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Selected Articles.

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

Responsibility of the Preacher to Foreign Missions.

GEO. COMBS.

The highest education is in the school of missionary conscience and in the values of love and service. No man is worthy of a doctor's degree who has not mastered the commission. No young preacher should be graduated from our Bible colleges until he feels with Wesley, that the world is his parish, and is willing, for Christ's sake, to be a very thorn in the flesh to any anti- or o-missionary church to which he may be called. However pressing other needs, the supreme need of to-day is an awakening of the preachers to the responsibility to Foreign Missions.

What is to be done?

First, let us stand in the absolute nakedness of conscious guilt, pleading no excuse for the little we have done. Our excuses will not stand the test. We try to soften the matter down by saying that the missionary spirit is a growth, and that all growth is slow. This is false. All growth is not slow. The growth of the kingdom should be that of the mustard seed—rapid. It will not do to say, possess your soul in patience, and by-and-bye as a people we shall enter upon a larger missionary life. Millions are dying to-day without a vision of the Christ, not because the life-saving spirit in the churches is in its beginnings, but because the preachers call not the people to the rescue—do not make them see the hosts that are being swallowed up by the black waters. Shall we cry patience, when the world is perishing? May not our philosophic patience be but indiffer-

ence in masquerade? We content ourselves with our present littleness of endeavor, dreaming of the future; but, when suffering is being unrelieved, contentment is cruelty. When men are dying for lack of help, patience is sin.

Nor shall we excuse ourselves by the cry that the disciples have not great wealth. This plea was never other than partly true, and now is wholly false. Judged by the standard of the New Testament churches and the Moravians of to-day, we are rich; and yet we are not even so much as playing at missions; we are but playing at play.

Neither let us solace ourselves with the thought that we have been so busy preaching first principles, establishing churches, presenting our plea, enlightening our religious neighbors, that we have had little or no time for the cultivation of the missionary spirit.

What matters it, the founding of churches

if they be not missionary churches, filled with the mind of Christ? What matters doctrinal correctness if the spirit and the life be not found? What a poor tinselled thing is our plea, if not Christ's plea for the salvation of the world. And pray, what are First Principles? Is not obedience a *first* principle, and are we not bidden to "Go preach to all nations?" Is not love a First Principle? And does not love, the divine love, embrace the whole world? Our severest critic can find no rebuke so stinging as the history of our missionary enterprises. Surely it is ground for most serious concern if one million disciples, nurtured on First Principles, give only ten cents each to the cause of world-wide missions.

To begin, the preacher's responsibility to this work grows out of his personal relation to the church. He is its shepherd, pastor. To him comes the admonition, "Feed my Sheep." No man can preach God's word without preaching missions. The missionary cause is vital. Cut missions out of the New Testament, and it would bleed to death. To preach the word, is to preach missions, and woe unto the shepherd, who to his people brings rhetorical confections instead of the grist that is ground in the mill of God.

What more is the preacher? He is a seer, prophet of the invisible, interpreter of the Divine—this or nothing. He is to help men live in the unseen. He is to make the eternal verities real. Beyond the veil separates between sense and spirit, the time world and the eternities, he is to go and to come back transfigured by the glories of the vision, heart hot with a new message.

But shall we trust him as seer whose eyes are closed to the needs of the heathen world? Shall he whose vision is bounded by the horizon of Jonesville be prophet of the invisible? Shall he tell us of the way to glory if he does not know the way to our mission stations? I'll trust no man to talk to me about heaven and its happiness who does not know India and her woes.

Who is the preacher? A proclaimer, his to preach the gospel and the Christ. But any man who ignores missions preaches only a mutilated gospel and a time Christ. To preach the gospel you must know its history for nineteen hundred years. The Acts are continued. The last chapter is yet to be written. The gospel must be preached in the fulness of history. You have no right to shut up the Christ to the New Testament record. His are then the limitations of time and space. He is but a time Christ—no universal Christ at all. He can not preach the gospel who preaches not the gospel coming to the Jews at Jerusalem, to the Ethiopians on the desert, to Saul at Damascus Gate; nor can he preach the gospel who does not tell of its coming to the Boers of Africa, the islanders of Hilo, or Madagascar's queen.

What is the preacher? A leader. Christ in the vision of the prophets was to be leader—commander, and such should be all ministers of his grace. The world waits upon leadership. History is but the full drawn portraits of great men. The world cries out for the kingly man, the coming man, the man who leads. And the world will follow; the leader wins. Given us missionary preachers, and we shall have missionary churches. The preacher who is not leading is dying. He

must either inspire or expire. Either the bugle blast and clarion call to battle or the coffin and funeral dirge.

The preacher must lead if he would live: lead not only in voice, but in example. He must only talk boldly, but give liberally. He must have a full heart, but an empty purse. The only logical and fitting peroration of the missionary sermon is a liberal offering from the preacher himself. This is the eloquence that tells. No church can resist such leadership. Take a dozen of our o-missionary churches and give them such missionary pastors, as I could easily name, and within a half decade will have been wrought in them miracles of grace and giving.

Secondly, our responsibility may be seen in the light of the truth, that the missionary interest is the supreme interest of the church. Christianity is world-wide in its sweep. It is for the "whole creation." The field is the world—"I will draw all men unto me." "Go ye into all the world." Mosaism was for the Jews. Confucius spoke only to his race. Prince Siddartha is for the Orient, and can be at best only for Asia a flickering light; but Christ speaks to all the nations, is the light of all the world. The early church was fired by the vision of world-wide conquest. As far as space was peopled would they go preaching the Word. Never did they relax their efforts, narrow their horizons and cease to think of anything short of a world-wide kingdom and Christ its king. We have fallen from this height.

"Oh, missions are but a side issue," we hear sometimes. My friends, it is true. It is a side issue—it issued from the pierced side of Jesus of Nazareth in the blood that was spilled for every man. And woe to the preacher who does not bring this side issue, this heart issue as a burden of responsibility to those whom God has called him to serve.

Our responsibility may be further seen by noting the reflex influence of missions upon the preacher. We have heard much of the reflex influence of missions upon the church. Much of it, not too much. This influence can not be overstated. Missionary work abroad gives largest returns to the church at home. The bread cast upon the waters in India will come back to-morrow to the church at home. Happy the church with its missionaries abroad. Their voices come back to the church at home, even as the voice of God, full of hope and cheer. Put it down even that work abroad helps the work at home. The missionary church is never the mission church. No church that gives *out* ever gives *up*. The churches that *do* are never the churches that *die*.

But the effect of this work upon the preacher is not less marked. Fellowship in foreign missionary work broadens. We are saved from provincialism. We become cosmopolites. It gives strength and power to pulpit work. The preacher becomes a very magazine of spiritual forces. Your pulpit Liliputian becomes a giant. Great preaching says Austin Phelps, requires the habitual selection of great themes. Little subjects, little preachers. The preacher whose vision is not world-wide will select petty themes. His sermons will be lacking in nobility and reach. Like Chinese paintings, they will have no depth. They have no epic sweep. But let the preacher become a convert to

missions, let him master its literature, have kinship with the saints, be ennobled by its ideals, be thrilled with its passion, be glorified by its utter abandon—let him grasp the skirts of the great truth that the *world* is to be won to Christ, and that he is to have part in its conquest, and immediately his gross sensationalism, his petty themes are cast aside, his preaching takes on the rhythm of the universal, and he speaks with the kingliness of divine anointment and of power. If any of us are looking for "Helps for Preaching," let us gain this first—help, did I say? Nay, beloved, it is the very life of preaching. Without this the preacher may win laurels as a rhetorician win plaudits that come to all cheap declaiming, but as a preacher he will lack grasp and power. But let him come from his ordination feeling that not only the hands of the elders have laid upon him, but the unseen hands of all white-souled ones in the divine missionary succession, and he goes forth to a ministry of blessed fruitfulness and abiding strength.

Christian Standard.

Foreign Missions.

Among the Preachers.

JAS. MANNING, Adelaide.—"The light of the glorious gospel of Christ" (2 Cor. 4:4). Send this light into all the world by missionaries, preachers and teachers; by Bibles, books, pamphlets, and tracts. This sending requires money, therefore let all give something, all at the same time. The time appointed in Australasia is Lord's day morning, July 1st.

M. W. GREEN.—The sphere of Foreign Missionary work is very wide, and the number of the benighted and perishing is very great, and our Master's requirement is that we should do all we can to enlighten and save them. I trust the highest expectations may be realised on July 1st and the full £800 be obtained.

I am glad that Nth. Fitzroy has a quarterly collection for Foreign Missionary work, but they have also asked all who can to make an additional special offering on July 1st. My sympathies are with the work, and my prayer that God may grant blessed success to the effort.

E. GOLE, Sydney, N.S.W.—God so loved our race that he gave his Son.

JESUS so loved our race that he gave himself.

LIVINGSTONE so loved his fellow men that he said it was no sacrifice but rather a privilege to give his life for their salvation.

MOFFAT so loved his fellow men that he said he wished he had 1000 lives and 1000 bodies, that he might give them all for their salvation.

QUESTIONS FOR ME TO ANSWER!

1. Am I doing my part?
2. Am I praying for those who have gone as my substitute?
4. Am I praying the Lord of the harvest to send forth more laborers?
4. Am I letting my money go, as much as he wants?

5. Not am I denying myself, but do I consider it a privilege on my part to give thought, labor, money and prayers?

A. M. LUDBROOK, ADELAIDE.—Jesus Christ was the first and greatest Foreign Missionary. He left his Father's home, left the bright realms of glory, and came down to this poor sin-stricken world to rescue perishing humanity. Surely we, his professed followers, are not walking "in his steps" unless, on the same great mission of love, we go or send.

DR. JAS. COOK, Bendigo.—"The nations that sit in darkness have seen a great light," and have benefited by that light. But the benefit to us cost much trouble to others. Will we not go to some trouble, even to some sacrifice, so that the light of the sun of God's gospel may benefit the present dark places of India, China and Africa? God can use us to benefit them, and the music of their song of salvation shall in the future life be a happiness and joy to us.

F. PITTMAN, Hindmarsh, S.A.—WAR in S. AFRICA has slain its thousands, but FAMINE and PESTILENCE in India and other countries their tens of thousands. WAR IS AN EVIL, yet who will doubt that good sometimes results? Famines and pestilences are evils, yet through the over-ruling providence of him who can bring light out of darkness, good out of evil, the ultimate issue of their ravages may be soul-saving and God-honoring. HOW? Through the Christian agencies in operation, by which the hungry are fed, the diseased healed, the lost are saved. Christianity and philanthropy must go hand in hand. Preaching alone will not save the famine-stricken. It is utterly useless to moralise to a starving man. We must offer him the bread of this life ere ever he will accept the bread of heaven. A preacher once began to preach to a poverty-stricken woman who said "Sir, if you were as hungry and cold as I am, you could think of nothing else." Brethren, now is the time to feed the poor, and heal the bodily diseases of the benighted creatures of heathen lands. See that your offerings be given, and through the right agencies, viz., *Christian Missions*; for, according to the testimony of missionaries, it is infinitely preferable for Christian workers, instead of the government, to distribute funds, for they are able to offer not only food for the body, but food for the soul.

"Come Out, Mr. Gold!"

At a missionary meeting John Sunday, an Ojibway preacher, made the following address:

"There is a gentleman who I suppose is now in this house. He is a very fine gentleman, but a very modest one. He does not like to show himself at these meetings. I don't know how long it is since I have seen him, he comes out so little. I am very much afraid that he sleeps a great deal of the time he ought to be out doing good. His name is Gold.

"Mr. Gold, are you here to-night? Or are you sleeping in your iron chest? Come out, Mr. Gold, come out and help us in this

great work of preaching the gospel to every creature.

"Ah, Mr. Gold, you ought to be ashamed of yourself to sleep so much in your iron chest. Look at your white brother, Mr. Silver; he does a great deal of good while you are sleeping. Come out, Mr. Gold. Look, too, at your little brown brother, Mr. Copper; he is everywhere, doing all he can to help us. Why don't you come out, Mr. Gold? Well, if you won't show yourself, send us your coat—that is, a bank note. That is all I have to say."

The Christ Man's Burden.

By HIRAM WHEELER LEWIS.

Take up the Christ Man's burden—

Sow wind the precious seed

That springs to life eternal

On fields of direst need.

Send forth your choicest children—

Unblemished, royal fruit—

To rescue savage peoples,

Half human and half brute.

Take up the Christ Man's burden—

'Mid cultured folk and wise,

Whose heart, in worldly wisdom,

The truth of God denies.

Where Africa's skies are darkest—

Where sunlight never comes—

Lift up the torch of rescue

Through jungle, plain, and slums.

Take up the Christ Man's burden—

Where empires, lost in sin,

Through age on age of darkness

Ne'er let the Saviour in.

Where Brahmin's pride and scorning—

Where Turkish sloth and lust,

Before that Stone, cut without hands,

Must crumble into dust.

Take up the Christ Man's burden—

Wherever sorrow weeps;

Where pang of hell or pain of flesh

O'er soul and body creeps.

Where Superstition's victims

Are clanking heavy chains,

Plant thou the tree of knowledge

Till Christ's free Spirit reigns.

Take up the Christ Man's burden,

Where Famine's famished jaw

And War's relentless dragon

Sweep millions in their maw.

Where Pestilence, at midnight;

Stalks gauntly through the land,

There bring the Christlike solace,

And like a hero stand.

Take up the Christ Man's burden—

The centuries fly fast,

Like lightning winged chariots

Before Jehovah's blast.

No time to doff the harness,

No respite here from care,

For Christ is quickly coming

To meet thee in the air.

Take up the Christ Man's burden—

Though hot the blistering rays

That focus all their fury

Where sternest duty lays;

With patience and with courage

Pursue the kingly road;

A crown awaits your triumph—

By God's own hand bestowed.

Our Opportunities.

Australia is another name for opportunity. Our whole history appears like the last effort of divine Providence in behalf of the human race. But hearken to the grand chorus of appeal that comes to us from Africa, Turkey, India, China and Japan. In short, that vast portion of the world, still sitting in darkness and in the region and the shadow of death, appeals largely to our own great country for light and life. If, from the view-point of the merchant, the statesman and the patriot, Australia means opportunity, so likewise, from the view-point of the Christian, Africa means opportunity, and Japan means opportunity, and India and China, and almost all the pagan portions of the earth, have the same meaning. If once, in prophetic vision, Ethiopia was seen stretching out her hands toward God, to-day in the plainest, absolute pleading, easily seen by all open-eyed Christians, the whole world stretches out her hands Christward. And since, with pitiful eyes, the lowliest are ever looking up to the loftiest, those who, by Christ, have been in any degree exalted are bound to go down with helping hands to the helpless ones. In proportion as we are Christly we must and will hear and heed the calls for help, even as Jesus himself heard them; and we must answer, saying, in Pauline fashion, "We, in Christ's stead, pray you be ye reconciled to God."

Our opportunities are therefore as numerous and as far-reaching as the vast fields of paganism. And they are not exhausted by those large fields. We run the rounds of the world and come back home to find many a field yet untilled. Our north, our west and our south, our country districts and our city slums are all appealing to us with tremendous force and awful warnings. Red men, black men and the foreigners among us from all lands have each their peculiar claims upon the church of Christ, and they make us their debtors in the same way that the whole world appealed to Paul, causing him to cry out, "I am a debtor, both to the Jew and to the Gentile."

Our circumstances give emphasis to our opportunities. Our ability is the measure of our responsibility regarding them. Surely, never was a people more able than we to rise up in answer to the calls of God and say, "Behold, Lord, here are we, send us."

A few summary hints of our ability are in place:

1 We are a well-schooled people, and God and the nations are claiming our culture.

2. We have the highest civilisation, and all its instruments and resources should be held at the command of Christ and the calls of those for whom he died.

3. We are an immensely wealthy people, and our gold and our silver belong to the Lord. We are not so much as tithing our means for him. If we were, we should even now be seizing many of the opportunities that are slipping away from us.

4. We have intercommunication and commerce with the whole world, and if Christians will do it they can build a church wherever an Australian builds a home, and set forth the Lord's table wherever civilised man sets up a counter.

5. We speak the language that is rapidly getting hold of countless millions of people, and that bids fair to become "the final language of the earth." Our sweet and noble English is unrivalled now, both as regards its literature and the numbers of the people who speak it. And wherever our letters go they carry their rich treasures of Christian thought and sentiment. In many a land the English-speaking evangelist has pioneered the way for the English alphabet, and in turn the English alphabet is preparing the way for many an English-speaking evangelist.

Opportunities, possibilities, the command of Christ, the calls of the nations are unitedly constraining us to an enlargement of our efforts. We must all be expansionists if we would all be Christly. We expand with our gifts the treasures of our societies, home and foreign. We must expand with our prayers and our pleadings the churches of which we are members till they know no other theme than that of Christ's commission. We must expand, some of us at least, with the gifts of our own lives the forces that are in the fields. And, lastly, we must exalt this whole theme till it expands through all souls of all churches, and fills the whole earth with its magnitude and its glory.—*W. J. Lhamon (adapted).*

Africa and Missions.

Since 1877, fully 300 missionaries have entered Africa, and their labors have been most fruitful. In Uganda alone there are 200 churches and 50,000 Christians. One has but to glance at the latest map of Africa, to be convinced of the zeal, devotion, and industry of the missionaries. Mission houses do not grow of themselves. Gospels are not translated into African tongues, nor are converts spontaneous products of human nature. I am somewhat familiar with African facts, and to me these things represent immense labor, patience and self-sacrifice. I have in my mind as I write the examples furnished by the Waganda, Wanyassa, and Bakongo. At the town of Banza Mantake, for instance, one day 900 natives came to Mr. Richards, and requested to be baptised by him. He said that they must first assemble their fetishes, idols, and stores of gin, and destroy all in the market place. And they went forthwith and did it.—*Henry M. Stanley, in Century Magazine.*

The Heartlessness of Heathenism.

Only a short while ago a bright little boy of Bolengi was drowned. E. E. Faris and I ran with all haste to save him if possible, but we were called too late. As soon as we pronounced him dead his owner demanded that we should call the fathers of the boys who were with him and make them pay for his slave. Think of it! Not the slightest show of affection or true mourning, but indemnity. Mr. Faris gave them a sermon right then and there. Their women are like so much real estate; they are bought and sold, and run away on the trading-boats to live with white men for a few yards of cloth to wear. Many of the diseases coming to me are the result of their vicious lives. I have refused a certain class of them until I get so I can preach to

them. I shall hold services in the town soon where I go to give medicine.—*Royal J. Dye.*

India and Missions.

To clothe, feed, and educate a native boy in India costs only £3 per annum. Scores of our brethren, if only seized of this fact, would be willing to support one at our Mahoba and Damoh orphanages.

Mr. Rioch lately immersed ten of the (English) soldiers from the camp.

I have only been in India seven short weeks, yet I have seen the native Christians in so sharp contrast to the idolators about, that it seems the whole world ought to believe it. I have seen natives dirty, unclothed, uncombed, quarreling, fighting, stupid with opium, and foul with opium and native drugs. Then I have seen them quiet, neat and clean, with the purity of face and form which comes of conscious innocence, going about their business, and proclaiming by their lives that Jesus of Nazareth has made them whole.—*Mildred Franklin.*

The Foreign Society has bought the property owned by the Methodist Episcopal Church in Hurda. The Methodists have signed an agreement not to re-enter that field.

Miss Mildred Franklyn writes: "After the purchase of the Methodist property was completed, we asked Mr. Rioch to come and conduct evangelistic services. The results have already exceeded our expectations. He speaks very quietly, and he has taught the people to use their Bibles. The absence of all religious excitement and enthusiasm is very marked. Yet every time he gives the invitation people come forward, and before the confessions are taken half the house will be in tears. So far there have been sixteen confessions. The interest is unabated. The people are the best at the station, and will hold firm. I think such a meeting is unknown in India's annals."

China and Missions.

The prayer of Buddhism is, "Deliver us from existence." The prayer of the Christian is, "Deliver us from evil."

C. E. Ewing, of Peking, says that the British and Foreign Bible Society is having an altogether unprecedented sale of its publications throughout the Chinese Empire. Until within four years the average annual sale of Bibles and portions in China was about 250,000 copies, the highest number being about 290,000, but during last year the sales amounted to about a million copies.

NEW IDOLS.—In the Buddhist temple at Chu Cheo the priests are manufacturing a new set of idols. The faces and attitudes of the dumb images are terrible to behold; some of them are openly obscene. The Buddhists are quite aggressive of late. This is a sign that they are fearing the downfall of heathendom. The preaching of the missionaries has stirred them up. This is better than indifference.

MORE PERSECUTION.—A Christian came in to-day with a blackened eye, his face cut and bloody; beaten because he would not contribute to the idol worship. He said what he had suffered for Christ was a privilege; but what would become of his poor old mother, his wife and children? Though not Christians, they are liable to have the house burned down over their heads on account of his faith in Christ.

A missionary in Nankin had a cook more noted for the innocent use of his tongue than acuteness of mind. He was giving his views of Mr. W——'s household one day to a neighbor, and said he knew who was head of the family in that house. It was Mrs. W——. When asked for a reason, he said that when Mrs. W—— came in her husband always got up and gave her his seat. He could not understand our foreign politeness. This shows how hard it is for them to comprehend us, and for us to understand their point of view.

Sunday School.

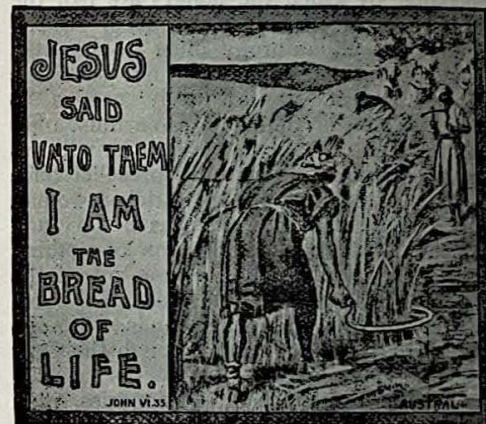
Then were there brought unto him little children.
—Matthew 19: 13.

LESSON FOR JULY 8TH.

"Jesus the Bread of Life."

John 6: 22-40.

GOLDEN TEXT.—"Jesus said unto them, I am the bread of life."—John 6: 35.



When daylight broke next morning after the great feast and the storm on the lake, the mixed multitude was expectant of seeing Jesus. The people had noted that the only boat available was the one in which the disciples had gone away alone. They tarried about the place until boats came from Tiberias, from which they learned that neither Jesus nor his disciples were at that place. They now secure boats and make for Capernaum, the home of Jesus, intending to find him. It would be no hard matter to find Jesus, as everybody would know him. Having found him, enquiry was made as to how he had gotten there. The answer reveals the low desire of the multitudes. They sought temporal aid and not spiritual, for which conduct Jesus gives them a severe rebuke. Taking the incident of the feast as a text Jesus now exhorts the people to be anxious over the seeking of food that will not perish, a food from which there would

arise no lack. These folks, like many others since, followed after Jesus not because they felt their soul's need but rather because of material benefit. The hearers gathered that the appropriation of the heavenly food was through faith in Jesus as the Son of God and Saviour. In face of all that Jesus had done in their presence in the last few days, they now with glaring audacity ask for a sign that they may know that he is the promised Messiah. In their request they make mention of an historic fact that took place in the wilderness when their fathers were led by Moses, attributing the giving of the manna by God to Moses. On this they are enlightened and are further instructed that the true bread is given from heaven by the Father, and that that bread is he whom the Father has sent into the world to give life to the world. Immediately the multitudes ask for this bread and are as quickly told that the bread is before them, but because of unbelief they refuse it. They are assured that all who come will be accepted, no one need go without it if he desires spiritual food, for, for this reason does Jesus pursue his mission, and this mission is the Father's will, and this will is that all who accept Jesus as a Saviour and the Son of God by faith and obedience shall have everlasting life, and be raised from the dead at the last day to enjoy this great blessing. So much is at stake by so small a thing as unbelief, but when prolonged unbelief grows beyond our control.

JAS. JOHNSTON.

Endeavor.

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

C.E. and Missions.

The history of the American Christian Missionary Society is an interesting one, and exemplifies the fact that the success and prosperity of the church locally are to a great extent dependent upon missionary effort abroad. B. L. Smith, writing on the jubilee of the above society, says: "Fifty years ago our organised missionary work had its inception. The American Christian Missionary Society is the mother of our co-operative mission work. Alexander Campbell was its first president, and remained until his death. The agents of the society have baptised nearly 100,000 souls, and have organised 2321 churches. The different state societies which are theoretically auxiliary to the A.C.M.S., report 193,371 baptisms, and 101,787 other additions, and incomes aggregating over three million and a-half dollars (£700,000). So far as can be discovered, the whole number of baptisms reported by the A.C.M.S. and state societies is 283,805 and the other additions 127,066; and the whole amount raised is not far from five million dollars (£1,000,000).

It is safe to say that nearly one half of our present churches have been organised by the missionary societies. Hundreds of other churches have been fostered and have been saved from discouragement and dissolution. During the last year the results have been most gratifying. The Board reported last year: 109 missionaries at work the whole or

part of the time; aggregate amount of missionary work done, 101 years; visited and helped 820 places; organised 63 churches; baptised 6046 persons; had 3950 accessions otherwise; total additions last year, 9996; have planned and assisted 14 houses of worship. 'By their fruits ye shall know them.' Grand total, including work done by all State Boards: Year's work, 181; number of workers, 299; number of places where work has been done, 1260; number of churches organised, 234; number of Bible schools organised, 203; grand total of additions, 19,617, of which 11,780 are by baptism."

Such glorious successes and achievements of our brethren in America should stimulate us to greater zeal and activity in the noble work of evangelising the world. And what can we do as Endeavor Societies and as Christian Endeavorers? As a recent writer has said, Christian endeavor will bring the church to a more vivid sense of her obligations for the world's evangelisation, by inducing the reading of the Bible, and effecting a larger consecration of life and service to the Master. Not only this but it will fill the hearts of the young with the spirit of service and charge their souls with a divine compassion for the lost.

The study of missions alone conveys to us many spiritual blessings and values—deepening our love for and confirming our faith in the Lord Jesus Christ. "By such a study," writes Bro. Lhamon, "we are led to the highest conception of the kingdom of our Christ. It is borne in upon us that he meant world when he said world, and that he claims a kingdom whose boundaries outwardly are all the zones, and inwardly are all the forces of the soul. As high as the heart can hope, as wide as the whole earth, extends the sceptre that is held by a pierced hand."

To-day the whole world is waiting for the gospel, and the query is, What are we going to do? As an appeal, I cannot do better than close with the words of Joseph Cook:—"There are uncounted millions of men and women and children growing up in the most degraded superstitions, and suffering in mind, body and estate from pagan customs. In the name of mere philanthropy and of secular prudence, Christian missions ought to receive support—immediate, abundant, permanent, and unflinching."

H. PEACOCK.

Temperance.

Wine is a mocker.—Proverbs 20 : 1.

A very large and influential deputation, representing the various churches and temperance societies of Victoria, waited on the Premier on Tuesday, June 12th, and asked that the Hotel Sunday Closing Laws be strictly enforced, and that the present law be amended to include among the transgressors all persons found carrying liquor on Sunday from hotels, and all persons found drinking on hotel premises on Sunday who were not *bona fide* lodgers.

Premier McLean was very sympathetic with the deputation, promising to have the law properly administered, but as the coming session was very short, he would not promise to bring forward any new legislation.

M. W. Green spoke as the representative of the churches of Christ. A. Millis and W. C. Morro attended on behalf of the Temperance Committee. H. G. Harward was also present as the church of Christ representative of the Fitzroy Citizens' Association.

No less than 16 speakers, apart from members of parliament, addressed the Premier, and representatives of 23 churches and temperance societies were present. The deputation was organised by the Victorian Alliance.

In Northfield, Vermont, a prohibition town, there is an agency for the sale of medicinal purposes. The Town Council voted lately that the names of all persons who apply there for spirits shall be printed in the local newspaper, and that when an application is refused, the reason shall be printed in connection with the applicant's name.

Ornithologico—meteorologico—alcoholologico.—One swallow does not make a summer, but I have known one swallow make a winter—of discontent.—J. D. Jones.

The *Licensing World*, which should be a good authority, says that there are 178 "Reverends" on the lists of Guinness' shareholders.

The average amount spent in England for every family of drinkers was at least £25 last year.

Why should men work for the prohibition of the liquor traffic? Because to them is given the power of the ballot-box to dispense with all that tends to lower the status of mankind, because to men the term "my brother's keeper" applies. Why should men work for this cause? Because of the power of a good example: because it stands for all that is manly and Christlike: and since the Christian manhood must be the leaders of reform in every country, so it ought to live rightly, talk rightly, think rightly and vote rightly.

Why should women work for this temperance cause? For the children's sake. To women is largely committed the care of children in those first years of their lives when impressions for good or evil are readily received, and habits easily formed. Why should women work for this cause? For the safety of the home. Home is emphatically the kingdom of woman. But to ensure a perfect home it is necessary that purity and peace should guard the threshold, that nothing unholy may enter, and that the noise of the world's strife pass not through. The liquor traffic is the avowed enemy of the home. While this exists not one home is absolutely safe; not one household is quite free from danger.

Let manhood and womanhood bravely combine to crush this evil ere it destroys the honor of our homes and country.

God be merciful to us, and bless us; and cause his face to shine upon us; that thy way be known upon earth, thy saving health among all nations (Psalm 67 : 1, 2).

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salvation through Christ." A first edition of 100,000 has been printed, and it is confidently hoped by the projectors of the enterprise that much good will result from their being circulated widely among enquirers after the way of salvation. That this expectation will be realised we do not doubt for a single moment. The circulation of the Scriptures, whether "marked" or "unmarked," always does good, the only question at issue being as to whether the "markings" in this case are all that could be desired. We are told that the selection of texts has been examined by quite a number of distinguished Bible students, who reported as follows:—"We are of opinion that the Marked Testament will be very helpful in mission work and to mission workers. Having examined the texts selected for marking we consider they are judiciously chosen for the purpose, and are not likely to give rise to controversy." That our readers may clearly understand the plan of the book we give the following as a specimen of the marked verses:—

For by grace are ye saved through
faith; and that not of yourselves; it is
the gift of God."

The design has much to recommend it, though it is not free from drawbacks. Its chief merit is, that it directs the attention of the enquirer at once to those passages that are supposed to be of immediate concern to him. Its chief danger is, that information gathered from texts is likely to be one-sided, and therefore misleading.

This danger is illustrated in a very great degree by the passages which have been selected by the projectors of the Marked New Testament. It also affords an example of how many people use their Bible in the manufacture of their theology. Ruskin, in his "Ethics of the Dust," says:—"The way in which common people read their Bibles is just like the way that the old monks thought hedgehogs ate grapes. They rolled themselves (it was said) over and over, where the grapes lay on the ground. What fruit stuck to their spines they carried away and ate. So your hedgehoggy readers roll themselves over and over their Bibles, and declare whatever sticks to their own spines is Scripture; and nothing else is." This, in a modified sense, is the great defect of the Marked New Testament, a defect which is pointed out and commented upon by a writer in the *New Century Review*. He says:—"In these days of uncertainty in religious matters, it would seem a very desirable thing that the teaching of the Bible, and especially of the New Testament, in regard to the all-important matter of salvation, should be expounded in the *ipsissima verba* of Scripture; and we could welcome such an exposition if

honestly made. At the same time, we must recognise the danger of isolating passages from their context, and giving prominence to particular statements, whose importance may be only in our own estimation. If, however, texts are deliberately selected which appear to favor a cherished dogma, and others are set aside which contradict or qualify the same, it is no longer the doctrine of the Bible that we have before us, but, maybe, ruinous error, or the most dangerous of falsehoods, half-truths." The truth of this statement our readers will not be slow to perceive. All praise may be given, and deservedly given, to those who have interested themselves in this effort to win men more easily to Christ, but while this is so, it should not prevent us from recognising that they have carried out a most laudable enterprise in a very imperfect manner. Those who know anything of modern theology, know that by a careful selection of texts from the Bible, almost any view that anyone may adopt can be supported—views that would not stand good for a single moment if the whole truth was honestly and sincerely set forth. And this is the charge that the *New Century Review* brings against the "Marked Testament Committee"—that it has not gathered up the teaching of the New Testament as a whole; hence, it says, "the results of its labors (not very protracted or onerous, surely) 'do not help to make plain God's way of salvation through Christ,' but simply sets forth the so-called 'evangelical plan of salvation' in the narrowest and baldest manner. It, indeed, but obscures the grand teaching of the New Testament, and presents instead the dangerous half-truth of salvation by faith alone."

The bias in favor of the notion that, in the language of a popular hymn, "doing is a deadly thing," is very conspicuous in the selection of the texts. It is this bias that the writer in the *New Century Review* finds fault with. "The confident statement," he says, "of the sponsors of this production, that the selection of texts is 'not likely to give rise to controversy,' shows how accustomed the religious world has become to this partial statement of Biblical truth. It is truly astonishing that any honest reader should accept such a one-sided version as the gospel of Christ. If this Marked Testament does not provoke controversy, it will be a sad indication of apathy and ignorance among those who make a profession of religion; for all who accept the New Testament as the guide of their lives, must needs protest against such a distortion and perversion of its teaching." The writer speaks strongly but not, under the circumstances, too strongly. Men who assume a certain position, must take the full responsibility of it. It is a

The Leader.

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

[The Marked New Testament.

Among the curiosities of Biblical literature are some old Bibles known under various names, names which have been given to them on account of misprints or curious renderings. Thus we have, among others, the "Vinegar" Bible and the "Breeches" Bible. These, on account of their age and rarity, are almost worth their weight in gold. The "Marked New Testament," however, of which we desire to treat, does not belong to ancient, but to modern times. Nevertheless, it is a curiosity in its way; deriving its notoriety, not from any accident of translation or printing, but from the manner in which certain verses are underlined in red in the carrying out of a clear and definite plan. This plan is indicated in the preface by the following words:—"The verses marked in this Testament will, under the Holy Spirit's teaching, help to make plain God's way of

grave matter for any one to answer the question of the enquirer as to the way of salvation, and much graver when the answer has the stamp of official authority fixed upon it by a committee and a Marked New Testament. The mistake they have made—and the mistake is far too common in these days—consists in their confining their selection of texts to the Godward side of salvation and almost ignoring the manward. In this way, the necessity of “bringing forth fruits meet for repentance” is scarcely touched upon. Indeed, there seems to have been a careful avoidance of texts that insist on right-doing as a factor in man's salvation, while such texts as deal with the question of baptism are left severely alone. One would imagine that no body of men, with any sense of honesty in them, would, in answer to the question, “What must I do to be saved?” ignore the reply that Peter gave to it on the day of Pentecost. Yet this committee has done so! And one of their sponsors, Arch-deacon Warrington, has the assurance to tell us, “The texts marked clearly set forth—Repentance, Faith, and Obedience—as the three parts of a true and full salvation.” As an instance of the way in which the subject of baptism is avoided, we may take the markings in the sixth chapter of Romans. Part of the first and sixth verses are marked, but those important and beautiful passages which set forth the symbolic meaning of the ordinance are left untouched. After full consideration, we are inclined to withdraw the statement with which we started our article, that “the design has much to recommend it.” In view of the mistakes and perversions that men are likely to make, it will, perhaps, be better that our New Testaments should not be “marked” by committees.

Editorial Notes.

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

Isolated Brethren and the F.M. Collection.

A number of brethren scattered through the various provinces, isolated from church membership, will not receive the circulars sent out by the F.M. Committee to the churches for distribution. But many of them will see this paper, and we urge all such to send a donation to the F.M. Committee immediately. Let no one refrain because he cannot send a large amount. A small one is welcome. “If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.” The Australian brethren have now six white and nine native workers to support, apart from the proposed missionary to South Africa. An average of one shilling

and threepence each from our 13,000 members will produce the £800 asked for. But some will do much more than this. Is there a single Christian reader of this paper who will deliberately withhold his contribution at this time for the great work Christ has commissioned us to undertake? Surely not. Contributions should be sent to A. C. Rankine, First Avenue, East Adelaide, S.A.; E. Gole, Castlereagh-st., Sydney, N.S.W.; or F. M. Ludbrook, 121 Collins-st., Melbourne.

The Second Chapter of Jude.

An American exchange tells of a minister in Guthrie, O.T., who during a sermon abruptly stopped and asked, “How many of you have read the Bible?” Fifty hands went up. “Good!” said the pastor. “Now how many of you have read the second chapter of Jude?” Twenty-five hands went up. A wan smile overspread the divine's face. “That's also good; but when you go home, read that chapter again, and you will doubtless learn something to your interest.” It's simply amazing how little many intelligent men know of the Bible. The good old custom of carrying a Bible to public service is not so popular now as it once was, but it is still kept up by a few. Many a preacher has a quiet smile to himself as he sees educated men and women hunting about the middle of the book for the text, announced, say, in Colossians. As for the books in the Old Testament we should probably be within the facts of the case if we asserted that not one professing Christian in ten could repeat their names in consecutive order. The great majority would be helplessly lost when they came to the minor prophets. How many, for instance, of our readers know without examination whether Habbakuk comes before Micah or vice versa? The widespread ignorance of the contents of the word of God is one of the most depressing facts of the closing century.

A Silver Jubilee.

In October next will be celebrated the Silver Jubilee of the Foreign Christian Missionary Society of America. The Society was formed in 1875. An attempt is being made to raise £200,000 this year. If it succeeds this will be a great advance on last year's income, which slightly exceeded £150,000. It is only two or three years ago that the amount reached £100,000. It must be remembered that the Women's Christian Board of Missions has an income of about £100,000, a considerable proportion of which is spent on heathen fields. Many of the American churches also support missionaries direct, preferring not to work through a Society. Much of the success of the F.C.M.S. is due to the excellent advocacy of the two indefatigable secretaries,

A. McLean and F. M. Rains. Much is also due to the hearty support of the leading papers, such as the *Standard*, *Evangelist*, *Guide*, etc., without whose aid it would have been impossible to have accomplished nearly as much. The religious paper that does not cordially support foreign missions is not run along apostolic lines.

Aged and Disabled Preachers.

The proposal of the Conference Committees of Victoria and New South Wales were discussed at their respective conferences, and in each were referred back to them for reconsideration. There appears a general desire that something should be done, but opinions differ as to what that something should be. It would not be a bad idea for those who take an interest in this subject to communicate their ideas to the conference secretaries that some practical and acceptable scheme may be formulated for presentation at the next annual meetings. In the multitude of counsellors there is wisdom.

An Interesting Comparison.

An interesting comparison has been made in one of our American papers of the progress in home mission work by the principal Protestant bodies, based on their published figures. The number of additions per each missionary employed varies in the different bodies. The Methodist Episcopal home missionaries had 6 1/2 converts each; the Regular Baptists, 4; Lutherans, 19; and Disciples of Christ, 77 1/2. All the other bodies were far below the Lutherans. It is evident that the same amount of money spent in evangelistic work goes much further in the way in results among us than in other bodies. What is true of America is also true of Australia. For example, the Wesleyans of New South Wales have in round figures (quoting from memory) 70 ministers, and their net increase last year was 500, or 7 for each minister. The Disciples in the same province had 7 preachers employed, and the net increase was 192, or an average of 27 each. If we could put more men into the field our increase would be still more marked. Faith comes by hearing, and how shall the people hear without a preacher?

Bible Circulation.

Whether the Bible is being read or not it is being widely circulated. It is the one book which is evergreen, and its circulation steadily increases. There are over 70 Bible Societies engaged in publishing the word of God. Of these the British and Foreign is the largest, followed by the American and the Scottish. The British and Foreign was organised in 1804, and has circulated 160 millions of copies of the Bible or some portion thereof, and the American Bible Society,

formed in 1816, has issued 67 millions. The total issue of all Bible Societies during the century is not less than 280 million copies, and other agencies would probably bring the total number up to half a million. Let there be light.

From The Field.

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

New South Wales.

ENMORE.—The fourth anniversary of G. T. Walden's ministry was celebrated on, June 10 and 11. On the Lord's Day he delivered three special addresses on "Sparing the unprofitable tree," "Great and small magnets," and "The Rejected Christ." The evening meeting was especially crowded, vestries, aisles and lobby being occupied, although it was a cold wet night, and one confessed Christ. On Monday it was also showery and cheerless, but about 400 had tea together, and the Tabernacle was again packed for the public meeting. Bro. John Kingsbury presided. Dr. Porter led in prayer, and addresses were delivered by the chairman, P. A. Dickson, S. W. Dunn (Presbyterian minister), D. A. Ewers, Dr. Porter, Dr. Kingsbury sen., G. T. Walden, and J. Colbourne, in the order named. C. C. Dunstan (Episcopalian minister), was present at the tea, but was unable to remain for the public meeting. Many appreciative things were said of Bro. Walden. Reference was made to the fact that his engagement would terminate in another year, and the hope was freely expressed that it would be renewed. It was stated by one speaker that the membership had increased during the four years from 351 to 517, a net increase of 166. The spirit of the meeting was happily summed up by Bro. Colbourne in the words: Congratulation, appreciation, continuation and presentation. The presentation, a purse of sovereigns, was made by the venerable Dr. Kingsbury, on behalf of the church, in a felicitous speech. Bro. Walden in replying to congratulations, spoke in eulogistic terms of the harmonious co-operation of the officers, the splendid help of the choir, led by J. Lockley, with Miss E. Kingsbury as organist, and the healthy state of the church in all its departments of work. The evening's proceedings were enlivened by anthems from the choir, Bro. J. Tingate presiding at the organ, and solos by Miss Whately, J. Tingate, Miss S. Kingsbury and Mrs. Kingsbury of Katoomba. The whole proceedings were most hearty and enthusiastic.

WOOLLAHRA.—We celebrated our anniversary on Tuesday, the 12th June, the occasion being also the completion of T. Bagley's second year of labour with us. We held a tea and public meeting in the Odd-fellows Hall, about 190 sat down to a splendid tea, provided almost entirely by the members of the church. We thank the members from all the sister churches for attending in goodly numbers, and thus making the meetings a great success. George Bagley is deserving of our best thanks for having lent a large supply of crockery, tables, etc., and for working hard all day, and to a late hour at night. At the public meeting S. A. Dickson presided, about 250 present. Short addresses by all the evangelists, several anthems by the choir, Bro. Whately as conductor, Mr. G. Bagley as accompanist; Sister Kingsbury (Enmore), Sisters Fancouth and Shearston sang, and a quartette by Sisters G. and M. Bagley, and R. and S. Whately, all helped to make the meeting very enjoyable. The

secretary's report was very encouraging, showing the gross increase for the year 54, the nett gain being 37. Present membership 137. During the year the church became self-supporting. The amount of £360 has been paid for a fine block of land in Paddington St., legal expenses, deeds secured, everything clear. The Woollahra members have contributed £170 towards this fund, the remainder, £200, being contributed by the members, in this and the adjoining colonies. We thank them all, and we thank God.

June 14.

A. W. SHEARSTON.

Victoria.

HAWTHORN.—On the 22nd May, a social was given at Hawthorn to celebrate the opening of our Mutual Improvement Society, which had just previously been organised. Following on a brief and inspiring address by our president, Mr. J. A. Palmer, introducing our society and its objects; these being, recreation, instruction and progress, were other good and interesting items, both literary and musical, among them being (and not the least) coffee and light refreshments, which also added greatly to the enjoyment of a very pleasant and profitable evening. We were also glad to extend a welcome to Mr. T. Hagger, who briefly addressed the meeting. Our membership has increased to 40, having had but 20 names enrolled at the start. Our class is open to all, and we trust that any who are not of us, and who join us in this society, may eventually become connected with that highest of all societies, whose leader is the very son of God, even Jesus the Christ. We pray that with God's blessing the success which so far has attended our efforts, may be but a shadow of that which is to come.

B.A.C.

LILLIMUR.—We had a very enjoyable meeting yesterday, when the eldest son of our Sister Cox was received into the church here, having been baptised on the confession of his faith in Christ, by Bro. Leng. Bro. Donolly has been with us for about a month and was now started on his way to Warracknabeal, Brim, Hopetoun, etc.

June 11.

B. J. LAWRENCE.

MOOROOLBARK.—Good meeting to-day, when the brethren had the pleasure of listening to an excellent address from Bro. Gilmour of Sassafras. The brethren here are always pleased to see visiting brethren. As we are left much to ourselves a visit from anyone who is able to give us a word of cheer is very acceptable and encouraging.

June 17.

R.L.

BENDIGO.—Are having splendid times in our meetings, both morning, evening, and week night services. Last night had no room to invite "deciders" to. Every seat filled in hall and on platform, and many turned away. Had two baptisms and two more confessions. Bro. Marrows preached at Eaglehawk, and had one confession. We hope to continue sending such good news.

June 18.

JAMES COOK.

BRIM.—After a season of patiently waiting, preaching and praying, we have seen the result of our labors. On Lord's day, May 20th, at the close of G. H. Browne's address, a young man came forward and was immersed, and on the following Lord's day at the close of a gospel address by Bro. White, a young girl from the Sunday School confessed her faith in Christ, and last Lord's day after the gospel service we witnessed the obedience of our young sister. We held our business meeting on June 7th at Bro. Hood's house to arrange for our coming anniversary and tea, which we intend holding on August 5th and 8th. Our meeting was a decided success. All the brethren and sisters expressed their willingness to do all in their

power to make the coming anniversary a success.
June 8th.

H. E. QUINN.

South Australia.

PORT PIKE.—Last night we spoke to an attentive audience. At the close we buried two young persons, brother and sister into the three ever blessed names.

June 11.

W.M.

PROSPECT.—The Sunday School at Prospect held its 5th anniversary on Sunday. In the afternoon there was a goodly number of friends present. The superintendent reported that there were 93 on the roll, with average attendance of 75, and eight teachers. During the year one of the scholars had joined the church out of the 17 scholars who joined the school the first Sunday, eight were present at the meeting. The superintendent, T. B. Fischer, and Brethren Wicks and A. M. Ludbrook addressed the school. Miss Ida Belcher recited the "Silver Plate," and the children sang two songs. In the evening, Dr. Verco preached to a good audience, taking as his subject "I write unto you little children because your sins are forgiven you." Our school is in a flourishing condition, and is growing. During the year one of our scholars has died, Albert Redman, and we sorrow, not as those without hope. Of the seven original teachers, Sisters A. Whitfield and Easiman, and Bro. A. C. Belcher are still in the school.

KERMODE STREET, NORTH ADELAIDE.—Mr. Ludbrook delivered his last gospel address in North Adelaide, basing his remarks on Rev. 3: 17. There was a large congregation, and one youth, a Sunday School Scholar, followed the Lord through the baptismal waters, having made the good confession the previous Lord's day. At the close of an earnest address three came forward and in the presence of many witnesses confessed Christ. Two of these were from the Sunday School.

June 17.

V.B.T.

PROSPECT.—The Prospect Band of Hope held its usual monthly meeting on June 4th, F. Fisher in the chair. The programme consisted of piano, violin, and autoharp selections, part songs, and recitations. Mr. Ludbrook delivered an address and recitation. There was a good attendance. Miss B. N. Belcher was responsible for the programme. We propose holding our first anniversary social on Monday, 25th inst. We are pleased to report our local option poll was successful, and the threatened "pub." not far from our hall is stopped for at least 3 years. The vote was about 4 to 1.

HINDMARSH.—At our meeting for worship yesterday morning we had the joy of extending the right hand of fellowship to six young people who were baptised on Wednesday evening last on a profession of their faith. These were: Ina Gilken, Lily and Clara Walker, Florence Polack, Thomas Sanders, and Percival Nicholls. Sister Miss Foyle was received by letter from North Adelaide church. We are happy to say that the Renovating Committee have completed their task and paid all accounts, leaving a small balance to the good.

June 12.

A.G.

MILANG.—We are pleased to report that the church here is making steady progress. On Sunday, June 10, A. Smith of Stepney ably addressed the church in the morning when one young lady was received in, having been previously immersed at Norwood. In the evening Bro. Smith eloquently preached the gospel, when one more confessed Christ.

June 16.

H.G.

GLENELG.—Since writing you, the anniversary services of this Sunday School have been held. A service

of song "The Child Jesus" was given very successfully on Lord's day, by the scholars and a few friends, led by Harrison Weir; readings by our evangelist, W. A. Keay. On the following Wednesday a tea was given to the children and friends, when the cantata was repeated. The reports from the secretary and treasurer were satisfactory. Result of collection, £5, which will be spent in adding new books to the library. On both these occasions the chapel was well filled, 250 being present. Six additions to the church—Sister Avery from Norwood, Bro. and Sister Wilson, and Sister Swanston from Unley, Bro. F. Mills from the Baptist church, Flinders-street, and Sister Mills from Grote-street, Adelaide. The meetings keep up well in numbers, and we look for conversions, for the gospel is faithfully preached by our esteemed Bro. Keay two consecutive Sundays, and by good brethren each third Sunday. Every third Sunday Bro. Keay still continues his services to the Henley Beach church. Bro. Weir has very kindly accepted the position of organist during Miss Burford's visit to her brother and sister in West Australia.

WM. BURFORD.

New Zealand.

HELENSVILLE.—A meeting of a social character was held on the evening of the 25th of May, in the Foresters' Hall, Helensville, by the brethren and friends of the church of Christ. They met for the purpose of wishing God Speed to Bro. and Sister Waterhouse, who are about to leave the district. After listening to a good selection of songs and recitations, the chairman (Bro. Cameron) proceeded to the main object of the meeting, which was to present Bro. Waterhouse with a handsome Revised Bible, as a token of our love and esteem for him, as a fellow worker in the church. He referred feelingly to Bro. Waterhouse's work in the district, and the loss we shall sustain by his removal from amongst us, but was confident that wherever our brother went, he would work heartily for the truth. He had no doubt that God wanted him at Midhurst where he is going. The voluntary manner in which members and friends had subscribed for the gift, and the feelings expressed by many outside the church spoke volumes of love that our brother had won amongst us. Sister Waterhouse was also presented with an Album, in token of the appreciation of her work in the Sunday School and elsewhere. Bro. Waterhouse was much affected by the kindness evinced towards him, and he feelingly replied on behalf of himself and wife.

On Sunday, May 27th, at our usual meeting for the Breaking of Bread, Bro. Waterhouse gave an able discourse on "The Names by which God calls his People."

SOUTH WELLINGTON.—As no report has been sent from here for some time this one dates back from April 1st. On that date (Sunday) special meetings were held to celebrate the first anniversary of our meeting in the new chapel. The building was nicely decorated for the occasion with flowers, ferns evergreens and mottoes. Bro. Day delivered a very suitable and enthusiastic address to the church in the morning. Bro. McCrackett conducted a Flower Service in the afternoon in connection with the Sunday School, which was both well attended and much appreciated. The singing of Floral Hymns and Choruses by the school and choir under the leadership of Bro. Durrant called forth special praise. In the evening we had a full house. Bro. Frank Hales from Dixon Street conducted the service and delivered an excellent address on "Christ the Door of the church." This was followed by a very successful Tea and Public Meeting on Wednesday. The after meeting

was presided over by Bro. Geo. Gray, president of Conference. Some excellent singing was rendered by the choir, and Bro. Hales, Wright, and McCrackett delivered stirring addresses on the "church of Christ, Its Foundation, Establishment and Mission." The Secretary's report showed good progress made under the preaching and labours of Bro. McCrackett, there being 38 baptisms and three restorations, and some 9 or 10 additions by letter making a total of 112 members good on the roll, and showing we had thus doubled our membership during the year. We are glad to say that Bro. McCrackett has been appointed by the Conference to labour with us for another year. Since the annual report two more have made the good confession, one being immersed last Sunday evening. The Sunday School is making good progress under the new superintendent, E. Hearle, who is evidently the right man in the right place. The Sunday evening meetings are well attended and a good interest prevails at present.

June 7th, 1900.

R.C.

Queensland.

BRISBANE.—During the past week the church has been saddened by the death of an old and respected brother. Special reference was made to the sad event at morning meeting last Lord's day, and our Bro. Denham at gospel meeting gave a resume of our late Bro. Kent's Christian career, testifying to his sterling qualities as a Christian, a father, husband, and employee. Our late Bro. Kent, in conjunction with Bro. Ewers, was one of the pioneers of the church at Gympie.

June 13.

A.S.W.

WEST MORETON NOTES.—Since last report our evangelist has visited Milbong twice, Marburg twice, Mt. Walker and Rosevale. First visit to Milbong, no meeting, too wet; second visit, good meeting and interest. We regret to have to record the death of our esteemed Bro. and Sister Gray's eldest son, after a long, painful illness. Week-night service at Marburg fairly attended by members. Good meeting of members at Vernor. Held three meetings there, and visited at Zowood and Fernvale. Bro. Paradine also visited the people generally at Marburg, and held a fairly attended Band the Hope on Saturday night. Bro. P. journeyed from Marburg to Rosewood on Lord's day afternoon, June 3rd, to baptise two young people who had confessed Christ at meetings held there a short time previously. Visited Mt. Walker on the 4th; gave an earnest address on the 6th, when three young people came forward and confessed their faith in their Saviour, all former pupils of the Lord's day school. Bro. P. visited Rosevale on the 8th, and held a Band of Hope meeting on the 9th. Much interest is taken in these meetings by the young people. Broke bread with the brethren at Rosevale on Lord's day the 10th, returning to Mt. Walker in the afternoon to immerse those who had confessed their faith in Jesus. Another young girl of the Sunday School, wishing to be immersed at the same time, came forward and confessed her faith in the Son of the Living God. A very large number of young people assembled to witness the burial. A number of the brethren sang that beautiful hymn, "Low in the grave he lay." One evangelist is not able to work so vast a field.

W. BAILLS.

West Australia.

HARVEY.—While we have no increase to report, I am pleased to say we are united and meet regular on the first day. We have started a Sunday School, using the leaflets, which are a great help. We lost a use-

ful member in Bro. Legg, who left us and returned to Victoria, always ready with a word to comfort, and to lead us in song. We tendered him a social and God's blessing in the Master's service.

June 11.

G. P. CHARMAN.

Here and There.

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

F.M. Sunday is July 1st in most churches.

Good meeting, City Temple, Sydney, and one confession.

Dr. Cook promises "a little talk on the subject" at Bendigo. Foreign missions of course.

Good meeting and one confession at Prahran on Sunday night.

One more decision at Petersham Sunday night. Good meeting.

A splendid meeting at North Fitzroy last Sunday night and one confession.

Crowded house and one confession on Lord's day evening, at North Richmond.

Otto Adermann has been appointed secretary of the church at Vernor, Queensland.

We have another interesting letter from Issac Selby, which will appear next week if possible.

On our first page we present a picture taken at the late Conference of churches of Christ at Oamaru, N.Z.

At Swanston St., Jas. Johnston, preaches on "Missionary Heroes," on Sunday next. Lantern service.

The usual monthly meeting of the Sunday School Union will be held on Monday evening at 8 o'clock in Lygon Street.

W. C. Morro speaks soon on missionary subjects:—"The Sin of the Boers," "The Outer Circle," "The Commission correctly read."

Good meetings at Footscray. One confession, 10th June, and baptised the following Lord's day. Another victory from the Sunday School.

Pending the appointment of new secretary please address all correspondence for Evangelistic Union of S.A. to Jas. Manning, Currie Street, Adelaide.

Some Church News held over from last week will be found in the usual department in this issue. Will our friends remember that we can only fill the paper once.

In last week's issue Miss Steffenson and W. H. Keam were acknowledged as 80/- and 20/- respectively. It should have been Miss Stefferson 20/- and W. H. Keam 80/-.

We deeply sympathise with Bro. and Sister S. Gray of Milbong, Q., on the loss by death of their eldest son, Walter Adolphus, which took place at the Ipswich Hospital on May 29th.

There was a large meeting at North Fitzroy last Lord's day evening, and at the close of Bro. Green's address, one young woman went forward and confessed her faith in Christ.

Temperance meeting at North Richmond last Thursday a great success. Splendid programme arranged by Bro. Nat Haddow; fine addresses by W. Wilson and J. G. Shain. Full house and 12 pledged at the close.

Miss Thompson had good meetings at Ascot Vale, Broadmeadows and Prahran. At St. Kilda next Lord's Day. Then Swanston St., Malvern, and Ascot Vale again. She has been to every meeting place round Melbourne but two.

A. C. Rankine writes:—"I note that Bro. Grant feels somewhat hurt at my remarks. I never meant to hurt him or anyone else. No one knows more than I do how one's hands become stained and dirty in working at certain kinds of employment. I yield to none, not even to Bro. Grant, in my admiration of the brethren, who by honest toil and manual labor have their hands stained and bronzed. Brought up on a farm myself and doing all kinds of work, my hands were often soiled. I am sorry if any have been offended by the remarks made, and content myself by saying they were never intended for anything else than for good." Bro. Rankine says other things but here we think the question of "unwashed hands" may be allowed to drop.

At the annual business meeting of the Sunday School Union of our churches, in Victoria held May 22, the following were elected to the various offices for the current year: President, M. W. Green; Vice President, W. C. Thurgood; Treasurer, B. J. Kemp; Secretary, Jno. S. McIntosh; Assistant Secretary, (not yet arranged for); Executive Committee, Sister Maston and Sister Wiseman, Brethren Thos. J. Cook, B. Huntsman, F. Martin. All schools in Victorian Sunday School Union are requested to hand in to secretary, at their earliest convenience, the names and addresses of their correspondents if any change has lately been made, also names of delegates for the Union for the ensuing year. We have also to announce the name of an uncertain paper in recent examinations, as Miss Grace Judd, of the Glenferrie School (Certificate Junior Teacher's Division) as also the name of Thomas Vanston (Ballarat) (Certificate, under ten years. The last name was accidentally omitted from the list published in these columns, though it has appeared in the lists inserted in the *Argus* and *Age* newspapers.

The anniversary of the S.S. at Newmarket was celebrated by a tea and demonstration on Tuesday night last. There was a large attendance at both meetings. At the demonstration J. Morris presided, and there was a packed house. The singing under the leadership of Bro. Duncan was good and hearty. The dialogue "Fairy Land," by nine girls, was the best thing of its kind we have heard for a long time. Each girl held a letter, which in many combinations were made to spell out a lot of most interesting things. It was interesting in itself, besides being so nicely rendered, "How She Rang the Christmas Bell," a recitation given by a young lady whose name we did not get, was a real treat. There were a number of recitations given by the younger scholars, which all added interest and variety to the evening's pleasure. M. W. Green, president of the S.S. Union, distributed the finest lot of prizes we have seen for a long time. Bro. Green also, on behalf of the choir and friends, presented the young lady who plays the organ, whose name we did not catch, with a nice writing-case, as a token of appreciation. Some loud-mouthed larrikins, assisted by a few larrikinesses, detracted somewhat from our pleasure of the meeting. Towards the close they were sent out, which ought to have been done at the start. They had no connection with the school. Otherwise the meeting was good and hearty from start to finish.

H. W. Crouch writes:—"In your Leader of the 7th inst. appears this statement, 'And it is an undeniable fact that the ten tribes were not lost.' And yet our Lord sent his disciples to the lost sheep of the House of Israel. If our Lord called them lost may we not do the same. Your Leader throughout shows that the writer ignores distinction between the House of Israel and the House of Judah. Compare Jer. 3: 13, 'In those days the House of Judah shall come together out of the land of the North to the

land that I have given for an inheritance unto your fathers. Has this event ever taken place? No; then the Houses must be still separate." To which we reply:

If Jesus sent his disciples to the lost sheep of the house of Israel, and the "house of Israel" is a phrase equivalent to the "ten tribes," then, it is evident that the word "lost" here is not used as implying loss of identity. In what other sense Jesus used the word does not concern us here. It is enough for us to know that Jesus sent his disciples and they went, consequently there was no difficulty in finding the lost sheep of the house of Israel in the days of Christ. We are prepared to affirm that the house of Israel was lost in the sense meant by Christ, but we deny that it was in the sense meant by Anglo-Israelites. We did not ignore the distinction between Israel and Judah when it was necessary to make such distinction. When we spoke of the ten tribes, we meant the ten and not the two. It is true, that we used the words "Israelites" and "Jews" in a comprehensive sense, just as in ancient times the word "Israel" was frequently used in the same way.

North Melbourne Sunday School Anniversary, held on the 3rd and 5th inst., was a "booming" success. The chapel had been tastefully decorated for the occasion, and on Sunday afternoon a very large audience assembled to hear a pretty service of song, entitled "A Child of Jesus," rendered by the scholars, assisted by the church choir, under the able conductorship of Bro. McCance, Sister McCance presiding at the organ. The connective readings being given by Bro. H. Hanslow, the superintendent. The service was a trifle long, but it was rendered in good style, and was much enjoyed by all who heard it. In the evening, the evangelist of the church, R. G. Cameron, conducted a children's service, the building being packed. The subject was "Watch," and was illustrated by a chart. On Tuesday, the 5th, the inevitable tea meeting was held. It is sometimes said that tea meetings are out of date, and not so popular as they once were. The statement does not apply however, so far as the average Sunday School boy or girl are concerned. After tea, the usual programme of dialogues, recitations, singing, etc., was proceeded with. There was a great crush, many being unable to obtain seats. Bro. H. Hanslow presided. Having no programme before us, we are unable to give particulars of the various items rendered. The principal items were given by two groups of little girls, and one of boys, all of whom had been trained by Miss Bean. One entitled "Little Wives," was received with great favour; as was also recitations by Jessie Spence and Lizzie Southerwood. Several quartettes were also very creditably given by senior scholars. The last item on the programme was a dialogue entitled "Two ways of doing good," by Misses Janet Stewart, Mabel Curtis, Nellie Stewart, and Edith Bickford. Then came the presentation of prizes, this pleasing duty being entrusted to Bro. Cameron. After that a comprehensive vote of thanks to the officers and teachers of the school, and all the friends who had helped in making the 1900 anniversary a success, and the meeting closed.

Coming Events.

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

JULY 1.—Next Sunday week is Foreign Missions Sunday. Get your gifts in readiness.

IN MEMORIAM.

BLACKWELL.—In loving memory of R. J. Blackwell, who was suddenly called away on June 22nd, 1899. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the spirit, that they may rest from their labours; and their works do follow them,"

RESCUE HOME.

Thankfully received:—	
Church, North Yanac	..
" Murtoa ..	£0 7 6
" Stirling East, S.A. ..	0 5 3
" Birchip ..	0 5 3
" Enmore, N.S.W. ..	0 5 0
" Petersham ..	6 15 6
" Buninyong ..	1 0 0
" Surrey Hills ..	0 10 0
" Henley Beach, S.A. ..	1 5 0
" Lochiel ..	0 10 0
" Glenelg ..	0 7 3
" Rosewood, Q. ..	0 7 10
" Takaka, N.Z. ..	1 0 0
" Welsford, Auckland, N.Z. ..	0 13 4
" N. Richmond ..	1 0 0
" Emerald ..	2 12 0
" Echuca ..	1 0 0
" Kerang East ..	0 13 0
" Colac ..	1 10 0
" Swanston-street, Melb. ..	0 7 6
" Elmburst ..	6 0 0
" Nantawarra, S.A. ..	0 10 0
" Brim ..	0 15 0
" Tara, N.Z. ..	1 7 3
" June, N.S.W. ..	1 5 0
" Rookwood ..	1 0 0
" Mt. Walker, Q. ..	0 13 0
" York, S.A. ..	0 15 0
Young Women's Sewing Class, Invercargill	1 0 0
New Zealand ..	2 0 0
Miss M. L. Duncan, Gisborne, N.Z. ..	0 5 0
Mr. J. Saunders, Roma, Q. ..	2 2 0
A Sister, Brunswick	0 10 0
Armada, Vic.	J. PITTMAN.

VICTORIAN MISSION FUND.

A Sister, North Richmond ..	£1 0 0
H., North Richmond ..	0 10 0
Sister Miss Thompson, South Melbourne ..	0 5 0
Collingwood, Conference Fee ..	1 0 0

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

FOREIGN MISSION FUND.

VICTORIA.	
Church, North Fitzroy (Quarterly collection)	2 7 1
NEW SOUTH WALES.	
Collected at Conference meeting at Easter	2 16 4
Church, Enmore ..	8 11 4
Sunday School, Enmore B (balance of maintenance of orphan child) ..	2 7 10
Church, Sydney ..	6 2 6
Sunday School, Sydney B ..	0 6 8
Church, Woollahra ..	1 17 0
Church, Petersham ..	0 12 8
Bro. L. Rossell ..	2 16 4

FAMINE FUND.

VICTORIA.	
Church, Birchip ..	1 3 0
S.S., Toolamba ..	0 10 0
S.S., Doncaster (for Miss Thompson to use at discretion) ..	4 0 0

SOUTH AUSTRALIA.

Various Churches, per A. C. Rankine, Sec. F.M. Committee ..	34 0 5
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QUEENSLAND.

James Wilson, Clifton ..	0 10 0
Eli Wilson ..	0 5 0
John Wilson ..	0 5 0
James Wilson ..	0 7 6
Walter Wilson ..	0 2 6

Note.—The Committee has remitted £100 for famine relief since last Conference, received from all colonies.

SOUTH AFRICA EVANGELIST FUND.

John Matthews, Broadacres, Dunedin, N.Z.	2 0 0
Church, North Richmond, Vic. (additional)	0 2 6

F.M. LUDBROOK, Sec.,	R. LYALL, Treas.
121 Collins-st., Melb.	39 Leveson-st., N. Melb.

TO LET.

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

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