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## Poets' Corner.

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

### The Mystic Weaver.

See the mystic Weaver sitting  
High in heaven—his loom below.  
Up and down the treadles go;  
Taken for warp the world's long ages,  
Taken for woof its kings and sages;  
Takes the nobles and their pages,  
Takes all stations and all stages.  
Thrones are bobbins in his shuttle,  
Armies make them scud and scuttle—  
Warp into the woof must flow;  
Up and down the nations go;  
As the Weaver wills, they go.

Calmly see the mystic Weaver  
Throw his shuttle to and fro;  
Mid the noise and wild confusion,  
Well the Weaver seems to know  
What each motion and commotion,  
What each fusion and confusion,  
In the grand result will show.

Glorious wonder! What a weaving!  
To the dull beyond believing,  
Such so fabled ages know,  
Only faith can see the mystery,  
How along the aisles of history,

Where the feet of sages go,  
Loveliest to the purest eyes  
Grand the mystic tapet lies!  
Soft and smooth and ever spreading,  
As if made for angels' treading—  
Tufted circles touching ever,  
Splendid colors fading never;  
Every figure has its plaidings,  
Brighter forms and softer shadings—  
Each illumined—what a riddle!  
'Tis a saying—some reject it—  
By a cross that gems the middle.  
That its light is all reflected;  
That the tapet's hues are given  
By the sun that shines in heaven.  
'Tis believed by all believing  
That great God himself is weaving;  
Bringing out the world's dark mystery  
In the light of truth and history.

And as warp and woof diminish,  
Comes the grand and glorious finish—  
When begin the Golden Ages  
Long foretold by seers and sages.

—Unidentified.

## Original Contributions.

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

Love: a Condition of Acceptance with God.

By JOS. PITTMAN.

Among the many distressing consequences of sin is the alienation from, and enmity against, God, which are so deep-rooted in

the human mind. If Satan has any cause for triumph and exaltation it is here. In blinding the eyes of the mind and hardening the heart, he has succeeded in making man believe the greatest of all lies—that God is his enemy, and thus laying the foundation of a profligate and depraved life. Paul said to the Colossian Christians, "And you being in time past alienated and enemies in your mind in your evil works." And of the Gentiles "being darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the hardening of their heart; who being past feeling gave themselves up to lasciviousness to work all uncleanness with greediness."

The great purpose of God in the gospel is to remedy this gigantic evil by presenting himself in his true character, and thus winning the alienated heart of man back to himself.

It is easy to see, in this light, the indispensable place that LOVE must hold in this great work of Redemption. Indeed, it seems that when love to God is restored to the human breast, reconciliation is an accomplished fact, though it may not be worked out in detail. These preliminary thoughts will enable us to appreciate what the scriptures say of Love as a condition of acceptance with God.

1st. Love is the greatest and most needful thing in "the faith of Christ." "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass or a clanging cymbal; and if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, and have not love, it profiteth me nothing" (1 Cor. 13: 1, 4).

2nd. Faith, which is all availing as the subjective ground of justification before God, must work through love. "For in Christ Jesus neither circumcision nor uncircumcision availeth anything, but faith working through love" (Gal. 5: 6).

3rd. The wicked perish "because they receive not the love of the truth that they might be saved" (2 Thess. 2: 10). "Without love to Christ salvation is impossible." "If any man loveth not the Lord, let him be anathema" (1 Cor. 16: 22).

4th. The Apostle Paul understood its necessity in his own conversion: "I obtained mercy because I did it [persecuted the church] ignorantly in unbelief; and the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus" (1 Tim. 1: 13, 14).

5th. The love of the world and "the love of the Father" stand opposed to each other. Where the one is the other is not. Divine love in the soul is thus shown to be a necessity in overcoming the world (1 John 1: 15).

6th. Love must be continuous with faith and hope. "Now abideth faith, hope, love, these three; and the greatest of these is love (1 Cor. 13: 13). "I have this against thee, that thou didst leave thy first love. Remember, therefore, from whence thou art fallen, and repent, and do the first works, or else I will come to thee, and will move thy candlestick out of its place, except thou repent" (Rev. 2: 4, 5).

7th. Love is an evidence of the new birth. "Beloved, let us love one another, for love is of God, and everyone that loveth is begotten of God and knoweth God. He that loveth not, knoweth not God, for God is love" (1 John 4: 7, 8). "We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death" (1 John 3: 14).

8th. Love and obedience are inseparably connected. Obedience is a NECESSARY outcome of love, and is not acceptable—nay, not POSSIBLE, without it. "If ye love me ye will keep my commandments." "He that hath my commandments and keepeth them, he it is that loveth me"; "If a man love me he will keep my word"; "He that loveth me not keepeth not my words."

From these scriptures it is impossible to escape the conclusion that love to God and Christ and to our fellow men is an essential element in conversion and all acceptable service. We may profess to believe, repent, and may outwardly obey, but if love be absent, it is all a form without life, an empty show, a rank hypocrisy.

O that these words of light—of piercing power—might enter the hearts of all who profess (or do not profess) to be the followers of Christ. If the tree is known by its fruit, it is to be feared that many have a name to live while they are dead. When brother has bitter feelings against brother, and sister scandalises sister, "how dwelleth the love of God in them?" And when it is so manifest in many who profess Christ that the world with its show, its pomp and vanities, sways and holds their affections, we may surely ask what proof do they give that "the love of the Father is in them?"

We rejoice in additions to our numbers. It makes our hearts glad when we see sinners come forward and confess their faith in our dear Lord; but how needful it is that both sinner and preacher understand that Love shall be the moving cause of confession!

Let us now inquire how this essential thing, love, may be found in us. "Love is of God." This priceless treasure is in the heart of the Great Creator. Divine love must have a divine source. The love of God for man has been declared and demonstrated. It has come forth and shown itself with great and marvellous power. "Herein was the love of God manifested in us [in our case] that God hath sent his only begotten Son into the world that we might live through



him. Herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins" (1 John 4: 9, 10). "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have eternal life" (John 3: 16). "God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5: 8). "We love him because he first loved us" (1 John 4: 19). "The love of Christ constraineth us; because we thus judge, that one died for all, therefore all died, and he died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again" (2 Cor. 5: 14, 15).

In these passages we see the source and spring and outflowing of divine love for perishing man, and also its energising, living force in the hearts and lives of God's people. In their simple grandeur, these scriptures are best left alone to move the hearts of men. No language can make them more powerful and thrilling than they are. It is the sublimity of the wondrous fact stated that makes these words so unique. Eternity will be too short to reveal all the depths of God's mighty love in the gift of Jesus.

Let all who read these pages ponder well the matter herein treated; for as certainly as that there could have been no revelation of God in Christ without God's love in it, so there can be no vital religion in us if love, divine love, be not its mainspring.

## Selected Articles.

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

### Three Mountain Peaks of Knowledge.

EPHESIANS I: 15-23.

W. H. BAGBY.

The glad news of the faith of the children of God that comes to the true disciple of the Lord Jesus Christ, is the strong breeze that fills the sails of becalmed prayer and wafts it out into the great deep of gratitude to the giver of all good. There was something in this church at Ephesus at this time, upon which Paul could base a lofty prayer. It was full of faith in Christ. Such a church inspires large hope, and large hope inspires lofty prayer in its behalf. Sincere prayer can be no larger than the hope inspired in us by that for which we pray. For those who nailed him to the cross, Jesus could only pray, "Father forgive them, for they know not what they do!" For his apostles he could pray "Keep them, sanctify them, glorify them." And why the difference? It is explained in these words: "For they know." For some churches we can only pray as Christ prayed for the Roman soldiers; for others, we can pray as he prayed for his disciples, and as Paul prayed for this one.

In his prayer in behalf of the church at Ephesus, Paul lifts up before our eyes, three mountain peaks of knowledge, whose summits are bright with the sheen of the stars and blue with their nearness to heaven: "That ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to us-ward who believe."

### The Hope of His Calling.

Every calling has its hope. The physician's calling has in it the hope of material prosperity, skill, fame, the amelioration of suffering and the saving of life. The high and holy calling of the Christian has its hope in Christ. There are many things for which we can hope in Christ in this life, but it is none of these, for Paul says "If in this life only we have hope in Christ we are of all men most miserable." Some of the disciples had their hopes fixed on ecclesiastical position and power. James and John went so far as to make the request that they be allowed to sit, one on his right, and the other on his left in his kingdom. In fact all the hope they had in him before his death was buried with him in the tomb, and they were "of all men most miserable" till they were begotten again unto a living hope by his resurrection from the dead. And this "living hope" is the "good hope," the "blessed hope," the one all-embracing, all over-towering hope of the saints, that lifts itself to Himalayan heights on the sun-lit shores of the land beyond; the hope of his coming, of the resurrection from the dead, of eternal glory and of the life that is the perpetuation of the glory, honor, peace and rest that remain for the people of God.

### The Riches of the Glory of His Inheritance in the Saints.

Moses had all the glory of Egypt placed before him to tempt him to turn away from the faith of his fathers; but he saw the glory of Christ that excelleth and stood firm. Satan showed Jesus all the kingdoms of the earth and the glory of them and tried with them to tempt him to turn from God, but he saw the riches of the glory of his inheritance in the saints, and triumphed over the tempter. This is the glory that was set before him that caused him to despise the shame of the cross. This is what he beheld when "He saw of the travail of his soul and was satisfied." The vision of a throng that "no man could number, out of every nation and kindred and tongue," clothed in white, with shining crowns upon their heads, golden harps in their hands and songs of joy and deliverance on their lips, caused him to forget the mock robe, the reed sceptre, the crown of thorns, the nails and the cross and jibes and insults that were his portion here. Ah what tongue or pen is able to describe the riches—the wealth—of the glory of Christ's inheritance in the saints! The glory that Satan showed him fades into nothingness by reason of the glory that exceeds and excels it. That must fade and perish, but this will endure forever, growing brighter and still brighter as the ages and aeons of eternity roll on in their ceaseless rounds.

### The Exceeding Greatness of His Power to Us-ward Who Believe.

What can God do with a believer? All that infinite power to develop can do with infinite capability of development. Can one figure out the result when infinite power is brought to bear upon infinite possibilities? All that we can do is to do what Paul did, simply point to what God did with Jesus Christ when he put forth the strength of his might and "Raised him from the dead," releasing him from the bands that bound him

as, in spring time, nature is released from the fetters of ice, "and made him to sit at his right hand in heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come; and he puts all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all!" This is a suggestion of the "exceeding greatness of his power to us-ward who believe." It was doubtless meant to be a suggestion of what God can do with and for us if we will only allow him.

Why is it desirable that we shall ascend these three peaks of knowledge? It is knowledge that saves—the knowledge that is meant by Job when he says "I know that my Redeemer liveth," and Paul when he says "We know in whom we have believed." It is a part of what we must know in order to know Jesus, "whom to know aright is life eternal." To know what is the hope of his calling will move us to seek to realise that hope; to know what is the wealth of the glory of his inheritance in the saints will awaken in us an imperishable desire and invincible determination to be among his saints and shine as stars forever; to know what is the exceeding greatness of his power to us-ward is to know our own powers and possibilities and to realise God's anxiety to lift us up into his own glory. Such knowledge sets our feet upon the highway of holiness and opens wide the gates of glory.—*The Christian Evangelist*.

## Temperance.

Wine is a mocker.—Proverbs 20: 1.

### Temperance in the British Army.

The fight on drink in the British army is one of peculiar interest at this time, as the same men who have been heading the army temperance movement for years are the very men who are in charge of affairs in South Africa. The other fellows are in London, sucking champagne bottles and drawing rations in some departmental capacity.

It was Lord Roberts himself who put the Army Temperance Association on its feet in India 30 years ago, and was its executive officer as long as he remained in that country. Kipling, in his poem "Bobs," makes the admiring British soldier say:—

'E's a little down on drink,  
Chaplain Bobs;  
But that keeps us outer chink—  
Don't it, Bobs?  
So we will not complain,  
Tho' 'e's water on the brain,  
If 'e leads us straight again—  
Blue-light Bobs.

When Lord Roberts was recalled from India, General Sir George White, the hero of Ladysmith, became his successor, both as commander of the Indian army and as executive of the Army Temperance Association. As a result of the efforts of these two men, the association has more than 20,000 members, one third of the entire force.

To these two heroes we must add Lord Kitchener of Khartoum, who won back the Soudan with an army that did some of the



most remarkable marching and fighting in history without a drop of liquor.

It was not many years ago that the opinion was rife in British army circles that the best soldier was the one who just kept sober enough to get past the guards at night without being arrested; that the best officer was the one who swore the loudest oaths and the one who wore the longest whiskers. The result was that the average British mother hung her head in shame when her boy joined the army. Entering the army was regarded as but a slight improvement over enlisting in the penitentiary. So general was this conception of a British soldier's life that when a soldier was discharged, or put on the "reserve" list, he could get no job. In public esteem he was on the level with the ex-convict. But now the soldier who can present a "clean bill," signed by the officers of the Army Temperance Association, has no difficulty in getting a position.

Among those who are actual officers of the association are:—Lord Wolseley (Commander-in-Chief), Field-Marshal Lord Roberts, Gen. Sir George White, Gen. Lord Roberts, Gen. Sir Charles Warren, Gen. J. Kelly-Kenny, Gen. Sir W. F. Gatacre, and Gen. Sir R. H. Buller. The late Gen. W. P. Symonds was an officer of the Indian association.

At the annual meeting last year General White presided, and in his address said—

"I would like, here from this platform, and in the presence of the Secretary of War, to thank you men for the efforts you have made in this cause, and for the attacks you have made on the army's besetting sin—drink."

W. B. JOHNSTONE.—*The New Voice*.

## Conference.

### Middle District, New Zealand.

The Fifth Annual Conference of Churches of Christ in the Middle District of New Zealand was held in the Christian Chapel, Wanganui, April 13th, 1900.

The chair was occupied by the president, George Gray.

Before commencing the business of the conference devotional exercises were engaged in, led by A. F. Turner.

J. Wilson, in a few well-chosen words, welcomed the delegates and friends to Wanganui. The president, in replying, expressed his pleasure, and that of the other delegates, at being present.

After the minutes of the last Conference were read and confirmed, the roll of representatives was then called. The following churches were represented:—

NELSON	.. G. Page and S. Brough.
SPRING GROVE	.. E. Lewis and J. Griffith.
WAIITI	.. P. Higgins.
WANGANUI	.. G. Purnell, C. Turner and J. Wilson.
PIAHATUA	.. S. Manifold.
NEWTON	.. D. M. McCrackett, A. Mudge and D. Campbell.
PETONE	.. S. M. Sumner and Mrs. Huggins.
HASTINGS	.. W. Dawson.
WELLINGTON	.. G. Gray, F. Laurenson, H. Biggs, Mrs. Biggs and F. Hales.

### STATISTICS.

The number of churches affiliated with the Conference is 10, being one more than last

year, the church at Hastings having become associated.

The total membership is 722, as against 691 at the last conference. There have been 69 immersions, and 14 have been restored. Death has removed seven from our midst, and removals and revision of roll account for 45.

### WAYS AND MEANS.

The following were appointed a Committee of Ways and Means to draw up a report and submit same to Conference:—G. Page, J. Griffith, A. Mudge, J. Wilson, W. Dawson, S. Manifold, and the secretary.

### EVANGELISTS' REPORTS.

The evangelists under engagement to the committee then read their reports. Bro. Turner reported favorably concerning the work in Wanganui. Bro. McCrackett also spoke favorably of the work in Newtown, and Bro. Clapham spoke encouragingly of the work in Nelson. A lengthy discussion took place in connection with the reports, and all the speakers expressed satisfaction with the work accomplished.

### TELEGRAMS.

Telegrams of greeting were then sent to the Conferences sitting at Auckland and Oamaru. At 12.30 p.m. the Conference adjourned to 2.30 p.m.

### AFTERNOON SESSION.

At half-past two the Conference opened with praise and prayer, after which the Conference Essay, entitled "Brotherhood in Christ," was read by E. Lewis, of Spring Grove.

A hearty and lengthy discussion followed, and after the essayist had replied he was accorded a hearty vote of thanks for his essay.

### FINANCIAL STATEMENT.

The financial statement was then read and showed the finances to be in a healthy state. The receipts for the year amounted to £431 8s. 1d. The expenditure had been £375 19s., leaving a balance in hand to commence the year's work with of £55 9s. 1d.

### ELECTION OF OFFICERS.

The election of officers resulted as follows:—President, G. Gray (re-elected); vice-presidents, A. Mudge and F. Laurenson; secretary, F. Hales; assistant secretary, S. P. Laing; treasurer, D. Campbell.

A hearty vote of thanks was accorded the officers for the past year on the motion of Brethren Page and Brough. At 5.30 the Conference adjourned to 7.30 p.m.

### EVENING SESSION.

The evening session was opened with devotional exercises, after which an essay, entitled "The Church and the School," was read by Bro. Hales, in the absence of the writer, Bro. R. J. Dick.

In the discussion that followed the paper was favorably commented on. The one difficulty which all seemed to experience in Sunday school work was, How we could retain senior scholars. A hearty vote of thanks was accorded the writer for his excellent contribution. At 9 p.m. the Conference adjourned until Saturday.

### SATURDAY'S SESSION.

At half-past 10 on Saturday the proceedings were opened with devotional exercises. The Committee of Ways and Means then presented their report, which was of a satis-

factory character. The promised financial support for the year, both conditional and unconditional amounted to £427 12s. This, with the balance already in hand, would amount to £484 2s. 1d. The estimated expenditure for the year's work would be £480. The committee therefore recommend that the three evangelists already in the field be engaged for another year, and that Bro. Turner remain at Wanganui for that period, Bro. McCrackett remain another year in Newtown, and Bro. Chapman stay in Nelson for twelve months longer, by which time, the hope was expressed, two, at least, of the churches would become self-supporting. The necessity of helping the church at Hastings and Piahatua was also felt by the committee, but they felt that they could not recommend the Conference to place men there for another year at least, but hoped that the churches who had the services of a preacher would spare him for a few weeks, so as to give a little help to the churches mentioned. The report was adopted and favorably commented upon.

### TIME AND PLACE OF NEXT CONFERENCE.

The time and place of the next Conference was fixed for Easter, 1901, at Wellington.

Bro. Clapham was appointed to read the essay. Bro. Lewis was also appointed to write an essay entitled, "How to Retain our Senior Scholars." The appointment of preacher for the Conference sermon was left in the hands of the executive.

### ASSISTANCE TO AGED AND DISABLED PREACHERS.

The notice of motion standing to the name of Bro. Griffith was then brought forward. It reads as follows:—"That it is the conviction of brethren here assembled that the time has arrived for inaugurating a fund for making provision for those of our preachers who, through old age will become, or have become, disabled."

In the discussion which followed the motion was very favorably received, and it was resolved that the matter be brought forward at the General Conference, which was expected to meet in the near future.

### THE LIQUOR TRAFFIC.

Bro. Wilson moved, and Sister Huggins seconded, that "The Churches of Christ in Conference assembled pledge themselves to support every legitimate and lawful means which may be taken for the suppression of the liquor traffic in New Zealand."

The motion was unanimously carried.

After the Wanganui brethren and sisters had been thanked for their kindness in entertaining the delegates, the Conference was brought to a close by the singing of Hymn 494 in Sankey's collection.

On Sunday three meetings were held in the chapel, morning, noon and night. F. Hales spoke in the morning, D. M. McCrackett preached the Conference sermon in the afternoon, his subject being, "Rebuilding the Walls of Jerusalem," and at night Bro. Chapman preached.

On Monday a very pleasant picnic was held up the Wanganui River. At night a social evening was held in the chapel, presided over by Bro. Gray. A number of visiting delegates gave short addresses.

All came away feeling that a very pleasant and profitable time had been spent, and the



Conference of 1900 will not be soon forgotten by those who were privileged to attend it.

## From Abroad.

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

### What a Boy Saw in Colombo.

C. H. MITCHELL.

We arrived off Colombo about half past nine on Thursday morning, and were at once piloted to the anchorage inside the break-water. On arrival in the harbour, one is struck with the number of boats, or Kattumarams, tied-trees as they are called, which crowd around the Mail-boat, full of natives who come to sell their wares and to do any washing of clothes for the passengers. One of these natives came to me with a lot of old visiting cards of visitors, and pretended they were something very good. I was on the point of turning him away, when I noticed a card with the following, "Church of Christ, Male-st., Brighton," and underneath, Mr. Ludbrook, and also the meetings held. I do not know how the fellow got it, but I suppose Bro. Ludbrook could explain it. After going ashore in a Kattumaram, we were pestered by guides, cabmen, money-changers, and beggars, with whom Colombo is crowded. The chief mode of travel is in jinrickshaws, a small two-wheeled trap drawn by natives; there are also waggons drawn by native bullocks, but there are very few horses.

The electric trams run about three or four miles out among the native quarters for about two-pence, and mostly natives travel by it. Most of the warehouses and public buildings are very old, and this morning I saw one with the date 1710 on it. In the native quarters to the south of the town is situated an old Dutch Church, established in 1749, but it does not seem to have done any outward good, for there are two or three Heathen Temples around it. These buildings are not only old, but look as if they had not been touched since they were built, and some of them must have been very beautiful once.

The roads are red colored and are very smooth, and well suited for the bicycle, but the weather is too hot.

In the different missionary meetings which I have attended in Melbourne from time to time, I have heard a lot about caste, but could not well understand it. Now, I see what trouble our missionaries have to contend with. There are many different castes in Ceylon, and these have nothing to do with each other, each regarding the other with contempt. God grant that some day they may be brought to serve him, and unite to do his service, and then shall Ceylon and India prosper a hundredfold.

I will end my letter with an account of our visit to the Cinamon Gardens, etc. We took a waggonette and with a friend drove through the lands, with tall trees and lofty palms on each side of us. At length we came to the Museum, and saw many old relics of the natives, also an image of Buddha supposed to be 900 years old. Then we went around the Cinamon Gardens, and after having obtained some bananas, went to the Cemetery. Here



NEW CHAPEL, WILLIAMSTOWN, SOUTH AUSTRALIA. Opened May 20, 1900.

the Roman Catholics have walled off their portion of the graveyard, as if that would make any difference to the dead. After this we turned homewards by a different route, and thus back to our hotel. I have taken over a dozen photos already, and hope they will turn out alright. We have ridden in all the native carriages and conveyances, and I have had my photo taken in a bullock carriage.

## Correspondence.

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

### "Looking Backwards."

After reading Bro. Ewers' address it struck me that a few sentences of comment would be in order. I very much fear that its direct result will be to throw many of our partially informed brethren into hopeless confusion touching those things which ought to be "most surely believed among us. At any rate, if Bro. E. be right, I, at least, have been trying to learn, for the last quarter of a century, to very little purpose.

(1) Bro. E. terms our movement "a reformatory movement within the church of Christ." This statement is entirely at variance with the whole teaching of Campbell. He wrote: "The institution of which he is the author and founder, can never be improved or reformed." Again, "Human systems whether of philosophy or religion are proper subjects of reformation; but Christianity cannot be reformed. . . . A restoration of the ancient order of things is all that is necessary to the happiness and usefulness of Christians" (Ch. Bap. p.p. 126, 128). Now,

did not A.C. refer here to the various sectarian bodies as "human systems of religion?" And by conceding that these are capable of reformation, did he not declare his conviction that they were no part of "the institution which he founded," as that cannot be reformed?

(2) When Bro. E. says, "The very genesis of our movement was a plea for the union of Christians," he inadvertently employs a sophism to support his case, which a little reflection will expose. The "genesis" or origin of our movement, the trend of which ultimately led to the restoration of the church of the New Testament, was amongst a number of members of the Presbyterian Church—a human system. These saw, by evidence around them, that the fruit of the then existing condition was only evil, and they longed for something else. But surely this is no proof that the church of which they were then members was "the church of Christ." Rather the reverse. Indeed, it is a matter of historic certainty that when they did "restore the ancient order of things," in its name and conditions of membership, the "human system" with which they had been in fellowship cast out their names as evil (Campbell and Rice debate, *passim*). And they do so yet. Their friendship for us will be in exact ratio with our preparedness to abandon the ancient order.

(3) "We have sought to win men, not [to] a religious system, but to Christ himself." This is the kind of thing that, from the mouth of a preacher in these human systems, is doing so much to hinder the gospel of Christ. Of course our esteemed Bro. Ewers does not believe himself what the sentence expresses. The very next sentence demon-



strates this. He says, "We have urged men to believe in Christ, to be baptised into Christ, to meet and remember Christ, and to live in and for Christ." Is not this a rather elaborate religious system? The quoted sentence has in the mouth of a human systemist quite another meaning to what D.E. would give it. He uses it to get rid of baptism, for when asked about this ordinance he replies: "Oh, we don't preach doctrine, we preach Christ." It would be interesting to know what Bro. Ewers means by it. Had he said, "We have sought to win men not to a mere religious system," I could understand him. The human systems are of this sort because they are without Christ's authority.

In conclusion, if the various sectarian bodies around us are parts of the church of Christ, then the Roman Catholic has more claim than they. These are but reformations of that ancient apostasy, and Campbell says, "The church of Christ cannot be reformed." I submit that we may readily recognise all that is estimable in the pious members of denominational "churches," and in some instances emulate their zeal without committing ourselves to the illogical position of acknowledging as "the church of Christ" those organisations that have destroyed almost every feature by which that divine institution may be recognised.

Should Bro. Ewers reply, as he probably would, "Look at the lives of many of these Christians in the churches around us, and judge them by this standard, I say, 'No, my brother, we must not judge them by this, or, if so, we must perforce carry the argument a little further back.'" No doubt during the period when the R.C. church sounded the lowest depths in its departure from the divine order, there were many godly members of that body who manifested a Christian spirit that even Luther might have emulated with marked advantage. But notwithstanding the unlovely traits shown by both Luther and Calvin (especially the latter), this does not alter the fact that they introduced a mighty reformation of the human system with which they were connected. Had they known more than they did they would doubtless have restored the divine church instead of reforming a human one. Christian union is certainly a consummation most devoutly to be wished, but a union that can only be attained by the surrender of the plainest features of N.T. teaching will be, at least, a human system that will speedily call for reformation.

CHAS. WATT.

## Our Missions.

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

JULY 1ST. — Foreign Mission Sunday. Jesus Christ ever first and foremost. Our missionary, who has passed into the heavens.

NOTICE OF REMOVAL.—We are this year removing into double figures. For a long time we have counted eight or nine workers in the foreign field, all told, but from now out the churches have a prayerful and financial interest in fifteen (15) workers amongst the heathen. How many of these

can we call to mind? One, however, is quite unknown—the one to be sent to South Africa to preach to any sort of heathen, white or black.

A DOUBLE PORTION, I PRAY THE.—Last year each member was urged to give one amount to the work for himself, and an equal amount (with prayer) for a brother known to be indifferent. We are afraid this still holds as a good reason, but other reasons can be urged for double gifts this year:—1. A more prosperous year for many of us, for which let us to the Giver of Gifts return substantial thanks. 2. A financial interest in 15 workers instead of nine. 3. Not only do we by the mercy of God reach the round of the year, but the end of the most wonderful century since the Calvary century, and the dawn of the century of the evangel flying abroad in all the earth.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come."

In India men will sit on spikes, thrust three or four inch nails into their bodies, drive knives through their cheeks, load their bodies with chains of iron, hold one arm and hand over the head for years together, and remain dumb for 30 years to appease their gods and to attain holiness. But we have a MERCIFUL and faithful high priest in things pertaining to God to make reconciliation for the sins of the people (Heb. 2: 17).

Ma Ma Creek (Q.) brethren hold a mission band meeting every month in the interests of the foreign mission work.

ANOTHER QUEENSLAND CHURCH.—Rosewood is alive to the missionary enterprise. Its 40 members have promised just on £40 for the year for home and foreign missions. The church that sent out F. E. Stubbin is not content with that. A pound a member for missions right through the churches would stir up things considerably.

Sarah Hosmer, a poor woman living in an attic, and working with her needle, saved, on six different occasions, £10, and sent it to educate a native preacher in a foreign land; and when she was borne to her rest, six men were preaching in foreign lands whom she had helped into the ministry.

The poor man should no more omit giving on account of his poverty than the illiterate his praying on account of his bad grammar."

Ganpat, one of our new native preachers in India, is at work in the Christian village near Charwa (out station of Hurda). "His heart is in the work," says Dr. Drummond. Gopal, the other one, is at Serali. This is a new station, taken over from the Methodists.

OUR APPORTIONMENT.—Last year no colony reached its foreign mission proportion of funds. This year only the same amount

is asked for, with the prayer and intention that all shall exceed it. Thus:—Victoria, £300; South Australia, £150; New South Wales, £100; Queensland, £100; New Zealand, £100; Tasmania, £25; West Australia, £25; making in all £800 for foreign missions this year.

The testimony of all travellers is that medical missions are of the very greatest value. Native doctors know little about the human body, and less about the proper treatment of its diseases. We are told that a Chinese doctor feels the pulses of both wrists of the patient, with an idea that the beating of the pulse of the left arm indicates the state of the heart, while that of the right arm indicates the state of the lungs and the liver. Tigers' bones are given to the weak, for strengthening medicine; and a decoction from the hairs of his moustache is used in the same way, but is not regarded as quite so efficacious.

So long as the Chinese worship mud-and-straw-made-gods, so long may they expect to live in mud-and-straw-houses.

## Selected Paragraphs.

A word fitly spoken is like apples of gold in pictures of silver.—Prov. 25: 11.

Some penalties are paid in advance.

Some one says a little religion is hard to keep.

The man who tarries long at the wine is apt to get left.

Heaven never helps the man who will not help himself.

Tell the truth, whether you have any audience left or not.

Some of the best reputations in the world are hand made.

The spur of the moment is sometimes a very dangerous weapon.

Some sermons are little more than atmospheric disturbances.

It does not require a big-mouthed man to make a broad assertion.

Some people will trust their feelings before they will the word of God.

When life is not worth living, the trouble is generally with the liver.

With some people, youth is a blunder, manhood a struggle, old age a regret.

The "model husband" is a man that women have read about, but have not seen.

A woman in Texas says she has five reasons for being a prohibitionist—her five boys.

There is one lucky thing about spoiled children; we never have them in our own family.

Boys are sometimes brought up on the bottle, and sometimes brought down on the bottle.

It is not the business of a preacher to accuse sinners, not to excuse sinners, but to save sinners.—The Way.



# 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 paths.—Jeremiah 6: 16.

### Briton and Jew.

One of the most interesting religious theories, or, perhaps, we should say, speculations, of the present day, is that which endeavors to show that the British nation and the Ten Tribes of Israel are identical. The supporters of this theory seem to be growing in numbers, and evidently have the courage of their opinions, judging by the amount of literature they send out from the printing press. As a rule, the ordinary individual does not feel sufficiently interested in the subject to give it any more than a passing thought, and many of those who are at first attracted by it very soon give it up as a puzzle for which they can find no solution. That which discredits the theory in the eyes of many people is that its advocates start with a proposition they have never yet succeeded in proving to the satisfaction of other than themselves. This proposition is, that the Ten Tribes of Israel were lost. So far as this is concerned it is quite clear that a restatement of the position, with considerable modifications, is urgently demanded. No theory is worth sustaining that does not boldly face undeniable facts. And it is an undeniable fact that the Ten Tribes were not lost, inasmuch as they are found to exist in the present day as a separate and distinct people, tracing their history back to the dispersion. These people, dwelling in the mountains of Persia, as we pointed out in an article some time ago, claim to be "Beni Israel," or Sons of Israel, and what is more, substantiate their claim by evidence strong enough to convince any unbiassed persons. Nevertheless, although

this is true, it may also be true that some portion of the Ten Tribes found their way to other parts of the world and lost their identity amongst the people with whom they found a place of refuge. Though possibly true, it does not seem probable; for this reason, that one of the things the Israelite never seems to lose is his identity.

Referring to this, the *Argus* of Saturday last says:—"Let it be admitted that the Jew is everywhere; that by some special combination of gifts he prospers everywhere; that some vocations seem to specially suit his genius, and that in them he not seldom outstrips the rest of mankind. It yet remains that the Jew is the most indigestible bit of humanity the world knows. In many lands he is a mere irritant. In all he remains unassimilated, a man apart, with race characteristics scarcely softened by the friction of so many centuries and the pressure of so many civilisations. And no one quite knows what is the unique quality in the Jew which enables him to preserve everywhere, with almost the sharpness of an ancient cameo, all the peculiarities of his race." The reason for this wonderful fact is not easily discoverable. His religion does not account for it, for much of it he has discarded. Not his social habits, for these are not by any means conservative. Nor his habits of not intermarrying with other people, for this habit he has frequently departed from.

The *Argus* thinks that "the hardness of the modern Jew, which, though he has no land of his own, prevents him being dissolved and melted in other races, is probably a compensating legacy from those cruel and shameful centuries in which he was the outcast, the drudge, and the hate of all nations. A race on which human cruelty has expended for whole ages all its malice, and which yet survives, may well have impressed upon it a hardness as of chilled steel, and be almost as indestructible as steel." Possibly there is something in this view of the matter. Certainly, however, it cannot be regarded as the last word. For to the religious mind there will appear to be in the preservation of the identity of the Israelitish race, a working out of one of the wonderful purposes of God. But, whatever our view may be of the purpose behind, one thing seems clear, viz., that the Israelite, whether he be counted in the ten tribes or the two, retains his identity. If there are any alleged notable exceptions to this, the proof offered in support of them does not come home with the same force as that which sustains the rule.

Without dwelling further, however, upon the supposed identity of the British and the Israelites, it may be noticed as a fact worthy of attention that Jews, in these modern days,

have bound themselves up to a large extent with the fortunes of the British Empire. A striking instance of this is afforded in the present war in the Transvaal. Lord Roberts, we are told, has found time amid the pre-occupations of a great campaign to write a letter to Lord Rothschild in warm "praise of the fighting qualities of the Jewish soldier." "It will surprise most people," says the *Argus*, "to learn that there are many Jewish soldiers marching and fighting at the present moment under the British flag in South Africa. It is difficult, indeed, for the human imagination to picture Tommy Atkins with a Semitic nose and well-oiled ringlets; or to conceive of the 'absent-minded beggar' of the nineteenth century as a lineal descendant of the patriarchs and prophets of the Old Testament. But this strange transfiguration has, it seems, actually happened. That the Jew comes of a good fighting stock is clear. It is the stock of Joshua, of David and the Maccabees. And men of Jewish birth and blood in England have thrilled, as though they were Anglo-Saxons, to the impulse of patriotic feeling which has swept through the empire." No exact numbers can be given of the Jewish fighters in the British ranks, but it is claimed by a writer in the *Daily Chronicle* that a strong contingent of Jews is to be found in Lord Roberts's army; and that in proportion to their numbers, the English Jews have sent a larger number to the front than the English themselves. One young and wealthy Jew was conspicuous for his courage at Spion Kop, and fell there. Another Jew, said to be one of the best signallers in England, equipped at the expense of himself and his kindred a party of signallers, and went at their head to South Africa. A third equipped a base hospital with a hundred beds and all appliances, superintending it himself. Further, we are told, that "Jews in all ranks of life, all over the kingdom, are freely and enthusiastically joining their fellow-countrymen in bearing every kind of burden by which the honor of England may be maintained." All this is not without its significance. Great Britain has not many friends among the nations of the world, but if she can count upon the Jewish people throughout the earth as her steadfast friends, she is well-nigh invulnerable.

We have not seen any Anglo-Israel papers of late, but we expect that they have not failed to notice this development of Jewish patriotism. Their journals, as a rule, are full of historical incidents, especially those which record the expansion of the British Empire. These are invariably soothing to the self-respect of the British reader. In these pages he is not a robber, but one of a mighty nation, fulfilling its destiny. He is the sub-



ject of prophecy, and all that he sees in the triumph of British arms is but the unfolding of the visions of the seers in the hoary past. And while all this may not be clear to us, there is nothing about it that is repelling. In this as in other things we may calmly wait the working out of God's plans. Meanwhile that which we earnestly desire, is not a union of British and Jewish forces in bloody and disastrous warfare, but a union founded on a mutual love for the crucified Redeemer, in which the forces thus united shall use those weapons that are mighty through God to the pulling down of strongholds. That a union such as this may one day be consummated is one of the possibilities of the future. In the apostolic vision, the future had in store for the Jews a recovery from their fall from spiritual greatness. It is set forth in these words, "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness. This period of 'fulness' is still in the future. When it comes, it will be a great day in the world's history."

## Editorial Notes.

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

### Thanksgiving Funds.

The *Southern Cross* says:—"All the churches propose to celebrate the arrival of the twentieth century by great thanksgiving funds, and that impulse is both noble and reasonable. We have the mercies of a century behind us, and the hopes of a century before us; and the passage from one great division of time to another ought to be marked by some public, impressive and practical expression, both of gratitude and faith. The new century needs to be baptised into Christ's name." Already a commencement has been made by several of the denominations. In England the Wesleyans propose to raise £1,000,000, of which three quarters is already promised. In America the Methodists are talking of raising £20,000,000. The Wesleyans of New South Wales expect to raise £50,000 and the Conference of Victoria and Tasmania £80,000, of which over £31,000 has been realised. The Congregationalists of Victoria look forward to a total of £30,000. The Presbyterians, Baptists and others in all the colonies are also devoting attention to the same work. It is now evident that some hundreds of thousands of pounds will be raised in Australasia. New Zealand Methodists alone will raise £60,000, South Australia £40,000, and West Australia £20,000. In view of the proposed celebration of the

jubilee of our movement in 1903, would it not be well for the conference committees of the various colonies to consider the advisability of raising a Jubilee Fund? As that date will be later than 50 years from the actual commencement of the work in South Australia, New Zealand and New South Wales, possibly a century fund would be better, or the two could be combined. It is certain that a few thousand pounds would go further in actual results among us, so far as evangelistic success is concerned, than among most religious bodies, and it would be peculiarly fitting to inaugurate such a fund at this time. We commend the idea to all concerned.

### Extreme Church Independency.

In a thoughtful article on "A Closer Union of Baptist Churches," the *Southern Baptist* discusses the extreme independency of the churches as a hindrance to progress. The editor asserts that dissatisfaction exists on the ground "that the denomination is not making any progress, and not likely to make any, under the present organisation. It is said that our churches are too independent of one another—real independents—have little interest in another's welfare, are sometimes more in competition than mutually helpful, and that some are left without pastor, or working under unsuitable arrangements." He considers this too gloomy a view of the situation, and yet admits that some modification of congregationalism would be an advantage. He reasons: "If we admit that a small number of churches can unite for the sake of doing better work, without losing any freedom, we must also admit that a large number may unite. Sometimes three churches join now to elect and support one pastor. Might not five or six churches join under two pastors, and sixty churches under thirty-four or thirty-five pastors? There would be no violation of principle under such an arrangement." While we believe that both Baptists and the Christians known simply as disciples, are suffering as a result of extreme church independency, we agree with the writer that, "what we really require is life." The Episcopal Methodists of the United States have a splendid connectional system, and yet are mourning over an actual decrease in membership, while the Baptists and disciples (especially the latter) have long been making more headway than the Methodists. We are, however, prevented from concluding that the congregational polity is therefore superior to the Methodist by the fact that the people who take their name from this system, the Congregationalists themselves, are not even keeping pace with the increase in population in the same country. The fact is that "Life" is more

important than organisation, and apart from a gracious revival which will bring back prayer and zeal, and spiritual love, any attempt to secure prosperity by the introduction of a new polity will be only like galvanising the dead."

### The N.S.W. Drink Bill.

According to the estimate of F. B. Boyce, the president of the N.S.W. Alliance, the amount spent in intoxicating drink in N.S.W. last year was £4,403,913, which on a population of 1,345,245 was £3 5s. 5d. per head, or £16 7s. 1d. per family of five persons. The average per head for 1898 was £3 4s. 2d., and for 1897 £3 2s. 7d., so there is a slight increase, owing probably to the larger spending power of the people, arising from increased prosperity. There has been a corresponding increase of expenditure on other lines, but it is deeply significant that the sum spent on drink is nearly one fourth as much as the total amount spent in food and non-alcoholic beverages. "The bill is lower proportionately than that of the United Kingdom, where, according to Dr. Dawson Burns, it was last year £3 19s. 11d. per head. On the other hand it is much higher than that in the United States, New Zealand, and especially Canada." Compared with 1881 there has been a considerable decrease in the amount spent on drink, as the sum per head was then £5 4s. 5d., and the decrease has been steady and continuous down to the last year or two. In view of the fact that it has again begun to rise, the friends of temperance will need to stir themselves, and stir the country with sound teaching on the subject. Mr. Coghlan, the Government statistician, tells us that more than 40 per cent. of our gaol population commenced their career with an imprisonment on a charge of drunkenness. There is much work ahead for temperance reformers.

Will all our friends who owe for the CHRISTIAN kindly pay at once to the agent from whom they get the paper, or, if taking it direct, send money to us. We would be pleased if our agents who have money in hand would remit before the end of this month. Also, will others who owe us kindly pay, as we have been buying more machinery and we need the money to settle our accounts? We do not ask it as a charity, but as a matter of justice.



## From The Field.

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

### New Zealand.

**WHANGAREI DISTRICT.**—By direction of the Evangelist Committee, the writer left Auckland on May 2nd to spend a fortnight in the above district.

Though Whangarei is a town of some importance, we have as yet no church there, but at a distance of some seven or eight miles in different directions from the town are to be found two small companies of believers who meet on the first day of the week to commemorate our Lord and his work in the breaking of bread. With these two companies I had the privilege of enjoying "the communion of saints." On the 6th May I worshipped with the little band at Ngararotunua (Kamo), presiding and giving an address at the breaking of bread. In the evening at the schoolhouse I discoursed to a fair company (considering roads and weather), on "The Purpose of the Written Gospel." The following Thursday I held a little meeting at Bro. Nobe's house at Kaitara, and on Lord's Day, 13th, worshipped with the brethren at Kaitara in the morning, preached to a good company in the hall in the afternoon, and returned with Bro. Smith, as a guide, for a meeting in the evening at the Ngararatunua schoolhouse, when we had a larger congregation than the previous Sunday. The following Wednesday evening I preached in the Hukerenui schoolhouse to a small company. At this place two of our brethren reside, and this might be made a preaching station when the Whangarei circuit is formed. It is hoped that when the winter is past the Evangelist Committee will be able to give more extended help to this district. I gratefully acknowledge the kind hospitality of brethren and sisters during my stay among them.

THOS. J. BULL.

**AUCKLAND.**—During my absence, as intimated above, H. N. Bagnall and J. B. Allen occupied the platform acceptably at Ponsonby-road. On the 13th a daughter of John Wilson, of Hotoe, was immersed, and on the 20th another believer confessed Christ and was baptised. Both of these have been welcomed to the fellowship of the church at the breaking of bread. Some thought is being given to a suggestion to have a series of special evangelistic meetings during the winter. Such meetings, we believe, would be fruitful of good to the church and the world.

Yesterday, after the opening exercises of the Bible School, a little surprise was sprung on the writer by the superintendent presenting him with a beautiful timepiece, accompanied with an appreciative letter from the Young Men's Bible Class. This class has for various reasons disbanded, and this gift will in future be a pleasing reminder of association with "My Boys," all of whom, I hope, will become good, if not great men.

May 28th.

THOS. J. BULL.

**OANARU.**—Since last hearing from me we have had four additions by faith and obedience, and received them into the fellowship of the church on Easter Sunday, when we had a record attendance and a record collection, the result of the conference.

W. CAIRNS.

**NELSON.**—The following is from a Nelson paper:—"The anniversary in connection with the above church was celebrated yesterday by a public tea, followed by a well-attended meeting, over which Mr. Lewis'ably presided. One of the chief features was to give a public welcome to Mr. W. T. Clapham, his wife and daughter. Mr. Clapham has lately come from Australia to labour with the church here, and in the comparatively short time he has been here has

caused a deep interest by his able addresses. The church is to be congratulated upon getting such an able man, who, with the assistance of Mrs. Clapham, should do much to stimulate the work here. The chairman, in his opening address, gave a resume of the work of the church for the last eighteen years. Very earnest addresses on various phases of church work were delivered by Messrs. F. V. Knapp, H. Langford, Russ, Griffith, Page, Telenius, and Thomason, and a very hearty welcome was extended to Mr., Mrs. and Miss Clapham. The opportunity was taken to present one of the members (Mrs. Bowen), with a beautiful Bible, as a token of the sisters' love, on the eve of her departure from Nelson. The presentation was made in very appropriate words by Mrs. Cronk, to which the recipient very feelingly replied. Some excellent singing was rendered by the choirs from Spring Grove and Nelson. Mr. Clapham, in responding to the hearty welcome, thanked the speakers for their kindly words. He impressed on the members the necessity of living Christ, and unitedly working for the cause of Christ, to never let any slight differences of opinion mar the success of the work. With their hearty co-operation, he had no fear of the future. A most enjoyable meeting was brought to a close by the Benediction."

### Tasmania.

**LAUNCESTON.**—The church meeting here was cheered by one of the scholars of the Lord's Day school, a daughter of Bro. Porter, making the good confession at our preaching service on May 27th, this being the farewell address of C. M. Gordon, who has accepted the position of country evangelist for Tasmania, and proceeds to Bream Creek to labor there for some time. On Wednesday, May 30th, our brother was entertained at a farewell social, provided by the sisters, when a parting gift was presented to him, and feelingly responded to. After a couple of hours' song and goodfellowship the meeting closed by singing "God be with you," and the pronouncing of the benediction.

T. G. P.

### South Australia.

**PORT PIKE.**—Good meetings yesterday. K. W. Duncan presided in the morning. Bro. Morrow gave us a most impressive address on the words, "For me to live is Christ." In the evening we dealt with "The Good Confession, and What It Implies." After the meeting we visited a family who were present, and we expect soon to see obedience to the faith.

May 28th.

W. MOFFITT.

**WILLIAMSTOWN.**—The foundation stone of our new chapel was laid by G. Pappin, on Feb. 15. It simply bears the inscription, "Jesus Only." The building is capable of seating about 150. The opening services were held on Sunday and Monday, May 20th and 21st. A. C. Rankine was with us on the Lord's Day. He addressed the church in the morning, speaking from the words, "Ye are Gods' Building." One sister was received by letter from Norwood. Bro. Rankine preached in the afternoon and evening to large audiences. At the close of a stirring address at night, seven confessed Christ, two, sisters of our departed brother. Monday evening a tea and public meeting was held, there were upwards of 200 present. Brethren D'Neal, Pascoe, Rankine, and Pappin were the speakers; T. J. Gore and W. A. Keay were unable to be present. The debt on the chapel is £39, which we hope to pay off as soon as possible. Our grateful thanks are due to R. Messner for his kindness in allowing us the free use of the former chapel, which is built on his land, and was reared almost ex-

clusively by himself, and for his liberal help in building our present habitation, and also to Sister Annie Will, who has for some time past undertaken the cleaning of the chapel free of charge. We also desire through the medium of the *Christian* to thank those preaching brethren from the city churches for welcome help so kindly given. May God bless them all. We hope to see great things accomplished for the Lord at this place in the near future.

May 27.

W. G. PAPPIN.

**HINDMARSH.**—Foreign Missionary night is always a blessed time with us. We had for speakers Miss Parsons, of the Poona and Indian Village Mission, and Mr. Ashby, the hon. treasurer to that mission. Miss Parsons gave an excellent account of our Bro. Strutton and his work, rendering a high tribute of praise to him. Our secretary made our hearts flow with his quarterly report. "During the quarter we have had some interesting surprises from our heavenly Father and from the loving hearts whom we has made WILLING. "An interested one" sent us along a sovereign, "You give too" sent another, whilst "Anonymous" did one better, and sent us two sovereigns, and our Young Men's Bible Class, per R. Hindley, sent us £2." There were two confessions last evening.

June 4th.

A. G.

**YORK.**—Good meetings continue. This evening Bro. Campbell spoke. After the service the two who had previously confessed Christ were baptised.

June 3.

T. BOW.

**N. ADELAIDE, KERMODE STREET, MAY 28TH.**—The Band of Hope held its annual tea and public meeting. The chapel presented a festive appearance, with its flags, evergreen, and floral decorations. The walls were adorned with banners, bearing words of welcome &c. The tea was well attended. The public meeting was presided over by Dr. Verco, who is in his element at such gatherings. After the devotional exercises, an interesting programme was opened by little Christine Jackson nicely reciting—"Why I'm a Teetotaler"—Miss Trixy Newman following with a pretty little song, which was deservedly appreciated. An amusing dialogue between, "Dr. Temperance and an intemperate patient," was well rendered by Master Frank Moore and Ernest Fischer, who were loudly applauded. The Secretary, Arthur Downs, read a satisfactory report for the year, showing the meetings had been well attended, and twelve additional pledges taken. A branch cause had been started at Prospect, which was making fair progress. The very junior members deserve a word of commendation for the pleasing way they rendered their little temperance song. Mata Fischer and Hilda Downs contributed excellent recitations, and the proceedings were considerably enlivened by some vocal selections, exceedingly well rendered. A. C. Rankine, from Norwood, gave an earnest and stirring address. A. M. Ludbrook favoured the audience with a stirring recitation, delivered in his masterly style.

Not the least interesting item on the programme was the distribution of prizes to successful competitors. The proceedings terminated by little Bertie Fischer reciting effectively an appropriate piece entitled, "Sign To-night."

V.B.T.

### Victoria.

**ASCOT VALE.**—The ninth anniversary services of the Ascot Vale School were held on May 27th, 29th, and 31st. On Sunday morning the usual meeting for breaking of bread was held, at which T. H. Scambler addressed the brethren. In the afternoon T. Hagger spoke to the children, taking as his subject the word "Come." The building was well filled, and a very enjoyable time spent by all. W. Wilson addressed a very large meeting on Sunday evening. On Tuesday,



May 29, the annual demonstration and distribution of prizes took place. A splendid programme of recitations, action songs, singing, etc., was given by the scholars. The recitations were chosen earlier in the year by a committee elected by the teachers, and judging by the manner in which they were appreciated, they did great credit to them and also to Bro. Brown who had the coaching of the reciters. The singing was just splendid, numbers remarking about the quality and heartiness of it. This was due to the great pains which T. Minahan took to bring it to perfection. Bro. Kemp made a splendid chairman for all these meetings. On Thursday evening, 31st, the anniversary concluded with a free tea to the scholars, on which evening the news of Pretoria having been abandoned being reported, the children were somewhat excited. The programme was supplied by the Band of Hope, including the distribution of prizes to its members. The meetings were a great success and much enjoyed by all present. A.B.

BENSON.—All last week we had the pleasure of having H. G. Harward with us, conducting six splendid gospel meetings to large audiences, the results being four confessions.

June 4th.

J. ELLIS.

DONCASTER.—Last Thursday the sisters held a meeting, and organised to help in every good work. The claims of the Burwood Boys' Home, Rescue Home, and all such institutions will be considered, and the poor will have the gospel preached to them in a practical manner. Sister Zelius was elected president, Sister Gill secretary, Sisters McDowell and Smith sen. buyers. Seventeen shillings was subscribed at once with which to start, and a small weekly subscription agreed upon. It was decided to hold meetings weekly, and a devotional meeting once a month.

## West Australia.

SUBIAGO.—A. E. Illingworth, who was instrumental in bringing more than seventy into the church at Perth, is at present conducting our gospel meetings. On Sunday night last one made the good confession. Our present meeting place is still very uncertain, but we were fortunate, after several unsuccessful attempts, in securing a splendid corner block of land in a central position. We have the site, but we want the building. We would therefore take this opportunity to appeal to the brethren for financial assistance to erect a chapel. Here we have a splendid field and one that will, with the 12 months promised help of Bro. Illingworth, bring forth much fruit. All donations will be thankfully received and acknowledged. May 30. G. PAYNE.

## Here and There.

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

VERY NEARLY HERE.—July 1st—Foreign Mission Sunday.

H. D. Smith's address is now, West Terrace, Adelaide.

H. Lang has commenced a meeting for preaching at Yanac—a Yanac.

Miss Mary Thompson speaks (p.v.) at Ascot Vale next Lord's day, 10th inst.

Twenty pledges were secured at the Brunswick Temperance Meeting last Tuesday.

You should hear Mary Thompson sing this favorite Hinda Christian song:—

"I will obey Jesus, whether any one else will obey Jesus or not, I am going to obey him."

There was one more confession at Brunswick last Sunday evening.

The city address of Bro. M. W. Green, is 129 McKean St., North Fitzroy.

Splendid meetings all day at Grote-street, Adelaide, last night, of Mr. A. J. Harris' Mission. One confession.

Bro. G. B. Moysey preached on Lord's Day evening last at St. Kilda. A good meeting for that place, and one confession.

Remember the Great Temperance Rally at North Richmond, Thursday, 14th June. Speakers—W. Wilson, J. G. Shain.

H. G. Harward has been paying a visit to the Bendigo church. He has had very successful meetings, for during his visit there, four decided for Christ.

We wish to remind our readers, that we are out of the popular book, "On the Rock." It is very likely that some months will elapse before another edition is ready.

C. H. Mitchell, one of our Swanston St. boys, who is accompanying his father, Thos. Mitchell, on a trip to the old world, tells us in this issue, what a boy saw in Ceylon.

We are requested to say that the church in Gympie, Q., is desirous of hearing of a suitable brother to preach the gospel amongst them. Write to A. Hutchinson, Gympie, Q.

We are glad to state that D. C. McCallum succeeded in passing the matriculation examination of the Melbourne University at the May examination. Bro. McCallum is one of our Bible students.

J. A. Palmer of Hawthorn, and Thos. Hagger of North Richmond, exchanged platforms for the mid-week service last Thursday. Good meetings at both places, and one confession at North Richmond.

The Executive Committee of the S.S. Union of Churches of Christ in South Australia, have decided that the third quarter's lessons, International Series, shall be the subject for the Annual Competitive Scriptural Examination to be held in October.

Bro. J. W. Kingsbury of the Enmore church, passed through the city on Monday for Adelaide, where he will be for at least three months. All communications for the Enmore church in the meantime to be addressed to Geo. T. Walden, Stanmore-road, Stanmore, N.S.W.

We still have a few complaints about the prompt delivery of the *Christian*, especially in South Australia. We have gone to the trouble of having the addresses printed on wrappers, and the papers are posted at the G.P.O., Melbourne, before 3 p.m., every Thursday, and if they do not reach their destinations promptly, we simply cannot help it; there is nothing more we can do.

There were splendid meetings at Footscray, at the anniversary services, Sunday week and following Tuesday. A. J. Saunders spoke in the afternoon to the children on "To Let," and preached at night to a crowded audience. On Tuesday evening many were unable to gain admission, when a fine programme was presented by the children, Albert Stewart leading the song service.

The following brethren and sisters have been appointed by the Executive Committee of the S.S. Union of Churches of Christ, in S. Australia, to act as Sunday School visitors during the present year. Brethren Redman and Laurie, of Norwood, Bro. McPhie of Grote St., Bro. Smith of Unley, and Sisters Mrs. Milne and Miss McGregor of Hindmarsh. We trust they will receive a hearty welcome from the Associated Schools.

Our Chinese class in Adelaide is going on nicely. Wm. Jackson, of North Adelaide, is now superintendent, and Mr. Arthur Verco, of Grote-street, secretary; and the two churches referred to supply nearly all the workers. Several more scholars would come if more teachers were available. Surely Hindmarsh, Unley and Norwood could help in this good work.

Bro. F. W. Greenwood, of Doncaster, is on a visit to his father and sister in Adelaide. He met with the brethren at Grote-street on Lord's day, but followed the example of Geo. Walden and took a complete rest. Bro. Tully kindly consented to occupy the platform during Bro. Greenwood's absence last Lord's day, and Bro. Mahon thoughtfully offered his services should Bro. Greenwood be absent next Lord's day.

"Beautiful sunny day yesterday (June 3) at Enmore; large morning audience, and at night every space in the building filled; one confession. Our secretary, Mr. James Kingsbury, left on a business trip to Adelaide yesterday. Next Sunday we keep as the fourth anniversary of Geo. T. Walden's ministry at Enmore. Special addresses, morning, afternoon and evening. Monday, June 11, tea and Bible meeting, when we expect addresses from Brethren Dickson, Bagley, Ewers and Colbourne, and a fine musical programme from our choir. It promises to be high days at Enmore, June 10 and 11."

We have received a long letter from A. Grant concerning the paragraph in A. C. Rankine's impressions of the Victorian Conference, referring to "unwashed hands." Bro. Rankine's letter may have offended some, for which we are sorry, but we are much afraid that Bro. Grant's letter would offend more, so we think it would be best to let the matter drop. Bro. Grant points out that many brethren who work amongst iron and coal, and on farms etc., simply stain their hands, but they are not dirty. With this we quite agree. We regret that the paragraph appeared, though we are sure that Bro. Rankine never thought that anyone would take the very serious views of it expressed in Bro. Grant's letter.

The Executive Committee of the Auckland Prohibition and Temperance League, at its meeting, on 17th April, unanimously adopted the following resolution. "That the Executive learns with deep regret the desire of Mr. T. J. Bull to relinquish the secretaryship of the League. They desire to record their appreciation of the valuable services he has so cheerfully and ably rendered, services that cannot be adequately recognised or suitably acknowledged. As a token of our esteem, we ask Mr. Bull to accept a gratuity of twenty-five pounds (£25). We also respectfully request Mr. Bull to, if possible, withdraw his resignation, and continue the duties in which he renders such splendid help to our movement."

T. J. Cook writes:—"The Temperance Committee has begun work in earnest. During the past month large public meetings have been held at the Tabernacle, Fitzroy, and at the Brunswick chapel; splendid speeches were given and fine interest was shown. H. G. Harward and M. W. Green spoke at Fitzroy, and A. Millis and T. Hagger at Brunswick. Twenty pledges were given at the latter place, some of them being very interesting cases. The musical programme arranged by Nat Haddow proved very enjoyable, and his services are to be kindly given at all future meetings. During this month North Richmond and North Fitzroy are to be attacked. The North Richmond meeting will be held Thursday, 14th June; chairman, T. Hagger; speakers, W. Wilson and J. G. Shain. The North Fitzroy meeting will be held on 28th June. Will all readers in these districts kindly arrange to take their glass-now-and-then friends to these meetings?"



The annual demonstration and distribution of prizes of the Victorian S.S. Union, took place in Lygon St., on May 30. The house was simply packed, and the meeting was the best of its kind we have ever attended. M. W. Green presided, and T. J. Cook distributed the prizes. B. J. Kemp, the treasurer, gave the audience to understand that the finances were not in a very healthy condition. In our judgment we have no organisation amongst us which is accomplishing more good, and it ought to be put and kept on a sound financial basis.

## Obituary.

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

**GEORGE.**—The church at Corowa has been called upon to part with one of their active and well beloved members, in the person of Bro. Joseph George, who fell asleep in Jesus on 23rd inst., at the advanced age of 70 years. For over 50 years our brother had been identified with the Wesleyans, but was shown the way of the Lord more perfectly, and baptised into Christ by Bro. E. Bagley, a little over 12 months ago. Shortly after his baptism, he was appointed Supt. of the Sunday School, proving himself a most self-sacrificing and energetic worker among the children, endearing himself to all. The funeral took place on the 23rd inst., the body being brought to the chapel, where a very touching and impressive service was conducted by Bro. Houchins, in the presence of a large number of friends. The members of the Rechabite Lodge, with which our brother was identified, led the cortege from the chapel to the cemetery, and conducted the funeral service of the order at the graveside. After which another short service was conducted by Bro. Houchins. Our brother leaves a widow and four children (all members of the church), to mourn his loss; to them we offer our heart-felt sympathy in their sad bereavement, and join with them in looking forward to a happy reunion in that land, which our blessed Redeemer has gone to prepare for all his faithful followers. May we all be able to say, when the time of our departure draws nigh, as our dear brother said, "I'm going home."

Free at last from all temptation,  
No more need of watchful care;  
Joyful in complete salvation,  
Given the victor's crown to wear.

"Home sweet home, our home for ever,  
Weary pilgrimages past  
Welcomed home to wander never,  
Saved through Jesus, home at last."

E. J. W.

**SADLER.**—A very old member of the church at North Fitzroy, was called to depart this life on Tuesday, May 22nd, in the person of Bro. Sadler. A very short warning was given our brother. He had a few minutes to spare before starting for work, and was looking over the newspaper, when he complained of a swelling in his mouth and chest, and fell to the floor, and in two hours was dead. The brother who was addressing the church on Lord's Day, referred to the kindly nature of our deceased brother, and mentioned a particular feature in his character, which we would all do well to imitate, that of not speaking evil of anyone. The tragic sudden of his death, has stirred the feelings of sympathy and commiseration of the brethren for the widow and children of our brother, and our prayers are for consolation and grace for them in their sore trouble and bereavement.

W. F.

W. G. Paffin, Sec.

**BAIN.**—It is with great sorrow that we have to record the departure of one of our number. Our young brother, Aleck R. Bain, who was mail carrier between Mt. Crawford and Williamstown, met with a fatal

accident, on Thursday, May 17; his body was discovered crushed underneath that of his dead horse. It is undecided how the accident happened. It came a fearful shock to his family, and to the church. This is the first time death has entered our ranks. We miss our brother sorely. Bro. Aleck had nearly reached his fifteenth birthday. He was baptised by W. A. Keay, on August 3rd, 1899, and had not been a year in the church on earth, ere he went to swell the numbers of the ransomed ones in heaven. Bro. Aleck was one of the most regular in attendance at the services of the church, and always took a prominent part in the prayer meetings. Always one of the first there and always ready to do anything needful. Our love and sympathy is with Bro. and Sis. Bain in this sad trial, and also with his brothers and sisters, five of whom are members with us. We pray that Jesus will lighten the heavy burden and enable them to look up to him and say, "Thy will be done."

Call not back the dear departed.  
Anchored safe where storms are o'er.  
On the border land we left them;  
Soon to meet and part no more.

Williamstown, S.A., May 26th, 1900.

W. P.

**DOVER.**—On Thursday, May 15th, our Sister Dover passed away, aged 80 years. For some considerable time our sister had been ailing, and unable to attend the meetings of the church; but her faith in the Saviour was steadfast, and we laid her mortal remains in the grave, in certain hope of a glorious resurrection. Our heart's sympathy goes out to the bereaved, especially to the deceased's sister, Mrs. Hillman, and her daughter, whose loving care of late years the departed one had been. May our Heavenly Father comfort and bless them.

North Adelaide.

A. M. L.

## Acknowledgments.

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

### RESCUE HOME.

Received with thanks:—

Church at Mildura	..	..	£1 7 6
Drummond	..	..	1 3 6
Shepparton	..	..	1 0 0
Bendigo	..	..	3 0 0
South Yarra	..	..	0 15 3
Hopetoun	..	..	0 6 0
Eel Creek, Q.	..	..	1 7 0
Doncaster	..	..	5 0 0
Mystic Park	..	..	0 12 0
Toolamba	..	..	1 0 0
Lillimur	..	..	1 8 0
Impression Bay, Tas.	..	..	2 0 0
Gawler, S.A.	..	..	0 6 0
Chatham, N.S.W.	..	..	2 17 6
Wai-ite, N.Z.	..	..	1 10 0
Hampden, N.Z.	..	..	1 7 0
Fernhurst	..	..	0 17 0
Hawthorn	..	..	2 10 0
Mount Whitestone, Q.	..	..	0 10 0
Cheltenham	..	..	2 16 0
Matsura, N.Z.	..	..	3 0 0
Bungawallbyn, N.S.W.	..	..	0 11 0
Hastings, N.Z.	..	..	0 17 0
Maryborough, Q.	..	..	1 10 0
Subiaco, W.A.	..	..	0 17 6
Lygon St., Carlton	..	..	3 5 0
Dandenong	..	..	0 10 0
Wingham, N.S.W.	..	..	1 0 0
Hobart, Tas.	..	..	2 5 4
Runnymede, East	..	..	0 5 0
Boonah, Q.	..	..	0 10 0
Queensdown, Tas.	..	..	1 0 0
Hoteo, North, N.Z.	..	..	0 10 0
Miss M. L. Duncan, Gisborne, N.Z.	..	..	0 5 0
Col. Card, Miss C. R. Anderson, Toolamba	..	..	1 5 0
Ladies Bible Class, North Adelaide	..	..	1 6 0
Sunday School, Hampden, N.Z.	..	..	0 7 0
"A." Bendigo	..	..	0 3 0
Mr. J. T. Smith, Barraport	..	..	0 9 6
Mr. & Mrs. Edwards, Candletown, N.S.W.	..	..	5 0 0
Mr. J. Froggart, Longbush, N.Z.	..	..	0 10 0
Airlie Avenue, Armadale.	..	..	J. PITTMAN.

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

FOREIGN MISSION FUND.	
VICTORIA.	
Church, Berwick	..
Sister, Cheltenham	..
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Bro. Cust, Surrey Hills	..
Sunday School, South Yarra, per Miss Thompson (for orphans in India)	..
NEW ZEALAND.	
T. H. Phillips, Warkworth	..
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VICTORIA.	
Church, Mystic Park (collected by D. Anderson)	..
"Berwick Boy"	..
Two Children, Cheltenham	..
Church, Footscray	..
Bro. Cust, Surrey Hills	..
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## Coming Events.

Observe the time of their coming.—Jeremiah 23.

**JUNE 17, 19.**—Newmarket Sunday School Anniversary Services will be held in the Chapel, Finisberry street, on above dates. June 17, 3 p.m., Mr. Harward will address scholars and friends. Evening at 7, Mr. Ghent. Tuesday, June 19th, Tea 6.30, Tickets, 1/- Entertainment at 7.45. Distribution of prizes, special singing, dialogues, recitations, &c.

## WANTED.

**OLD COUPLE or SINGLE MAN**, to live selection; used to farm work and not afraid of bees. Everything necessary found, except clothing (a home); 2s. 6d. per week. Reference required. Apply office of this paper.

Applications are invited for the Position of Evangelist to the Ann Street church of Christ, Brisbane, Queensland. Applications to state Salary required and be ready to take up the work early in July, 1900. Address ALF. S. WATERFIELD, Secretary, Prospect Street, Kangaroo Pt., Brisbane.

New South Wales Conference.—R. Steer, Secretary, 25 Perry-st., Marrickville, Sydney; J. T. Hunter, Treasurer, 95 Elizabeth-st., Sydney.

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