

# The Australian Christian.

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## Aged Evangelist's Fund.

*Preamble:*—Whereas the Conference of churches of Christ in South Australia at its annual meeting of September, 1898, resolved. That an Aged Evangelists' Sustentation Fund be formed, and that a scheme for its administration be formulated by the Executive Committee of this Conference.

It is now resolved by the said Conference that the following shall be the Rules and Regulations of The Aged Evangelists' Fund of the said church of Christ.

1. An Aged Evangelist, is an Evangelist who, by reason of age, infirmity or other causes, is permitted by the Conference of Delegates of churches of Christ in South Australia to desist from the active and full work of an evangelist.

2. He must obtain the recommendation of the said Conference of Delegates and be recognised as an "Aged Evangelist" by the Annual Conference of Delegates aforesaid.

3. If laid aside for reasons, which, whilst unfitting him for the full work of an Evangelist, still do not incapacitate him for employing himself in some suitable business, he is recommended to adopt the latter course.

### RULES AND REGULATIONS.

Rule 1. "That the aforesaid Evangelists, on becoming Aged Evangelists, shall receive the annuities from the Aforesaid Fund according to the allowances agreed upon by the Conference of Delegates aforesaid."

Rule 2. An Annual Public Collection shall be made in all the churches, and preaching places on behalf of the Fund, and each district supporting an Evangelist shall be requested to raise, by this, or other means, a sum of not less than £..... for the said Fund.

Rule 3. The Treasurer shall invest from time to time, any amounts which may not be required to meet the demands made annually upon the Fund as hereinafter provided, so as to form a capital stock, to provide for the claims which may be made upon it. The interest received from such capital stock shall be applied by the Treasurer in the same manner as the income from other sources, to meet the claims upon the Fund.

Rule 4. The affairs of this Fund shall be administered by a Board consisting of ..... members appointed by the said Conference which shall administer the Funds in accordance with the Regulations which the said Conference may from time to time adopt. The said Board shall furnish a statement of accounts of the Fund to the said Conference, and report thereto its proceedings for review by the said Conference.

Rule 5. Should the vacancy upon the said Board occur the successor shall be chosen by the remaining members for the term still to expire; and the vacancy shall then be filled by the Annual Conference.

8th Sept., 1898.

## Temperance.

Wine is a mocker.—Proverbs 20: 1.

### The Licensing Poll.

If the figures published in the last number of the *Prohibitionist* are correct—and we have no reason to doubt their accuracy—the "no license" party have more reason than we supposed at the time of the licensing poll to congratulate themselves upon their appeal to the electors. It is true that they have not succeeded in carrying prohibition, except in Clutha, where it was already practically established, but they have largely increased the "reduction" and "no license" votes, while no corresponding addition has taken place in the "continuance" vote. The extent of the progress they have made will be easily seen from the table prepared by our contemporary:—

Vote.	1899.	1896.	Increase.	Percentage.
Continuance ..	143,777	139,580	4,197	3.01
Reduction ..	109,822	94,555	15,267	16.13
No License ..	120,932	98,312	22,620	23.01

This shows that between 1896 and 1899 the "no license" vote grew more than five times as rapidly as the "continuance" vote. If this rate of increase should be sustained during the next six years, prohibition will be carried in a great many constituencies in 1902, and will be practically universal in 1905. In Otago public opinion on the licensing question is already equally divided. Last month the "continuance" vote in that province reached 28,626, and the "no license" vote 28,648, so that the prohibitionists there may fairly congratulate themselves upon having made some way towards the three-fifths majority that is necessary to the extinction of the "traffic." In Canterbury and Wellington there is still a substantial majority in favor of "continuance," but the "no license" vote has increased since 1896 by 23.1 per cent in the former province and by 26.5 in the latter, and if the prohibition sentiment should continue to spread in this way there will be very little to choose between the two parties in the point of numbers at the end of another three years. Auckland does not show the change of opinion that is indicated in other provinces. The "continuance" vote there has grown almost as rapidly as the "no license" vote, and the local prohibitionists will require to achieve much better results before they can hope to make any real impression upon the "trade." But altogether the figures we have quoted prove that there is a growing demand throughout the community for a radical change in the licensing system of the colony. We do not think ourselves that the most effective remedy for the evils of the drink traffic will be found in pro-

hibition, but it would be useless to shut our eyes to the significant fact of the recent licensing poll. In three years the "no license" vote has increased by 22,620, and in another three years it will probably be as large as the "continuance" vote. If the moderate party wish to prevent the total abolition of the traffic they should be prepared with some alternative remedy. The present licensing system is doomed; it may survive for six or even for nine years, but at the end of that time a majority of the electors will certainly insist upon the extinction of the proprietary interest in the sale of intoxicants and the institution of a more satisfactory method of controlling the trade.—*Lytleton Times.*

## Endeavor.

Arise, therefore, and be doing, and the Lord be with thee.—1 Chronicles 22: 16.

### Co-operation.

H. PEACOCK.

If one thing is needed more than any other to make the endeavor movement a success, it is co-operation. To-day the spirit of unity is sadly wanting, and while such a state of affairs exists, we cannot hope for much success as a society.

Co-operation in industry has forced itself prominently before the public during the nineteenth century to such an extent, that the co-operative societies to-day rank among the largest and most profitable in the world, and are to be met with among all nations. People have realised that the co-operation of capital and labor is not only feasible, but just, and productive of good. And what has commercially proved to be a great success and blessing, I believe will be realised spiritually, when similar ideas have been adopted.

The old maxim still impresses us with its truthfulness, "Union is strength." We can certainly do much singly but our individual accomplishments will be infinitesimal compared with what we could do if we were united. It verifies the remark that an old Spaniard made, that "three helping one another will do as much singly." Jesus Christ often impressed his followers with the necessity of union. How he prayed for it! And the prayer of Jesus is even more applicable to the Christian world of to-day than it ever was.

But while we plead for Christian unity, we must not overlook the fact that we need a consolidated union amongst ourselves. I am convinced that we will not make a success of the Endeavor movement unless we become united in our efforts. Perfect unanimity prevails as far as the objects of the society are concerned. Why not, then, join hands and hearts to accomplish these great ends? It is very apparent to the most casual observer



that we are in great need of

#### SOCIAL CO-OPERATION.

This, in my opinion, is a matter of great importance. We have not sufficient of each other's company, and hence many who are members of different local societies are absolute strangers. Before we can co-operate in work we must have social co-operation, and become acquainted with one another. Let each society not be content by having their anniversary as the only time for co-operative intercourse, but let social gatherings be convened, and invitations extended to the members of the societies of sister churches to meet with them, and thus combine pleasure and profit. Such a course, I am certain, would prove beneficial. It would tend to break down the "provincial" barriers that have been erected, and help materially to bring about the federation that we desire to see.

Then we need in the second place what I might term

#### INDUSTRIAL CO-OPERATION.

Co-operation in work for the Master is what we most urgently desire; and if we were thoroughly united, it would be impossible to estimate the amount of good that would be accomplished. We might even affirm that the spirit of practical Christianity is co-operation. Every Christian is individually laboring in co-operation with God for the salvation of men and women. We are the co-workers with God. This, of course, is on the assumption that we are all workers. But if we were all workers, what would be the logical result? Being workers, we would be in co-operation with God, and if we were all in co-operation with God, we would of necessity be in co-operation with one another. Hence the root of the evil (for evil disunion undoubtedly is) must lie in the fact that we are not all workers. But even assuming that we are all workers, there is still a sense in which we lack co-operation; and it is to this phase of the subject that I wish most particularly to draw your attention. For instance, the society at A—and the society at B—may be comprised of all active workers, working together with God for the salvation of those around them, yet there may not be absolute co-operation. What I mean by absolute co-operation is this. The society at A—may be weaker than the society at B—; it may be sorely in need of help to keep its light burning, but notwithstanding this the society at B—does not give that help which it could with perhaps a little sacrifice accord. The spirit of "universal" co-operation is sadly lacking with us to-day. There seems to be too much localism exhibited, too much petty "provincialism." We fail to recognise that we are all one brotherhood, striving to accomplish the same end. Have we not weak societies in our midst, and have we not strong? Are there not some whose lights are but glimmering because of the smallness of their membership, and the chill of isolation? Are there not on the other societies full of vitality and enthusiasm? Are the strong, then, helping the weak? Are the rich in spirit and in numbers helping the poor? Are the great helping the small? I leave those most concerned to supply the answers to themselves.

## The Home.

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

### A Scot Indeed.

He had demanded that afternoon to be told the truth, and the doctor, himself a young Scot, had told him plainly that he could not recover, and then he had asked, as one man speaking to another, both being brave and honest men, when he would die, and the doctor thought it would be early next morning.

"About daybreak," said the Scot, with much satisfaction, as if, on the whole, he were content to die, and much pleased it would be at the rising of the sun. He was a characteristic type of his nation, rugged in face and dry of manner, an old man, who had drifted somehow to the English city and was living there alone, and now he was about to die alone, without friends, in a strange land.

The nurse was very kind to him, and her heart went out to the quiet, self-contained man. She asked him whether he would like to see a clergyman, and said that the chaplain of the infirmary was a good man.

"A've nae doubt he is," said the Scot, "and that his meenistrations wud be verra acceptable to English folk, but a've never hed ony dealin' wi' Episcopalians. He micht want to read a prayer, and I cudna abide that, and mebbe I cudna follow the texts in his English tongue."

The nurse still lingered at his bed. He looked up to her and assured her he was in no need of consolation. "Saxty years ago ma mither gared me learn the wale [choice portion] of the Bible, and they're comin' up ane by ane to ma memory, but I thank ye kindly."

As the nurse went back and forward on her duties she heard her patient saying at intervals to himself, "I know whom I have believed," "I am persuaded that neither life nor death." Once again she heard him, "Altho' the mountains depart and the hills be removed," but the rest she did not catch.

During the afternoon a lady came into the ward whose service to the Lord was the visitation of the sick, a woman after the type of Barnabas, and Mary of Bethany. When she heard of the old man's illness and loneliness, whom no friends came to see or comfort, she went to his bedside. "You are very ill," she said, "my friend."

"A'm deen'," he replied, with the exactness of his nation, which somewhat fails to understand the use of graceful circumlocution and gentle phrases.

"Is there anything I can do for you? Would you wish me to sing a few verses of a hymn? Some sick people feel much comforted and soothed by singing; you would like, I think, to here 'Rock of Ages,' and she sat down by his bedside and opened her book, while a patient beyond, who had caught what she said, raised his head to enjoy the singing.

"Ye're verra kind, mem, and a'm muckle obleeged to ye, but a'm a Scot and ye're English, and ye dinna understand. A' ma days hev I been protestin' against the use o' human hymns in the praise o' God; a've left three kirks on that account, and raised

ma testimony in public places, and noo wud ye send me into eternity wi' the sough o' a hymn in ma ears?"

For a moment the visitor had no reply, for in the course of all her experiences, during which she had come across many kinds of men and women, she had never yet chanced upon this kind of Scot. The patients in the Infirmary were not distinguished by their religious scruples, but if they had some prejudices they turned on large and full-blooded distinctions between Protestant and Catholic, but never entered into subjects of doctrine.

"Ye'll excuse me, mem, for I'm no ungratefu'," he continued, "and I would like to meet yir wishes when ye've been so kind to me. The doctor says I canna live long, and it's possible that ma strength ma' some give way, but a'll tell ye what a'm willin' to do."

The visitor waited anxiously to know what service he was going to render her, and what comfort she might offer to him, but both were beyond her guessing.

"Sae lang as a've got strength and ma reason continues clear, a'm prepared to argue with you concerning the lawfulness of using onything except the Psalms of David in the praise of God, either in public or in private."

Dear old Scot, the heir of many a covenanting tradition and the worthy son of covenanting martyrs, it was a strange subject of discussion for a man's last hour, but the man who could be true to the joys and tittles of his faith in pain of body and in face of death, was the stuff out of which heroes and saints are made. He belonged to a nation who might sometimes be narrow and overconcerned with scruples, but which knew that a stand must be taken somewhere, and where it took a stand was prepared to die.

The visitor was a wise as well as a gracious woman, and grasped the heart of the situation. "No, no," she said, "we will not speak about the things wherein we differ, and I did not know the feelings of the Scots about the singing of hymns. But I can understand how you love the Psalms, and how dear to you is your metrical version. Do you know I have been in the Highlands of Scotland, and have heard the Psalms sung, and the tears came into my eyes at the sound of the grave, sweet melody, for it was the music of a strong and pious people."

As she spoke the hard old Scot's face began to soften, and one hand which was lying outside the bedclothes repeated the time of a Scot's Psalm tune. He was again in the country church of his boyhood, and saw his father and mother going in to the table seats, and heard them singing:

Oh, thou my soul, bless God the Lord,  
And all that in me is  
Be stirred up his holy name  
To magnify and bless.

"More than that, I know some of your Psalm tunes, and I have the words in my hymn-book; perhaps I have one of the Psalms which you would like to hear."

"Div ye think that ye cud sing the twenty-third Psalm,

"The Lord's my Shepherd, I'll not want?" for I wud count it verra comfortin'?"

"Yes," she said, "I can, and it will please me very much to sing it, for I think I love that Psalm more than any hymn."



"It never runs dry," murmured the Scot. So she sang it from beginning to end in a low, sweet voice, slowly and reverently, as she had heard it sung in Scotland. He joined in no word, but ever he kept time with his hand and with his heart, while his eyes looked into the things that were far away.

After she ceased he repeated to himself the last two lines:

In God's house for evermore  
My dwelling-place shall be.

"Thank ye, thank ye," he said, after a little pause, and then both were silent for a few minutes, because she saw that he was in his own country, and did not wish to bring him back by her foreign accent.

"Mem, ye've dun me the greatest kindness any Christian cud do for anither as he stands on the banks of the Jordan."

For a minute he was silent again, and then he said:

"A'm gaein' to tell ye somethin', and a' think ye'll understand. Ma wife and me wes married thirty-five years, and ilka nicht of oor married life we sang a Psalm afore we gaed to rest. She took the air and a' took the bass, and we sang the Psalms through frae beginning to end twal times. She was taken frae me ten years ago, and the night before she dee'd, we sang the twenty-third Psalm. A've never sang the Psalm since, and a' didna join wi' ye when ye sang it, for a'm waitin' to sing it wi' her new in oor Father's hoose the mornin's whar there'll be nae nicht nor partin' evermore."

And this is how one Englishwoman found out that the Scot is at once the dourdest and the tenderest of men.—*Ian Maclaren, in the British Weekly.*

## Symposium.

### How is the Spiritual Life of the Church to be Increased?

T. J. GORE.

What is meant by spiritual life? What is meant by increase? By spiritual life we mean the union of the human spirit with the spirit of the Lord. By its increase must be meant a more and more intimate communion as set forth in 2 Cor. 3: 18: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord." The soul that has spiritual life must think as Christ thought, speak as Christ spoke, act as he acted. This, at least, must be its aim. Now, granting that the spirit has been redeemed, has become united with the Lord, how is spiritual life to be increased?

We may note some things necessary to the increase or growth of the spiritual life. (1) A feeling of dependence on God for all blessing. (2) A recognition of the work of the Holy Spirit in the soul. These come out in Acts 9: 31, "Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified: and walking in the fear of the Lord and in the comfort of the Holy Spirit were multiplied." In the third place, in order to increase the spiritual life,

there must be prayer, in the individual life, and in the church as a whole—in its public assembly. I will dwell particularly on the last. Whatever value we may attach to prayer we must acknowledge that all really spiritually-minded men and women have been men and women of prayer. It is impossible for the genuine spiritually-minded to be prayerless or indifferent as to prayer. This involves a feeling of dependence on God for his mercies, and a realisation of the presence of the Holy Spirit. Jude says: "But you, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." No man genuinely prays who does not feel his dependence, and no Christian prays apart from the Holy Spirit. We may confine this paper to the subject of prayer, and say that the proper way to increase the spiritual life is to enter with all the power of the soul into prayer. If the child of God prays, he has his whole spiritual nature before God, and in this exercise puts himself into the hands of God to do whatsoever is required to be done. Saul of Tarsus prayed in Damascus, but he had said on the road, "Lord, what wilt thou have me to do?" When we pray, we must merge our spiritual nature into the Lord's, and know that prayer always means "not my will but thine be done." This should be in our active business, not simply in the sufferings we are called to endure. If the spirituality of each member is increased, that of the whole body of members will be increased. Christians are not prayerful enough. I think this will be recognised on all hands. Let me repeat—the spiritual men are prayerful men—the prayerful men are spiritual men. Now let me advance to the church as a whole. What church is as prayerful as it ought to be? I firmly believe our churches fail to realise that spirituality which is so desirable, and which should continually increase, because as a church they do not think it worth while to have a good, stirring, enthusiastic spiritual prayer meeting, a mid-week meeting for the whole church. I strongly hold and firmly believe that no church will increase as a church in the spiritual life, where this meeting is neglected. What I mean is this—where it is possible to have a meeting for prayer once in the week, the church which neglects this will not increase in the spiritual life. The history of all our churches fully confirms this. Why should churches of from two to four hundred members have a prayer meeting of from twenty to forty. Why not at least one hundred? There is only one answer to this question, and that is the spirituality is low—very low. The church is cold and its power small, and its blessings proportional. O that God's people would arouse themselves to the thought that if divine blessing is needed, let the church unitedly ask, nothing doubting, and it shall be given. How few members of any individual church fully believe that the prayer meeting is of such importance as to demand their attendance or else some blessing is lost. Christians are too fond of walking in soft woollen slippers, and will make no sacrifice, no supreme effort, for the increase of the spirituality of the church. Religion is made easy—too easy—is looked upon rather as a

means of having a pleasant time, than of coming more and more into contact with the power of God, and of becoming better and better prepared to grapple with the great power of the world, in order to come off more than conquerors, and to reach a higher and better degree of spiritual life.

R. G. CAMERON.

No more important question could be proposed for the consideration of the brotherhood than the above. Beyond doubt the greatest need of the church to-day is a higher toned spiritual life. Doctrinally we occupy an impregnable, because absolutely sound and scriptural position, and it is most needful that that position shall be maintained. But it is possible while holding a correct doctrinal position to be at the same time in a state of spiritual somnolence, and it is to be feared that to a large extent this is true of churches of Christ to-day. This is not the place to discuss and argue the general subject. What is now desiderated is suggestions of a definite and practical character, which may be adopted so as to bring about the much desired result—an increase of Spiritual Life in the church.

I beg to suggest some that appear to me to be necessary.

1. A general recognition within the church of the need of Increased Spiritual Life.

There are many of the more thoughtful brethren who do realise the need now, but what is wanted is a general, a practically universal, awakening to a sense of this great need.

The churches must be aroused to a realisation of it, and each individual member must be made to feel his and her personal need and responsibility in relation to this important matter. This is essentially an individual and personal matter. The work must begin with individuals and grow, and extend until it permeates the whole church.

2. There must be awakened an earnest desire and a determined purpose to attain to a greater degree of Spiritual Life. There is little use in discussing a question of this character if we do not get beyond the discussion stage. What is wanted is, that something definite and practical shall eventuate, and preliminary to this there must be a strong desire for a higher spiritual life.

3. There must be a clear and full understanding of what spiritual means. It is to be feared that many have only very hazy and indefinite ideas on this subject. There must therefore be clear definitions, and such explanations and expositions of scripture teaching on the subject, as will instruct the unlearned and "stir up by way of remembrance" the minds of the better informed.

Given these three conditions—clear and correct ideas as to what spiritual life is, a general recognition of the need for it, and a widespread desire and purpose to attain to it, and we ought soon to see a better state of things obtaining in the church than can be properly claimed for it at present.

But how can these conditions be secured? I answer, in precisely the same way that public attention is directed to other important subjects, by agitation and discussion. The subject must be brought prominently



before the brotherhood. It must be talked about and discussed until the mind of the whole church is centred on it, until it is clearly understood and has become the great absorbing subject of conversation, thought, desire and prayers of the church, and out of all this will grow a deeper and higher spiritual life. I suggest—1. That a series of topics having a direct bearing on this subject, and embracing every phase of it, be prepared and circulated amongst the speaking brethren in all the churches, and that they be urged to give special prominence to the subject in the church meetings. 2. That wherever practicable special meetings be held for the consideration and discussion of the subject, with a view to the promotion of a greater degree of spiritual life. By these means the attention of the whole brotherhood would be simultaneously directed to this great theme in a very special manner, and as a result we might confidently expect such a quickening of the spiritual life of the church as would produce great and far reaching results.

## Correspondence.

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

### "The Church of Christ."

I have read the editorial, "The Church of Christ," in your issue of the 25th. It is supposed to contain a reply to my article, "Climbing Down," published in your issue of the 11th. You charge me with occupying a page and a-half in criticising T. J. B.'s contribution, and also your editorial commending that contribution, but still not touching "the real issue." As a matter of fact I quoted, criticised and discussed every important statement (that I disagreed with) in both the articles. This I think will be most obvious to every impartial reader, and therefore I really fail to see how the real issue could be avoided. The points at issue were: (1) We do not claim that we are *The Church of Christ*. (2) We do not claim . . . to exhaust the import of the words, the Church of Christ on earth. (3) We do not claim any exclusive right to the name church or churches of Christ. (4) The congregations of Christians known simply as disciples do not constitute *the Church of Christ*. (5) If the term be used comprehensively, as including all Christians, our co-operating brethren have no claim to it, as we all admit there are Christians outside of our church ranks, or our plea for the union of Christians is a farce. (6) If we use the term, "the Church of Christ," in a limited sense, as including only those who co-operate with us, or compose the current reformation, we use a scriptural term in an unwarranted and sectarian sense. (7) Ill informed brethren sometimes speak of the movement we are identified with as "the church of Christ," as distinct from "the Baptist Church," or "the Presbyterian Church." (8) Our congregations are churches of Christ, but as a whole we are simply a movement within the church universal. These, then, are points in dispute, and they have been pretty fully dealt with in the order set forth above in the article, "Climbing Down." All I can do is to recommend your readers to again peruse the articles and judge for themselves whether I have touched the points at issue or not.

I heartily agree that all genuine penitent believers who have been baptised into Christ are (all things being equal) members of that body. With these we have no dispute. Now with reference to the five million Baptists mentioned—(1) Is it not a fact that we find nothing about the Baptist Church in scripture. Do not the Baptists deny that immersion is for the remission of sins, notwithstanding that Jesus and his apostles say that it is? If the Baptists are so loyal, why don't they glory in the name of Christ? Why is it their identity is not lost in him where there is neither Greek nor Jew, &c.? Why is it that Jesus, as he is represented in the bread and wine, is not the central object of worship and attraction in their services? It was not so, and is not so in the church of Christ. How is it that the assemblies of the Baptist denomination are made up very largely of those who have never obeyed Christ, who have never put on the Father, Son and Holy Spirit in the act of immersion? The following is from the *Southern Baptist*:—"Baptism is still very much neglected. Against 287 received there were only 211 baptisms—that is, 25% of our new members are unbaptised. The neglect of baptism is more noticeable in a few churches that report a good increase. We have such figures as these: 24 additions—11 baptisms; 29 additions—17 baptisms; 13 additions—4 baptisms; 20 additions—8 baptisms," &c. Does the above condition of things represent "the church of God, the church of the living God, the pillar and ground of truth"? Is it the unerring exponent of the doctrine of Christ? I trow not! Again, I readily admit that we receive any individuals from the Baptists who have been immersed without re-immersing. But will you receive the unbaptised members of the Baptist Church referred to above? or will you receive into the church of Christ the whole denomination just as it stands? I reckon not. But why not? Because you know that vast numbers of them have never put on Christ, and much of their teaching and practice is contrary to the constitution of the church of Christ. Again, "If, then, the church of Christ in its comprehensive sense includes all Christians," &c. The church of Christ cannot be more comprehensive than to include only those who have obeyed from the heart "that form of doctrine whereunto ye were delivered," who have never put on Father, Son, and Holy Spirit. Lydia was a splendid woman and worshipped God; Cornelius was an excellent man, and one that feared God and gave much alms to the people; the eunuch was a devout man and a sincere worshipper; but the church of Christ was not "comprehensive" enough to include them till they had put on the Father, Son, and Holy Spirit in Christ's own appointed way. You admit that the question of the unimmersed being Christians is "an interesting one," but maintain that "it is not one we have introduced." But when he says, "We all admit that there are Christians outside of our church ranks," and speaks of brethren as being "ill informed" who speak of the movement we are identified with as the church of Christ as distinct from the Baptist Church (with all their unimmersed members), or the Presbyterian Church (who repudiate immersion into Christ), I think it comes danger-

ously near to introducing the subject—and quite sufficient for some of us.

Now, with reference to the Sir Henry Parkes argument; it was certainly great presumption for the statesman, and an altogether unauthorised position. But why unauthorised and untenable? because the other colonies are not only part of the continent, but they all recognise the same imperial head, and are all implicitly obedient to the laws and requirements of the British constitution, which has been signed and ratified by the imperial head. But, I ask, are the Presbyterians, the Methodists, or even the Baptists, implicitly obedient to the "all things whatsoever I have commanded you" of Jesus. Is it their meat and drink to fulfil all righteousness as laid down by Christ and his apostles and sealed and ratified by the Holy Spirit? If such were the case, it would be folly and arrogance for us to contend that we are the church of Christ.

"If the church of Christ did not exist before Stone and the Campbell's," &c. Who said or implied that it did not exist for 1500 years, that is, from the close of the third century until the time of Stone. So far from this being the case, I verily believe that it can be shown that the church of Christ has existed in a more or less numerically strong condition from the day of Pentecost down to the present time. They believed, they obeyed and they observed all things whatsoever he commanded, and thus they "contended earnestly for the faith once delivered to the saints," and consequently the gates of Hades did not prevail against it during the 1500 years referred to by you. Again, "It is certain that the apostles in speaking of 'the church of God,' 'the church of the first-born,' &c., did not apply these terms to some Christians to the exclusion of others," &c. But I affirm that the very opposite is true. They did apply these terms to the exclusion of others. In the first place, all who were Christians had put on Father, Son, and Holy Spirit by immersion, and were in the one body—the church of the Living God—not the Baptist, the Presbyterian, or Methodist, &c. In the second place there were no others to exclude. For "of the rest durst no man join himself to them." They went out from us, but were not of us; for if they had been of us they would have continued with us; but they went out, that they might be made manifest how that they are not all of us. (See John 2: 19, 1 Cor. 1: 12, 13, Gal. 1: 6-12.) As to the "leading thinkers the world over," let me say that there is not much leading thinking where there is antagonism, or what is worse, indifference, to the commands and unadulterated gospel of Jesus Christ.

It just appears to me that if we are not the church of Christ, then we are nothing. We cannot justify our position or give a valid reason for our existence, and we must take our place as a sect along with the others. We are not the church of Christ in a comprehensive or a limited sense, but only "a movement within the church universal." I say again, this cannot be, for what we preach and practice affords us a foundation and basis, an unique place and position which others cannot claim—the church of Christ.

"CHRISTIAN."



## Sunday School.

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

LESSON FOR MARCH 4.

### "Jesus Healing at Capernaum."

MARK I: 21-34.

GOLDEN TEXT.—"And he healed many that were sick."—Mark 1: 34.



Rejected by his townfolk and kindred Jesus makes for Capernaum. It was one of the chief cities on the shore of Lake Galilee, and was about 20 miles north-east from Nazareth. This city became the future home of Jesus (Luke 4: 31, 32), and here he performed many miracles and spoke many gracious words. Capernaum was a great trading centre and a custom station. There was a Roman garrison at this place, and it owned a synagogue built by a centurion. When the Sabbath arrived Jesus found his way as usual into the synagogue and taught. This was an occupation that was natural to Jesus. His reading in the synagogue took place at Nazareth, and is the only record we have of Christ reading. It was the custom for visitors to speak only, whereas members of the synagogue had the privilege of reading and speaking. While the wonderful words and precepts fell from the Master's lips the people were brought under a spell of wonder and astonishment, for he taught them as one who dealt with matters first hand, and not as a servant or scribe. He had authority for his back-ground and the people recognised it. One possessed with an unclean spirit interrupted the service by addressing himself to Jesus. The piteous cry of the demoniac would cause disorder and distrust in the meeting, but Jesus calmly and with power rebuked the unclean spirit and bade it leave the possessed. This miracle wrought greater effect upon the hearers and observers than the teachings of Jesus, for it demonstrated the authority with which he spoke and wrought. On the strength of this occurrence his fame spread like wild-fire all over the district, and caused multitudes, greater than ever, to seek his aid and compassion. After the service Jesus went to the house of Simon and Andrew, accompanied by James and John. Peter's mother-in-law was lying very sick with a fever and Jesus is made aware of it. He at once relieves the anxiety of friends and relatives by restoring the sick so that she ministered to them. Then at even, when the sun was set, crowds gathered at the door

of Peter's house with their sick, and he healed them all. As the Jewish Sabbath closed at sunset the people could have no scruples in bringing their afflicted ones to Jesus for healing. Many that were healed were possessed of unclean spirits, and would make attempts to bear testimony to Jesus, but he desired testimony from better witnesses, so he suffered them not to speak.

JAS. JOHNSTON.

## Our Missions.

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

Read the appeal from Cape Town, S. Af.  
Read John Thompson's letter. Fourteen years a missionary.

DOES IT PAY? In 1850 you could buy a man in the Fiji Islands for 30/-, butcher him, and eat him, without remonstrance. To-day the Bible is in nearly every house and on Sunday nine-tenths of the people may be found assembled for public worship. What about the power and profit of Foreign Missions?

LEGACY. The F.M. Committee hope so to outlay the money left them by Bro. Jonathan Parker as to justify the confidence reposed in them. Our brethren are invited to review their wills, and if they find they will not bear scanning as they stand add a codicil in our favor.

CONFERENCE TIME in N.S.W. and Victoria expected to be exceptionally interesting and stirring this year. Beside Miss Mary Thompson we expect to include in our F.M. meetings, Bro. and Sister Harward from U.S.A., Bro. and Sister Jno. Thompson, and one Kanaka brother from Queensland, and Bro. Ah Gan and his sister from Corowa.

FAMINE.—The F.M. Committee has donated £10 to Bro. Stubbin for Famine Relief, as the reports from India are very grave.

The F.M. Committee, to whom the following letter was handed by Bro. McLellan, will be pleased to acknowledge subscriptions from brethren and from churches, and forward the same in due course to South Africa. In view of the immediate future of South Africa it is felt that the cause of Primitive Christianity should have a more commanding representation than at present exists in its chief centre, Cape Town.

"The church of Christ in Cape Town are desirous of raising funds for the support of AN EVANGELIST FOR SOUTH AFRICA. We intend (P.V.) to raise in S.A. the sum of £50 per annum. We have asked the English brethren for their advice and assistance, suggesting that every church gives one collection a year for this purpose, which we expect will be done. We are waiting a reply from their Conference. We send this by Bro. Pippard, appealing to you to assist us in this effort for the extension of the Lord's work here. I will say nothing as to the suitability of this as a field for labor, as you have many brethren who have been here. We have in Cape Town a prospering little church of seventeen members now. We are holding gospel meetings, and hope and pray for increase. I may say we have opened a fund and the Cape Town church gives one collection a month to this cause. In laying this

matter before you I may say that the church here is largely made up of Australian brethren. We shall be happy to receive as early a reply as possible and pray that the divine blessing may rest upon all work done for the extension of the Redeemer's kingdom in your land.

CHARLES ALLEN.

LETTER FROM JOHN THOMPSON.

Just a gentle reminder to let you know that we "are still in the land of the living and toiling on in much weariness of body, seeing much to rejoice over and oftentimes much to grieve over. This year has been one of unremitting toil. It is my fourteenth year Mission Work among the Kanakas, and it seems to have told on me more than any of the others, for I feel completely done up. I have to hold six week-night meetings, and five on Lord's day, and arrange for the Kanaka brethren to hold their meetings (some twenty-five in different parts of the district), the sick to visit, "and the brothels run by the Japanese." The "gambling bells," kept by the Chinaman within a few hundred yards of our mission chapel, have to be often visited, for they are kept for the Kanakas, and sanctioned by the government for that purpose. For health's sake I have to keep a garden, and unlike our missionary brethren in India and China, we cannot employ colored laborers this year. I have had a workshop built at the Mission station. It is 25 ft. long 10 ft. wide, weatherboarded, and galvanised roof. It has a store-room portioned off for keeping our provisions. I felled the timber and had it hauled by bullock teams to the saw mills to be cut up into weatherboards and scantling. The church has helped to pay for the timber. I had no place to do anything in, neither did Mrs. Thompson have a place to wash in, and washing outside is not very pleasant in the summer time, especially in wet weather. I have a carpenter's bench, a bellows, an anvil and a small forge. This will be useful to teach the Kanakas how to make little things for themselves, more especially those who wish to return as missionaries. I had some very encouraging reports from the islands, both from New Hebrides and Malayta in the Solomon Group. We have had the fence erected in front of the chapel in Childers. It improves the appearance of the chapel very much. I have sent the sum of £5 ros. since writing my last letter to the island of Ambrym in the New Hebrides to one of our brethren laboring there from his countrymen in the church here. We intend, God willing, to have a baptism on Christmas Day, when I expect to baptise some eighteen Kanakas, and we intend to take up an offering to send to our brethren who are laboring in the islands of Epi, Ambrym, Arago, Lamewew, Malayta.

CHINESE ITEMS.—Arrangements have been made with Sister Jennings, senr., to attend the homes of the Chinese woman recently arrived in Melbourne, to give them them lessons twice a week. Bro. McClean and friends are expecting to hold the annual Tea and Public Meeting on the first Tuesday in March (6th).

Miss Simmonds reports the usual classes being well attended.

We hear that a class for Chinese is to be commenced in Grote-st. Lecture Hall, S.A.



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## The Leader.

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

### What Is Primitive Christianity?

No. 1.

By primitive Christianity, we mean Christianity as it came fresh from the hands of Christ and his apostles. Properly speaking, Christianity cannot be divided into stages, as though it were a matter of development. If we understand the question aright, Christianity reached maturity as a divine revelation in the days of the apostles. That being so, it seems scarcely correct to speak of a Christianity that is primitive and one that is not. To the extent which anything that is called Christianity is not in accordance with what was taught by Christ and his apostles, to that extent it is not Christianity. However, for the sake of convenience, we can use the word "primitive" as indicating that system of teaching which was given to the church in its earliest days, and as distinguished from that which passes current in more modern times. We also use the word "primitive"

in its primary significance only, as indicating a first condition of things. In this usage, the idea of crudeness—which is frequently associated with primitive conditions—has no place. The position we take and upon which we stand is, that, in all essential particulars, Christianity as a system is complete. In our view, though a man may be a liberal in politics, he must be a conservative in religion. That which comes from man is always susceptible of improvement—that which comes from God is not. It is because this fact has not been clearly recognised, that men, in the past, have tinkered with the handiwork of God—and therefore marred it. After nearly two thousand years of this kind of work, it is beginning to dawn upon the religious world that the additions which men have made upon the perfect revelation of God were a mistake. Since the dawning of Christianity upon our world there has been abundant opportunity, with the advancement of knowledge regarding men and things, to formulate a more perfect system, if such a thing had been possible. That such has not been done has not been for the want of trying. The wrecks of innumerable rival systems found upon the coast-line of history bear eloquent testimony to the folly of men in this direction. Our position, then, is that Christianity in all its essential features is a perfect revelation. Take, for instance, the idea of righteousness. In what system can we find any teaching which equals that of Jesus? Here, with one consent it is acknowledged that it has no equal. Here, we may claim, finality has been reached. And in the words of a recent writer we may say that the teaching of Jesus in regard to righteousness "perfectly satisfies the conscience and aspirations of man, and will never be improved upon. As we read in the Sermon on the Mount, or in the farewell discourses in John, we feel that if men so lived in act and spirit, they would be in a perfect state; all the blessedness of right-doing would be theirs. For a higher ideal of righteousness than that of Jesus we should require to find a higher revelation of God than that he has made, and a higher example than that of his own life and death." Until these are found, the system of teaching which Jesus gave to the world remains the only one that bears upon it the marks of finality and perfection.

As we have said, we are not using the word "primitive" as a synonym for crudeness. Yet we are afraid that there are many people who do so. The idea held by a considerable number of persons is that primitive Christianity and unlovely surroundings are identical. Thus, the Dunkards of America, while possessing many excellent characteristics, connect the idea of primitive Christianity with extreme plainness of living. Their

conception of Christianity eliminates the idea of the beautiful in external surroundings. Their buildings and dress are all constructed after a sort of workhouse pattern. This of course is not Christianity. Simplicity of living may be conceded, but not a simplicity which is used as a name for ugliness and a dead level of uniformity. It has yet to be demonstrated that the simple and the beautiful have no connection with each other. The fact of the matter is, that Christianity has nothing to do with barbaric splendor on the one hand, nor with repulsive ugliness on the other, it is content if all things are done "decently and in order."

With these preliminaries adjusted, it is now in order to enquire, "Where are we to begin our search for primitive Christianity?" This question is a vitally important one, because upon our answer to it will depend whether we do not get something, which while being primitive enough, is not by any means an essential part of Christianity. If we say, for instance, Christianity is found in the Bible, we will say what is true enough, but as an exact and discriminating answer it will leave much to be desired. For while Christianity is undoubtedly found in the Bible, so is that which is not Christianity—but which was only a preparation for it, viz., Judaism. And not only is Judaism found there, but also that which went before it, viz., that system which we call the patriarchal. And inasmuch as the history and laws of these different dispensations are found in separate and distinct parts of the Bible, it is only reasonable to conclude that for information upon each of them we should turn to those parts which deal specifically with any one of them. Unfortunately, these necessary distinctions are either not known, or, if known, are ignored by a great number of people. And for this reason there is much in the present day that is presented as primitive Christianity which is not really so, but is a jumble of Judaism and Christianity. Under this head, Alexander Campbell, in his "Sermon on the Law," says:—"There are not a few professors of Christianity who suppose themselves under equal obligations to obey Moses, or any other prophet, as Christ and his apostles. They cannot understand why any part of divine revelation should not be obligatory on a Christian to observe; nor can they see any reason why the New Testament should be preferred to the Old, or why they should not be regulated equally by each. They say, 'Is it not all the word of God, and are not all mankind addressed in it?' True, all the holy prophets spake as they were moved by the Holy Spirit, and men were the objects of their address. It is, however, equally evident that God at sundry times and in diverse manners, spake to men,



according to a variety of circumstances, which diversified their condition, capacity and opportunities. Thus he addressed individuals, and classes of individuals—in a way peculiar to themselves. Witness his address to Noah, Abraham, Daniel, Jonah, Paul and Peter. Witness his address to the patriarchs, the Jews, and the Christians. Now to apply to one individual what is said to all individuals and classes of individuals, would appear egregious folly. . . . Might we not as reasonably say that every man must be at once a patriarch, a Jew, and a Christian. Certainly it is inconsistent to say that Christians should equally regard and obey the Old and New Testament. All scripture given by divine inspiration is profitable for various purposes in the perfection of saints, when rightly divided and not handled deceitfully. But when the above considerations are disregarded, the word of God must inevitably be perverted." It is thus that many good people do not find primitive Christianity, and consequently fail to realise what it really is. In addition to this, they are not content with adding some part of Judaism to Christianity, but they also add to it something which is neither one or the other, but an aftergrowth, developed and formulated by uninspired men in the shape of tradition. The consequence of all this is, that Christianity has become so perverted, that in many particulars it bears no resemblance to that system which was originally formulated by Christ and his apostles. Consequently, having before us the cause or causes which have led men astray in the past and which are leading them astray in the present, we propose, not to find primitive Christianity in Judaism or tradition, but in the only book which purports to deal authoritatively with it, viz., the New Testament.

## Editorial Notes.

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

### "The Church of Christ."

Our correspondent, "Christian," whose letter in this issue we recommend our readers to peruse before reading these notes, frankly concedes the whole matter in dispute, for he says, "I heartily agree that all genuine penitent believers who have been baptised into Christ are (all things being equal) members of that body" (the church of Christ). This being so "the church of Christ" is a much larger concern than the movement embracing the eleven hundred thousand disciples "who co-operate with us." Our brother in stating that all those baptised into his body the church, himself "uses the

term comprehensively as including all Christians." We could afford to leave the matter here, but will follow him a little further.

### "Baptists" and "The Church of Christ."

Had we contended that the "Baptist Church" was "the church of Christ," the arguments of our zealous brother concerning that body would have had some relevancy to the question before us. The fact that we "find nothing about the Baptist Church in Scripture," or that "Baptists deny that immersion is for the remission of sins" (many of them do not), does not nullify, or even touch the admitted fact that all who are in Christ are members of his body or church. Our friend concedes that we rightly receive Baptists, without re-baptism, into our local churches, thus recognising them as Christians or members of "the church of Christ" universal. Here again he concedes all we claim. His quotation from the *Southern Baptist*, upon which we commented at the time it appeared, only serves to show how some of the Australian Baptist churches have departed from the New Testament in this particular. It is but fair, however, to point out that the "Regular Baptists" of America, numbering nearly four millions, are not only "close membership," but also "close communion" in teaching and practice. Of course we should not "receive the unbaptised members of the Baptist Church," or of any other church. Nor do we make any claim for the "whole denomination just as it stands." We simply contend that all in Christ are in "the church of Christ," and that this term cannot rightly or scripturally be applied to some Christians to the exclusion of others. "The whole is equal to the sum of its parts." The reference to Lydia, Cornelius, the Ethiopian and all other "excellent men" who have not put on Christ has no bearing on the matter we are discussing. The point we make is that there are Christians—men in Christ—"outside of our church ranks" who are in "the church of Christ," and that consequently brethren are "ill-informed" who speak of the movement with which we are identified in a denominational sense as "The Church of Christ" to distinguish it from other bodies such as "the Baptist Church," or "the Presbyterian Church." As we have said, the question of the "unimmersed being Christians" is an interesting one, but it has been introduced by our critic, and in the absence of express scriptural teaching on the subject we must leave it with him. We have no space for side issues.

### Is New South Wales Australia?

Our correspondent agrees with us that it was "an unauthorised position" for Sir Henry Parkes to take when he sought to have New South Wales called Australia.

But why? "Because the other colonies are not only part of the continent, but they all recognise the same imperial head," etc. Just so, and is it not "great presumption" for a minority of Christians to call themselves "the church of Christ," when other Christians are not only part of the same body, but also recognise the same head? We are not claiming that "the Presbyterians, the Methodists, or even the Baptists" implicitly obey the 'all things whatsoever I have commanded' of Jesus. We question if even all those known simply as Christians could justly make this claim. But we do contend that the position of those who use the term "the church of Christ" in a limited sense "as including only those who co-operate with us," is as "unauthorised and untenable" as that of Sir Henry Parkes in the case referred to.

### Continuity of the Church.

We are pleased to note that our correspondent admits the existence of "the church of Christ" prior to the reformatory movement with which we are connected. Here again he virtually abandons his contention that this movement is "the church," for he assures us that "the church of Christ existed in a more or less numerically strong condition from the day of Pentecost down to the present time"; while our plea and work for a return to New Testament Christianity is of comparatively recent date. Our friend asserts that the apostles in speaking of "the church of God," "the church of the first-born," etc., "applied these terms to some Christians to the exclusion of others." Surely this was a slip of the pen, as in the context he affirms that "all who were Christians.... were in the one body, the church of the living God," which is exactly what we are contending. It is therefore clear that in apostolic usage all in Christ are spoken of as in his body the church. Let us get back to pure speech and abandon the language of Ashdod. With reference to "leading thinkers the world over," we may not have made ourselves as clear as we should have done. We meant to convey the idea that the position we take is that taken by "our leading thinkers the world over." In this case the "leading thinking" is not that of "antagonism to the commands and unadulterated gospel of Jesus Christ."

### "Our Position."

According to our brother, if "we" are not "the church of Christ" "we cannot justify our position or give a valid reason for our existence, and we must take our place as a sect along with the others. But he gives us no hint of the peculiar process of reasoning by which he arrives at this conclusion. We can understand how the exclusive appropriation by a few disciples of a name to which all Christians have a right may be



regarded as sectarian, but how the claim that we as Christians are members with other Christians of the body of Christ can make us "a sect" is beyond the highest reach of our imagination! Let us again state the case from our standpoint. 1. Every one who has been baptised into Christ is a Christian. 2. A congregation of such believers is a church of Christ. 3. If we may scripturally use the term "the church of Christ" in any other than a local sense it must necessarily include all Christians, since all constitute the body of Christ. 4. To apply the term "the church of Christ" in any sense other than as designating the Christians meeting in a certain locality, or the whole body of Christ universal, is both unscriptural and incorrect, and also a violation of the principle that "where the scriptures speak we speak, where they are silent we are silent."

## Let us Smile.

To everything there is a season . . . a time to laugh.  
—Ecc. 3: 1-4.

In an outburst of enthusiasm a divinity student in a North Carolina missionary college uttered this earnest prayer:—"Give us all pure hearts; give us all brave hearts; give us all clean hearts; give us all sweet hearts!" To which the congregation responded, "Amen!"

A gentleman was riding on one of the coaches in the Trossachs of Scotland, when the driver said to him: "I've had a coin guv me to-day 200 years old. Did you ever see a coin 200 years old?"

"Oh, yes," was the reply. "I have one myself 2,000 years old."

"Ah," said the driver, "have ye?" And he spoke no more during the rest of the journey.

When the coach arrived at its destination the driver came up to the gentleman with an intensely satisfied air and said:

"I told you as we came along that I had a coin 200 years old."

"Yes."

"And you said to me as you had one 2,000 years old."

"Yes, so I have."

"Now, you be a liar!"

"What do you mean by that?"

"What do I mean? Why—it's only 1899 now!"

"Be careful how you invoke a force that may destroy you," says a writer, "whether it be the force of electricity, the force of habit or of appetite." *Forward* tells of two chickens who invoked a power unconsciously.

The other night, nearly all the electric lights in a certain city suddenly went out, and after a minute came on again.

Pretty soon an odor like that of an overcooked dinner filled the power-house, and on examination it was found that a couple of chickens had stolen in and gone to roost on the main wires.

All went well with them until Chanticleer,

who was perched on one wire, reached across to give a good-night kiss to his dear Biddy, on the other. The moment their bills touched, the current of thousands of volts was short-circuited through their bodies, and the kiss ended in a lightning-flash and burnt feathers.

It is well to be thoughtful to other people's feelings, but in all things it is well to be discreet. This is the moral of an amusing tale found in *Short Stories*.

At a recent church dedication the preacher, who was a stranger, followed up his sermon by an earnest appeal for the balance of the money needed to pay for the building.

The collectors went round, and promises came in. As the subscriptions were one after another read, a collector announced, "The five Black children, one dollar." The courteous preacher quickly amended the statement by announcing, "Five little colored people, one dollar."

Amidst an outburst of merriment, the pastor hastily explained that the donors were white children of the name of Black.

A lady visiting in the South was told a story of an old colored man, who came to a watchmaker with the two hands of a clock.

"I want yer to fix up dese hands. Dey aint kept no correct time for mo' den six muns."

"Well, where is the clock?" responded the watchmaker.

"Out at my house."

"But I must have the clock."

"Didn' I tell yer dar's nuffin de matter wid de clock 'cepting de han's? An' here dey be. You jest want de clock so you kin tinkler wid it, and charge me a big price. Gimme back dem hands." And so saying, he started off to find an honest watchmaker.

A London exquisite went into a West End restaurant, says an exchange, and was far from pleased with the manner in which his order was filled.

"Do you call that a veal cutlet?" he demanded of the waiter. "Why, such a cutlet as that is an insult to every self-respecting calf in the British Empire."

The waiter hung his head for a moment, but recovered himself and said, in a tone of respectful apology:

"I really didn't intend to insult you, sir."

## Selected Story.

### Where Love Was Law.

ARTHUR M. CROWDEN.

#### IN EIGHT CHAPTERS.—CHAPTER 2.

Haneel, the aged father of Ruth, was a rich merchant; and as he sat gazing upon the multitudes as they surged through the streets excitedly, his anger was with difficulty concealed. At home, as they sat at meat, his reserve was thrown off.

The mother, Rachel, dreaded to think of the dire results that would follow if he knew that his only child, Ruth, had been affected by this "heresy." He had guarded her from this deception, and trusted that no harm should overtake the one lamb of his flock.

"How can it be," he said, "that a deception so plain, so vain and hollow should deceive the very elect? I hear that a great multitude, mostly common people, have confessed that they murdered One who was indeed the Son of the most high One in the heavens, and they have sought to bring his blood upon us—"

"His blood be upon us and our children," they cried," said Ruth, hurriedly; then, hiding her face she trembled.

"Speak not," he said, "till years of wisdom be thine, child." Then resuming: "And one Nicodemus said to-day, 'he lived like a master in Israel, and his mighty works and words proclaim him divine.' When the wise are deceived, can we wonder that babes in knowledge should stumble?" Then, losing the grave manner of discussion, he said kindly: "Ruth, my child, thy father loves thee. Come to his arms, for he is not in anger, but he loves his father and thy father Abraham, for it is in him that all the families of the earth shall be blessed, for did not Jehovah say it? Honor the faith of thy fathers, lest the craftiness of man lead thee, the daughter of Haneel, away and cause thy mother and father to go to their graves in sorrow."

Trembling, she came to the outstretched arms of the white-haired patriarch, and, winding her white arms about his neck, as he wiped her tears away, said: "Thou knowest, father, that I love thee, and for thee and mother I would even give up the joys of life." Then, checking herself, by an effort, from further remark, she nestled quietly, resting her dark tresses against his snowy beard.

Ruth, brought up to mingle with the matured, had led a serious, thoughtful life. Her teachers had been grave and learned, and she had been taught the beauties of the writings of Moses, the prophets and the Psalms. Her clear, unbiassed mind, and her pure, untrammelled heart, led her to look for the coming of One who would be to stricken and persecuted Israel what the sun is to flowers and plants; that unto them he would indeed arise with healing in his wings, and unto him should the gathering of his people be.

## From The Field.

The field is the world.—Matthew 13: 38.

### Victoria.

COSGROVE.—The brethren and sisters here have decided to form a church, and they commence with 10 members, and they hope that ere long there will be others who will decide for the Master.

FRANK FRIST.  
DAYLESFORD.—Had a good meeting last Lord's day, when Bren. Park, Bell, Bro. and Sister Barrett were with us. Cheered by their presence. Glad to see more.  
Feb. 7.

ROBT. GERRARD.  
TOOLANG.—This place is situated on the spur of the Dividing Range. It is a dense forest, with many of its trees 200 feet high and 14 feet in diameter. Between the trees there are fern-trees, musk and "tangle-foot," so thickly matted together that it is impossible to get along without one keeps on the well beaten track. The water in Yea River was reported by men who were appointed by the government to ex-



amine it to be equal in purity to any river in Victoria. "The air," Bro. Campbell Edwards says, "is so invigorating that a man could walk five miles in it, and then feel fresher than when he started." I think he is right, for I spent a night in this jungle, and the next day was as lively as ever.

Of course I did not think it strange that I should be fogged, because my "candid friends" tell me that I often am. But it is passing strange that a critic often tells a man that he is metaphorically fogged, while the man himself is particularly sensible concerning the ground on which he stands, but when a man gets really fogged no one knows anything about it, save he to whom the fog reveals itself. I was enveloped in darkness, accompanied by howling wind, and blinding sheets of rain. The comforting thought in such a position is that it will soon be over, and no matter how dense the darkness it must vanish at the rising of the sun. The recollection of that night flew away when I had the pleasure of meeting with Bro. Campbell Edwards and his mother, and Mrs. Quilliam—all of whom were pillars in the church—at the Lord's table, which was spread in the school-house, Toolangi, last Sunday morning. This is, however, only a shadow of the glorious gathering at the marriage supper of the Lamb.

We shall come with joy and gladness,  
We shall gather round the throne;  
Face to face with those that love us,  
We shall know as we are known;  
And the song of our redemption,  
Shall resound through endless day,  
When the shadows have departed,  
And the mists have rolled away.

Feb. 12th.

R. J. CLOW.

## New Zealand.

WANGANUI, N.Z.—Last Lord's Day evening two made the good confession and to-night were buried with Christ in baptism. One of these was a scholar in our Sunday School. We also had one addition to our number by letter of commendation during the past month. For these we are grateful.

Feb. 1.

A. F. TURNER.

## Queensland.

BOONAH.—The church is looking forward to the time when we will have a chapel of our own. The members are all doing their best to that end. We have started a Mission band in connection with the church here and have held two very successful meetings when we spent enjoyable and profitable times. We had the pleasure of seeing two obey their Lord in baptism on the 28th January, when we had our Bro. Partridge with us. He gave a splendid address at the water to a good congregation and we are waiting to see the result. We trust those lately added to the church will be a blessing and blessed. J.F.S.

## Tasmania.

HOBART.—Last Monday, Jan. 28th, the church held its half-yearly business meeting. The financial report was read, the balance being on the credit side. The secretary, Bro. Poulton, also read a report bearing upon the work of the church, etc. The number of additions from August till end of year were in all 37, by faith and obedience 28, restored 7, by letter 2. The social work that is being carried on was also reported on. The Social Union in connection with the church have had for several months between 60 and 70 neglected boys and girls under their influence. The

change in many of them is marked; they are better children all round, some now attending the Sunday School and some the meetings. The work is being carried on principally by the young of the church. It is a gladdening thing to see young men and women giving up their time for such a Christlike work, and in the person of Bro. E. Waterworth we have an energetic secretary; indeed all the workers are to be commended for the way in which they have stuck to their posts. The great thing is to continue, and be not weary in well doing. As far as we can judge the church has passed through a successful half year. May those who have come into our midst be faithful to him whose name they have confessed. May those who have been restored slip not back into the path of indifference. May those who have come to us by letter find a spiritual home and get working for the Master. May the church as a whole work under the ever-prevailing law of love, for he who leads the way is love.

Feb. 4th.

J. A. P.

## New South Wales.

CITY TEMPLE CHINESE MISSION.—We maintain our usual standard of attendance, viz., 14 for class nights, 16 for gospel services. We are expecting an increase in the school soon, now that the Early Closing Act has come into force. The gospel services are proving very interesting to the Chinese, who look forward to them with pleasure.

On January 26th the scholars gave the teachers and friends a picnic at Rose Bay. A Mrs. Rougher kindly lent a ground for the picnic spot, for which she was heartily thanked. Brethren Dickson and Colbourne, before the party broke up, thanked the Chinese through Bro. William James, who suitably replied on behalf of his countrymen. He finished up by appealing to all to accept Christ. On leaving the ground the whole company halted at the homestead of the hostess and sang "God be with you." Through the day the attendance numbered over 200.

WM. FULLER, Sec.

## South Australia.

HINDMARSH.—Bro. Albert Dunn, late of the Norwood church, was received by letter yesterday morning. Two confessions in the evening, after the sermon by Bro. Pittman.

Feb. 12.

A.G.

## Here and There.

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

Two confessions on Lord's day evening at Collingwood.

Good meeting at Prahran Sunday night last and one confession.

One confession at Barkers' Creek on February 4th, T. J. Cook preaching.

Miss Pfunder arrived from Queensland this week on a short visit to Melbourne.

Harry Greenwood is on a short visit to his brother, F. W. Greenwood of Doncaster.

Two confessions at South Dunedin on Lord's day, January 28th, S. J. Matheson speaking.

A. M. Ludbrook will (p.v.) pay Melbourne a flying visit in March. He expects to give a new lecture on "The Boers and British" at one or two centres.

The suggested scheme for the Aged Evangelists' Fund, which we print on another page, is published as a matter of general interest to the brotherhood. Read it.

From the annual report of the church at Brisbane we learn that during the year there have been 27 additions and 12 losses, making a net gain of 15, and that there are now 218 members on the roll.

Read this number and then hand it to someone who does not take the CHRISTIAN, and then follow it up with words of your own until you induce that one to take the paper for himself. In this way you will serve both him and us.

We notice with pleasure that Frederick J. W. Johnston, son of our well known Bro. J. H. Johnston, of Ramsay, Queensland, won a bursary at the recent examination. This means free education at any grammar school with £30 per annum allowance.

W. C. Morro's classes will resume work next week. The class in harmony will meet on Tuesday evening at 7.45 o'clock. The class in sacred history using McGarvey's text book will meet on Monday at 4 p.m. This class begins the study of the gospel of Mark.

The church at North Melbourne has decided to put its building into a thorough state of repair. The church there has had an honorable history and in years gone by has done much good work, and we are glad to note this returning interest after the long depression.

If you are in want of a Bible you can't do better than send to us for it. Give us as nearly an idea as you can, the size and price you want to pay, and kind of binding, and we will do our best to suit you. We can send you Sankey's Hymn Book, or in fact any other book in the market.

J. Colbourne having resigned his position as member of the Victorian Home Missionary Committee, A. Millis of North Fitzroy has been requested to fill the vacancy, he being the next highest in the voting at last conference. He has accepted, and attended the last meeting of the committee.

Anyone who happens to be present at the N. Fitzroy Sunday School anniversary will be well repaid, as a splendid programme of sparkling choruses, good recitations and solos, first-class instrumental music, and a suitable dialogue, has been prepared for Thursday evening, March 1st. On the Sunday afternoon preceding, at 3 o'clock, Mr. Thos. J. Cook will deliver an address to the children and friends.

The result of Bro. Connor's visit to Glenorchy has been the formation of a little church of eight members, two sisters having joined by immersion, one brother by transfer from the Baptist church in Stawell, two brothers and three sisters from Maldivale. Bro. Connor has just completed a three days' mission at that place, and a Berean spirit has been created. John Loughton is secretary.

We have been urged by many New Zealand friends to pay a visit to that colony during the present summer, and had given our word to make an effort in that direction. We are sorry to have to state that we can not go. We always think of New Zealand and its people with delight, and sometime may see them again—but not now. We thank them all for their thought of and kindness to us.

Bro. Jno. Thompson writes: "Mrs. Thompson is suffering very much from her head and seems to be getting weaker. I am completely tired out with the work and want of sleep. I have suffered a good deal from my head and the anxiety over my wife does not improve matters. When the Polynesian Inspector called and said I could have a Kanaka to help me in the work it seemed in answer to prayer."

W. C. Morro was at Barker's Creek church on Sunday. Spoke four times to large audiences. There were three confessions, one of whom, together with one who had previously made the confession, was baptised. The others will be baptised Wednesday



night. This church has a neat little chapel, is out of debt, and the work is most encouraging. They have taken steps to continue the evangelist's visits for two months longer.

Will all those brethren who have it in mind to help in the work of assisting young men to educate and train themselves as preachers of the gospel, send in their contributions or promises at once. There are now three promising young men devoting their whole time to study, and others are ready to enter as soon as means are provided. This is not a work the results of which will show at once, but in years to come those who sow now will reap a rich harvest. Communications sent to A. B. Maston will receive attention.

There are a number of those doing business with the Austral who send letters in open envelopes along with church news with a penny stamp affixed. This is a violation of the postal law; besides it is often discovered, and then we have to pay not only the postage but the fine as well. Some of our correspondents forget to use postage stamps at all, and then we have it all to pay. Please remember that it is best and safest to put stamps to the right amount on your correspondence, for sometimes when we feel a little thin financially we send these unpaid missives back.

Bro. T. F. Stubbins requests the publication of the following appeal. "The church here has been laboring under great difficulties, on account of having no meeting house. The public hall is very expensive and cannot be always had when required. The church is only small and the members are not rich in this world's goods, but we have decided to make a great effort to procure a home for ourselves. We have decided to appeal to the generosity of the brotherhood. It is a great hindrance to the work here not to have a chapel. Any of the brethren who can help us with a donation, it will be doing the Master's work, and they will in no wise lose their reward. All donations to be sent to T. F. Stubbins, Boonah, Queensland, and will be thankfully acknowledged through the CHRISTIAN."

We think that brethren ought to be fair and honest in argument as well as in other things. Our good friend "Christian" has spared no pains to bring into the little discussion on the "church of Christ" the pious unimmersed, and in his letter brings in Lydia, Cornelius and the rest. Now if "Christian" does not know he ought to, that these people were not Christians and consequently were not in the church of Christ. It strikes us rather forcibly that "some of us" are exceedingly anxious to find the pious unimmersed in something we have said. We will discuss that question when necessary, or let somebody else, as we are "established" on the matter, but don't import it into a place where it does not belong. When we get ready to affirm that the pious unimmersed are Christians and consequently are members of the church we will let everybody know.

Some of our subscribers have written asking if the CHRISTIAN cannot be posted earlier in the week. Let us say that the last "form" of the paper goes to press between 12.30 and 4 o'clock p.m. on Wednesday. The single copies as a rule are posted the same evening, and the balance between 12.30 and 2 p.m. on Thursday, all being sent to the G.P.O. Melbourne at one delivery in time to catch the Adelaide and Sydney expresses, which mails close at 3.30 and 4.30 p.m. respectively. This is the very best we can do at the present. If the paper is published earlier in the week, much of the intercolonial Church News of the Sunday before is missed, which would be a distinct loss. Not more than three times in two years have we failed to post papers in good time for Thursday's mails, while a few times most of the papers have gone to the G.P.O. on Wednesday evening.

A largely attended public meeting in connection with the S.S. Union of churches of Christ in S.A. was held on Monday evening, 5th February, at Grote-st., Adelaide, when the prizes won at the recent scriptural examination were distributed. The election of officers for the ensuing year resulted as follows:—President, Mr. Ferd. Pittman (Hindmarsh); Vice-president, Mr. Weir senr. (Norwood); Secretary, Mr. W. Jackson (North Adelaide); Asst. Secretary and Treasurer, Mr. J. Warren Cosh (Henley Beach). Solos were rendered by Miss Lena Baker and Mr. Horace Colbourne, recitations were given by Misses Violet Chawinder, Dora Fischer, and Josephine Whitfield, and choruses were ably sung by the Hindmarsh and Norwood Sunday Schools. A short report was furnished upon the examination which showed that an average of 62% had been gained against 51% last year, though there was a decrease of 51 in the number competing in 1898. After a hearty vote of thanks had been accorded by acclamation to the Victorian brethren for compiling and examining the questions, those who had assisted in the meeting and other work of the union, a very pleasant meeting (notwithstanding the very close and oppressive weather) was brought to a close.

## Obituary.

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

**RAILTON.**—A painfully sudden bereavement has fallen on the family of our Sister Railton, of Northcote. On the 30th January, Christian, the youngest of the family, succumbed to an attack of typhoid fever after a very short illness. He was apparently doing well, when he fell into an unconscious condition and in a few hours passed away. Christian was just 17. He was an old scholar at the North Fitzroy Sunday School, and was present in the early part of the month. Much sympathy is felt for his widowed mother and the members of the family in their loss.

W.H.

**DENFORD.**—Little Mabel Denford, aged two years, daughter of Brother and Sister Geo. Denford, of Petersham, died suddenly on January 29th. She was delicate from birth, and her very weakness had endeared her the more to her parents, and made the parting the harder to bear.

"The air is full of farewells to the dying  
And mourning for the dead;  
The heart of Rachel for her children crying  
Will not be comforted.

Let us be silent, these severe afflictions  
Not from the ground arise,  
And oftentimes celestial benedictions  
Assume this dark disguise.

She is not dead, the child of our affection,  
But gone into that school

Where she no longer needs our poor protection,  
And Christ himself shall rule."

**SMITH.**—Another of the Lord's beloved has been given sleep. Sister Susan Smith was in early life brought to Christ by our late Bro. Cheek; and for some time after was a member of the church at Elphinstone. About 10 years ago she removed to Mysia, since which she has been a consistent and active member of the Fernhurst church. Her life was one continual testimony to her steadfast faith in Christ; hence we are not surprised to learn that while on her death-bed she said to her sister, "Oh I feel so resigned." How nice to be able to say in life and in death "Thy will be done." Our sister passed away on January 7th, and the following day her remains were taken by rail to Elphinstone for interment. A large number of friends and neighbours followed her remains to the Mysia railway station, and again to the cemetery at Elphinstone. W.W. Davey conducted the burial service, and commended to God all the sorrowing relatives, among whom there is the Smith family of Elphinstone church, Sister Owens of Mysia, and Sister F. Voight of Spottiswoode.

"Fading away like the stars of the morning,  
Losing their light in the glorious sun—  
Thus would we pass from the earth and its toiling,  
Only remembered by what we have done."

10/2/1900.

T. H.

## Coming Events.

Observe the time of their coming.—Jeremiah 23: 5.

**FEB. 18 and 20.**—Stanton-street Church of Christ Harvest Festival. Sunday afternoon, February 18th, at 3 p.m., Service of Song entitled "Promoted," a tale of the Zulu war in Song and Story. Also Tuesday evening, February 20th, at 8 o'clock. Address, Solos, Recitations, &c. Collection to defray expenses.

**FEB. 27.**—Grote-street, Adelaide, Foreign Mission Band Social, Tuesday, February 27th. A Good Programme. Commence at 7.30 p.m. Admittance by Silver Coin. COME!

**FEB. 25 and MARCH 1.**—Anniversary of Sunday School, St. George's Road, North Fitzroy. Lord's day, February 25th, at 3. address by Mr. T. J. Cook, (President S.S. Union) and Distribution of Prizes. Thursday evening, March 1st, at 7.45, programme of Recitations, Vocal and Instrumental Music and Dialogue. No Collection. All Heartily Welcome.

**FEBRUARY 27th.**—The 10th Annual Meeting of the Armadale Rescue and Preventive Home will be held in Lygon-st. Christian Chapel on Tuesday, February 27th, at 8 p.m. Mrs. Harrison Lee has promised to speak on her NEW ZEALAND TOUR. There will also be a good programme of Choir and Solo Music, etc. Free. Collection for the Home.

## Acknowledgments.

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

### VICTORIAN MISSION FUND.

Church Mooroolbark ..	..	£0 3 3
" Footscray ..	..	.. 4 6 8
" Yando, per J. Stranier ..	..	.. 4 8 4
Bro. A. Ritchie, Nar Nar Goon ..	..	.. 1 0 0
Anti-Tobacco ..	..	.. 0 7 6
Bro. Irvine, Goudie, Birchip ..	..	.. 1 0 0
		£11 5 9

### ANNUAL COLLECTION.

Lygon-st. (Additional) ..	..	£0 4 0
" Milford," ..	..	£11 9 9

J. A. DAVIES, TREAS.

Church-st., Hawthorn. M. McLELLAN, Sec.

### N.S.W. HOME MISSION FUND.

#### Receipts—December and January.

Home Mission Sunday Collections ..	..	£31 13 1
Marrickville church ..	..	.. 11 3 0
Woollahra church ..	..	.. 10 0 0
Sisters' Conference ..	..	.. 8 12 3
Merewether church ..	..	.. 5 10 0
Rookwood church ..	..	.. 2 8 6

Total .. £69 11 11

Debit balance of £50 os. 7d. on Feb. 2nd, 1900.

95 Elizabeth-st., Sydney. JAS. T. HUNTER, Treasurer.

## To Subscribers.

C. H. Martin, 2/-; Miss Mitchell, J. Selwood, 2/-; G. P. Purnell, Mr. Vanselow, H. G. Maston, Mr. Oke, A. Boak, J. Bart, B. Hill 5/-; M. McMillan, T. Bagley, R. W. Judd, 7/-; Geo. Dickens, G. Overton, 10/-; R. J. Harvey, 14/-; Mr. McLeod, 15/-; E. Morris, 22/-; F. Pocknall, 25/-; R. Aitken, 37/-; J. Bowering, 40/-.

## WANTED.

Wanted by the church in Perth, W.A., a Preacher. Applications stating Age, Experience, Qualifications, and Salary, to be addressed to the Secretary, D. M. Wilson, "Inverness," Bulwer-street, Perth, W.A.

## A SUMMER RESORT.

HEALESVILLE.—GLENARA FARM, prettily situated among the Hills. Trains met if advised. Terms, 25/- per week. J. M. GILMOUR.

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