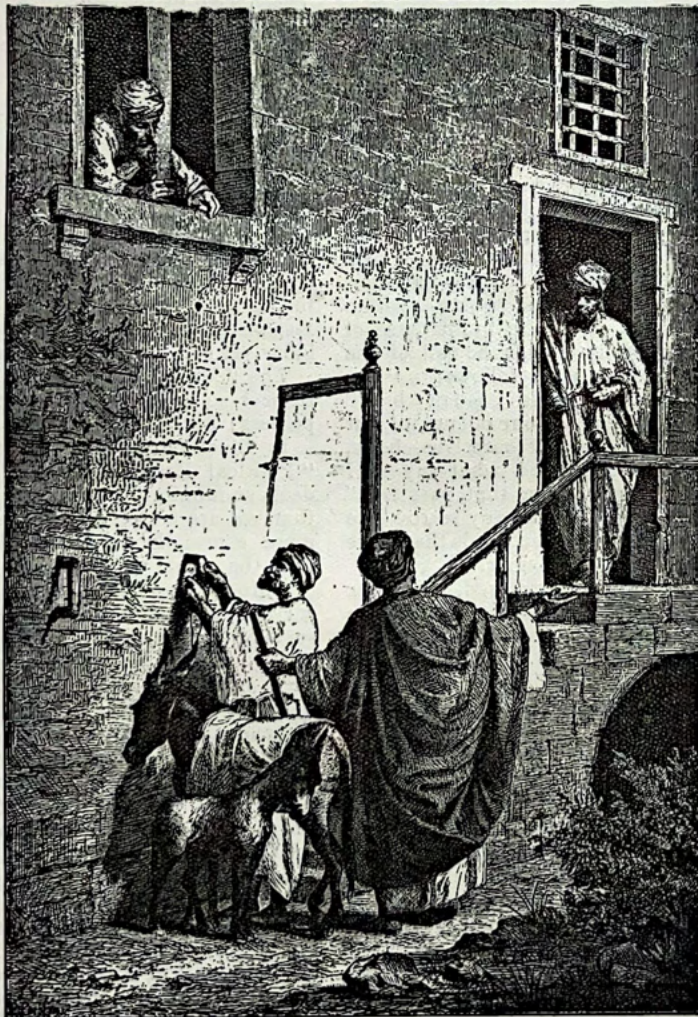
Circulating amongst Churches of Christ in Australian Colonies, New Zealand and Tasmania.

Vol. IV.—No. 7.

THURSDAY, FEBRUARY 21, 1900.

Subscription, 5s. per annum.

VISIONS OF THE CHRIST.



For the Master's Use.

J. INGLIS WRIGHT.

"The Lord hath need of —."

Awake! why linger in the gorgeous town,
Sworn liegemen of the cross and thorny crown?
Up from your beds of sleth, for shame!
Speed to the Eastern mount like flame.
Nor wonder should ye find your King in tears,
E'en with a loud hosanna ringing in his ears.

—KEBLE.

"As surely as yon planet worlds that roll and shine above us, draw radiance from the sun round which they move, so surely shall they shine who spend and are spent in Jesus' service. They shall share his honors and shine in his lustre."—GUTHRIE.

The life of our beloved Saviour on earth was filled with scenes of pitiful sadness, but few of the circumstances narrated surpass in touching pathos the incidents connected with the entry into Jerusalem.

A triumphant entry it is called. Alas for

for the triumph of it! Rather is it the apotheosis of humiliation amidst the pageantry of poverty and the homage of gratitude. The fulfilment of a divine prediction in surroundings of hatred and unbelief—a scene upon which the dawn of coming suffering shed its dark hued rays, illuming the path of the Christ with a portentous storm—a triumphal entry! Aye, a triumph unique, in which the Victor sheds bitter tears, as he foretells the coming tribulation of the self-willed vanquished, for whom his great heart beats with a passionate and an unappreciated love.

Surrounded by enemies possessed with a hatred of virulent intensity, and accompanied by disciples, who understood not his divine mission, the Son of Man but too truly experienced the fulfilment of prophecy in being "acquainted with griefs."

Coming up from Jericho, Christ and his disciples set their face towards Jerusalem with the object of attending the Paschal feasts. The question as to whether he would dare present himself in the holy city was a subject of speculation among the chief priests and Pharisees, who in every case had issued orders for his apprehension. For some time past Christ had not "walked openly" among the Jews, but sought rather the bye-paths of obscurity. Now, however, his plan of action was changed, and in their near approach to Jerusalem the disciples conjured up the vision of an immediately to be established kingdom—"they thought that the kingdom of God should immediately appear." Alas for the futile imaginings of optimism! Nay, not optimism; call it rather the hopes created by association with him whose oft-evidenced power gave proof of his claim to the Messiahship.

They hoped "that it had been he which should have redeemed Israel," and surely if the Christ were about to brave the ferocity of the chief priests it must be, for once and all, to hurl them from their places, and assume his rightful power as the Messiah.

With a gentle and woefully pathetic consideration, Christ Jesus took his twelve disciples by themselves privately and there, *en route* to Jerusalem, revealed to them not the exultation to human power of their beloved Prophet, but the humiliation of betrayal, of mocking, of scourging, of crucifixion—and thus the depth of mortal suffering sounded—of the rising again.

What availed it all? They understood not, and ere long were engaged in discussing their relative prospective positions in the coming kingdom, while Christ, with a sublime and perfect negation of self, occupied himself in healing two blind men whose lusty appeal and strong faith had aroused his compassion.

From Bethany, where he had spent a few days in the company of Martha, Mary and Lazarus, our Saviour set out for Jerusalem.

Apparently halting not far from the Mount of Olives, he sent two of his disciples into an adjoining village charged with a special errand.

Even here the Christ has thoughts of the prophecies concerning himself, and binds himself anew to their fulfilment. The disciples were instructed to go into the village, and in a place where two ways met near its entrance they would find an ass, with her young colt, tied up; these they were to loose and bring. They were required for royal service, and were demanded in a right fashion.

Naturally, the owner acting as Christ had stated he would act, inquired, "Why loose ye the colt?" The answer given at once demolished all objections and opposition. "The Lord hath need of him," or rather the Master needeth him, and this sufficed, the colt was at once surrendered with evident willingness.

Following on eastern custom, the disciples laid their clothes on the beast, and Christ being seated thereon, resumed the journey. Lacking the pomp of earthly grandeur, in utmost simplicity was enacted a scene which a seer of Israel had predicted five hundred years before. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." At the descent of the Mount of Olives, the procession, which comprised not only the disciples, but the crowd of Jews who had gone down to Bethany to see the resurrected Lazarus, and had been constrained to yield belief in the Christ. This great party were met by throngs of Jews, who had come out to meet them, bearing palm branches. For the most part visitors to Jerusalem, they joined in the hosanna, and in the joyful trains. "Blessed to the King of Israel which cometh in the name of the Lord." The whole scene impressed the Pharisees with ominous significance, and they upbraided one another, insisting that all that had been done to hinder the work of the Prophet of Nazareth had been futile, in the face of such a demonstration. "Perceive ye how ye prevail nothing." "Behold the whole world is gone after him."

Others of the Pharisees appealed to the Master to rebuke his disciples in their, to them, disloyal acclamations, "Blessed be the King that cometh." "Nay," replied the Christ, "if these should hold their peace, the stones would immediately cry out." Thus the processional throng moved on apace, treading the garments so rapturously laid down for the one whose superhuman power had given life to Lazarus, and shouting as they strewed anew the palm branches, "Blessed be the kingdom of our father David who cometh in the name of our Lord."

And now "the road" suddenly turns to the northward, "and bursting" full upon the view, Jerusalem the city of ten thousand memories rises out of the deep and umbrageous valleys which surrounded it.

So far, the disciples "understood not." Carried away with the enthusiasm of the moment they joined in the jubilant hosannas, discerning not the hidden import thereof.

Alas! with Jerusalem in full view and the throng still more increasing, what must have been their feelings as they saw their beloved

Master, with his eyes set upon the holy city, weeping tears of bitter grief? Not for himself did the Christ shed tears—self-commiseration found no place in the divine breast—but as he viewed with prophetic eye the coming woe, fateful and pregnant with calamity, his unsought and unrequited love found vent in those pathetic words recorded in Luke's gospel. How near to humanity do those tears of the tender Saviour bring him!

Meanwhile the chief priests had planned his death, and this crowd doubtless swelled the number of that creed, which but a few days later yelled with fanatical hatred, "Crucify him, crucify him." With the foreknowledge of these events in all their awful significance before his mind, and the consciousness of the terrible doom awaiting the beloved city, our Saviour made his entry into Jerusalem.

At this point we must leave the consideration of the absorbing Bible narrative to devote a little attention to one or two of the many lessons which are to be derived from the story. The picture which heads this article gives the key to a very pressing truth. "For the Master's use." The disciples bore this message to the owners of the colt. "The Lord hath need of him," an answer which proved all sufficient; and to-day, over the lapse of centuries, over the ruins of false faiths, over the martyr's graves, over the chaos of modern unbelief, over the mission-cry from lands of darkness, over the indifference of professed Christianity, comes the call of the ever-living Christ to us, his followers. "The Master hath need." "Hath need of what?" Of us, each individual, of our talents, of our wealth, of our services, of ourselves, body, soul, and spirit! And we! what say we? "Is it nothing to you, all ye that pass by?" "Behold, and see if there be any sorrow like unto my sorrow!" prophetic words that voice the cry of the crucified Saviour.

For us the sorrow was endured, for us the suffering was borne, for us the humiliation undergone, for us the broken heart, the poured-out life-blood. All for us, and to us, not as passers-by, but as followers, as those whom he has loved, "and washed from our sins in his own blood," comes the call of service, the demand for aid. "The Lord hath need."

And what is our attitude towards that call? Do we recognise our responsibilities? God, he knows! Too many Christians come within the scathing rebukes of John Ruskin. "The sin of the whole world is essentially the sin of Judas. Men do not disbelieve their Christ, but they sell him!" We take from him all. What do we give? We pray, "Thy kingdom come." Are we doing our part to hasten its coming?

God works by human agency, and desires that we should be co-workers with him, and, like the owner of the colt, it ought to be our highest privilege to supply in some measure the Master's need. The need of the heathen is Christ's need. The need of 287,000,000 fellow creatures in India, of 395,000,000 in China, of 100,000,000 in Africa—the need of these (among millions elsewhere) is Christ! And Christ's need is—us. If we, his disciples, fail him, to whom shall he turn to carry out his great work?

We may not wilfully ignore the call, but we forget the responsibility involved in the very hearing of it!

"The Master hath need" of—

1st. Our talents.

Talents? Yes; possibly only one, but more likely several. None are without one. Are all these talents being used in the service of this world, and nothing reserved to satisfy the Christ need? or are we offering to Christ only the tag ends of the "crumbs" which fall from our tables? As John Angell James wrote: "If men of intellect, and energy and influence were but to consider these resources as belonging to Christ, instead of devoting them [so exclusively] to the politics and parties of the world; if all pious females were to consider the solemn obligations they are under to Christ. . . . if it could be said of all the millions of the disciples of Jesus, each in his sphere and according to his measure, 'They did what they could,' how soon would the world be brought under the allegiance of Christ."

2nd. Our wealth.

As with our talents, the measure of service to satisfy the Christ need is that of "what we could."

The consecration of some specified proportion of our income to the cause of Christ is a matter which calls for the utmost insistence. The paltry coins which represent the free will offerings of some tell but too plainly the story of an unrealised responsibility, but none the less a responsibility yet and hereafter to be accounted for.

The "Master hath need" of our aid in this respect as much as of any talent we may possess; but how do we view the subject?

In touching upon the "talents" in his "Political Economy of Art," John Ruskin deals so inimitably with this phase of service that we are tempted to quote him at length, more especially as his words are inspired with the actual verity of truth.

"Money," says he, "was given to the servant to make use of; the unprofitable servant dug in the earth and hid his Lord's money. Well, we, in our poetical and spiritual application of this, say that of course money doesn't mean money, it means wit, it means intellect, it means influence in high quarters, it means anything in the world except itself. And do you not see what a pretty and pleasant come-off there is for most of us in this spiritual application? Of course, if we had wit, we would use it for the good of our fellow creatures. But we haven't wit. Of course if we had influence . . . we would use it for the good of the church. But we haven't any influence . . . Of course if we had political power, we would use it for the good of the nation; but we have no political power; we have no talents entrusted to us of any sort or kind.

It is time we have a little money, but the parable can't possibly mean anything so vulgar as money; our money's our own. Beauty we say is given by God; it is a talent. Strength we say is given by God; it is a talent. Position we say is given by God; it is a talent; but money is proper wages for our day's work—it is not a talent, it is a due. We may justly spend it on ourselves, if we have worked for it!"

In this argument the great writer, but somewhat sarcastically voices the position

taken up by too many calling themselves Christians, and this, when the need of the Master is possibly more urgent than ever. Let us strive continually more and more to consecrate *all* to our Saviour, silencing objections with the answer given to us by Christ Jesus, "The Lord hath need of them."

Selected Articles.

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

Our Plea and our Country.

[Closing part of address by W. Craig, delivered at the Kansas City Convention, and while it applies specially to the U.S. it is equally true of Australia. Please read it through twice.—ED. AUSTRALIAN CHRISTIAN.]

The people of this country, when they adopted the Constitution of these United States, flung away the political traditions of the past; they uncovered the very foundations of human government; they discovered and formulated the primary principles on which all governments rest; and to these people we say, Throw away the traditions of a paganized church. The sources of Christian truth, the foundation of the church, are laid bare in the teaching of the gospel. The people see the primary principles on which religion rests; they need not go to Augustine or Calvin for instruction, but to Christ himself and the Sermon on the Mount. Surely this is the chosen land for a plea like that!

The people of this country are not held by the methods and patterns of the past. They go to the foundation principles of mechanics or science, and build their bridges or construct their machinery not on the old world models. They seek the best practical form to meet the present need. They are the only people on the face of the earth that absolutely welcome a novelty. All that they demand is that the novelty can demonstrate that it is a practical success; they will not bother with a mere theory. To these people we present the New Testament method of winning converts, and show the practicability of only requiring a simple, hearty confession of faith in Jesus Christ, the Son of God, and point to a million Christians thriving under the practice. Surely this is just the land for a plea like that!

The people of this land have their backs to the past; their faces toward the glowing light of a more glorious future. The joy of the morning is in all our national life. The joy of the morning is also in this religious movement. We feel that we are just emerging from the ill proportions and awkwardness of youth; that we are only now on the threshold of a great career.

The people of this land demand results. They insist that the good tree must show its good fruit. We plead for a practical Christianity. We are never weary in declaring that the man who claims to possess the spirit of Christ must show the fruits of the Spirit in a loving, joyous, peaceful, patient, good and temperate life. We preach, not doctrines and theologies, but the parables and the lessons of the gospel that insists on these things, and all this is peculiarly welcome to the people of this country.

The people of this country are scientific. They know the importance of absolute

obedience to the laws of nature. The inventor of new machinery, or the man who would harness a new force to serve civilization, knows that a failure to adjust the machine to the laws of nature means loss and defeat. To these people we quote the words of Jesus, "If ye continue in my word then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free," and plead for joyous, loyal obedience to the commands of Christ. It is favorable land for such a plea.

The people of this land know the importance of a union of forces—the value of combinations. The thought and practice of the age are in that direction. To these people we present our plea for Christian union. We point to the plain fact that the church of Christ will never be able to unite on a platform of principles devised by some other would-be leader. If we all consented to that, we would make a new master of Christendom greater than the Christ himself. There is no one worthy of that honor. We point to the wastefulness of resources as inseparable from the present divided condition of Protestantism. We plead for union on the terms and teachings of Christ and the apostles as recorded in the New Testament. Of all the people in the world, the people of this land are best prepared to respond to this plea. We point to the fact that in the teaching of Christ all the members of the church compose a brotherhood. We quote the words: "One is your Master, even Christ, and all ye are brethren." We say, as we understand, that Christ destroys forever any especial priestly class. Each Christian is a king and priest before God. This is the foundation truth of our national life. This is a good land in which to teach this truth.

The common Christianity of this country evolved the Christian Endeavor movement. The motto, "Whatsoever he would like to have me do," expresses what is now recognized to be the central principle of the true Christian life. Not what will this church or that church have me do; not what will this leader or that one have me do; but, O Lord, what will thou have me to do; This is the voice of American Christianity, but it is also the best summing up of our plea and our movement. Is not this the best possible indication of peculiar adaptation of our plea to the people of this country?

For two thousand years and more—nay, from the beginning of time—God has been preparing this people and this civilization for this land. The gospel of Christ and the English-speaking people have been bringing to this continent the wealth of all preceding ages, to be here administered to the interest of the civilization. In a little more than one hundred years the United States have become the most wealthy and powerful nation in the world. The land and the people are in the vigor of the youth. The seventy millions will become three hundred millions and hold all the centres of the world's power. There is no land beyond. China can not be occupied by a new race; you can not exterminate four hundred millions of people. We can do missionary work among them, but must wait a hundred years for marked results. England is working toward the same end as ourselves in a land cumbered with

customs and institutions made sacred by long use. There is no other land ready for our plea as this is. Elsewhere there is the divine missionary work of seed-sowing. *Here the fields are white for harvesting.*

God has prepared the land and God has prepared the people. God has raised us up for this work. We are the lineal descendants of the Albigenses, of the Lollards, of the Puritans. The fully developed Protestant position had to wait for this free land for its full and complete statement. We are in the midst of the land. We are a mighty people in numbers. It must be our own fault if we do not become a mighty people in influence. We must command the influence of the press. We must occupy pulpits so influential that the nation will hear the voice of our strong men. We must occupy places of influence and power in offices of honor, in places of trust, in positions of wealth among our people. These are all within our reach if we for ourselves and our children thrill with the mighty inspiration of our divine mission.

To be at all adequate to take advantage of our opportunities, we must educate, educate, educate. Education is power, and we want its power. We must turn our farms and resources into education for our sons and daughters. We must make our schools adequate for this purpose. We want a posterity educated not only in the technical knowledge of the schools, but also in the joy and inspiration of our great plea. They must have teachers, great in their special branch of knowledge, but even greater in their consecration to the best interests of humanity in the upbuilding of Christ's authority. We want the best educated men and women in the city to direct the activities of our churches; we want able, educated, broad men for our pulpits—men who can see back a thousand years and behold the glory of the days to come; men in profoundest sympathy with the questions of these days, and full of faith in God and man. We can not have such men in the numbers needed, without such a consecration of our resources to the upbuilding of our colleges and universities that they will be properly equipped for the work.

The greatest need of our plea to-day is able, thoroughly equipped men to fill vacant platforms in some of our strongest congregations; strong men to build up strong churches in the great cities: men adequate to the work of carrying "our plea" to every centre of life and influence where it is not known. We need larger and larger resources in the hands of the American Board, that they may do this work in an even larger and more efficient way.

The same reasons apply to Canada, to Mexico, to work among the negroes; for any field in the line of the world's advance to a new and higher civilization.

We have now sent out the last lot of lessons on First Principles. It is too early yet to say anything as to the success of the scheme, but nearly 6000 leaflets have gone out weekly and many of our schools have made an honest effort to use the lessons. Over 1200 of the lesson books for teachers and Bible classes were sold. This amount of good literature on these great subjects in circulation amongst our schools together with the amount of study necessary, must do great good.

Poets' Corner.

So will we sing and praise thy power.—Psalm 21 : 13.

"Unawares."

The beautiful lesson of the Master, recorded in Matt. 25 : 31-46, that what we do to each other in this life he will account as if done to himself in person is graphically illustrated in the following lines. The hollowness and unreasonableness of our excuses for not aiding the blamelessly helpless are, in the light of these lines, glaringly apparent.

They said : "The Master is coming
To honor the town to-day,
And none can tell at what house or home
The Master will choose to stay."
Then I thought, while my heart beat wildly,
What if He should come to mine?
How I would strive to entertain
And honor the Guest divine.
And straight I turned to toiling,
To make my home more neat ;
I swept and polished and garnished,
And decked it with blossoms sweet.
I was troubled for fear the Master
Might come ere my task was done,
And I hastened, and worked the faster,
And watched the hurrying sun.

But right in the midst of my duties,
A woman came to my door ;
She had come to tell me her sorrows,
And my comfort and aid to implore.
And I said : "I cannot listen,
Nor help you any to day ;

I have greater things to attend to,"
And the pleader turned away.

But soon there came another,
A cripple thin, pale, and gray ;
And said : "O, let me stop and rest
Awhile in your home, I pray !
I have travelled far since morning,
I am hungry and faint and weak ;
My heart is full of misery,
And comfort and help I seek."

And I said : "I am grieved and sorry,
But I cannot keep you to-day ;
I look for a great and noble Guest,"
And the cripple went away.

And the day wore onward swiftly,
And my task was nearly done ;
And a prayer was ever in my heart,
That the Master to me might come.

And I thought I would spring to meet Him,
And treat Him with utmost care ;
When a little child stood by me,
With a face so sweet and fair.

Sweet, but with marks of teardrops,
And his clothes were tattered and old ;
A finger was bruised and bleeding,
And his little bare feet were cold.

And I said : "I am sorry for you ;
You are sorely in need of care,
But I cannot stop to give it,
You must hasten other-where."

And at the words a shadow
Swept over his blue-veined brow.
"Some one will feed you and clothe you, dear :
But I am too busy now."

At last the day was ended,
And my toil was over and done ;
My house was swept and garnished,
And I watched in the dusk alone.
Watched, but no foot-fall sounded :

No one paused at my gate ;
No one entered my cottage door ;
I could only pray and wait.
I waited till night had deepened,
And the Master had not come ;
"He has entered some other door," I cried,
"And gladdened some other home !"
My labor had been for nothing,
And I bowed my head and wept ;
My heart was sore with longing,
Yet, spite of it all, I slept.
Then the Master stood before me,
And His face was grieved and fair ;
"Three times to-day I came to your door,
And craved your pity and care ;
Three times you sent me onward,
Unhelped and un comforted ;
And the blessing you might have had was lost.
And your chance to serve has fled."
"O Lord, dear Lord, forgive me !
How could I know it was Thee ?"
My very soul was shamed and bowed
In the depths of humility.
And he said : "The sin is pardoned,
But the blessing is lost to thee ;
For, failing to comfort the least of Mine,
Ye have failed to comfort me."
—Christian Evangelist.

Sisters' Department.

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

CHINA.—The work in China for a time was much interfered with, still the year's work is very gratifying. The additions number 185, making the present membership 565. At Nankin the new chapel and young ladies' home have been completed. The chapel is a substantial building and will seat four-hundred people. A new chapel has also been completed at Shanghai. An influential Chinaman gave to the mission a building for a girls' school. In it Bible women, evangelist, teachers and colporteurs are being trained.

James Ware, of Shanghai, whose name is familiar to many, recently went to America for a short visit and left his two daughters at Hiram College. He has gone to England, his native land, where he will remain till March, when he will return to his work. He has been in China twenty years.

MRS. MASTON, Supt.

Mrs. Thurgood's Letter

"Tis a beautiful time when Christmas comes,
All up the street and down ;
For hearts alight make faces bright
When Christmas comes to town.
Neighbor and friend in gladness meet,
And all are neighbors dear
When the Christmas peace bids evil cease,
In the holiest day of the year."

December 17th, 1900.

BELOVED EXECUTIVE,—The mail that has never failed in all these years has not yet arrived, but we are assured it will soon be here, and in order to catch the out-going mail we must write at once. We are so pleased to hear of the new line of steamers prepared for the Australian service. The "Sierra" is said to be such a fine boat, and it may be the trip can be made in 17 days. Think of

it! within 17 days by sea to those we hold so dear. Christmas with all its joys is nearly upon us. Our "happy little kinders" had their gifts and treat last Saturday in order to get out of the way of the Bible School. And now we are preparing the prizes for the faithful workers in our grand Bible School. Our busy Sewing Society had their all day meeting yesterday, and now we will have two weeks' holiday from that and the kinder—a resting time we spend in visiting the old and new teachers of our kinder, and friends whom we never get to see while the regular work goes on. The Federation of Churches have started a crusade against the cigarette traffic, with Mr. Thurgood and Dr. Clafin as their Committee to see that the work is pushed to a success. To-day Mr. Thurgood and Prof. Willis Brown have gone over to one of the largest manufactories in the world, over in Allegheny, by the invitation of the the proprietor, Mr. H. J. Heinz's Pickle and Preserves factory, to visit the establishment and then address the employees at the noon hour. Prof. Brown is the National Chairman of the Anti-cigarette League, or Federation of Young People's Societies in America. We are hoping this movement among our young people will be but the beginning of that striving after purity in heart and life as well as in lip that will lead them to Christ, the standard of perfectness. Our city papers say that after the Duke of York's visit to Australia he is coming to America in August to be present at a great yacht race, so you will not have all the good times over there. We constantly remember the budding beauty of the flowers in dear Australia at this time, while we have the wintry days, but when the heart is full of cheer 'tis summer everywhere. The work at dear Central is prospering in every department, and we look forward to the opening days of the Twentieth Century of promise very hopefully. May our dear workers in Australia be abundantly blessed of the Lord is our loving prayer for 1901.

Sunday School.

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

LESSON FOR MARCH 10TH.

Jesus and Caiaphas.

Matt. 26 : 57-68.

GOLDEN TEXT—"Thou art the Christ, the Son of the living God."—Matt. 16 : 16.



It was no half-hearted business—the arrest of Jesus. The determination with which the scribes and priests pursued their efforts to take Jesus powerfully demonstrated the envy which filled their breasts—an

ted the envy which filled their breasts—an

envy which urged them to adopt false measures at his trial, violating all principles of right. From the garden Jesus is taken on the same night to the house of Annas, the deposed high priest. Annas then sends him to Caiaphas, his son-in-law, and the high priest for that year. Here a trial begins. Witnesses are sought, but none were found who could agree in their testimony. Being unable to secure true witnesses, they set themselves the task of procuring

FALSE WITNESS.

In the open court, around which the high priest's palace was built, the officers that had assisted in the arrest of Jesus, with the high priest's servants and Peter and John, were assembled around a fire to warm themselves; no doubt this is where Peter denied his Lord, while Jesus was brought before the elders, the members of the Sanhedrin and Caiaphas. No one was found who could bring a charge against Jesus. Even the two who were procured by false means to swear falsely made sad work of their testimony. It was here and now that Caiaphas arose and directed a question to Jesus, which was an unlawful thing to do, for no one could be condemned or put to death on his own testimony. In addressing Jesus, Caiaphas had called upon the only

TRUE WITNESS

that could be had in the case. To all the accusations Jesus held his peace. By his silence he condemned the prejudice and envy of the court in trying to put him to death almost unheard. The high priest now highly excited through Christ's silence, tries once more to extract an answer from Jesus. He puts a straight question in a straight way, which demanded a straight answer, and he got it. The answer could not be anything else than an admission. The full answer threw the high priest into seeming rage at the fearless way in which the convict could utter such blasphemy. Turning to the other members of the Sanhedrin, Caiaphas virtually asks them to condemn him. The answer is inevitable, it was determined upon before Christ ever fell into their hands. It was a most

SINFUL CONDEMNATION.

Having passed sentence in the palace, which was another breach of law, the soldiers and others began to insult the Son of God in a most shameful manner. The trial before Caiaphas evidently lasted all night, reaching its climax early in the morning, after which he was taken before Pilate, of which we shall learn more next week.

JAS. JOHNSTON.

Biographical.

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

Life of Elder John Smith.

He had long since ceased to teach that God calls men in some extraordinary way, to preach the gospel of his Son. The fact that Christ once chose unlettered fishermen, and qualified them, to instruct the simple and confound the wise, had been expanded by the clergy into a rule for themselves; they, too,

claimed to have been called as Peter was; they sometimes emulated his supposed ignorance and rustic behaviour, and even boasted of their lack of learning. Nor had they any the less influence with the people on that account. Their very ignorance enhanced their authority, so that not unfrequently an entire community has unconsciously worn the yoke of some anointed dolt.

Following the apostle's doctrine to the close, he discussed, in conclusion, the office of the Holy Spirit, and assailed, with earnestness and much effect, the popular theory of spiritual regeneration.

Letters from the churches were then read, and the names of their messengers were enrolled. Till this time, the numerical strength of the Reformers in the Association was unknown, even to themselves. The people without were generally with Smith; but the interesting question was:

"Will he carry a majority of those within?"

Some kept tally of the messengers as they took their seats, and silently the friends and foes of Reform were reckoned up. But the hope of the Reformers, at last, was in the representatives of the new churches, whose letters were next presented, and for whose admission they were resolved to contend to the last. But when they saw that no opposition was made, they could hardly restrain their joy. After their admission, the Association at once addressed itself, quietly and earnestly, to business. A majority were now reformers; but they determined to conciliate, if they could, all jealousies, and to confound all party distinctions. David Chenault was re-elected Moderator; John Taylor and Ryland T. Dillard, with Josiah Collins, were selected to preach on Sunday; and, then, after the usual courtesies to corresponding Associations, they adjourned, without discord, to meet again on Monday.

"It has been arranged, Bro. Smith," said a friend to him that day, after the many greetings, that had brought the tears into his eyes, were over, "it has been arranged for you to go home with me to-night. Many brethren and friends will be there, who wish to see you, and you must go."

"No, my brother," replied Smith, "I thank you. You are all friendly there; the Opposition, I learn, will be with Bro. French to-night and I must go to his house," and he turned off to search for the Clerk of the Association." He found him inviting many guests, for he lived not a great way off, and was a most hospitable man.

"Bro. French," said he, "you ought to ask me to go along with these brethren, for I will undertake to make them all behave themselves."

"Do come, Bro. Smith," said French, smiling hospitably. "Come along with them, and make yourself perfectly at home."

He went; and by his pleasant, conciliatory humour, smoothed some brows that had been ruffled all day long. But David Chenault, who was present, was grave, though less from anger than from real distress of mind. That good man feared that heresy had at last triumphed in the Association; and, if so, the blame would be laid at his door, for he had tampered with it at Cane Spring in 1827.

He replied to none of Smith's arguments, nor could he find it in his heart to smile at his witticisms. The scenes of the day were before his mind, and he was solemn, reticent, and severe.

The company, in due time, retired for the night, and Smith, with several other guests, was conducted to a large room where four or five beds had been made ready. In the freedom of the hour and the place, his wit was unrestrained. The general humor was freshened, too, by draughts of delicious cider, which the host brought in, and pressed upon them. But David Chenault was inexorably grave—proof alike against the inspiration of the hour and the raillery of his heretical brother. With all the unruffled dignity of office still upon him, he went to bed and left the genial company to themselves.

In all his life, John Smith never had an unkind feeling for his Calvinistic brother. In fact, he loved him, but it was with a good-natured sort of love, that nothing could solemnize, nor chill. He had failed to thaw him into fellowship that evening by any of his pleasant words, and he could not see him now turn away thus, and lie down alone in a disconsolate bed.

"Brethren," said he to the others, as they were lying down, "these July nights, I know, are hot, and you do not need that any warm-hearted Christian should crowd with you; yet I must turn in with some of you, anyhow. Brother Davy," said he, going to the bedside of the Moderator, "make just a little room for me, for I must sleep with you to-night."

It was vain to protest against the intrusion; so John Smith and the Moderator of the North District Association lay down that night together, and slept till morning in amity and peace!

On Monday, the session of the Association was again harmonious; the Opposition, though surprised at the state of things, acquiesced, for the time in silence, while the majority satisfied with their triumph, behaved with prudence and magnanimity. The question of *Free Communion* was the only subject of importance discussed: they decided not to correspond with any Association that would retain in its connection a church that communed with Pedobaptists or with *Arians*.

No mention was made of any complaints from the church at Lulbehrud, nor indeed from any other source; for no one there dared to say aught against the character or the doctrine of Smith. And so the Association adjourned, in apparent harmony, to meet at Unity, in Clarke County, on the fourth Saturday in July, 1829.

SEASONABLE.

The sage has had his say against marrying in haste; here is the same thought with a prettier colouring:

A solemn and awe-inspiring bishop was examining a class of girls, and asked:

"What is the best preparation for the sacrament of matrimony?"

"A little coortin', me lord!" was the unexpected reply of one of the number, whose nationality may be guessed.

THE Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth Street., Melbourne.
A. B. Manton Managing Editor.

The AUSTRALIAN CHRISTIAN pleads for:

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

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

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

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

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

For the right against the wrong;

For the weak against the strong;

For the poor who've waited long

For the brighter age to be.

For the truth, 'gainst superstition,

For the faith, against tradition,

For the hope, whose glad fruition

Our waiting eyes shall see.

The Leader.

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

A Protestant Declaration.

The coronation of Edward VII. has revealed the fact that this function has not only a political significance, but a theological one as well. During the long reign of Queen Victoria we had nearly forgotten that the monarchs of Great Britain are required to make a religious declaration antecedent to their assumption of the crown. The Act which prescribes this formula is dated 1689, and was evidently intended to prevent other than Protestants from occupying the throne of Great Britain. The declaration is as follows:—

"I,, do solemnly and sincerely, in the presence of God, profess, and testify and declare that I do believe that in the Sacrament of the Lord's Supper there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ, at or after the consecration thereof by any person whatever; and that the invocation or adoration of the Virgin Mary, or any other saint, and the sacrifice of the mass, as they are now used in the Church of Rome, are superstitious and idolatrous. . . . And I do make this declaration, and every part thereof, in the plain and ordinary sense of the words read unto me, as they are commonly understood by English Protestants, without any evasion, equivocation or mental reservation."

That such a declaration should be distasteful to Roman Catholics goes without saying. We are therefore not surprised that the Roman Catholic peers in the House of Lords protested against the terms of the declaration, and desired to have them

modified. Such protest, however, would have very little effect, seeing that the dangers which the declaration was intended to guard against still exist, though not so much seen upon the surface as in former years. The iron-hand of Romish priestcraft is now covered with velvet—not from choice, but from compulsion. That it cannot now use political force, as in former centuries, to propagate its faith, arises, not from any lack of willingness, but merely from the want of opportunity. What the Romish church was in the days of "Bloody" Mary, it is, in principle and intent, to-day. And however much one would desire to see such a declaration dispensed with, it has to be admitted that a safeguard of this kind is indispensable to political and religious liberty.

Doubtless Roman Catholics in Great Britain have a grievance. The existence of a State Church is one which they have a right to protest against, but not more so than Non-conformist Churches. Indeed, when the matter is looked into, it will be found that the right of the latter is built upon righteous and equitable principles, while that of the former is not. Non-conformists, on the principle of religious liberty and equality, object to a State Church because it is a State Church, but, Roman Catholics only object to it because they themselves do not constitute it. Their dream, their aim, the object of endless intrigue, is the world-wide dominance of the Romish Church—its temporal power co-equal with its religious authority. The Pope, as the one supreme power, with his foot upon the necks of all the rulers of the earth. That his foot may not be upon the neck of a British King, it is indispensable that such King should not be of the Roman Catholic faith. This disability let it be noted, springs from the religion itself. It enjoins upon all who acknowledge its sway an uncompromising loyalty. The Roman Catholic King must hear the voice of the church above the voice of his own subjects. He must, in the final analysis, disregard the advice of his own ministers, and take his instructions from a handful of Italian priests at the Vatican. When the Romish Church effectually and sincerely disavows its political aspirations, and is content to win its way as a purely religious force, this disability may be removed. In the meantime the political and religious liberties of British subjects are safeguarded by refusing to allow an agent of the Vatican to sit upon the throne of England. If any proof were required that the Romish Church has never resigned its claim to be regarded as a political power, such proof is afforded by its incessant intriguing policy in all parts of the world. Only recently we were informed by cable that the Vatican threatened France with the with-

drawal of all Romish French Missionaries in foreign parts if the French Government did not abandon certain legislative proposals. This meant that as every French Missionary is a political agent as well as a Missionary, their withdrawal would mean the loss of so many political agents working in the interests of France.

Turning, however, from the consideration of this phase of the question, let us look at that other one which is involved in regarding a certain view of the Lord's Supper as "superstitious and idolatrous." This is known as the doctrine of Transubstantiation. The doctrine is, that the elements of bread and wine in the sacrifice of the mass are, by the consecration of the priest, transubstantiated, *viz.*, changed as to their essence, into the very body and blood of Christ, while the visible form and the appearance of bread and wine remain to the sight, touch, and taste. The miraculous change is supposed to take place simultaneously all over the world, day after day, wherever the priest pronounces the words of institution—"This is my body," "this is my blood." This doctrine was first clearly set forth in the ninth century and reaffirmed in the Council of Trent in 1551. Later on, the doctrine of transubstantiation led to the withdrawal of the cup from the laity to avoid possible profanation by spilling the blood of Christ, and both doctrine and usage combined greatly to strengthen the power of the priesthood, and to widen the gulf between the priesthood and the laity.* As the priest could do one miracle of transformation why not more? Hence the wine is dispensed with, and the wafer under priestly manipulation becomes both bread and wine. If this doctrine is not "superstitious" and "idolatrous," then there is no superstition and idolatry in the world. It is difficult to believe that a body of intelligent men could be found simple enough to accept such a doctrine. We can understand a crafty priesthood keeping up the practice in order to secure their hold over the people, but that intelligent laymen should acquiesce in it is one of those strange follies to be met with in nearly all religions.

Dr. Schaff in speaking of this superstition says:—"It may be admitted that a great and precious truth underlies this as every other great error, and it is the truth which gives the error such power and tenacity over millions of devout Catholics to this day. This truth is, that Jesus Christ is the bread of life from heaven, and nourishes his people spiritually by faith, as truly as he fed the five thousand physically by the miracle of the five loaves. The error lies in the carnal misunderstanding; and this is condemned by

*See Herzog's Cyclopedia.

our Lord at the close of that very discourse which sets forth that great and comforting truth (John 6: 63). "The flesh profits nothing, the spirit makes alive."

The Papal argument is mainly derived from a literal use of the words, "This is my body." The folly of using literally that which is used symbolically is illustrated in the immediate context. In Matt. 26: 26-27, where the words occur, it is also stated, "And he took the cup, and gave thanks and gave it to them, saying, Drink ye all of it, for this is my blood of the New Covenant. . . ." Here the word "wine" is not used at all—the "cup" stands for the wine. But if a literal interpretation is insisted upon they are asked to drink a literal cup, and to regard a literal cup as the blood of Jesus Christ. Even Catholics would not go so far as to assume the transubstantiation of the vessel. And even the words "This is my body" present no difficulty at all when we understand that the word "is" is frequently used in the sense of "represents" or "sets forth." Thus Christ, in explaining the parable of the Tares, said, "The field is the world," and "the harvest is the end of the world." To say anything else but that the field represents the world or the harvest sets forth the end of the world would be pure nonsense. To get a poor sinful mortal to do several miracles to explain a text is a mode of procedure that would only occur to a theologian, and that too of the most pronounced partisan type. One of the saddest things in church history is the way in which blind, bigoted and selfish priestcraft has corrupted and mutilated the two beautiful and simple ordinances of the New Covenant—the Lord's Supper and baptism. The evil the church has done in this respect can never be repaired, nor can she ever expect to rise in all her power and beauty until she has given back to these two ordinances their primitive simplicity and signification in the divine economy of things.

Editorial Notes.

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

The Approaching Conference.

As the season for the Annual Conferences approaches, we are reminded of certain duties which must be attended to if these meetings are to prove successful. Every church should be represented, and the representatives should be chosen in good time. Strange as it may appear to some of our readers there are churches which take so little interest in Home and Foreign Missions that they will not even trouble themselves to

be represented at the State Conference. It is true that our Conferences are not legislative bodies such as the Episcopalian, Presbyterian or Methodist Assemblies, but notwithstanding this they are of the greatest importance. While we recognise that they have no control over the internal government of the churches, they yet possess a strong moral influence, and the annual gatherings with their pleasant re-unions and friendly exchanges of thought tend to consolidate the brotherhood, and to round off the angles of faddists. But besides all this they tell for the direct progress of the Cause through the agencies of the preachers, supported in home and foreign lands. Another thing to be attended to is the filling in of the statistical schedules. The church rolls should be carefully revised every year, and accurate returns sent in. To return a paper membership largely in excess of the real membership is to mislead the Conference. There are churches whose officers are so careless or so slovenly as to allow the membership rolls to continue for several years without revision. In such cases the statistics are utterly useless; such churches would do well to change their officers. If we are to have statistics at all, let them be sent in promptly and correctly. Yet another matter demanding attention is that relating to finance. Delegates, and especially those from churches receiving aid from the Conference, should go prepared to state how much their churches can promise to contribute for the ensuing year. Those which thus show the greatest practical appreciation of help received, may reasonably expect to receive the most consideration from the newly appointed committee.

Fads and Faddists.

It would be amusing were it not for the issues involved, to notice how good earnest brethren will sometimes allow a fad to possess them to exclusion of the saving grace of sanctified common sense. We once knew a brother who urged in season and out of season, that no one should be baptised under 20 years of age. His argument was that the Israelites who left Egypt and died in the wilderness were about 20 years old, and that those under 20 were not held responsible, so no one under 20 now is a responsible being! He actually made a few converts, and set up a separate table. Another good man could not persuade the church that Acts 2: 42 contained the order of worship for the Lord's Day morning service, and took off a small following with him that they might attend to the "apostle's doctrine" first, and the other items in the order named. One church, within our knowledge, was greatly agitated over the important question as to whether

thanks for the bread and wine should be given by the presiding brothers only, or whether he might call upon others to return thanks. The latter course was gravely held by some to be a very serious departure from the primitive example as in the case of Christ when he instituted the ordinance. In another church wearing a blue ribbon was denounced with such industrious reiteration, as "fellowship with the world." At last the blue ribboners resented the charge, and matters in that congregation suddenly grew more lively than loving. In all these and similar cases the agitators appeared to have no sense of humor, or the very ludicrousness of their position would have saved them. Then, they had no idea of perspective, and consequently their fads assumed a position of undue importance. As a rule, too, such brethren regard the New Testament as a book of Leviticus, with full and particular instructions for all the details of church work and worship, rather than as a book of divine principles suitable for all ages. The churches as a whole are outgrowing these crude conceptions of the Christian system, but occasionally a brother may still be found with more zeal than discretion, and whose conceptions of law exclude liberty and love. Such a man is ever ready rather to split up a church than to follow after the things which make for peace. He does the devil's work, and verily he shall have his reward.

The Salvation Army.

What is to be the future of this remarkable and wide-awake organisation? In its early days evangelism was its one avowed object, and by its peculiar methods it attracted the crowds. But the novelty of these wore off, and greater means had to be adopted until at last novelty itself lost its novelty. Then the social work was taken up, and there can be no doubt the Salvation Army owes its continued measure of popularity chiefly to Prison Gate Brigade, Rescue Home, and other similar developments. At present the evangelistic is being eclipsed by the social and industrial work. In small towns where the officers devote their time chiefly to the proclamation of their "blood and fire" gospel, the Army has in most instances ceased to be a religious factor of any importance, but in large cities where gross sin is so much more largely associated with destitution and suffering, the army is yet doing a great work. But this is diverting the attention and energies of the soldiers from "the old gospel chariot" to the prison van, and they are becoming more anxious to feed and clothe the bodies of men than to save their souls from eternal fire. The *Methodist Times* of England thinks the Army

will yet find that it has made a "fatal mistake" along this line, and that the social work could and should be done by the county councils, municipalities and other government agencies. It is an open question whether, after all, the best means churches can adopt for assisting the poor and ameliorating human suffering is not the simple proclamation of the gospel and the doctrine of Christ. Society leavened with this teaching will evolve a keener and more practical sense of sympathy with pain and poverty. We confess we have much sympathy with the idea that the spiritual line is the principal one along which churches should work. We have not lost faith in the power of the old gospel to affect the souls, and through them the bodies of men.

From The Field.

The field to the world.—Matthew 13 : 38

Victoria.

NORTH CARLTON.—Two confessions and three immersions last Lord's day evening week, Bro. F. Collins preaching. Truly "Man's Extremity is God's Opportunity," and those who have known our difficulties and seemingly inevitable extinction as a body corporate can well say, Praise the Lord! We would seek this opportunity to publicly thank the brethren at Swanston-street for their help in the past. They were the means in God's hands of continuing our existence up to a certain time. And now that we again exist as a responsible entity, we appeal to the neighboring congregations to help us. We are undermanned, and wish for each of the churches to send us a help each Lord's day till conference time; then we hope by the favor of God to give the brethren a good account of our stewardship.

JNO. HOLLOLE.

CHINESE MISSION.—The annual demonstration of the above was celebrated on Tuesday, Feb. 12th, in the Lygon-street Christian Chapel. About 400 sat down to tea. The wet afternoon and threatening appearance of the evening interfered with the attendance at the tea tables, but the chapel was filled at the after meeting. Mr. Morro occupied the chair, and stirring addresses were given by Brethren Johnston and Harward. Much interest centred round the solos rendered by F. M. Ludbrook, Mrs. Roy Thompson and Miss Willmot. Wm. Hing received an encore for his singing of "The Holy City," and, in responding, afforded much merriment by singing "Soldiers of the Queen," adroitly changing the word Queen to King and transposing one line so as to read "A Chinaman may be a soldier, too." Much private congratulations have been accorded Mr. McClean and his teachers for the work they are doing. A copy of the report read by the Secretary appears below.

E. M. SIMMONDS.

REPORT of the Church of Christ Chinese Mission for the year ending February, 1901:—It is with deep feelings of gratitude to God that we again prepare and submit a brief report of our year's work. We cannot boast of numerical progress, nor of increased or even sustained interest, and yet we are truly grateful to God for the many privileges and opportunities that have been ours to tell the old, old story and to endeavor to impress its truths on the minds of our

brothers who have come to us from far across the sea. We deplore the fact of a slight falling off in the average attendance, which is, we think, attributable to two causes—first to the ebb and flow which characterises all works of this kind, and second to the baneful influence of the war news which has come to us from China. There is little or no comfort in the knowledge of the fact that all the other schools for Chinese in and around Melbourne have suffered in the same direction, but the fact serves to show that our surmise as to the cause of the decline is a correct one. And yet we have very much to praise God for. There has been a most excellent spirit pervading the school, both among the pupils and the teachers, and though we cannot point to any who have come out boldly on the side of our Master, we have cause to believe that two or three are not far from the kingdom. We have on our roll 56 scholars and 50 teachers. We have held 189 week-night meetings, aggregating an attendance of 3459 scholars, being an average of 18 to each meeting. The aggregate attendance of teachers was 2934, being an average attendance of 16 at each meeting. The annual picnic of the school was held at Preston, and was in every sense a success. We also held during the year a social gathering of teachers and scholars, which was very much enjoyed by all who were present. A word *re* the procedure adopted by us may be interesting. Our meetings are opened by the singing of a hymn and prayer, followed by a short exposition of some passage of God's Word, interpreted into Chinese by one of the interpreters; then commences the secular part of the instruction. We seek to provide each scholar with a teacher for himself, and reading, writing and spelling occupies about an hour each evening, when the meeting is closed by the singing of another hymn and prayer. Sunday work is wholly of a religious character, the afternoon meeting taking the form of a Sunday School and the evening meeting that of a gospel service. Four week-night meetings are held and two on Sundays. The Sunday afternoon meeting is but poorly attended, while the evening one shows much more interest. The Chinese ladies reported last year as having arrived are making good progress. Sister Jennings, sen., labors faithfully with them. Recently a brief examination of one of the ladies was made by her teacher, when the following dialogue took place:—Teacher: Who is Jesus? Pupil: Shueng di (God's Son). Teacher: What did Jesus do? Answer: He died for you and me. She can also sing the hymn, "Jesus Loves Me." And we are praying that the glorious truth of the death of Jesus in all its force and beauty may soon be comprehended by her. Again, we desire to acknowledge the splendid services of the teachers in their self-sacrificing endeavors to benefit and bless the pupils who attend. We trust that the Lord will bless our endeavors in the future to the salvation of the souls of our scholars. We will labor on in the strength of Christ our Saviour, who said, "Be not weary in well doing; for in due season ye shall reap if ye faint not." We will continue sowing the seed, and look to God for the increase.

E. M. SIMMONDS, Secretary.

NORTH FITZROY.—The first picnic of the S.S. Band of Hope was held at Heidelberg on Monday, 11th February, when about 160 members and friends assembled to spend a merry time. Although the day was dull, the weather was excellently suitable for outdoor enjoyment. The members entrained at North Fitzroy at 8.8 a.m. and so arrived at the park near the river nice and early in the day. Games were at once commenced and kept in full swing all the day, being stopped only when the bell welcomed the players to the splendidly prepared and well-enjoyed meals.

Foot races were held, some of them providing fine finishes, and stubbornly contested Tugs-of-War brought the strength and skill of the young men into play. An accident, whereby a young lady cut her face and sprained her ankle, was the only occurrence which marred an otherwise thoroughly happy excursion, and all arrived home well pleased at the enjoyable day they had spent. Great credit is due to the committee for the arrangements and the efficient way in which they were carried out.

S.S.U. REPORT.—Since my last visit in July, the Surrey Hills school has been making progress. The boys now read and do it well. Bro. Morman makes the boys and girls read the verses alternately. It has a good effect. Average increased by 11; order and attention good.

Feb. 18.

HAWTHORN.—Another very large and attentive audience last night at Glenferrie. One was baptised who had confessed previously.

Feb. 18.

DONCASTER.—The good work is still going on. We are having splendid meetings on Lord's days, both morning and night. No report was sent of our New Century Watch Night Service, which was well attended and quite a success. The picnic on New Year's Day brought together the members and friends in happy social intercourse. On 26th January we held special services for our S.S. Anniversary. Bro. Morro was with us morning and afternoon, delivering suitable addresses, and which will not soon be forgotten. The following Thursday the entertainment was held, and the prizes distributed. The chapel was crowded, and the children acquitted themselves well. Amongst the audience we were pleased to see Bro. Maston, Editor of the CHRISTIAN; Bro. Davies, President of the Conference; and Bro. R. Lyall, Treas. Bro. Greenwood presided. Bro. Geo. Walden, of Sydney, gave the address, and Bro. John Tully distributed the prizes. Thanks are due to those who "bore the heat and burden of the day" by training the scholars. On 27th January a memorial service was held in honor of our late Queen, when Bro. Greenwood preached on the subject of "The Speaking Dead." On 10th February Bro. John Tully preached in the absence of Bro. Greenwood. During Bro. Greenwood's absence in Gippsland a business meeting of the church was held, when it was unanimously resolved to ask him to continue his labors with the church for a further period of twelve months.

New Zealand.

AUCKLAND.—Last night we came to "Baptism" in our "First Principles" course. The subject was illustrated, by several diagrams and numerous Biblical facts, but more especially by a young woman confessing Christ and being immersed into the holy names.

Feb. 11.

T.J.B.

Queensland.

BRISBANE.—On Lord's day, February 10, at gospel meeting two came forward and made the good confession—one a scholar from the Sunday School (the eldest daughter of Bro. A. S. Waterfield), and the other a young man who has been a regular attendant at our gospel meetings for some two or three years. Both were immersed on Monday evening, 11th inst. by Bro. Main.

Feb. 12.

A.S.W.

MA MA CREEK.—Last Lord's day we had Bro. Paradine with us, and had the pleasure of seeing four

young people baptised by him on Lord's day morning. He addressed the church at breaking of bread, when one more came forward and was baptised by Bro. Paradine on the following Tuesday. Two of those who were baptised are scholars of the Sunday School.

Feb. 10.

CHARLES RISSON.

South Australia.

HINDMARSH.—Since the commencement of the new year Bro. Pittman has, as occasion has offered, taken in advance for his subject for Sunday evening sermons "First Principles," which are the lessons for the Sunday Schools. These have proved very attractive to the large audiences attending, as well as helpful to the Sunday School teachers. Several confessions have been made by the scholars from time to time, for which we are thankful. Our joy was great last evening, when six came forward at the close of the sermon, and one other came to Bro. Pittman whilst the congregation were dispersing. Seven in all. We trust all of these will experience the mighty saving and sustaining power of the Lord Jesus Christ throughout their lives.

Feb. 18.

A.G.

NORWOOD.—Yesterday morning before the meeting for worship we had the pleasure of baptising a sister who had come from Clarendon, several miles, to obey her Lord. She has been following Christ for several years, and her mind has long since been exercised as to the truth of baptism and its necessity, and although some so-called preachers of the gospel have been trying to prevent her complying with the Saviour's command, she determined to thus show her love to Him by keeping His commandments. She was afterwards received into fellowship. Last night we held an "in memoriam service" for our late Sis. Taylor. The chapel was thronged.

Feb. 18th.

A. C. RANKINE.

KERMODE STREET, N. ADELAIDE.—February 10th Sis. Beatrice DUND, was added to our family circle, by letter of transfer from church at Hindmarsh. A very enjoyable social afternoon, was spent in connection with the Sisters' Dorcas Society, Wednesday Feb. 13th, the occasion being the annual meeting.

Mrs. Henshaw ably presided over a large gathering.

Representatives from the Dorcas Societies, in connection with the city and suburban Churches, were present, and during the afternoon encouraged us, with kindly greetings. After the devotional exercises, the President read a letter of apology from Mrs. John Verco—first President of the Society—who through indisposition, was regretfully prevented from being present.

Words of welcome were then extended to the visitors, Mrs. Henshaw expressing pleasure at seeing so many, and took the opportunity of introducing to them our esteemed Sis. Pittman who met with us for the first time at our annual gathering.

Then followed a most interesting report, in which our President characterized our Society as philanthropic, religious and social and gave an account of our pleasant fortnightly meeting, where we all strive to do something for Jesus.

A duet by the Misses Jones, and a song by Mrs. Newman, made a pleasant break between the reading of reports.

The secretary, Miss H. Jones, in her report gave the visitors an idea of what help we had been enabled to give the needy, since the last social, held two years ago, and reported that 206 garments had been made and distributed, while 188 yards of flannel and calico had been given away; also a parcel of flannel jackets

had been made and sent to India, for the comfort of the famine stricken, while other help had been rendered by gifts of money, firewood, &c.

The treasurer's report was satisfactory, and showed that the year ending December, 1899, our receipts amounted to £17/3/-, which amount had been expended in materials and relief. The year just completed the receipts were somewhat reduced, amounting to £14/16/10, while £14/10/9 had been spent for material, relief and assistance in various ways, leaving a balance of 6/- in hand.

Bro. P. Pittman favored us with a very stimulating and encouraging address on "Faith, Hope and Love," emphasising the need of the latter in all our undertakings, and concluded by commending our work to the blessing of God. Tea, light refreshments and social intercourse having been freely discussed, Mrs. Henshaw favored her audience with a brief outline of the work of the Dorcas Society since its organisation in 1885—three of the sisters who were present at that first meeting, held April 9th, being with us to-day (Sisters Whitfield, Spacey and Creer)—and the good work done by former presidents and secretaries. The present secretary, Miss H. Jones, has faithfully and regularly fulfilled the duties of her office for the past eight years, and the President and members of the society thought this a fitting occasion to give her some tangible proof of their love for her, and so, on their behalf, Mrs. Henshaw asked Miss Jones to accept a beautiful work-basket, replete with every requisite. The recipient, who was much taken by surprise, gracefully acknowledged the kind gift, and at the same time assured the sisters that their love and goodwill was all she desired for any services she had been able to render. The singing of a hymn and prayer brought a happy afternoon to a close.

V.B.T.

New South Wales.

ENMORE.—The whole community has been shocked by a terrible railway accident that occurred on one of our suburban lines on Friday last. There was a large audience at the Tabernacle last night, and Bro. Walden pointed out that this sad disaster emphasised the uncertainty of life, and urged his hearers to accept Christ in his own appointed way without further delay. At the conclusion four of our young scholars from the Sunday School came forward and signified their intention of beginning the good fight early in life.

Feb. 18.

E.J.H.

Here and There.

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

One confession at Woollahra last Sunday night.

Five baptisms at the Tabernacle, Fitzroy, last Lord's Day evening.

N.S.W. Conference is to be held in City Temple, Campbell St., Sydney, at Easter.

It is understood that children (minor) are placed under the same religious heading as their parents, on census papers.

There will be a meeting of the Victorian S.S. Union Committee next Monday night, at eight o'clock, at Lygon St. Chapel.

R. G. Cameron has accepted an engagement with the Victorian Missionary Committee, and will begin his labors at Barker's Creek on April 7.

At South Melbourne on Sunday night last W. Meekinson spoke to a good meeting. At the close there was one baptism and one confession.

The Austral has a good supply of tracts on hand for sale.

Re Census, March 31st, 1901, the N.S.W. Conference Committee recommend that the term Church of Christ be placed on census papers, and will rely on the co-operation of all the Conferences in the other States.

The V. Sisters' Executive will please remember meeting on March 3rd. Important business in connection with Conference; Nomination of Officers, programme and other matters. A full attendance is requested.

Our readers will notice on one of our advertising pages that W. C. Morro will commence a special series of articles on "God's Spirit, and the Spirit's Work." Will all those who desire to do some of their brethren a good turn and help us in extending the circulation of the CHRISTIAN, speak to others about this matter.

The Echuca Circuit will hold their Second Annual Conference in the Merrigum Hall on 6th March next, when H. G. Harward will attend and help to make the conference a success. We hope that all the brethren in the circuit will not only pray for the Lord's blessing, but will take an interest in the matter, so that they will be constrained to attend.

Earl Roberts rebuked a youngster at Swindon the other day for smoking. "It is very rude of a boy of your age to smoke," said the great general. We trust that opinion will be impressed upon the minds of thousands of our thoughtless youth. The cigarette peril is very real. It has already done such incalculable mischief to the American youth that legislative enactments and heavy penalties are now widely employed to try and stem the evil. And in our own country the habit is rapidly growing.

The annual distribution of prizes in connection with the Petersham Sunday School was made on the 11th. The chapel of course was packed. The superintendent presided and the preacher gave out the books. Four prizes were given in each class except the Bible Class, 44 books in all, and besides these all the other children in the lowest four classes received a book. Bro. W. Hall, who has been secretary of the school since its organisation (over four years ago) but who has lately resigned, was the recipient of a handsome writing desk presented by the school; Bro. Hall retains his connection with the school. Singing and reciting by the scholars made up the programme. Bro. C. Lea is the new secretary.

The following is from the *Southern Baptist* of 14th February:—"Pastor W. A. Keay and the Baptist Union.—Mr. Keay made application to be received as a minister of the Baptist Union, and it was decided that he be admitted when his credentials have been examined and approved by the committee of advice, and he has passed an examination to be set by the College Committee. Mr. Keay will have time to prepare for the examination. The president of the Churches of Christ wrote respecting Mr. Keay as follows: 'To the secretary Baptist Union. Dear Sir. In reply to your inquiries respecting Mr. Keay, I have much pleasure in saying that he is in good standing with us as a preacher of the gospel, and we generally regard him as a man worthy of being supported by the churches.' Mr. Keay has accepted a call to the pastorate of Norton's Summit and Cherryville churches for twelve months. He has signified his willingness to pass the examination required prior to his admittance into our ministry." This is the only consistent thing that Bro. Keay could do. We fear he was never very happy with us, but we trust he has now found a home where all will be sunshine and no clouds.

H. Leversha writes from Barker's Creek: "A very pleasant evening was spent by the members here last Thursday to bid our Sis. Attie Schier good-bye. Bro. A. E. Gartside in the chair. Songs and recitations by the following were rendered: The chairman gave a very pretty address on the good work done by our sister in helping on the cause here. After singing hymn 48 (Sankey's), prayer by Bro. Leversha; song, "Far Away," by Sis. Schier; recitation, Willie Symes; violin solo, Sis. May Lupton; duet, "Lead Me, Saviour," Sisters M. McAlpine and Ada Symes; song, "The Picture Turned Towards the Wall," Sis. Clara Schier; duet, "Life's Dream is O'er"; choir, "God Bless You." The chairman then presented our sister with a dinner and tea service complete. The members (about 50) sat down to a very enjoyable coffee supper. Many kind wishes were expressed for our sister's welfare in her home in New South Wales. The thanks of the church are due to our young sisters May Lupton and Maggie McAlpine for making the meeting such an enjoyable success."

THINKING OF OTHERS.—Too many think that as they have not money to spare there is no way in which they can help those about them, or minister to their happiness. But if the poorest will start out on a new day with the determination to do all possible, and keep unswervingly to this, they will be surprised at the many ways that present themselves, if the eyes and ears are kept open to see and hear all there is about us. Few can give thousands to charity, and thus have a name on the roll of generous philanthropists. Fewer still can speak some word, utter some truth, that will be remembered, and pass on down through the ages from generation to generation; but if we keep our hearts attuned to the divine harmony, and ourselves in touch with those about us, there come many opportunities for help in different ways that will live in the record book above. A song here, a smile there, a cheery, hopeful word, some things to think about for another, a ride perhaps for this one, a poem or other clipping for that, a letter to another, an invitation to your home—oh, so many things that may, if rightly done, savour of "life unto life" for more than one!

Too Late for Classification.

FEBRUARY 26.—The First Annual Conference of the Southern Churches of Christ in South Australia will be held on Tuesday, February 26th, 1901, commencing at 11.30 a.m., and continuing throughout the day. Papers: T. B. Verco, subject, "Our Example"; A. T. Magarey, subject, "Our Modern Apolloses." Reports of various Churches, Evangelisation, etc. Luncheon at 12.30. Public Tea in connection with Milang Anniversary at 5 p.m. Public Meeting at 7.30 p.m. Chairman, Hon. K. W. Duncan, M.L.C. Speakers: T. J. Gore, M.A., A. J. Harris and others. Supper to follow. Accommodation for visitors. Will intending visitors notify early.

JAS. E. THOMAS, Acting Secretary.

Obituary.

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

STEVENSON.—Died in triumph of Christian faith, at Fredrickton, P. E. I., on the 28th of October, William Stevenson, aged 89 years, 11 months and 20 days. In a remarkable degree he retained his power of body and mind until he was peacefully called home. His rejoicing confidence and sweet disposition made

his company a benediction to old and young."

The above was taken from the Charlottetown *Guardian* of November 15th. Our deceased brother was a remarkable man, and gave a clear illustration of what it is to enter into the Lord, to live in the Lord and to die in the Lord. He was one of the charter members of the New Glasgow church. He strove to learn the "all things" that Jesus commanded the apostles to teach his disciples. His clear insight and zeal for Christ made him an acceptable speaker when called on, as he frequently was, to edify saints and enlighten sinners. Three weeks before his death he attended a meeting near his home and offered a most solemn prayer which deeply impressed those who heard it. It was always pleasant to be at his home, the house of a son, and witness his desire to happyify all and how that feeling was reciprocated. As he was sinking into unconsciousness he requested those around him to sing "Oh think of the Home over there"; they being over-come, tried but failed, and then he himself sang it clearly, the others joining in as they could. The large gathering at the funeral indicated the respect and esteem felt for him and by all. D.C.

[The above is from the *Christian* of Canada. Bro. Stevenson was a brother of Sister Bagnall Sr. of Turua Auckland, N.Z.—Ed.]

TAYLOR.—On Monday morning February 11th, Sister Taylor, aged 79 years, departed this life. She was the beloved wife of Bro. Adam Taylor, who survives her, and the fond mother of five sons, all of whom are in Victoria. Sister Taylor united with the disciples of Christ in 1854, and worshipped with the church then meeting in Franklin-St., Adelaide. For eleven years she and her husband have been in fellowship with the church at Norwood. To know Sister Taylor was to love her. She knew the truth, and she lived it. She walked in the truth. In her spirit there was no guile. Her walk was according to the gospel of Christ. To her Jesus was a living, bright reality. She possessed a very cheerful spirit, and her bright happy face, ever beaming with smiles, was like a ray of sunshine wherever she went. She was never known to utter the slanderous word, and rather than hear any person maligned she would always try to cover up their defects, and make the worst appear the best. The kind word was ever on her tongue, and her friendly hand was extended to all. As a wife, Sister Taylor was the true helpmeet of her husband; as a mother, she was deeply solicitous for the temporal and especially the spiritual welfare of her family. Her children rise up and call her blessed. As a friend so faithful and true, she loved everybody, and everybody loved her. As a Christian, humble in spirit, courageous for the truth, and faithful to Christ and the church. She loved Christ with all her heart, and loved the church.

Although so advanced in years, and living a long way from the chapel, Sis. Taylor was never absent when she had strength to attend. She died in the Lord. The writer of these lines being absent from home, Bro. Gore conducted the funeral ceremony at the grave in the presence of a large gathering of friends. We feel the poorer because our Sis. Taylor has left us. Truly a mother in Israel has fallen. And yet we thank God for the privilege of knowing her so well, and for the splendid testimony she gave in her life to the saving and keeping power of the Lord Jesus Christ, her Saviour and her King. The life truly was beautiful, made so by the Spirit of the Lord Jesus. We pray that our Heavenly Father's blessing will abundantly rest on our Brother Taylor and his family, who are now mourning the loss of one so fond and so dear.

Norwood, S.A.

A. C. RANKINE.

Coming Events.

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

A SIXTEEN DAYS' PROTRACTED MEETING begins at Hawthorn, Tuesday, March 19th. J. Johnston preacher. Churches please note!

MARCH 4.—An interesting lecture on "The Great Parisian Exhibition," illustrated by 70 most excellent views brought from the scene by Thos. Mitchell, will be given at the Swanston-street Chapel by Jas. Johnston, on Monday March 4th, at 8 p.m. Collection in aid of Burwood Boys' Home.

Acknowledgments.

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

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Notice of Removal.

A. Hagger wishes to notify that he has removed his business of Pastry Cook from Punt Road, South Yarra, to 256 Bridge Road, Richmond.

WANTED.

"Applications will be received by J. W. Cosh, Henley Beach, S.A. for the position of Evangelist to work conjointly the churches at Glenelg and Henley Beach (4 miles apart). Engagement at once if possible.

WANTED, an Evangelist to labor under the direction of the South Australian Home Missionary Committee. Information obtainable from, and applications sent to the Secretary, WM. G. L. CAMPBELL, West-st., York, S.A.

February 1901												
SUN.	MON.	TUE.	WED.	THUR.	FRI.	SAT.						
							1	2				
3	4	5	6	7	8	9						
10	11	12	13	14	15	16						
17	18	19	20	21	22	23						
24	25	26	27	28								

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The Home.

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

"It is not the deed that you do,
Though the deed be never so fair;
But the love that the dear Lord looketh for,
Hidden with holy care
In the heart of the deed so fair."

"His Name Shall Be In Their Foreheads."

"How will God write it, papa?" asked little Eve. "Write what?" asked her father, looking up from his reading.

Eve got up from the low stool where she had been sitting with her book, and came across to him.

It was Sunday evening, and these two were keeping house whilst mother was at church.

"See what it says," said she, resting the book on her knee, and pointing. Then she read it out: "And His name shall be in their foreheads," she read. "It's out of the Bible," added she, "and I know it means God, because of that big H. How will God write it, papa?"

Her father put down his book, and took her on his knee. "God will not write it at all," said he.

"Not write it!" exclaimed Eve, in astonishment. "Then how will it come there?"

"Some things write themselves," said her father.

Eve looked as if she did not understand. But of course it must be true, since father said it; so she waited for him to explain.

"When you look at grandfather's silver hair," began her father, "what did you see written there? That is an old, old gentleman, don't you? continued he, as Eve hesitated. "Who wrote it there?"

"It wrote itself," said Eve.

Father nodded.

"Right," said he. "Day by day and year by year the white hairs came, until at last it was written quite as plainly as if somebody had taken pen and ink and put it down on paper for you to read. Now, when I look in your mouth, what do I see written there? I see, 'This little girl is not a baby now; for she has all her teeth, and can eat crusts.' That has been writing itself ever since the first tooth that you cut, when mother had to carry you about all night because it pained you so."

Eve laughed.

"What a funny sort of writing!" said she.

"When little girls are cross and disobedient," her father went on, "where does it write itself? Look in the glass next time you are naughty, and see."

"I know," said Eve. "In their faces, doesn't it?"

"And if they are good?"

"In their faces, too. Is that what the text means?"

"That is what it means," said father. "Because, if we go on being naughty all our lives, it writes itself upon our faces so that nothing can rub it out. But if we are good, the angels will read upon our foreheads that we are God's. So you must try, day by day, to go on writing it."—*The British Monthly*.

"A little burn will hurt;
A little sting will smart;
And little unkind words
Will grieve a little heart."

"Intermittent religion is like intermittent advertising; it only ensures intermittent reward."

The origin of the word "sincerity" is profoundly interesting and suggestive. When Rome flourished, when her fame was spread the wide world over, when the Tiber was lined with noble palaces built of choicest marble, men vied with each other in the construction of their habitations. Skilful sculptors were in request, and immense sums of money were paid for elaborate workmanship. The workmen, however, were then guilty of practising deceitful tricks. If, for example, they accidentally chipped the edges of the marble, or if they discovered some conspicuous flaw, they would fill up the chink and supply the deficiency by means of prepared wax. For some time the deception would not be discovered, but when the weather tested the buildings the heat or damp would disclose the wax. At length those who had determined on the erection of mansions introduced a binding clause into their contracts to the effect that the whole work from the first to the last was to be *sine cere*—that is, "without wax." Thus we obtain the word "sincerity." To be sincere is to be without any attempt on our part to mislead, misrepresent, deceive or impose on another; to be, and appear to be, what we are; to say what we mean, and mean what we say.—*Presbyterian Review*.

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Napoleon once invited his marshals to dine with him. As they had not arrived at the appointed time, he sat down and ate without them. He was just rising when they entered, and said, "Gentlemen, it is now past time for dinner; let us proceed to the council chamber."

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AND THE

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6. "The Indwelling Spirit."
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BEGINNING IN THE

CHRISTIAN

OF MARCH 7, 1901,

W. C. MORRO, B.A.

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