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Original Contributions.

Seek that ye may excel to the edifying of the church.
—1 Corinthians 14: 12.

The Words for Baptism.

At a meeting of the preachers' association of the churches of Christ, Victoria, some months ago, one of the members asked two questions as to the meaning and use of the Greek words for baptism. For the benefit of many readers who have no knowledge whatever of the Greek language, it may be well to state that there are in that language, in general use, two verbs, very similar in sound and meaning, from one of which is formed the pseudo-English verb *baptize*, and its cognate noun *baptism*. The older and the parent word of these two is *bapto*, and the other, its derivative, is *baptizo*. Even a superficial study will show that these words often, if not always, have the general meaning to dip, or to immerse; but there is this difference as to their use: whenever the general sense of dipping, plunging into, or submerging, is to be conveyed (Exodus 12: 22, Lev. 4: 6, Deut. 16: 24, 2 Kings 5: 14, Psalm 21: 14, Mark 10: 39) sometimes one is used, and sometimes the other; but whenever reference is made to the ordinance of Christian baptism, *baptizo* is invariably used. On this usage, a theory has been based, that admits that the word *bapto* does mean to dip, or to immerse, but which contends that *baptizo* does not have that meaning, and for this reason the inspired writers of the New Testament used it in alluding to the ordinance. After the discussion, the secretary of the preachers' association wrote to Prof. B. C. Deweese, M.A., Professor of Hebrew and Homiletics in the College of the Bible, Lexington, Kentucky, for information on this question. His reply was so complete and satisfactory, that it was decided to publish it in this form, and below will be found his reply to the questions propounded.

1.—What is the difference as to meaning and use between the words "*bapto*" and "*baptizo*"?

"*Bapto*," the primary word, has in usage two meanings. First, it means to dip (im-

merse); secondly, to dye by dipping into dye stuff. It then came to mean, in a few cases, to dye without any implication about dipping into the dye. On the other hand, *baptizo* never adopted the secondary meaning of *bapto*, i.e., to dye. Therefore, in their literal usage the verbs both mean to dip, to immerse, &c. As to the use of *baptizo* only for the ordinance, it cannot possibly be true that it is because it does not mean to immerse. There is not a standard Greek Lexicon, now so recognised by scholars, giving either the classical or the New Testament usage, which

according to the custom of the first church and the rule of the Church of England, by immersion. The child was ill but recovered from that hour"; his commentary on Rom. 6: 3, 4: "We are buried with him—alluding to the ancient manner of baptising by immersion." Adam Clarke (Rom. 6: 4): "It is probable the Apostle here alludes to the mode of administering baptism by immersion, the whole body being put under the water, which seems to say the man is drowned—is dead; and when he comes up out of the water, he seems to have a resurrection to

life; the man is risen again; he is alive!" Conybeare and Howson's "Life and Epistles of St. Paul."—Of Rom. 6: 4 they say: "This passage cannot be understood unless it be borne in mind that the primitive baptism was by immersion" (p. 537). Again they say: "It is needless to add that baptism was (unless in exceptional cases) administered by immersion, the convert being plunged beneath the surface of the water to represent his death to the life of sin, and then raised from this momentary burial to represent his resurrection to the life of righteousness. It must be a subject of regret that the general discontinuance of this original form of baptism (though perhaps necessary in our northern climates) has rendered obscure to popular apprehension some very important passages of scripture" (p. 384). Philip Schaff: "That the usual form of the act was immersion is plain from the original meaning of the Greek *baptizō* ("History of the Christian Church," volume 1, p. 123).

2.—Why is the latter word used exclusively in the New Testament to designate the ordinance?

In replying to this question no decided answer can be given. Our knowledge of such matters is too inadequate to give a satisfactory reason why the apostles chose *baptizo* to represent the ordinance rather than *bapto*. Certainly it was not for the reason that *baptizo* does not mean immersion; it means nothing else. I venture the supposition that New Testament writers used *baptizo* in preference to *bapto* because its single literal meaning suited their purpose best. Possibly their use is also attributable to a feeling similar to that which leads immersionists now to use immerse rather than dip, because of some felt fitness in the word.



J. INGLIS WRIGHT.

defines *baptizo* by either sprinkle or pour. Rather, when they refer to the ordinance, they invariably give immerse or its equivalent. Any one stating the contrary can have no standing with real scholars on the word. Let him look up John Wesley's Journal for February 21st, 1736. ("February 21.—Mary Welch, aged eleven days, was baptized

I add a few quotations from those whose standing as the best of scholars cannot be questioned by any honest man. Liddell and Scott's Greek Lexicon, 7th edition, defines *baptizo* "to dip in or under water." Sophocles' Lexicon of Byzantine Greek defines it "to dip, to immerse, to sink." This third meaning is when the verb is used intransitively, as of vessels sinking. Cremer's Biblico-Theological Lexicon defines the word *baptizo* "to immerse, to submerge." Thayer's Grimm's Clavis defines it "to dip repeatedly, to immerse, to submerge." He gives as its particular New Testament sense, "an immersion in water." Harnack, the great German historian of Christianity, says, "Baptism undoubtedly signifies immersion (*eintauchen*). No proof can be found that it signifies anything else in the New Testament,"—and more to the same effect. In a letter written Nov. 18, 1889, Prof. Thayer says of *baptizo*: "All reputable lexicographers are now agreed that its primary meaning is to immerse." See any late edition of the helps in the Oxford Teacher's Bible, and turn to the word baptism in the glossary of terms, customs, &c. Its statement is accurate and scholarly. This is the statement found; "The original mode of baptism was by immersion. Hence the metaphorical use of the word (Mark 10:38; Luke 12:50), of an overwhelming sorrow." In one word,

Immersion has no scholarly standing-room whatever.

Its only basis is that of a church substitute, based upon uninspired human authority, for the New Testament immersion.

B. C. DEWEES, M.A.

Symposium.

How is the Spiritual Life of the Church To be Increased.

A. M. LUDBROOK.

Christ came to awaken and strengthen the spiritual life in man. "I am come that they might have life," he said, "and that they might have it more abundantly." All in Christ have the "life"; but oh to have it broader, deeper, fuller—to have it "more abundantly!" The subject is one in which all Christians should be intensely interested. We are too apt to think more about the body than of the soul, and while taking care of the casket to neglect the jewel within. Let us consider thoughtfully, prayerfully, earnestly, how to conserve and deepen the spiritual life.

Firstly, we must carefully guard ourselves against anything likely to impair our spiritual health. Medical men tell us that thousands of lives are annual lost through the use of

Improper Food.

The excessive mortality among infants is largely due to this cause, and often children of a larger growth by unwholesome vitals or poisonous drinks are laid low. So there are many Christians ill and dying spiritually, because they do not feed on food calculated to nourish the soul. They fill themselves with the husks of the world—the newspaper, the novel, or something that may be only so

much mental or moral poison, or which, at any rate, gives them a distaste for better reading, better food for mind and heart. And so the spiritual life is either poisoned or starved. Let us beware! Then too,

Bad Habits

often bring on sickness and premature death. Exposure to draughts entails sometimes colds, consumption, and such like. So in the Christian life. Let the disciple go needlessly where the breezes of worldliness continually blow over his soul, and it will not be long before he gets a chill and suffers from spiritual decline. Many Christians are drawn away by connection with clubs or societies which like so many leeches suck their life-blood, and leave them weak, sickly, and emaciated. We must beware of the worldly spirit creeping into the church or into our hearts. Let the line between church and world, saint and sinner, be clear and marked. Secondly, we must strive after the highest life, and use well our helps heavenward. It requires

Earnest Effort.

persistent practice, to approximate to perfection. The recruit does not become the disciplined veteran in a day. The Christian life is one of development, one of continual fighting and overcoming. Professors whose piety is flabby and questionable only bring the cause into disrepute and hinder its progress. What the church needs is out-and-out Christians, disciples in possession of the blessed trinity of "grace, grit, and gumption," especially grace. Now what are some of our helps towards conserving and deepening the spiritual life? There are the

Ordinances of the Lord's House.

The early disciples, we read, "continued steadfastly in the apostles' teaching and in the fellowship and the breaking of bread and the prayers." These are all means of grace by which we may profit when we come together as a church on the first of the week. "Forsake not the assembling of yourselves together." Another help heavenward is the regular and devout

Reading and Study of God's Word.

"Man shall not live by bread alone, but by every word that proceeded out of the mouth of God." The church's great need is a more constant and intelligent use of the scriptures by its members. Said an apostle, "I write unto you young men, because ye are strong, because the word of God abideth in you." Another help and need is

Prayer, Earnest Prayer.

more of it, in public and in private, especially in private. By communion with God our spiritual nature is refreshed, our spiritual strength renewed. He is the fountain of life. Let us drink often and deep. Then again,

Work for Christ.

In order to a robust and not merely sentimental piety, we must be constantly "exercising ourselves unto godliness." There would not be so many bilious Christians in the churches if only all were up and about

their Master's business. Nor must we forget to seek constantly and increasing the indwelling and aid of

The Holy Spirit

which God has promised to them that "obey," and "ask." By all these means of grace the spiritual life may be increased. By these channels indeed, the very life and love of God shall flow into all our souls, and overflow to others.

Biographical.

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

Life of Elder John Smith.

CHAPTER VI.—CONTINUED.

His brethren, scattered through the wild country in which he lived, came together at his call, and were regularly constituted into a church of seventeen members, by Isaac Denton, who, by special request, had come from Stockton's Valley to officiate on the occasion. A log meeting-house was soon built, though several miles distant from his cabin; and a preacher, Richard Barrier, was persuaded to take the young church for awhile under his ministerial charge.

It should be remembered, that the preachers of that day were a class of hardy pioneer farmers, who had not forgotten the church-tax which they and their fathers used to pay in Virginia, to support the ministry of an established religion. They seemed to have made it a point of Christian honor, after the war was over, to preach the gospel without charge, and to support themselves independently, by hard labor, through the week. But little, if anything, was paid to them as a salary; some were even zealous enough to neglect their own families for the sake of the church, and to let their own corn-fields grow up in weeds, that they might work the more constantly in the vineyard of the Lord. The people had learned so thoroughly the lesson of muzzling the ox, that they could see their faithful pastors in want without making much effort to relieve them. In fact, they had been educated, by the preachers themselves, into the notion that it was sinful to pay men for preaching the gospel.

Within the bounds of Stockton's Valley Association—a community dismissed from the old Green River Association, in 1804—there lived and labored for many years, a gentle-hearted and godly old preacher, by the name of Barnes. He lived in a rude cabin among the rocky hills, with but little worldly care beyond the maintenance of a small family, and of a faithful old horse that had long carried him around the monthly circuit of his four congregations.

One summer a very severe drought came upon the land, so that but little corn was raised, and every green thing was withered and parched. Poor Barnes felt keenly the pinch of famine, as bread and meat began to fail him, and as the dry, dead leaves on the hill-side no longer furnished provender for old Gray. Still, master and beast made their accustomed rounds, though with less and less spirit, as the dreary year wore on. At last, at one of his monthly meetings, after the

sermon of the day was over, and the church was seated in a business session, a kind and thoughtful man by the name of McKenzie, who had noticed the leanness of the preacher's horse, arose, and proposed that if any of the brethren could conveniently spare a little meal or corn, they should send it to Bro. Barnes's family, without delay. He enforced his appeal by remarking, that brother Barnes had been preaching for them faithfully, for these many years, and yet the church had never been called on to contribute anything for his support.

The old preacher sat near by, with his head bowed to his lap, and his face covered with his hands, which were brawny and brown with toil. The suggestion was at once opposed by a brother who was zealous for the law and the usages of the church. He argued that the Lord did not tax his children to support the gospel; that he had ordained that it should be dispensed without money and without price; that gifts, by way of compensation, to those who preached it, were apt to puff them up with pride, and that, though brother Barnes rode some distance to speak to the people, many of the people came quite as far to hear him.

McKenzie rejoined, that, in his opinion, the law of Christ was explicit, clearly commanding that they who preach the gospel should live of the gospel; and he urged the proposed contribution on legal as well as charitable grounds.

But his opponent replied with emphasis, that he was surprised to hear the scripture in question quoted as referring to such things as meat and bread; that it was to be understood only in a spiritual sense. "To live of the gospel," said he, "is to live on the sweet and heavenly feelings which the gospel produces. Of these divine things the preacher ought to feed."

Old Bro. Barnes suddenly raised his head and asked: "But what is old Gray to do, my brother? he can't live on them sort of feelin's."

The preacher in charge of the new church was not long in discovering John Smith's qualifications for the ministry; and he at once proposed to the congregation that liberty should be given him to improve his gifts, wherever Providence should open for him a door.

Not long afterward, he bought from a drover a very large ox, intending to fatten him for the market of Monticello. After driving him home, he found that he was a most vicious and refractory animal. He resolved, one day, to put a clog on him; but all his attempts to do so were vain. He called on a neighbour for help, and they tried repeatedly to get him under control by means of the lasso. But the ox dashed wildly around the lot in which he was confined, and defied them. Smith kept two fierce bear-dogs, and by he now called in these terrible allies, and dogs and men joined in the fruitless onset. The inclosure contained about four acres of ground; through this ran a small stream, across which a large beech tree had fallen. In attempting to leap this stream, the ox fell, and for a moment was caught and held fast by the prostrate branches. Smith, who had already lost his patience, determined to win the day by a coup-de-main. Leaping forward,

he seized his victim by the nose with a powerful grasp. The indignant animal no sooner felt the touch of a human hand, than, with one mad bound, he cleared the tree, and rushed, with bellowing rage, upon him. Smith fled across the lot, but the ox kept him between his wide-spreading horns, and actually pushed him as he ran.

Though but a moment, yet within that brief interval, Smith thought, as he was carried along between the horns of his ox, "If the Lord should be with me in this extremity, and deliver me out of this trouble, I will know assuredly that he wants me to preach, and I will no longer scruple to be ordained."

Immediately he was caught by his clothing, on a horn of the beast, and tossed in the air. On rushed the impetuous ox, and down came Smith to the ground, stunned but otherwise unhurt. The next instant he was on his feet, and before his now victorious foe could turn upon him again, he was over the fence, and safe beyond the reach of his horns.

(To be Continued.)

Selected Story.

Where Love Was Law.

ARTHUR M. GROWDEN.

IN EIGHT CHAPTERS.—CHAPTER 5.

A messenger had arrived, and Ruth held in her hand a missive. "A letter from mother," she exclaimed, in eager, joyous accents.

To Ruth, my only child:

Rachel, thy mother, whose hands ministered unto thee, whose heart yearns for thee, and whose life is a sackcloth because thou hath left her, calls for thee.

In the still night-watches, when the world slumbers, watched over and protected by him who neither slumbers nor sleeps, she stretches out her hand in the darkness, but feels thee not; she prays for thee, but hears not thy voice.

O child of thy father's old age, if thou couldst see him, thou wouldst yet return unto thy people, and our God would be thy God, as when thou wast a little one in his sight.

Thy father sorrows for thee, though he calls not thy name. A few days only have passed, yet he looks as though years had multiplied upon him, and his beard is as the snows on Hermon. Thou hast opened a grave in his life; push him not into it, rescue him ere it will be too late.

He loves thee better than life, and could be gathered unto the fathers in peace if thou wouldst return, but thou art now as a sheep lost upon the mountains.

Child, I speak not of mine own heart: I think of him: his days are few, but he could smile again as when he played with thee upon his knee. Think, child, he leans, heavily, like Jacob upon his staff.

I shall watch by the old olive, where you played in the happy days when separation played in the happy days when separation from us seemed impossible. Come, child, ere death seal the lips that could now speak forgiveness and love. We wait in mourning.

Ruth bowed her head. Mary, to whom she

had read, uttered no word, and for seconds, which seemed as hours in their utter silence, sadness reigned in the home at Bethany.

At last a manly, yet reverential, voice broke the gloom: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?"

Mary said: "Yes, I believe that thou art the Christ, the Son of God, who should come into the world."

Lazarus continued: "He that loveth father or mother more than me is not worthy of me; and he that taketh not his cross and followeth after me is not worthy of me. He that findeth his life shall lose it, and he that loseth his life for my sake shall find it. 'Whosoever shall deny me before men, him will I deny before my Father who is in heaven.' Knowest thou the meaning of these words?" he asked, as he joined them.

Ruth replied: "I believe that he is that prophet whom Moses said should come into the world. I believe that he is the Son of God, who would come to broken Israel with healing. Oh that I may be worthy of him!"

They prayed, and strength came.

"He came," said Lazarus, "unto his own, but they received him not; but as many as received him to them he gives power to be his sons and daughters, even to as many as believe in his name."

Rescue and Preventive Home.

The Tenth Annual Meeting of the Female Rescue and Preventive Home, under the management of Mr. and Mrs. Pittman and Miss Petchey, was held in Lygon-st. Christian Chapel, Melbourne, on 27th February, 1900. The chairman, Councillor Millis, referred to the work in his opening remarks as one in which all citizens, and especially Christians, should take a warm and practical interest. Mrs. Harrison Lee gave a good address; and members of the Lygon-st. choir assisted in making the meeting successful by quartets, solos, duets, and a fine recitation. The financial statement showed a deficit to January 31st of £12, which had increased to date to £28. The collection amounted to £4 13s. 0½d.

MRS. PITTMAN'S REPORT.

In reviewing the work of the past year, we record with a deep feeling of gratitude the loving care and help of our heavenly Father, and the sympathy and financial help of our brethren and sisters. Without this we are helpless; but we believe the needful supplies will come, all the while we work for God and humanity with an unselfish love. Our financial statement shows that the contributions from churches exceeds the amount of last year by about £45; this is very satisfactory, as it is doubtless one of the easiest ways of raising funds, seeing that the contributions are so widely distributed. We plead for a still greater number of church collections this year. We have had a very trying year; our cases have been so young and so much sinned against. Very often we feel sick at heart, because of this prevailing sin, and we are so helpless to cope with it. Would that all Christians would look into the matter, and strike at the root. Wrongs will never be

righted in any other way. It is to the followers of the Lord Jesus we must look for help to eradicate sin of every description. This sin means so much to the victim—the blighting of two lives, the mother and the child. As a rule these are despised and looked upon as great sinners, while the author of their trouble goes free. In reporting our work, we give numbers received and helped over, but how is it possible to convey to your minds on paper what this means? It must be seen to be realised. The heart-broken mothers, who come and plead for their daughters to be admitted to a home where the shame can be hidden up; the girls themselves, who write and ask to be admitted, owning their sin and shielding their betrayer, taking all the blame on themselves rather than betray the man they have learned to care for, lest he gets disgraced. We have had to make a rule not to admit a girl unless she owns up. We are able to do better for them. I am glad to be able to state that very often, by writing and pointing out the injustice of one bearing all the blame, and promising to help both to do right, things have been brought to a satisfactory issue; and we are thankful to say there are many in all parts of the colony, married and happy, who had it not been for timely help would have gone deeper into sin. It will be plain to everyone that this is why we cannot talk about our work. We try to do as we would be done by, and we feel sure that only in this way can we follow in the footsteps of Christ. We have very much to discourage. On the other hand there is much to encourage, when we count up the many who are doing well, and are not only keeping to the right path themselves but are holding out a helping hand to others. Then again, the letters we get from mothers whose girls we have helped make up in a great measure for discouragements. For instance, one mother writes: "I thank God every day your were able to admit my girl into the Home. I do not know what we should have done without your help. I trust you have been satisfied with her conduct, and that she is grateful for your kindness. We are poor in this world's goods, but we will always pray that God will bless you for what you did for us." Another mother writes: "We are strangers, yet I feel as if you were my best earthly friend. May God reward you for what you have done for us." Another writes: "I am sending these few lines to thank you for your kindness to my poor girl. I really do not know what she would have done but for the shelter of the Rescue Home. I am sure you will be rewarded for your work of love and help to the poor erring ones." Just one from a girl: "I arrived home safely, and my mother gave me a good welcome. She is very thankful to you for giving me the shelter of your Home while I was in trouble. I am sure I do not know what I would have done without it." These are specimens of the letters we receive almost weekly. Of course they give us much pleasure. And you that have helped us with your money and by your prayers will not go unrewarded. You will have the satisfaction in yourselves in having helped to rescue the perishing, and you will have the "Well done" from the Master. Our best thanks are tendered to all who have helped us to carry on the work. Special mention may be made of

Dr. Lillies for his services given so willingly; Miss Hill, Mrs. Alway, Mrs. Lee and others for their help in conducting religious services with the inmates; and to churches and friends who have helped us financially.

CASES.

In Home Jan. 31, 1899—12 girls and 6 infants ..	18
Admitted during Year—49 girls and 19 infants ..	68
	86
Placed in Situations	14
Restored to Friends	10
Sent to Hospitals	19
Committed to State	2
Sent to Other Institution	1
At Present in Home (Girls)	15
Infants Provided for	18
Infants Now in Home	7
	86

MISS FETCHEY'S REPORT.

PREVENTIVE HOME, ORMOND.—There is but little to record of this branch of our work, as the progress must of necessity be slow. The girls we receive are young and inexperienced, and it is thought advisable to keep them with us at least one year. During that time we endeavor to teach them to become useful helps. Each day, all in turn are employed in the various branches of domestic work. Afterwards the time is devoted to self-improvement and recreation, the younger members going to school. We are thankful to have had no case of sickness of any kind throughout the year, and the marked improvement in the appearance of the children is very noticeable after they have been with us a short time. This is attributed to plenty of out-door exercise in the pure country air, good plain food, and a strict regard to the good old rule, "Early to bed and early to rise." We are grateful to the kind friends who have helped us with contributions of clothing, boots, bonnets, and various articles for the children, and we trust that in the good providence of God others may see their way to help us to extend our work, or at least give their mite in the name of him who said, "I was naked, and ye clothed me." The Home is full, and rather than refuse a deserving case has been somewhat overcrowded. But we feel deeply the importance of saving young girls from the snares and pitfalls which beset the path of the friendless and unprotected, and those who through a variety of circumstances are found in great moral peril. If such can be sheltered in a safe home and guided through the most critical period of their lives, there is hope of a bright future for them as happy and useful members of society. This work can only be accomplished through the practical help and sympathy of kind Christian friends. It was said by a well-known philanthropist, referring to preventive work, "I would rather put a railing at the top of a precipice, even if it were made of pure gold studded with diamonds, and so prevent people from falling over, than build a hospital at the bottom to restore them after they had fallen."

CASES.

In Home Jan. 31, 1899	7
Received During Year	4
	11
Sent to Situation	1
Returned to Friends	1
In Home at Present	9
	11

CASES SINCE OPENING.

Received	660
Disposed Of	529

FINANCIAL STATEMENT — FEBRUARY 1, 1899,
TO JANUARY 31, 1900.

RECEIPTS.

By Individuals	£88 19 9
.. Churches	135 9 04
.. Meetings, Societies, &c.	50 18 14
.. Sunday Schools	5 10 9
.. Collecting Cards, &c.	22 3 9
Due to Treasurer	12 0 9
	£315 1 11

EXPENDITURE

To Rent	£42 12 0
.. Maintenance	170 17 6
.. Assistant's Salary	36 0 0
.. Firing and Gas	15 19 1
.. Postage and Stationery	7 7 5
.. Exchange	0 14 0
.. Collector's Commission	3 4 3
.. Travelling and Carriage	6 15 7
.. Clothing	3 12 6
.. Printing and Advertising	7 9 1
.. Relief	0 14 0
.. Furniture	7 6 54
.. Medicine	1 7 0
.. Incidentals	0 17 0
.. Last Year's Deficit	20 5 44
	£315 1 11

12/21/00.

J. PITTMAN, MOD. SEC.

Examined and found correct, CHAS. HARDIE.

Correspondence.

I also will show mine opinion.—Job. 34: 10.

"We think that brethren ought to be fair and honest in argument as well as in other things." Such is the opening sentence of your paragraph in the "Here and There" column of your issue of the 15th, the "little discussion on the church of Christ." The sentence referred to above insinuates a want of fairness on my part, but I repudiate the insinuation *in toto*; or any attempt or "pains" to bring into the discussion anything unfair or unjust, and I cannot but regard your remarks as unmanly. You make it appear as if I had introduced the pious unimpressed in some unauthorised position or misleading manner. After referring to "Lydia, Cornelius, and the rest," you say: "Now, if 'Christian' does not know, he ought to, that these people were not Christians, and consequently were not in the church of Christ." I do know that they were not Christians at the time referred to, and what is more, I have never referred to them or their conduct in a way that would lead anyone to believe that I was ignorant of the fact that they were not Christians. I referred to them and their good works, and introduced them in the most fair and legitimate manner.

The reference to "Lydia, Cornelius and the rest" came about in this way. The writer of the editorial had said: "If, then, the church in its comprehensive sense includes all Christians," &c., to which I replied: "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." (The church cannot include them.) I then refer to Lydia, Cornelius and the eunuch, as

devout and sincere worshippers, but the church of Christ was not comprehensive enough to include them till they had put on Father, Son and Holy Spirit, in Christ's own appointed way. I ask, then, where is the want of fairness, or even the ignorance (of which I ought to know) to which you allude in your paragraph? To quote you further: "It strikes us forcibly that some of us are exceedingly anxious to find the pious unimmersed in something we have said." Well, it strikes me just as forcibly that we do find "the pious unimmersed" in what you have said. When we read in your editorials that we (the disciples) are not the church in a comprehensive or limited sense, and brethren are designated "ill informed" who speak of the "movement we are identified with as the church of Christ, as distinct from the Baptist church" (with their hundreds of "pious unimmersed") or the Presbyterian Church (with their thousands of "pious unimmersed"). Somehow, I fancy your readers will have no difficulty in finding the "pious unimmersed" in what you have said; and if you have placed them there, you must not grumble if your readers find them. Again: "When we get ready to affirm that the pious unimmersed are Christians, and consequently are members of the church, we will let everybody know it." You have already done so when it is asserted that we are not the church of Christ in any sense, and brethren are regarded as ill-informed who make a distinction between the pious unimmersed Presbyterians, for instance. Surely this is equal to affirming that the "pious unimmersed" are Christians and rank equally with the disciples. It strikes me that you will experience some difficulty in convincing the "ill informed" brethren that this is not the case from what you have said. I feel sure that it will need something more than a few flippant remarks to alter the conclusions arrived at by many of the brethren, some of whom have written to me, while others have expressed themselves verbally on the subject.

"CHRISTIAN."

REPLY.

If the reader wishes proof of the truth of our statement about unfairness in argument, let him look at the above. As to Lydia, Cornelius and the rest, our good brother says he does know that they were not Christians;—then why introduce them but for the sole purpose of making people believe that we taught that they were in the church of Christ before baptism. We distinctly stated in our editorial of Jan. 25th that "our only point is that every obedient believer is a Christian, that all Christians are in the church of Christ," and anybody who reads the pious unimmersed into this language is either ignorant of the meaning of language or dishonest in argument. We have never said that we are not the church of Christ in any sense, or that we make no distinction between the "pious unimmersed, Presbyterians," and ourselves. All this is a mere gratuity, and proves conclusively what we said before, that "Christian" is unfair in his arguments. The writer characterises our efforts as "flippant remarks"; this, however, we are willing to leave to our readers. If they have arrived at the conclusion that we are

pleading the cause of the "pious unimmersed" it has been the result of the unfair reasoning of our good brother, and not as a result of anything we have said.

It is a mystery to us how the identity of "Christian" came to be known, that brethren could write to him or express themselves verbally. One letter came to us with the request that it be forwarded to "Christian," which we promptly did, but will be careful not to repeat the blunder. Brethren who desire to write under a *nom de plume* in future will remain unknown as far as we are concerned. As to the present correspondence it is now closed.—ED.

Our Missions.

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

The Famine in India.

Dr. Drummond writes:—The outlook for the work is very promising, but as all of us here at Hurda are new at the work and do not speak the language as well as we would like we cannot go on with the work as it should be carried on. We will be very glad to have Miss Thompson return, as we miss her very much, and she is liked so well by the people here. The famine is causing a great deal of suffering. More than 1,500,000 people on relief works now, and the number is rapidly increasing. The Government is trying to help the starving, but in spite of all their efforts many will die. The mission has not yet received any money to help these poor people, but hope that some will be sent soon. Pray for us that we may be faithful to all our duties.

[The F.M. Committee has forwarded £10 to Bro. Stubbin for famine relief from the treasury, also £5 donated by a sister, and will be glad to forward any other amounts sent in.]

Letter from F. E. Stubbin.

A very pleasant duty has fallen upon me once more, that of telling a little more of the happenings and incidents in a poor missionary's life. Poor in body but rich in spirit and the power of his might. Since last I wrote I have shifted 700 miles away from Damoh. Perhaps that will surprise you. I suppose you have not forgotten my last letter about the opening of an Australian station. Well! I did not have to go so far away from Damoh to open it, but Baidyanath is a beautiful place and one of the strongholds of heathenism in India. It is such a holy place that the word Baidyanath has come to be used for God. You will often hear the people say, "Oh, Baidyanath, Baidyanath." It is not a large place, but is noted for its pilgrimages. It has a population of about 10,000, 5000 of whom are priests, and, as usual, the biggest rogues in the country, keeping the people in perfect ignorance. A fortnight after I arrived here there was a pilgrimage of about 80,000 people, and I went out with a couple of helpers and sold about 500 gospels, and spoke to them of a Saviour's love, of a God not of stone, and of his power to relieve them of their burdensome sins from which so many were seeking relief but found

none. Pray with us that the seed thus sown may shoot up and bring forth fruit to the honour and glory of the Father's great name, and be alone shall have the praise. Those 500 gospels were sold in three days.

Do you not think I did well to come here? I tell you I have been busy since coming here, working 14 hours every day straight off, and at night time I feel as though the pillow is good. But I say I am not here to open an Australian station. This place was originally occupied by the dear old lady, Miss Jane Wakefield Adam, whom I am sure it would do your heart good to see. She has been in India 20 years without a furlough. She has lived by faith, and built a school, chapel, and house for herself, a small orphanage for boys, and done a wonderful work; and to-day, at the age of 71 years, she is working from 5 o'clock in the morning till 6, 7, or even 9 o'clock at night. She has always a kind word and a pleasant look for everybody, be he peasant or king. She says I am sent in answer to her prayers. She has been praying for ten long years for a builder to come to India, and so I am the answer to that prayer.

Three years ago the Women's Board of the Christian Mission joined in with Miss Adams, and have now a large orphanage of 100 girls. For that purpose I am here to build them a shelter from the storm. Miss Greybiel of Mahoba was building it for them but rains came and nearly washed it down, and now the missionaries here have called me in to rectify it. I have patched it up the best I could, and am now going to erect a new building altogether. It will be 80 ft. long, 40 ft. wide. I am going to burn my own bricks and lime for the building, and thus make a great saving. I have taken the contract at £400, but I hope to replace in the mission treasury somewhere about £50; I am not quite sure yet, but will do my very utmost. I expect to be here till about the end of February, or perhaps till April, unless you decide to open up that new station, and then I will hurry things a little faster. There are no serious drawbacks to present arrangements, only I want to see the Australian brethren go a little bit ahead of their American brethren, which I am sure they can easily do if they only put their shoulder to the wheel. I do not mean to say that they have not done well; nay, they have done nobly; but still there is room for improvement in us all. F. E. STUBBIN.

The judgment of men is apt to be warped by sentiment and feeling. In Scotland the people abominated hymns simply because the Episcopalians used them. The Presbyterians sang only the Psalms of David. The Episcopalians used stained glass in their church windows, and for that reason the Scotch looked upon stained glass as something of unholy origin.

A Presbyterian minister had been bold enough to introduce this hated innovation. He was showing it in triumph to one of his female parishioners, and asked her how she liked it.

"Ay!" she said; "ou ay! it is bonny. Eh! but I prefer the gless jist as God made it!"

THE

Australian Christian.

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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 path.—Jeremiah 6: 16.

What is Primitive Christianity?

No. 4.

Christianity, unlike Mosaism, is not a system that enters much into details. It rather deals with principles, and to a large extent allows the details to look after themselves. To some minds this may seem a defect, to others it will afford another instance of divine wisdom. It is said that a certain king considered that he could have improved upon the Almighty's plan in the making of our earth—he would have made it all a level plain. Fortunately for us, even kings have their limitations. The earth would be a poor affair, were it not for its hills and dales, its rivers and oceans, in fact, were it not just what it is. And so there are some who think that the New Testament might be improved upon. It, they think, ought to give more of detail. If they had had their way, it would have been made after the pattern of Leviticus. And this is one of the marked distinctions between Mosaism and Christianity. In the first there is endless detail. The condition of things required that this should be so. The people being dealt with were in a state of spiritual childhood—and children require detail. When they get older, we give them principles. This is what the New Testament does, it gives us principles, and frequently has nothing to say about details. It affirms, for instance, the principle that every believer is a priest of the Most High God, but it has nothing to say about details in regard to dress, as in the law books of the old economy. There are some people who regard the New Testament as a dictionary. They look into it for cer-

tain words; if the words are not found there, both the words and the things signified by them are condemned. For this reason some people condemn the Sunday School. They say we have no authority for it. In this they are mistaken, for the authority for Sunday Schools is found under the head of the principle of preaching. "Go ye into all the world and preach the gospel to the whole creation," is the principle affirmed; the Sunday School is one of the details necessary to the application of the principle. The Sunday School is the means whereby the gospel is preached to the young in a manner suited to their capacity to receive it. In this way the New Testament allows a large amount of liberty. Wherever it affirms a principle without entering into details, and this it frequently does, the only limitation is the principle affirmed, that is to say the principle may be carried out in detail in any way we please, providing there is nothing in the detail inconsistent with principle itself.

In reference to worship, it is admitted on all hands that simplicity was the marked characteristic of primitive Christianity. It was the opposite of Judaism in this respect, for whilst the latter may be said to have been all ritualism, the former is practically without it. Indeed, we cannot with any certainty say what was the order of worship in those early days. All that we are able to find out are those things which entered into and formed part of the worship. Christianity did not set before the minds of the people a magnificent temple built by human hands; so far from doing so, it seems to take little or no account of earthly structures, they are incidentals, matters of convenience, which were not to be allowed to enter too largely into the thoughts of the worshipper. The temple of primitive Christianity was vastly different to the Jewish temple at Jerusalem, for it was built, not of stones taken from earth's quarries, but it was built up of souls redeemed by the death of Christ. This was the new temple of primitive Christianity:—"Know ye not that your body is the temple of the Holy Spirit, and that the Spirit of God dwelleth in you. If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are." Thus the thoughts of the early Christians were not fixed upon the sacredness of any building in which they were to worship, and thereby attach to themselves some of the sacredness of the building. That was not the idea—it was rather, so far as the material structure was concerned, that any sacredness it possessed was imparted to it by the presence of the worshippers. The great thought was this—that the temple of God was not a building made by hands. "The hour cometh," said Jesus, "when ye shall neither in

this mountain, nor yet at Jerusalem, worship the Father. . . . But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is Spirit; and they that worship him must worship him in spirit and in truth." Henceforth, the real temple of God was found in those who worshipped him in spirit and in truth. The great distinguishing characteristic of this new temple was the idea of holiness. "Ye are the temple of the living God, as God hath said, I will walk in them, and dwell in them, and I will be their God, and they shall be my people: wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." This idea of holiness was not altogether new to the Jewish mind, but to the Gentile it must have come with the force of a new revelation. All the world over, temples tell us what the religions of the world are. From the stately barbarism of Rome, down to the wretched fetichism of the South African, we have the temples which men have reared. Standing out against these is the temple of the living God as set forth by primitive Christianity: "You as living stones, are built up a spiritual house, a holy priesthood, to offer spiritual sacrifices acceptable to God by Jesus Christ."

And as all the people of God constitute this one great temple, so is it equally true that they constitute its priesthood. Under the old economy the privileges of the priesthood were confined to one tribe—the tribe of Levi, but under the new there is no such restriction. It is of the entire church of God that it is said: "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." This priesthood is one of the cardinal features of Christianity. It is a privilege conferred on any child of God, and may be regarded as the charter of his liberty. It was just at this point that Christianity, first of all, felt the real inroads of error. Tradition gave to the few what Christianity gave to the many. Milner, in his "Messiah's Ministry," says: "But while under the first institution one family of the holy nation alone comprised the priesthood, and performed its functions, under the new institution all the holy people are comprehended within the sacerdotal circle, and fulfil, each in his proper place, the priestly service. Every Christian is a priest to God; he that is not a Christian priest is not a Christian." The functions of this priesthood he thus defines:—"The body and its powers are all hallowed into the service of the sanctuary. Not only all what we are, but all we have. The sacrifice of praise, the fruit of the lips,

the giving of thanks to his name, the telling forth of the perfections of him who hath called us out of darkness into his marvellous light—the doing of good, and the sharing and communicating, are all of them sacrifices, in the which God is well pleased. Therefore, says the apostle, let us offer them continually." Let it not be supposed that any of these things can be done by deputy—for here none can take our place. The veil has been taken away, and we can see Jesus with open face; therefore we draw near to the throne of God with boldness. This common priesthood is the glory of primitive Christianity. Some day it may be regarded as the glory of the church in later times. Some day it may dawn upon a mistaken church that the conversion of the world is a task too great to be accomplished by priests of earthly ordination that such a consummation is only possible when the priesthood of all the saints of God is recognised both in theory and in practice.

Editorial Notes.

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

Will a Man Rob God?

Yes, Malachi, certainly he will. Here is an example. The church meets for worship at 11 o'clock. This is on the Lord's day, and this particular hour is supposed to be set aside as peculiarly the Lord's time, when we arrange to meet him. But many of his people rob him of ten or 15 minutes by coming late, and that without any compunction of conscience. Some of them make a point of doing it regularly all the year round. They seem to rather enjoy this robbing business. They not only rob the Lord of the time which is rightly his, but by coming in late they distract the attention of those who have been honest enough to keep their engagements, and thus they rob the Lord of the reverence and worship which others would pay him. They do not treat their daily employers thus. Why not? Well, their employer would either dismiss them, or else deduct the value of the stolen time from their wages. It would not pay to go to work ten or fifteen minutes late, but it doesn't matter in going to worship. "Religion is religion, and business is business." It will not do to mix them together. In business we must be punctual, but in religion we can be late or stay away entirely if we choose. It is a remarkable idea of religion some of us have—an easy go-as-you-please sort of thing. Yes, a man will rob God sure enough. Thousands of them are doing it every week. Some of them will read this note, and even smile over it, and then go on robbing him all the same.

"We Are Not Divided."

In commenting on the American religious statistics as reported in the *New York Independent*, we last week stated that those known simply as disciples of Christ are the only Protestant people of any size who can sing, "We are not divided, all one body we." The Methodists are subdivided into 17 sects, the Baptists into 13, the Lutherans 20, and the Presbyterian 12. Many of the smaller denominations are also badly split up. There are 2 branches of Episcopalians, 6 of Adventists, 2 of Armenians, 3 of "River Brethren," 4 of "Plymouth Brethren," 3 of "United Brethren," 4 of Dunkards, 2 of Christian Connection, 2 of Evangelicals, 6 of Communitistic Societies, 4 of Friends, 2 of Greek Church, 3 of Reformed, 12 of Menmonites, and so on. But the Christians called disciples, with their 1,118,396 members, present an object lesson to the world in their absolute unity.

Prophecies of Disunion.

The union referred to in the preceding paragraph is the more noteworthy when we remember that these disciples have no one great human master mind around whom to rally, as is the case with the Salvation Army, the Roman Catholics, and some other organisations. During Mr. A. Campbell's lifetime the critics of the reformatory work he advocated affirmed that after his death the movement, which was only held together by his personal magnetism and intellectual power would speedily fall to pieces. It is now 36 years since he died, and the work has advanced with giant strides, the workers meanwhile maintaining the unity of the Spirit in the bond of peace. It was thought, too, that the fact of so many being drawn from all the sects and bringing with them much of their antagonistic denominationalism, the movement must necessarily carry within itself the seeds of its early dissolution. Others contended that it was impossible for such a plea as that presented to attain to any permanent success in the absence of a definite and carefully compiled human creed such as all the large bodies had. Many believed that without some central organisation or conference with power to exercise authority over the individual congregations they would surely teach diverse doctrines and that disunion must eventuate. And there were not wanting those who thought that the absolute freedom of thought and speech in all matters of opinion, and the liberty allowed in methods of work must degenerate into a license subversive of unity and progress. But all these gloomy prognostications have signally failed, and the one clear fact which stands out in bright relief is that these Christians are virtually alone among all the Protestant bodies

of America in their real union. How is this to be accounted for?

"Why Disciples Are United."

It must be admitted that the liberty of speech and freedom from any central ecclesiastical authority, to which we have alluded, has in the case of a few faddists been abused. Individual preachers and churches have occasionally drifted away from the teaching of the New Testament. But these cases have been few and isolated, and there have been no heresy trials, and no ecclesiastical courts have pronounced judgment. Such preachers and churches have quietly dropped out of co-operation, and been lost sight of, while the brethren have remained united. The genesis of the current reformation was a desire for the union of God's people, and doubtless the prominence given to this sentiment has been a factor in promoting the union which exists. Then, while it is true that there is no human master to direct affairs, it is also true that the Christians of whom we are writing give special prominence to the headship of Christ. No earthly leader, but the Lord Jesus, is the magnet of attraction, and they exalt, as perhaps no other people in the world, the divinity and authority of the Christ. His divine Sonship is the very foundation rock of the church, and his teaching their only guide. Where he and his apostles speak they follow in submission, while they have a profound contempt for every other authority, whether it be that of councils, synods, or the fathers. "Lord, what wilt thou have me to do?" is their only enquiry, and the New Testament answer the only response to which they attach any importance. Each church has the same privilege of understanding the teachings of Christ as any other, and stands independent of all others. The result is, that while there may be local or church divisions there cannot be a general division. These independent churches of Christ form no ecclesiastical organization called "the Church of Christ," and there is no such organization to be divided. Their conferences are merely for the purpose of co-operating in missionary work, and they exercise no control whatever over the inner working or teaching of the churches. They have no human creeds over which to differ, and as they unreservedly receive the New Testament as authoritative they cannot divide over that. In all matters clearly revealed there, they are united, while upon other subjects there is the fullest freedom of opinion. Among the reasons for the unique position they occupy as a united people, are their intense love of union; their exaltation of Christ as the alone authority, and their consequent acceptance of the New Testament as a rule of faith and practice and repudiation

o all human creeds or bonds of fellowship; their liberty in all matters of opinion, and their church independency. Judging from the constitution and history of the movement, it does not appear that while these people are true to their principles they can ever be divided.

From The Field.

The field is the world.—Matthew 13: 38

Victoria.

BALLARAT WEST.—An enjoyable social meeting was held on Friday evening, the 2nd inst., in connection with our temperance society. A good programme of instrumental and choral music and recitations was given by the members, and an encouraging address was delivered by Bro. Mahon, showing the duty and influence of Christians in the temperance work. Refreshments were served out to all present, and a profitable evening was spent. Our society, which has only been organised six months, has done some good public work. Since Bro. Mahon's advent here we have had a stirring up in temperance matters, which was much needed, as temperance work has been very flat for some time. With the notable exception of the W.C.T.U. (who are always to the front here on all moral reforms), very little public work has been done. Bro. Mahon set us to work, and for the first time for many years open-air temperance meetings are being held every Saturday night in Sturt-street, the main thoroughfare. Our choir, and the writer with his cornet, provide the music. We have good orderly meetings, both appreciated and beneficial. Bro. M. is an ideal open-air temperance orator. He delivered an able lecture on Prohibition in our chapel, and has a number to deliver in the city and suburbs, which will, we believe, result in much good. D. REID.

Tasmania.

HOBART.—We were gladdened by seeing another step out last night for Jesus. We are confident that others are on the eve of decision. Feb. 26. J.A.P.

New South Wales.

MEREWETHER.—Since our last report we are sorry to have to record the departure of our Bro. and Sister Yates from our midst. Our brother and sister have proved themselves worthy disciples, always found ready to respond in a practical way when called upon. For some time past our brother and sister have had some very severe trials to undergo. Our Bro. Yates has been very bad for some time, through having hurt himself at work. The severe strain that was put upon our sister, through having to attend to him so much, brought trouble upon her, so that they have been laid up for a considerable time. Their family, living in Queensland, offered them a home, and as they were getting up in years, they decided to accept. The brethren thereupon decided to show their appreciation of past services, by having a social cup of tea on the eve of their departure. A good programme was gone through, the singing and reciting being appreciated. Bro. Pond spoke on the worth of our brother and sister as members of the body of Christ. Bro. J. Wright, on behalf of the church, presented our Brother with a sum of money subscribed by the brethren, and spoke of the fact that our Brother and

Sister Yates had, in better days, always subscribed liberally, and now in their adversity, the brethren decided to remember them. Bro. Yates responded. On last Lord's day another sister was restored to fellowship. This makes seven restored since the year begun. A working bee has been formed under the leadership of Bro. P. J. Pond, for the painting and general renovating of the chapel. The brethren have very little time at their disposal, but already the building has quite a different appearance. Cottage prayer-meetings have been commenced and a general interest seems to be aroused. Singing practice, under the baton of our evangelist, P. J. Pond, is having an effect on the gospel service, the singing being better appreciated. It is the intention of the brethren, at some future date, to open up in some of the other suburbs. Our prayer is that God will bless the efforts for the extension of his kingdom in this neighborhood.

March 2.

C.N.

West Australia.

KALGOORLIE.—An appeal for help on the W.A. Goldfields.—Ever since commencing the cause nearly 18 months ago, the brethren at Kalgoorlie have felt the need of a meeting house, but now the need has become an absolute necessity, and it has been decided to get a building up as soon as the funds come in. We have £44 in hand, and a block of land in a good position. Only those who have been on goldfields can realise how hard it is to further the cause of Christ even when there is a chapel in the place; but our work is hampered, undone, the seed badly sown, and results fall short. Tract distribution seems almost useless, because even when interest is awakened it often dies because we have no way of teaching. The home life also is greatly detrimental to the furtherance of the gospel, for quite 90% have only their small one room camps. There are about 30 close together, that it is quite easy to hear what is going on in four or five camps at once, and just imagine what it means to be teaching a seeking soul with drunken quarrels going on next door or three doors away. I have tried to show you some of the difficulties by which we are beset, but now you do not know a tenth of them, but we hope that this appeal will meet with your sympathy, and that it will be practical, so that we may have a building before the end of this year. Donations will be gratefully received by the secretary, John W. B. Robinson, Pioneer Foundry, Kalgoorlie, or treasurer, A. Shaw, Dugan-street, Kalgoorlie.

South Australia.

KERMOOR STREET, North Adelaide.—There was an unusually good attendance at the mid-week prayer meeting, when we had the pleasure of seeing Dr. Verco amongst us once again, to whom the officers of the church accorded hearty words of welcome. The doctor, in reply, expressed his pleasure at being home again, after a most enjoyable holiday, and then thanking the church for their kind reception, told how much he had been engaged in Sunday speaking while away, instead, as he intended, of having a rest and an opportunity of hearing other brethren. After this an opportunity was given individual members, to shake hands and have a word with the doctor, during which time, tea, coffee and light refreshments were handed round, kindly provided by the Dorcas sisters.

February 23rd.—By the courtesy of Sir Chas Todd, the members of the Mutual Improvement Society, spent a most enjoyable evening among the stars, at the Adelaide Observatory, where, by the aid of the powerful telescope, many of the wonders of the

"starry firmament," were revealed, unobservable to the naked eye, and others so magnified, as to elicit admiration and surprise. No pains were spared by the gentleman to give information to the many who availed themselves of this splendid opportunity of star-gazing. Truly "the heavens declare the glory of God, and the firmament showeth his handiwork."

February 25th.—In the evening Dr. Verco preached the gospel to a large congregation.

March 4th.—One young sister received right hand of fellowship, by transfer from the church at Norwood.

UNLEY.—Pleased to report one confession at Park-street on Sunday, 4th, Bro. Gore preaching from "Paul Before King Agrippa," delivering a very able address. Good attendance. Our Sister Matthews and her three daughters have left Park-street for W.A., where we hope the brethren will make them welcome, so that they will know they are among friends. T. G. STOKER.

NORWOOD.—We held harvest thanksgiving services yesterday, the first we have had in connection with the church here. On Saturday evening many of the members decorated the chapel with flowers, fruits, vegetables, sheaves of wheat, etc. There was a large variety. This will be distributed to the poor. Bro. Pittman addressed the church in the morning, when there was a large attendance. In the evening the chapel was thronged. A married lady responded to the gospel call. One was received by commendation at the morning service.

It was Children's Hospital Sunday in connection with the Sunday Schools yesterday in this province. Bren. Bradley, Jenner (supt.) and the writer gave brief addresses. Our school will be able to send about £1/10/- to help support so worthy an institution.

March 5.

A. C. RANKINE.

HINDMARSH.—It affords us pleasure to forward our usual quarterly items of missionary news, and from various sources we learn they are appreciated alike by the readers of the AUSTRALIAN CHRISTIAN. Our local meeting was held Wednesday evening. We had for speaker "Faithful Micah" from the Angas College, a Japanese convert who is in training as a missionary to his own country. He gave an account of the conversion of his grandmother, his Father and mother, and himself to the Christian faith. The incidents were most remarkable leading up to his change of life, the power of God's preserving grace, and the direction of his wonderful providence most thrilling. Miss Boyd, also from the college, sang "Here am I, send me." Miss Harkness also sang, "The New Kingdom." The contributors to the Foreign Mission funds brought up their various sums, enabling our treasurer to forward Bro. H. H. Strutton's usual quarterly stipend, and something to be sent on for Sister John Thompson's furlough, which we pray may help in restoring her lost health. For God's goodness to us financially we express our thankfulness, as many of our best supporters have been out of work some weeks. We bless God for these evidences of self-denial and love to him on the part of our beloved brotherhood. Yesterday was harvest thanksgiving day. The display of fruits, vegetables and flowers, all given for the use of the poor, was a sight to be remembered. Bro. Rankine addressed the church in the morning, giving us quite a farm sermon, drawing practical spiritual lessons from agriculture. The afternoon service especially to the children was taken by the superintendent of the school, Bro. T. H. Brooker, M.P. His subject, "Weeds and Flowers," was pleasant, thoughtful, and withal witty, illustrated with real specimens from the floral kingdom, each one having its own peculiar lesson enforced. The children assisted the speaker with answers, &c., and were remarkably attentive through-

out a long address. The evening meeting was very crowded indeed, Bro. Pittman preaching, subject, "Sowing in tears, reaping in joy." This was one of the best, well delivered, well directed sermons we have heard for some time, and believe the word shall not return void, but shall bring forth fruit to the praise and glory of God. It was a lovely day, and the spirit of praise and thanksgiving filled our hearts.

A.G.

Here and There.

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

There was one baptism at Echuca on Sunday last.

One confession at South Yarra. George Exley preaching.

Good meeting Swanston-st., last Sunday night. One confession.

One confession at North Richmond on Lord's day evening last.

Will hospital visitors kindly send reports to Mrs. Lee by 31st inst.

Victorian Sisters Conference Wednesday April 11th Lygon-St. chapel.

One confession Sunday night, Feb. 25, at Subiaco. A. E. Illingworth preaching.

We are indebted to W. C. Morro for the preparation of the very excellent article on our first page.

The Conference of Churches of Christ in the Wellington District, N.Z., will meet in Wanganui on Good Friday.

The anniversary services in connection with the church at Murrumbidgee will be held on the 18th and 21st of March.

By the kindness of the North Richmond church, Thos. Hagger is spending the next two weeks at Barker's Creek.

There was a good meeting at the Tabernacle, Fitzroy, on Sunday night, T. J. Cook preaching. At the close one was immersed.

There was a full house at Doncaster last Lord's day evening, when Bro. Greenwood preached his first anniversary sermon.

There was a very large morning meeting at Lygon-street on Sunday, 167 breaking bread, and the evening meeting was very encouraging, with one confession at the close.

Kaniva can not exactly be called a suburb of Melbourne, but our city evangelist, G. B. Moysey, is there this week giving some help at the Wimmera Conference.

Bro. Lodbrook gives his new lecture, "British and Boers in South Africa," at Swanston-st. chapel next Monday, and at South Yarra Hall on Wednesday. See Coming Events.

A special meeting of the Sisters will (p.v.) be held in Swanston-St., Lecture Hall, Tuesday evening 20th, to make arrangements for Conference catering. A large attendance is requested.

H. G. Harward has accepted an engagement with the church at Johnston-St. Fitzroy, and will commence work there on his return from Warrnambool, which will be in about a fortnight.

Amongst the Sisters Conference items is the Essay, written by Miss McCullough, of Warrnambool entitled "The Progress of Woman's Work during the Present Century"—and a paper by Mrs. Harward "Methods of Work."

The Preachers' Meeting on Monday was quite a successful one, and the report for the month very

encouraging. An animated discussion took place on the question, "What is the Church of Christ?" Confessions were reported by Bro. Pittman, Johnston, Hagger, Greenwood, Exley, and Morro.

T. J. Hall of Auckland, N.Z., writes:—"We were pleased to meet for an hour on Wednesday last one of 'our boys' returning from the United States, Bro. Harward, with wife and child. Glad he did not wait for a 'call,' but came right on, showing thus his faith in Christ, in his mission, and in his Australasian brethren."

An interesting musical and literary programme was presented by the Mutual Improvement Society of the Petersham church, at an entertainment on February 26th. The prizes for original poem and original story were both gained by Miss McPherson, and were read by her. As a direct result of the meeting some of the audience decided to join the Society.

We are glad to be able to present to our readers this week a good picture of J. Inglis Wright. His pen has so often enriched our pages that we feel sure that our readers will be glad to form a closer acquaintance with him in this way. Bro. Wright is only a young man but he is a Scotchman of the old school. Those who have followed him in his various contributions will know that he is a close student of the word.

"The Great Revival and the Little Tent Meeting" created universal interest when published in our columns. Believing as we do that its wide circulation will do much good we have printed off a large edition in neat pamphlet form. The booklet has just fifty pages with an attractive cover. It is printed on good paper. We will send them post or carriage paid to any part of Australasia as follows: Single copy, 2d.; 12 copies, 1/6; 50 copies, 5/-; 100 copies, 9/-.

The fortnightly meeting of the Chetwynd-street Band of Hope was held on March 1st. There was not a very large attendance on account of the inclemency of the weather. A good programme was provided by Miss Thompson. At the close of the meeting the superintendent, on behalf of the Society, thanked Miss Thompson and friends for the excellent programme provided. The meeting closed in the usual way. The next meeting will be held on Thursday, March 15th.

Our good brother from whom we asked payment for the CHRISTIAN, became annoyed and advises us to read Matt. 18. We wonder what the paper merchants and the men in our employ would say if, when they want their money, we were to ask them to read Matt. 18. The facts are that we can't run the paper on those lines. If when we send the account to brethren they would take the trouble to make any sort of explanation, we might be patient, but when our requests for payment are treated with silent indifference, we can do nothing else than wonder what is the matter.

There was an immense crowd at the Lygon-st. chapel Tuesday evening to attend the annual demonstration of the Chinese Mission Class. P. McClean presided, and a good programme was provided by the Chinese and a few friends. Short addresses were delivered by W. C. Morro and T. Hagger. An interesting prepared debate took place by the scholars on the restriction of Chinese into Victoria. In our judgment the programme and the conduct of the meeting on the whole were a great improvement over all former gatherings of the kind. We will publish the secretary's report next week.

One of our preachers recently sent Isaac Errett's little book, "Elements of the Gospel," to a Baptist preacher. A few days after the preacher wrote:—"I have read 'Elements of the Gospel' and must say it is the very finest little work I have seen so far. Every page sparkles with light and seems to give help just

where it was much needed. I am sure that the way in which some points are presented have been a help to me and will be through me to others." It would be a good idea if a copy of this excellent little book were sent to every Protestant preacher in Australia.

Secretaries of Sunday Schools connected with our S. S. Union, will kindly bear in mind that the time is approaching for our Annual Examinations to be held and any school that has not yet been afforded full information regarding same might please communicate at once with the secretary, Mills and Danks-st., Middle Park, and have same sent on to the address supplied by them. Schools in country districts will of course, as usual, hold their examinations locally, but schools around Melbourne desiring to have the examinations held locally might kindly give ample notice of such being desired, and would also further assist the Union in its work if they would suggest the name of a suitable brother who would be willing to assist in attending at examinations when held. Any alterations in secretaries' addresses might also be communicated to the Union Secretary, J. S. McIntosh.

At the recent S.S. examination in South Australia, Grote-street had 8 entries, 3 competitors, gained an average of 69%—1 first class prize and 2 first-class certificates; Gillies-street, 3 entries, 2 competitors, an average of 36%; Henley Beach, 7 entries, 6 competitors, average of 67½%, and gained 4 first class certificates; Hindmarsh, 15 entries, 13 competitors, gained 77%—2 first class prizes, 3 second, 9 first class certificates and 1 second; North Adelaide, 14 entries, 9 competitors, gained 40%—1 first class certificate and 1 second; Prospect, 19 entries, 13 competitors, gained 59%—1 first class prize, 1 second, 7 first-class certificates; Norwood, 41 entries, 21 competitors, gained 65%—1 first class prize, 1 second, 9 first class certificates, and 5 second; Unley, 24 entries, 24 competitors, gained 63%—4 first class prizes, 8 first class certificates, and 6 second; York, 5 entries, 4 competitors, gained 58%—1 first class certificate and 1 second; Balaklava, 2 entries, 1 competitor, gained 54%. This shows an average of 62% for each competitor.

CONFERENCE NOTES.—A Circular Letter has been sent to secretaries of all the churches in N.S.W. with a Statistical Register Form. Don't put them in your pocket and forget all about them, but attend to the matter at once. The coming Conference will be one of the most important and interesting meetings yet held. There will be some special features in the report to be presented by Committee. Churches should all be represented by delegates. On the Thursday evening prior to Good Friday, there will be a Foreign Mission Meeting. It is expected that a special address will be delivered from a Foreign Field. Friday all day, Conference. In the evening special addresses by those engaged in Home Missions Fields. On Saturday afternoon, probably a Harbor Excursion, and on Saturday evening, a Sunday School Union Demonstration. The meetings will be held in the City Temple. Will isolated brethren or any church that may not have received a notice, send all the information as to location and members to address as under, R. STERN, Secretary, 25 Perry Street, Marrickville.

The anniversary of the Sunday School at North Fitzroy was celebrated on Thursday evening, March 1st. The welcome rain was coming down in torrents, but the house was full to the doors. W. Forbes, who has been superintendent for 25 years, and still occupying that position, presided. The secretary, Jos. Collings, read a brief report, showing that during the year 96 had joined the school, 34 had left, making a net increase of 62, and the present number on the roll 384, with a staff of teachers numbering 27. Just how they manage to accommodate them all is known only to the resourceful teachers. A splendid programme of recitations, songs, and instrumental music was gone through. Jessie Gallander told us all about

"A Little Brother"; Nellie Ashworth and Bertha Goodenough charmed our ears with a pianoforte duet; "It Costs So Little" was recited by Janet Schafer; May Meiling told us of the sad loss of grandpa, who went to heaven without his glasses. We are much afraid if May had started that very night with them she would have got wet before she had gone very far. Misses E. Tinkler and B. Coles played "Return of the Soldiers." This was followed by Daisy Cole and Jane Davis, who recited respectively "My Bud in Heaven" and "Little Jennie's Earnest Prayer." We then had a violin and pianoforte duet by the Misses Heath, which was followed by Elsie Gole's recitation, "Saturday Night." We then had some poetry in motion, in the shape of club exercise, by Ruby Cole and May Jackson. Agnes Collings recited "The Market Basket," Ruby Gole "The Magic Wand," and Bella Fletcher "Running Before It." This all closed with a dialogue by a number of the older scholars and teachers, "Useful or Ornamental." During the evening we had a lot of splendid singing by Mrs. R. Thompson and Mr. J. Stickland, the church choir, and the Sunday school choir and scholars. John Tinkler presided at the organ, and Misses E. Tinkler and J. Robertson at the piano. We did not make connection with the tea, but understand that it was good, about 350 participating in it.

Obituary.

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

BLACK.—We have to report the death of Bro. John E. Black who passed away on Monday, January 29th, 1900, at the age of 64 years. Our brother was immersed at Ford Forge, England, over 40 years ago, and soon after came to this colony where he has lived ever since. His life has been in keeping with the cause he loved so much, and in all his dealings whether in the church or in business, has been such as would commend the gospel of Christ. Among books he loved but one and that was the word of God, and was always prepared whether in private or in public to build up and strengthen one's faith. Of him we can truly say, He hath fought a good fight, he hath finished his course, he hath kept the faith, henceforth there is laid up for him the crown of righteousness, which the Lord shall give to him. Sister Black and family—most of whom are in the church—have the sympathy of the church, and though her loss is a great one she sorrows not as those who have no hope.

We shall sleep but not for ever,
There will be a glorious dawn,
We shall meet to part—no never,
On the resurrection morn.

Invercargill, N.Z.

R.B.

MARFELL.—Sister Elizabeth Marfell departed this life on Saturday evening, February 3rd, at the ripe age of seventy-one. She became a member of the body of Christ over thirty-one years ago, being immersed in the river at Mousefield, Alleghany Co., Pennsylvania. She has gone to rejoin her husband and other loved ones gone before, and leaves a married son and many friends to mourn their loss. Her passionate love of flowers, her zeal for the Lord's house, her kind words and loving counsel and prayers, were an inspiration to all to live the unfallen life of the Spirit. To see the smile on her face as her spirit left its earthly tabernacle reminded the writer of Frances E. Willard's last words, "How beautiful it is to be with God." Together with the angels she will rejoice, when at the memorial service held on Sunday night, February 11th, three young women made the good confession.

Christchurch, N.Z.

GEO. MANIFOLD.

MARSON.—We have to place on record the departure from the "earthly tent-dwelling" of our Bro. John Marson. Some months ago he came to reside with his brother James. Prior to this he had been laid up in the Oamaru Hospital for a time. On recovery from his illness he was immersed there by Bro. Franklyn. During the past few weeks he could not attend the meetings and suffered considerably. On last Lord's Day he "fell asleep" and was thus released from pain. May the hope in Christ give cheer to the bereaved. Our brother was in his 68th year. (Auckland. T.J.B.)

WOOSTER.—On Saturday morning, February 24, at her residence, Raphael-st., Collingwood, Sister E. Wooster, senr., fell asleep. For many years she has been a faithful follower of the Master, and has worked humbly and unostentatiously in the vineyard. She leaves a sorrowing family behind; but with the full assurance of a re-union beyond, where partings are unknown. We blend our tears with theirs in heartfelt sympathy, with the prayer that God will comfort them in their time of sorrow.

Collingwood.

H. PRACOCK.

TOWNSHEND.—On the 16th of February, Bro. Edwin Townshend, at his residence near Mataura, at the age of 58, entered into his rest, after a long period of suffering. He was first brought to a knowledge of the truth in the year 1862, and was baptised by Bro. Elborn at Invercargill the same year, and continued in membership with that church until some 19 years ago he purchased a farm near Mataura where he lived ever since, until the last twelve months, when he went away north in search of health, but returned only some four weeks ago to die. He was cheerful to the last, and had no fear of death, but looked upon it as an end to all his sufferings. Through his long membership he led an exemplary life. Upright in all his dealings, kind and generous to his neighbors, by whom he was respected and beloved, his godly life was a sermon in itself. He is survived by a grown-up family of five who, I am glad to say, are following in their father's steps.

Mataura, N.Z.

R. MCGILLIVRAY.

Coming Events.

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

MAR. 12.—"Britains and Boers in South Africa," by one who has been there. Popular Lantern Lecture on Monday, March 12th, in Swanston-st. chapel, by Albert M. Ludbrook. Sixty Splendid Views. And on Wednesday, March 14th, in South Yarra Hall. Commence at 8. Admission 6d.; children 3d.

MAR. 19.—8 o'clock. A Great United Endeavor Rally at Stanton-st., Collingwood. Speakers—Wm. Clark, Edward Isaac and Jas. Johnston. Leader—Mr. F. Ludbrook. A hearty welcome is extended to all Endeavorers and friends to be present.

B. JOHN COX.

Acknowledgments.

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

PETERSHAM BUILDING FUND.

FIRST ACKNOWLEDGMENT

I have to acknowledge with hearty thanks the following contributions to the Petersham church building fund:—

A Victorian brother, £100; P. Ewing, Petersham, £25; G. H. Morton, Petersham, £10; J. Marriage, Brisbane, £1; Misses A. and M. Walker, Petersham, £1 each; J. Keam, Sydney, £2 2s.; Mrs. Braten, Petersham, £5; Miss E. Black, Petersham, £1; E. Sanbrook, Emore, £1 1s.; Mrs. Walker, Petersham, £3 3s.; J. Hindle, Emore, £5; J. Bardsley, Emore, £5; Mrs. Elliott, Sydney, £5; Miss Macpherson, Petersham, £1; Mrs. Bray, Emore, £5; J. F. Ashwood, Sydney, £1; Miss Hill, St. Kilda, £1; C. Johnston, Corowa, £5 5s.; S. Butler, Mungindi, £5; D. Denham, Brisbane, £5; Bro. Grocock, Sydney, £5; T. Walker, Sydney, £2 2s.; Mrs. Cozens, Emore, £10; R. B. Butler, Mungindi, 5/-; Mrs. Dicker, Emore, 5/-; W. Hall, Petersham, 10/6; Total amount, £206 13s. 6d.

NOTE.—The committee has decided to purchase a

suitable sight for £260. In addition to the amounts received we have about £44 promised, but some of this will not be available until we begin to build. We cannot, of course, think of this until the land is paid for. The field is an excellent one, but the Petersham brethren are poor in this world's goods. With the new building the work must prosper. The undersigned will be very pleased to receive contributions.

D. A. EWERS, 29 Norton-street, Leichardt, N.S.W.

March 1st.

Hon. Sec. Building Committee.

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MARRIAGE.

On Feb 28th, at Christian Chapel, Swanston-st., Melbourne, by Mr. James Johnston, Robert C., son of Matthew Eyes, of Prospect, to May, third daughter of the late Louis Fidge, Aldinga, both of South Australia.

IN MEMORIAM.

LEE.—In sad and loving memory of Samuel Lee, who fell asleep in Jesus on March 13th, 1898.

He "fell asleep" in Christ his Lord:
He gave to him to keep
The soul His great love had redeemed,
Then calmly went to sleep:
And, as a tired bird folds its wing,
Sure of the morning light,
He laid him down, in trusting faith,
And did not dread the night.

—Inserted by a sad and loving family.

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