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VISIONS OF THE CHRIST.



Jesus, The Christ.

JAS. JOHNSTON, LITT. B.

"It is characteristic of the omnipotence of the Divine Nature that it should complete its works and manifest itself by some infinite effect. But no mere creature can be said to be an infinite effect, since by its very nature it is finite: in the work of the incarnation alone does there seem to be an infinite effect of the Divine power, which, in the fact of God becoming man, has united things infinitely remote. Also in this work pre-eminently the universe seems to be completed by the union of the last creature—man—with the first principle—God."—THOMAS AQUINAS.

"Reality, Reality,
Lord Jesus Christ, Thou art to me!
From the spectral mists and clouds,
From the shifting shadows and phantom crowds;
From unreal words and unreal lives,
Where truth with falsehood feebly strives;
From the passings away, the chance and change,
Flickerings, vanishings, swift and strange,
I turn to my glorious rest on Thee,
Who art the Grand Reality."

"Jesus Christ, who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead."—PAUL THE APOSTLE.

Monuments are erected to perpetuate the memory of some great hero, poet, statesman, philanthropist or monarch. Others are remembered through the benign influence radiating from institutions organized by them or from the immortality of their writings or actions. All are dependent upon some tangible and material object for perpetuation in history. There was a man whose influence is more universal than any other; whose heroism is more heroic than any possessor of the Victoria Cross; whose philanthropy is greater and deeper than the whole realm of beneficent spirits. He left no book, no writings to immortalise his name; he founded no institution to perpetuate his memory; he organised no society to eternise his fame, yet his name is eternised as no other is; his character is engraved on memory's tablets; and his fame is perpetuated by living monuments. He has a continuity of admirers in all countries and nationalities. While some men were Catholic in spirit, this one excels in that virtue; while some men were geniuses, this one towers above all genius; while some men's influence, fame, and honor, spread into remote corners of the earth, this one is cosmopolitan. He stands alone, superior, extraordinary, unique. He has no equal. He has no person as a fellow, his solitude is without a parallel. Jesus, the Christ, the supreme good of man, is without an equal having his eternal home in the hearts of his disciples.

Gigantic systems, sweeping across continent and ocean, have been set in operation by man, but no system has met with universal approval nor found congeniality in all climes and countries. Christianity, that system which knows no hindrance; which possesses unique adaptability for class and mass, clime and country; which sweeps the universe with equality of justice and condemnation; which carries with it pardon, peace and life, had its evolution in Christ, and continues in him. Without Christ it would have had no beginning; without him it can have no consummation. As God is related to creation so is Christ related to Christianity. It can no more exist without Christ than the universe without God. What an exalted position for the Christ to occupy!

That he has existed no one has denied. Even Strauss, Renan, and Baur admit of an historical Jesus. In the centuries that have passed Christ and his system of religion has been brought down from the cloud-land of hard, cold, critical facts, a position fraught with danger to the impostor, hypocrite, and effeminate, but a position which is the only public crucible through which data must filter into stability and permanency. The greater the claims the more strenuous and severe the test, and if after the piercing, merciless and pitiless eye of criticism has been satisfied, its energies unscathed, it is relegated to the sphere of the unimpeachable. Men love to see the distant past, resurrect its

dread secrets, and make confession of its forgotten crimes. That Jesus, the Christ, has passed the public and individual crucible, and long has stood before curious critical eyes uncondemned, tells a tale more eloquent than could Cato or Demosthenes, of the quality of his system and the reality of his character. The deeper the knowledge of the Christ the better the knowledge of the Father, his love and compassion. The most callous and coldly critical thought is melted into admiration and love when it stands before the supreme character of the ages and the product of his system.

Mohammed, Buddha and Christ have each been the creators of a religious system. It is no uncommon thing to have the name of "The Anointed" linked with these religionists, but from point of product, historical truth will not allow the comparison nor the intimacy. Mohammed made his impression with the sword—a kind of reign of terror. Buddha was the opposite, and, perhaps, comes nearer the Great Master than anyone. He, as seen through the traditions of his people, the only historical test, was a beautiful spirit: pious, tender, full of love, the noblest specimen of enthusiasm in humanity, willing at any moment to become a sacrifice that he might remove or lighten the world's pain. The productions of Buddhism are noteworthy. Sweet graces they are: virtue, meekness, benevolence and love. But here comes the fundamental contrast, Buddhism has no deity. It is a system that does not evoke nor satisfy the ideal of man, making him happier, completer and more aggressive. Christ's system is one of boundless hope; Buddha's one of absolute despair. Christ reveals the Father, whence we came, what we are, and whither we go; Buddha reveals a vacant heaven and offers no solution for the great problem of life. Christ reveals a divine heart, bleeding for the sorrows of the world, craving to forgive its sins, while Buddha has nought to offer but a moral code to control the world's destinies, punish its crimes, and reward its virtues. Jesus brought life and immortality to light, making the darkness of death, but the dawn of an eternal day; Buddha hated life as it now is, and taught that the highest bliss was to escape from it into an everlasting quietude. Christ awakens, inspires, and enthuses manhood; Buddha lacks all, and offers nothing that can vitalise or galvanise. Christ's religion spreads righteousness, liberty, order, progress and civilization; Buddha's brings death to progression, and decay to civilization. Christ taught a man to meet life manfully; Buddha taught men to escape from it. Where the religions so differ how can their founders be compared? So again we are compelled to say that Jesus Christ has no equal, he belongs to no classification, he stands alone. Other founders of religious systems may be classified in their relation to one another, as are the stars of heaven; but Jesus is not found in that category, he is as the sun, which, when arisen, empties the blue dome of her constellations, for his light fills everything to the exclusion of all things.

It is hardly credible that one so lowly should become so mighty; so humble and yet so exalted. He spoke of himself as "meek and lowly in heart," and, as simply

and as spontaneously he describes himself as the only one who knows the Father, the Light of the world, the Saviour and the Judge of man. His most transcendent claims become him as do his most homely ones. His simple words fall as majestically from his lips as do his profoundest. His loftiest expressions are clothed with a sunny simplicity foreign to every other religionist and philosopher. He was of Jewish descent, poor by birth, and without culture, as commonly understood; he lived a Galilean peasant, remained what he had been bred, without social or official rank; he became a teacher and revolutionised his nation, and yet did not assume the role of a political agitator or social revolutionist; he was followed by a few Galilean fisherman, hated publicans and obscure women; he was disbelieved, discredited and rejected, both by his own towns-folk and religious and political officials; his early manhood was arrested after a public ministry of three years, or thereabouts, and was crucified under Pontius Pilate; out of a few poor followers, to whom he taught his doctrines, a system was organised, which after his death and exaltation spread and broadened into the church of Christ, and through it his doctrines became elaborated into the truths of the Christian religion, all of which is unquestioned by the most skeptical and severe critic. Historically there does not seem to be much material out of which to build so permanent a regenerative and an ameliorative potency as Christianity. It is doubtful if a person with less promise of universal importance, or with fewer elements for the perpetuation of fame and influence could be found who attained it.

Some things that pass into history leave a perceptible impression on the life and customs of the nation in whose theatre the event was acted, while other incidents are woven into the warp and woof of the universe. Few occurrences are cosmopolitan. If it were possible to conceive of a town, city, country, kingdom, or universe to exist without the influence of the Christ, what would be life's drama? Towns there would be, but vacant lots would stare blankly in your face; cities there would be, but they would be robbed of their finest structures; countries there would be, but blood-thirsty anarchy and greedy selfish socialism, falsely so called, would exist raving mad; kingdoms there would be, but license and profligacy would be wedded to debauchery and crime. Chapels, orphanages, asylums, homes of benevolence and charities would all disappear; and where beautiful green velvet lawns stretched lazily under shrub and tree, and where fantastical aromatic flower beds added enchantment to the aged, sick and convalescent, and where monuments of mercy, pity and philanthropy would appear, there would be found reeking hot beds of vice and cruelty. Not only in history does Christ wield an influence, but in letters, arts and music. What would the world be without all the noble classics, prose and verse, which owe their grandeur and charm to him who spake as never man spake; without such men of art as Raphael, Michael Angelo, Fra Angelico, Doré, Beda, or Tissot, men who caught their inspiration and genius from him whose sensitive soul responded to

the beauties of nature; without such men of music as Beethoven, Mendelssohn, Mozart, or Handel, men whose soul vibrated vigorously when they caught that grandest of all chords, lost until the consummation of time—the harmony of the angels' carol? What a vacant, cold, selfish, filthy universe would remain when stripped of all its memorials of charity, love and Christ!

The power Jesus exerts cannot be computed. Christ is a permanent factor in all history and thus affects all incidents individually and nationally. Immediately after his advent wise men from the East came to worship him, and Herod in his immediate presence would have murdered him. Then, as now, families, races, and empires were divided over him. His own mother clung to him, with hidden thoughts cherished in her heart, while his brethren rejected him. Even his first sermon was a cause for some to believe in him and others to manifest their disbelief. His character, his name, his religion will ever be the power to divide the right from the wrong, the false from the true, the mortal from the immortal. There is no phase in life but that Jesus Christ has entered. There is no man but must reckon with Jesus Christ. So supreme and universal is his sway and authority that all men must appear before his judgment seat and be judged according to their works. His birth was the incarnation of God, and his death was a sacrifice which redeems man; and by faith and obedience in him as the incarnation of God and the Saviour of the soul, man is partaker of the righteousness of God and an heir of eternal life. Though he died, yet he lives, for he rose from the grave and ascended into heaven, where, as the Great High Priest, he saves to the uttermost all that come unto him, and makes intercession for the heirs of salvation. He will reign until all his enemies are under his feet, when his power, authority, love and spirit will fill all the universe. He will then be in completion Jesus, the Christ.

Biographical.

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

Life of Elder John Smith.

In the mean time, the Mount Sterling Church, of which David Barrow was a member, refused, on account of the proceedings against him, to send either letters or messengers to the next Association. Other thoughtful churches of the District, remembering that the Constitution declared that the Association was an advisory, and not an authoritative body, and being alarmed at the increase of its prerogative, ventured to inquire, through their messengers: "Do the Scriptures warrant such a procedure?" To this question no answer was immediately returned. But at the next meeting, the Association revoked the act by which Mr. Barrow had been expelled; the committee appointed to prosecute him was discharged; the rule that had been devised for the trial of ministers was repealed; and the judgment of the five ministers, who, under that rule, had already condemned Mr. Barrow, was revoked.

But the church at Mount Sterling, grieved at the course that certain brethren had pursued in this matter, refused to admit them to the Lord's Table; for which act the Association at once formally withdrew its fellowship from that church.

The result of all these proceedings was such as might have been expected. The Association began to mourn the declension of religion within its bounds. Many neglected to assemble themselves together, or came together, not for the better, but for the worse. The church generally had a declining ministry, and was a sickly, wasting society. Jeremiah Vardeman visited some of the congregations regularly, and, by his exhortations, tried to rekindle the glow of spiritual life in hearts that had already grown cold. But even his influence could not prevent dissensions from arising, for the church at Lulbegrud was, year after year, declared to be "in disorder."

In the year 1817, North District comprised twenty-one churches, with a membership of about fourteen hundred souls. Mount Sterling still remained excluded from the connection. Twenty-one influential brethren had been appointed to help Lulbegrud to an adjustment of her difficulties; and they had been so far successful as to report that church at last in order. Still, their circular presented a gloomy picture of the condition of religious society; for, though some outpourings had taken place, religion continued to languish. A night season prevailed, and the love of many waxed cold. Divisions still existed, and brethren were at variance one with another. Elder Vardeman at last withdrew his ministerial labors from them, and the churches to which he had been preaching were left destitute. They complained mournfully, indeed, that they now had no one to administer to them the ordinances of Christ! Some seemed to forsake the church entirely, and to delight themselves more in the mysteries of Freemasonry than in the services of the sanctuary; in fact, the Association, in the continued exercise of its advisory prerogative, had, at last, to declare that it was wrong for Baptists to sit in Masonic lodges.

Such was the state of things in the North District when Jeremiah Vardeman wrote to John Smith, informing him that "he had withdrawn from the churches in Montgomery, but that the Lord had thereby opened a door of usefulness to him. The brethren there, he had no doubt, would be glad to have his services, and, he thought, they would liberally acknowledge them."

After much reflection, Smith concluded to visit Montgomery County; and he authorised his friend to say to the church at Lulbegrud, that he would be with them at their annual meeting in May. Vardeman wrote accordingly to James Mason, a prominent and devoted member at Grassy Lick, recommending the engagement of John Smith for this field.

The brethren of Montgomery were unanimous in their desire that John Smith should become their preacher, and they now pressed him for a promise to come and live among them. They proposed to aid him in buying a farm, and assured him that, in all temporal matters, he and his family should be made comfortable.

"I am pleased with you, my brethren,"

Smith replied, "and I think that I could live happy among you. To be candid, I have no wish to reside any longer where I now do; but I have made it a rule never to engage in any important work, nor commit myself by any promise, till I had first counseled with my wife; I never knew a man to lose anything by taking counsel of his wife. I must go home, then, without saying more to you than this; I will talk with Nancy, and then give you my answer."

On his way home, he stopped in the city of Lexington, and preached. Samuel Ayers, a silversmith of that place, a liberal man and devoted Baptist, had said to him on a previous visit:

"This is the second time, brother Smith, that you have preached for us of late, and I have never given you any thing yet. Have you any silver in your pocket?"

"A little," said Smith; "I do sometimes have a little."

"Well, let me have that," said Ayers, "and I will make a set of teaspoons for your wife."

Smith gave him all he had, which was, indeed, but little. His friend, however, added the necessary quantity, and now, on this third visit, he had the spoons ready for him. Smith thankfully accepted them, and took home the beautiful gift to his wife.

Nancy Smith did not fail to show them to her neighbors. "They were of pure silver," she told them, "and had been made expressly for her by her husband's friend, who lived in Lexington." On proper occasions, when tea was served, whether of sassafras root, dittany, or Young Hyson from the store, she took delight, in honor of her guests, to bring out her silver to grace her table, which was plain, but always beautifully clean.

But the religious sentiment of her neighbors would not long suffer her to delight herself in that way. Sisters began to take offense at her departure from the usual style of living; and brethren, who took an economical view of the matter, began to fear the influence of her example. The Elders finally took the innovation in hand, and treated it as a grave offence; and, to save the peace of the church, and the influence of her husband, the good woman at last put away her spoons, and never used them on the Little South Fork again.

Mrs. Smith was unwilling to give an opinion as to the expediency of removing to Montgomery; and, feeling the need of her counsel, her husband would not act without it. So it was finally arranged for her to go with him in August, on a second visit to that county.

She was charmed with the country and the people. Their little farm, with its stock and crops, was sold, and, filling a wagon with their household goods, they left the Little South Fork, on the 22nd of October, 1817.

To be continued.

Truth in Love

This book contains many of the best thoughts of the late Stephen Cheek, and is made up of short articles on a great variety of subjects bearing on Christian life and doctrine.

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The Home.

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

I Shall Not Pass Again This Way.

The bread that bringeth strength I want to give,
The water pure that bids the thirsty live;
I want to help the fainting day by day;
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears;
Beauty for ashes may I give away;
I'm sure I shall not pass again this way.

I want to give good measure, running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away;
I'm sure I shall not pass again this way.

I want to give to others hope and faith;
I want to do all that the Master saith;
I want to live aright from day to day;
I'm sure I shall not pass again this way.

—Great Thoughts.



Is This God?

It was one of Victor Hugo's very fine thoughts, when he saved the life of a mouse and quoted the Divine Kindness as his reason: "To that little being I am Providence. I treat it as, more than once, God has treated me."

The world has heard of the starving child, who looked up to her lady benefactor and asked, "Are you God's wife?" Even more affecting, not to say startling, in its simplicity, was the similar childlike question that surprised Mr. J. H. Hanan, when last spring he saved nine souls adrift in the sinking *Caspian*.

Mr. Hanan, a wealthy Englishman, with a party of American friends who had been invited to join him in his yacht *Sagamore*, was returning from the West Indies, when, about half a day's sail north of Bermuda, his lookout sighted a floating wreck.

For his prompt rescue of the famished crew and passengers of the little ship, he is to receive an Albert medal; but deeper than the sense of this distinguished honor, the lesson of innocent faith that he learned then touched him with its revelation and reward. The truth that every human helper of human suffering is a representative of Divine Providence was brought home to him in the way he will never forget.

For nine days the disabled *Caspian* had been tossing on the pounding waves, carried no one knew whither, and despair had come to every soul on board—except the captain's wife, Mrs. Gordon. As the crew afterwards testified, this brave woman prayed, and impressed her own resolute Christian trust upon her child, Helen Sylvia Gordon, a bright little girl of four years. Hour by hour she had promised to her:

"God will save us; he has not forgotten us; he will not let us die."

When all had been safely transferred from the wreck to the deck of the *Sagamore*, Mrs. Gordon fell on her knees, weeping for joy, her face buried in her hands, while Mr. Hanan held her child in his arms. "God has answered my prayer!" was all she could say.

The child nestled closely to Mr. Hanan, sobbing in sympathy. Tears rolled down the strong man's cheeks, and were in the eyes of all on board. Then little Helen looked up to her deliverer, and asked:

"Mamma, is this God?"

To the reporter of the *New York World*, Mr. Hanan tried to intimate something of the feeling when the innocent eyes gazed into his with that unexpected question.

"Talk of medals and rewards!" he said. "As for the decoration of Queen Victoria, I shall welcome it, of course. Such a tribute is one of which any man may be proud. But beyond that, and greater than that, in my mind, is the memory of one thrilling moment—the vibration of gratitude thrown from thankful hearts into my own. It was the moment when little Helen nestled in my arms, asking in her childlike simplicity, 'Mamma, is this God?'"

Treading on Lions.

While pursuing guinea-fowl in the Orange Free State, Mr. G. Nicholson had a dangerous adventure with lions. He was stumbling along a rocky ridge, he says, when he suddenly trod on something soft, and instinctively took a spring.

Before I could look around a fearful growling was heard, and two lion cubs, about as large as spaniels, became visible, evidently in a fury at being roughly disturbed. Next moment I became aware of a lioness rapidly but cautiously making for me.

There was no time to put bullets into a gun, and I quickly decided to stand still till it became clear that the lioness meant to seize me. Then, as a last chance, I would send a charge of shot at her head, in the hope of blinding her, at least.

In a few moments the brute was within four or so yards of me, growling and showing her teeth. I wished myself anywhere but there, but forced myself to stand motionless.

Luckily the cubs joined their dam, and she halted to notice them a moment. She came on a few steps, looking ugly, but halted again, then turned slowly around and followed by her cubs, made for a huge boulder twenty yards distant, and lay down behind it, as I could see by the tail tuft which protruded beyond the rock.

Then my hunter's blood was up. I loaded my gun, kicked off my shoes, and climbed the great boulder. I was within three yards of the lioness, who instantly discovered me and crouched to charge. Taking careful aim at her breast, I fired and killed her.

The "boys" at the wagons heard the firing and came up. The two cubs were soon caught, at the expense of a few bites and scratches. We took them to camp, where they were kept for several months. We afterwards sold them to an American skipper.

From Abroad.

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

Wandering Over a Wide Field.

ISAAC SELBY.



EXT to Great Britain, America is the greatest country in the world. America wrote in her constitution of freedom, but she so wrote, because deep down in the soul of the Briton there is a deep sense of freedom and justice, and those men of the independence were Colonial

Briton. They built on that granite of faith, on which English greatness everywhere is reared. The colonies were composed of the religious rejects of the old world. The Puritans of Massachusetts, the Baptists of Connecticut, the Quakers of Pennsylvania, the Huguenots of the Carolinas, and the Methodists of Georgia, were the sturdy stock out of which the early Commonwealth was fashioned. Religion is needed more in a republic than a monarchy. In an absolute monarchy, let the king be good and wise, and the people obedient, and all goes well. In a republic, every man is a factor in making the laws, therefore every man must be good, to secure the highest results. America started by saying that God had created all men equal; it put God at the back of its Constitution, and thus built on the massive foundation of eternal truth.

In my wanderings I have been losing confidence in organisations, preachers, and dogmas, but with it there has come to me a truer faith in God and in his own anointed. I think of Renan's picture of the Christ; a peasant and poet—the Robert Burns of Israel; a working man, with a peasant's thought of kings and palaces; one whose parables are scented flowers from Nazareth, watered with the perspiration of the toiler. Christ is "the Son of Man," loving man because he has worked with his hands and felt the sympathy begotten of suffering and toil. If such be a fair picture, it is quite consistent with the belief in Christ's divinity, for the good God could only possess the simple soul—the single-minded man! He came when Rome had organised the world to death, when scepticism had shaken all faith in old mythologies, and when vice had worn out the soul of man. The old world unified by brute force and cunning, and debauched with unnatural desires, was sated and wearied. Then arose the peasant king with an angel song, calling men back to simplicity—to a new and a natural life. "Ye must be born again."

The world now is something like it was then; it is financially organised and unified,

perverted by scepticism, and diseased with vice. It needs the old song of simplicity. I am led to these reflections by a trip that I recently took to Colusa, a little village with an Indian name, on the banks of the Sacramento River, in the heart of the greatest farming district in the world. It was spring time, and the village was full of floral life. Roses of every hue breaking into view:—the world was awakening. The trees along by the footpaths—the elm, the locust, and the walnut—were rich with foliage. Here and there I caught a glimpse of our old friend, the eucalyptus. Outside of the village I looked across great wheat fields, where the plough ran a furrow a mile and a-half long, and beyond this the blue hills that lined the Sacramento Valley. Here, too, is a little church of our people, pleading for ancient truth, a church in which Dr. Porter had often preached. How this village contrasted with San Francisco! How Nazareth contrasts with Rome! Christ's world with Caesar's! The one a world of intrigue, vice, war, cruelty and greed, the other a world of village simplicity, purity, peace, love, and self-sacrifice. Surely we must "be born again"—born into this Christ-world.

A little time ago I tried to get a hall; the price was high. I asked why they fixed it so. They said they wished to keep it select; they did not want every Tom, Dick, and Harry, to get it. Tom, Dick, and Harry, were old friends of mine, and they were among the best helpers of mankind I have known. They were the old pioneers who dug the mines of California. I met them in Birmingham, Manchester, and Glasgow, their faces all begrimed with the smoke from the furnace fires; for they built the engines and forged the thunderbolts that made Old England great. They are now fighting the battles of the motherland in South Africa. I saw them living in tents in Coolgardie and Kalgoorlie, sleeping on hard beds and feeding on "tinned dog" that they might give Britain her golden harvest. They bear the burden and heat of the day everywhere; and when anyone has to be kicked, it is generally safe to kick Tom, Dick and Harry. Their bones lie bleached on the burning sands of Africa, in the jungles of India, or away in the frozen North; wherever enterprise tempts or duty calls, Tom, Dick, and Harry, have responded. These imperial children of Britain suffer and die, and are buried in a nameless grave, to rise again in power when the universe puts on its glorified garb. Men who recognise worth have not disdained the company of our noble trio. Spurgeon took off his white tie, pulled down the title of Rev., and stepping from his rostrum, shook hands with Tom, Dick, and Harry. Gladstone, disclaiming the lordly title, enfranchised them, and John Ruskin consecrated his pen and fortune to their elevation.

May has been a great month for Tom, Dick, and Harry. The building trades of Massachusetts have commenced the spring with an eight hours' day. Carpenters are receiving three dollars and a-half a day—fourteen shillings; this for one of the oldest states in the union, is a strong argument for the industrial development of this country. The American Government countenances the eight hours system by making eight

hours the working day of its employees. In private firms, however, men work often very long hours—skilled labor from nine to ten hours, and unskilled any time—often twelve hours. Wages are good, and the people are better clothed and fed than in any other country in the world.

I am leaving America to-morrow on the "Alameda" for Auckland. I have booked through to Melbourne, but will spend a little time (d.v.) in New Zealand. I might have written you more articles, and have given better pictures of American scenes. I have at times, perhaps, failed to tone my mind to that condition of impartiality which is essential in faithfully describing any great country. I have oftentimes felt embittered by personal suffering, born of a sense of injustice. I have lost in America in hard cash two hundred and fifty pounds, apart from the time—two years—spent here. A subtle web seemed woven around me, shutting the doors of opportunity; the arms of the octopus were everywhere. Charles Watts, who met me in debate in Cincinnati, had two hundred lectures arranged for him by the Freethinkers; he came and went without loss of time or money. I have thought the same might have been allowed me.

I have spoken briefly indeed before some of the noblest gatherings of our brotherhood; first, before the National Convention at Chatanooga, and then before the Jubilee Convention of Cincinnati. I spoke to large and appreciative audiences at Hiram and Lexington, two of our great college centres, and have met the representatives of our brotherhood throughout the world.

I realise in leaving how much of interest there is in this country. It is a fascinating land; you like it even in suffering. One might write a chapter on the Irish leaven in American life; every second person seems to have Irish blood in their veins. Along with the natural features of the country we should think of the Indian, the buffalo, the bear and the eagle, and other indigenous life. In this land in which Columbus found no horses, evolutionists affirm they find his petrified ancestor, connecting him with the five-toed animals. One might write on the Sunday paper and the American press generally, but all these, and many other things, we can talk about when we meet face to face. Greetings!

Endeavor.

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

Christian Endeavor among the Boers.

At this particular time the vision of the world is focussed upon South Africa. Many anxious, and at the same time many malignant eyes are cast upon it. It has become the centre of interest, and the topic of conversation the world over. The fierce war that has been waging for the past six months has brought into prominence people and places hitherto unknown.

We are as nearly conversant, and if not more so, with the history of the Dutch descendants in the Transvaal, than with the history of our own country. Anything appertaining to the Boers, whether politic or

religious, seems to possess a certain fascination, and immediately arouses interest.

It may therefore be interesting to Christian Endeavorers to know a little of the progress the society has made in South Africa. As I have mentioned in a previous article, the Christian Endeavor movement has found an enthusiastic reception there, and since 1897 South Africa has had a C.E. Union of its own.

Both Cape Colony and Natal have also their respective unions, and the cause in both these countries is flourishing. Dr. Clarke, when in South Africa, had occasion to visit Ladysmith, that little town now famous in the annals of warfare. Here the Endeavour movement is very much alive, and the societies accorded him an enthusiastic reception; he was also most hospitably received by the Dutch class of the city. A large Endeavor rally meeting was held in the Town Hall, and an enjoyable and profitable time was spent. Describing his host, who was a Dutch Endeavorer, Dr. Clarke says, "the long bearded Dutch minister who introduced himself to me at the railway station is a type of the people—slow, unprogressive, backward, perhaps according to modern American notions, but a man of sterling worth, of sturdy faith, of unimpeachable morals, and of earnest purpose to make his little part of the world better."

He never preached on 'topnot come down,' or announced his subject in the papers as 'go to the devil;' nor does he have to do so to obtain an audience. The people are actually so unmodern that they are willing to go to church to hear the gospel. His church is not run on the 'candy pull system.'

Still further inland, in the heart of the Transvaal, the Christian Endeavor light is burning brightly, and in Johannesburg the movement has a strong hold. Here again a hearty welcome was extended to the promoter of the society.

Dr. Clarke refers to his visit to the Transvaal capital in terms of the warmest eulogy. He writes, "the scene in South Africa which I best like to recall is the closing Christian Endeavor meeting in Johannesburg, when English and Dutch Endeavors came together in joyous fellowship. It was the first, and perhaps the only meeting of the kind that was ever held; but in Christian Endeavor the churches had found a common bond."

The Jamieson raid was still fresh, and doubtless rankled in the hearts of the Dutch Christians; but for one meeting at least, they all put aside those old memories and animosities, and sung and prayed together; all together we repeated the Lord's prayer, some saying it in Dutch, and some in English; and all together we sang, some in one language, and some in another—

'Blest be the tie that binds
Our hearts in Christian love.'

H. PEACOCK.

Let us Smile.

To everything there is a season . . . a time to laugh
—Ecc 3: 14

Can you tell me what sort of weather we may expect next month?" wrote a subscriber to an editor; and according to the *Cumber-*

land Presbyterian, the editor replied as follows:

"It is my belief that the weather next month will be very much like your subscription."

The inquirer wondered what the editor meant, till he happened to think of the word "unsettled."

A gentleman who had engaged an intelligent French maid was at work in his library at one end of his house, when it struck him, from certain sounds, that something must be wrong in the drawing-room, at the other end of the house. So he rang his bell, and the maid came.

"What are those cries that I seem to hear in the direction of the drawing-room, Marie?" he asked.

"I do not precisely know, Monsieur," she answered. "At one time I sink it is madam who sing, and at another time I am sure it is ze cat and the dog who fight, monsieur!"

A meeting of a negro "literary society" was in progress, and the business part of the programme was under consideration.

Some one had proposed that the regular time of meeting be changed from Monday to Wednesday night, and the proposition provoked much discussion.

Finally the president of the society was appealed to for his opinion, and he said with much gravity:

"Well, membahs ob de s'ciety, pussonally, now, pussonally, I don't car' which night the s'ciety meets, but fo' myself I prefers Monday."

The unconscious humours of journalism are often more amusing than the best efforts of the "funny men."

A rural paper not long ago contained this statement:

"Our friend, B. K. Jones of H. Street, is seriously sick. He is attended twice a day by Doctor Smith in consultation with Doctor White, therefore his recovery is in grave doubt."

A memorable bull in action is recorded by Lord Dufferin. On his estate in County Down there was a historic ruin, formerly the stronghold of the O'Neills.

When Lord Dufferin was appointed viceroy of India, and was going away for a long time, he became anxious lest this ancient relic should be carried away bodily by the peasantry, who, if they wanted a stone to repair a pigsty or a wall, were accustomed to resort to the old castle. He accordingly summoned his steward, and ordered him to build a good wall about the castle at a certain distance, to keep out trespassers. Then he departed. On his return from India, Lord Dufferin found to his amazement that the ruin had completely disappeared, in spite of the fact that there was a beautiful wall all around it. He summoned the steward and asked, in dismay, "Where is the castle?"

"The castle, me Lord?" repeated the man "That ould thing? Sure I pulled it down to build the wall wid! Do ye want me to be goin' miles for material, with the finest sthones in Ireland beside me?"

THE Australian Christian.

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A. B. Maston - - - 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.

The Surrender of Denominationalism.

Some few years ago there sprang into existence an institution calling itself the "Council of Churches." This Council is composed of representatives from the various Protestant churches, and its main work seems to lie in the direction of solving the problem of preventing the multiplying of churches in sparsely populated parts of the country. We are told that "the problem of the overlapping of churches is the one which the Council was principally formed to solve." In the making of churches, it is asserted, as in the making of books, there is no end. Men are wasted, money is squandered, effort is misdirected, and the Church of God gains nothing by the overlapping. How to remedy this state of things is the problem to be solved. And the Council of Churches proposes to solve it by limiting the number of churches to one in districts where one would furnish enough sitting accommodation for the churchgoers of the neighborhood. The favored one to be that which was first in the field. To give effect to this, a resolution was passed "That a committee be appointed to take into serious consideration the establishment of a court of arbitration to decide all questions where overlapping was involved." So far, the work of the Council has not got beyond the recommendatory stage, and the probabilities are that that is about as far as its operations will go in the matter. In cases of this kind it often happens that the proposed remedy is so complicated as to be utterly worthless; but, in the present instance, the worthlessness of the remedy lies in its extreme simplicity. A short cut out of a difficulty is

right enough under certain conditions, but it is apt to be delusive if it is found to be over country where short cuts are not practicable. And the Council of Churches will find it very difficult country indeed when they ask several churches to efface themselves in favor of a rival denomination. In saying this, it must not be supposed that we do not recognize the evils arising from the overlapping of churches, for we do. All that we call in question is the proposed remedy of the evils.

Certainly, to find in some small country village, four or five churches of different denominations, all struggling for existence, and all sparsely attended, is not by any means an edifying spectacle. Dr. Watkin, representing the Wesleyans, referring to this, instanced Leongatha as a town which showed the evil of overlapping, and the urgent necessity of reform. He said, "the Wesleyans had been in the town for years, and the preacher had to be supported by the Home Mission Society. The Anglicans followed, and their man was kept for years by grants from the Bishop of Melbourne's Fund. The Presbyterians were the next addition, and their representative had to be supported from the Home Mission Funds." Instances like this, and worse perhaps, could be multiplied indefinitely throughout the Australasian colonies. The aggregate of it all, represented an enormous loss to the effective working power of the Christian religion. Indeed, the evil was so great as to demand immediate and earnest enquiry as to the cause or causes which brought it into existence. It was a disease which had to be cured, and like all other diseases, could not be cured until the cause producing it had been found, and removed. Only one of the Council speakers, so far as the speeches have been reported, appears to have diagnosed the case properly, and as his diagnosis is worth repeating, we give it for the benefit of our readers. He said "he believed that in what they were doing, the churches were contravening and outraging the spirit of Christ, and scandalising his name. Greedy, grasping, aggrandising denominationalism, which was at the bottom of the overlapping, was the greatest hindrance to the cause of Christ. And because of it they were making infidels, critics, and cynics, who, seeing how Christians behaved one to another, said, very properly, "If this is Christianity we don't want it." The remedy suggested by this speaker, Mr. Rivett, a congregationalist, was "to close half the churches straight away, and let the pioneers have the field. One village, one church, was his motto." Generally speaking, this representative's indictment against the churches, was the most severe of all. He contended that "there was a morality they had yet to learn in their church life, because

there were things they were doing which were not decently honest and not moral." Naturally, such expressions of opinion were not received with approbation. But, in reply to the dissent expressed, Mr. Rivett, would take nothing back, asserting, "we are doing things in the way of over competition, which honest business men would not do." Unbiassed witnesses, we are afraid, would be compelled to endorse much of what Mr. Rivett said.

The chief point, however, to be noted in Mr. Rivett's remarks is that he unmistakably placed his finger upon the cause of the disease. Denominationalism was the name he gave it, and without hesitation, we affirm, that when he did so, he made no mistake. We are only surprised that so bold and candid a speaker did not go the whole way and affirm, that as denominationalism was the cause, the removal of it was the cure. What his proposal amounted to was, not the removal of the cause, but the minimising of it. For if four denominations exist in one town and three are removed, denominationalism is still represented by what is left. And, because of this, the proposed remedy, if it could be carried out, would, while removing the appearance of denominational rivalry, leave behind it the substance thereof, and as a consequence place many people in a churchless condition. It is useless, however, to discuss the proposed remedy at any length, for two reasons—first, because of its impracticability, and second, because it is not the true remedy. Both of these objections we may safely leave for the Council of Churches to find out from practical experience. The main point that stands out in the deliberations of the Council on the question of "overlapping," is its condemnation of denominationalism. The curious thing about it is the apparent unconsciousness of the representatives, of the position in which they have placed themselves. The position is this. In asserting that the denominations they represent—Presbyterians, Wesleyans, Congregationalists, Baptists, Lutherans, Primitive Methodists, Bible Christians and United Methodists—may be merged into any given one of them, where country churches are concerned, they assert that there is no distinctive principle amongst them demanding the separate existence of any of their organizations. Either that, or the alternative, that principles may be sacrificed under certain given conditions. As the alternative is impossible where honest men are concerned, we must abandon it as untenable, and conclude that the Council of Churches believes that there are no principles of sufficient importance to divide the churches it represents. Unfortunately this position compels us to put the onus on the denominations of

having no decent excuse for perpetuating a state of things, which, whether in town or country brings discredit upon the church, and materially hinders her onward progress. If it be true, as Dr. Watkin said, "we are competing one with another, and it is a scandal. We are giving points to the sarcasm of unbelievers, who, seeing how we act to each other, say, scoffingly, "See how these Christians love one another,"—if this is the outcome of denominationalism, and if for denominationalism there is no excuse, real or imaginary, on the score of principle, it follows as a necessary consequence that on the heads of those who keep denominationalism alive, rests an awful responsibility. We have heard good men say that "they loved their denomination, but the kingdom of God more." That they believe this we do not doubt, but so far as the facts are concerned, the general rule is, the denomination first and the kingdom of God second. It will never be otherwise until we have learnt to realise what is meant by one Lord, one Faith, one Baptism, one God over all. When we have learnt what all this means, our motto will not be, "one village, one church," but, one world, one church.

Editorial Notes.

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

By their fruits ye shall know them.

The gaol statistics of Australia prove that Roman Catholicism furnishes *pro rata* by far the largest number of our criminals. This is also true of America. As an illustration a writer to the *Christian Standard* says: "In the great state of New York the Catholic Church is doubtless doing some of her work as a "doctrinal and moral power." She furnishes more than 10 per cent. of the population. Her institutions crown the hills of every city, and she has had ample time to show the results of her work. In the prison for old criminals at Auburn, 45 per cent. of the convicts are Catholics; at the Reformatory for young criminals, from sixteen to thirty years old, at Elmira, 50 per cent. are Catholics; at Troy, out of the 528 children detained by the Hudson Valley Society for prevention of cruelty, 333, or more than 60 per cent. are from Catholic families. If the Roman Catholic Church is the hope of America, these facts and figures should be reversed, and greatly diminished. Why should a little over 10 per cent. of the people furnish more than 50 per cent. of the criminals? Why should the Catholic Church furnish more convicts than the four times as many people who be-

long to no church? Strange hope for America."

English Century Funds.

When it was suggested that the English Congregationalists should raise half a million as a Century Fund it was declared impossible, and some urged £150,000 as a possible sum. But already £475,000 has been promised, and the leaders now speak of £600,000 as the minimum to be aimed at. The Baptists are likely to get their more modest £250,000 without difficulty, while the Wesleyans have already raised three-quarters of their Million Guinea Fund. Some millions of pounds will soon be available among the English Free Churches for debt extinction and church extension purposes. Most of the Australian denominations are also raising large funds for similar purposes.

The Gospel in Paris.

It is proposed in America to have a series of gospel meetings conducted by Z. T. Sweeney in Paris from 1st July to end of October. Bro. Sweeney is one of our ablest American preachers. He was at one time American Consul at Constantinople, and his position should command the interest of the people. The services will be in English, and no doubt will be attended by many of the thousands of English and Americans who visit the great Exhibition. The preaching will be supplemented by a liberal distribution of literature. Mr. Sweeney will give his labors free, his expenses only being paid. This enterprising step is characteristic of the energy and "go" of our American brethren, which largely accounts for their success.

Exit Marshall-Hall.

The decision of the University Council of Victoria against the re-appointment of Mr. Marshall-Hall to the Chair of Music is one that must commend itself to the great majority. Yet it was only carried by the casting vote of the chairman, and under the strong pressure of public moral and religious sentiment which had been so violently outraged by Mr. Marshall-Hall's writings. In October, 1898, the Council resolved that "the libidinous character of his poems and other writings, coupled with his ostentatious parade of his disbelief in Christianity, or any form of Theism, and of his contempt for any who hold such beliefs, have shocked the community, have infringed the principle of neutrality in religious matters which has so conduced to the usefulness of the University, and tended to make many parents shrink from allowing their children to attend the teachings of the University." He was not at that time removed from his position as "he pledges himself to abstain from such conduct in the future," but the Council thought it

"fair to intimate to him, that in the opinion of the Council, it will be impossible to re-appoint him when his tenure of five years has come to an end in 1900." In the face of this resolution, and notwithstanding the fact that Mr. Marshall-Hall again appeared in print, denouncing "pitiful Presbyterian bigots, cursed with foggy heads and half inch souls." A strenuous effort was made to have him re-appointed, and this attempt almost succeeded. A man whose soul delights not only to revel in the nastiness of "libidinous" literature, but to create the filth itself may be a success in his musical profession, but he is not qualified to have charge of hundreds of students at the most impressionable age. It is not Mr. Marshall-Hall who has been on his trial, but the University Council, and the nine members who voted for his re-appointment, certainly did so in opposition to the best interests of the Council itself. However, their effort has failed, and there must be a general feeling of relief that an avowed atheist who gloried in publicly trampling under foot the most sacred sentiments of religion, and whose lewd writings shocked the moral sense of the whole community, is no longer to hold a position of public influence among our young men and women.

Sunday School.

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

LESSON FOR JULY 22ND

"Peter's Confession and Christ's Rebuke."

MATT 16: 13-26.

GOLDEN TEXT.—"If any man will come after me, let him deny himself, and take up his cross, and follow me."—Matt. 16: 24.



Leaving the region of Tyre and Sidon Jesus returns to the Sea of Galilee where he performs various miracles, and delivers several discourses. After a time he makes his way north, with his disciples, in the direction of Mount Hermon, 35 miles from Capernaum where, at its foot, nestles a town called Cæsarea Philippi. Philip the Tetrarch had embellished the town and gave it his name

Cæsarea, but his other name was soon added to it so as to distinguish it from Cæsarea on the Mediterranean coast. While on the way a conversation sprang up between Jesus and his disciples, which led Jesus to ask an all important question that would call forth the sentiments of the people concerning himself. Whom do men say that I am? The answer given by the disciples is varied. The public mind was greatly divided over Jesus, but not so the disciples, for Peter boldly testifies that Jesus is the Christ, the Son of the Living God. Such a confession calls forth a sweet reply from Jesus. In the answer of Peter are wrapped up some divine truths. Jesus affirms that Divine aid has been given Peter to arrive at his conclusion. On the great truth that Peter had uttered Jesus states that his church will have its foundation. So strong will the foundation be with its superstructure that even the evil powers of the world will not prevail against it. Unto Peter were given the keys of this kingdom. He was to be instrumental in opening the door of the kingdom, or church, to both Jew and Gentile, a fact which actually took place. See Acts 2: 38, 10: 1-48. Whatever Peter, by divine guidance, should prohibit or permit, command or decide in relation to salvation or church polity was to be bound, ratified or approved in the heavenly court. This part of the conversation was brought to a close by Jesus asking his disciples not to make him known as the public mind would not yet grasp it. After this Jesus began to foretell his sufferings, his death, and his resurrection. Such a thought was repugnant to Peter, who takes Jesus aside and remonstrates with him. He who but a short time previous was lauded to the highest now becomes a stumbling-block in the way of Jesus and his mission. He is called Satan, or adversary, because his desire or wish, though prompted by a good motive, would prove a hindrance to Jesus. Peter is to be excused, for even he did not understand the mission of Jesus in his fullest sense, his only thought was to save his Master from such suffering and cruelty. The terms of discipleship are now stated. Whosoever was willing to become a disciple was to deny all lust and wrong doing, take up his cross by meeting all duties and obligations manfully, and by following Jesus. This would secure life and happiness to all thus exercised. Man is willing to give anything, if he had it, in exchange for his life if he felt that otherwise he would be utterly lost.

JAS. JOHNSTON.

Temperance.

Wine is a mocker.—Proverbs 20: 1.

The Licensed Victuallers' Association is evidently becoming alarmed at the united action of the churches and Temperance Societies in their recent deputation to the Victorian Premier, to ask that the Sunday closing law be enforced. At the annual meeting of the association, on Monday, this alarm was evinced by the president and others, when they said that united action by the trade must be taken at the coming elections to secure the election of candidates pledged to support limited Sunday opening.

The gauntlet has been thrown down! Let all Christians take it up, accept the challenge, and fight the despicable traffic till it perishes! Do not let us be content with Sunday closure. We have been too lenient with the accursed thing. Christian men and women have been pruning at results and leaving the cause untouched. The following extract from a speech by Mr. Howard, an American prohibitionist, should find an echo in all Christian voices:—"How shall we proceed to enforce the Sunday closing clause? Never mind about the Sunday closure; go in with tremendous energy to shut the drink shop on Monday and Saturday, and the liquor men would give you Sunday without a contest. How enforce the law that closes at 11.30 p.m.? Never mind about the closing-time law; turn your guns on the law that opens at mid-day.

How enforce the law that makes it a crime to sell drink to a man that is drunk? Never mind the law that forbids vaccination to a man who died from small-pox; train your gatlings on the infamous law that makes it right to inoculate a man with the only disease that the law makes it a crime to catch.

How enforce the law that prevents the sale of drink to prisoners in the gaol? By making criminals of the men who sell them liquor before they get into the gaol, and after they get out."

The Bible Temperance Association of Belfast has passed a resolution, offering 100 guineas to any chemist who will, before a competent committee, extract a single ounce of alcohol from any quantity of grain, grapes or other vegetable substance, as produced by nature through life and growth, before deterioration by chemical decomposition, fermentation or decay has taken place. *The Alliance News*, England, May 17, 1900.

From The Field.

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

Tasmania.

KELLEVIE.—The church at Kellevie has Bro. Gordon here teaching and preaching. Three have been baptised since he came. Bro. Gordon has accepted Country Evangelist, and we believe he will do a good work, as there are plenty of places where the gospel has never been proclaimed. He will open up a new field at Nugent in a few weeks.

J. T. N. WOOLLEY.

South Australia.

CAREW.—We had the pleasure of a visit from Bro. Leng, Lord's day, 17th. In the afternoon, to a full house, he gave a stirring address. Notwithstanding a rough dark night we had a nice meeting at 6.30 p.m. The general regret is that Bro. Leng's visits are so few and far between. When he is not with us, we rarely have any outsiders. We have, during the week, closed our chapel, so we can sit inside without our topcoats and mufflers on.

R.K.S.

WILLIAMSTOWN.—It has been raining all day roads terribly bad. Very good meeting this morning, and splendid meeting to night. Two confessions, man and wife. Prayer meetings well attended, and am about starting a week-night Bible class.

June 24.

G. D'NESI.

NORWOOD.—At our meeting last Thursday evening we had over three hundred present. It was a baptismal service. Yesterday thirteen received the hand of fellowship, one of these was restored to membership, the other twelve by faith and obedience. Last night, despite the wet weather, we had a good meeting, and two made the good confession. Last Monday evening we held our eighth Annual Endeavour meeting. There was a large attendance of delegates and friends. Bro. Harris gave an address. Refreshments were served at the close and an enjoyable evening was spent.

June 25.

A. C. RANKINE.

UNLEY.—On June 13 we held the usual quarterly social and business meeting, but owing to the unsettled state of the weather the attendance was not very good. We spent a very enjoyable meeting, discussing the various reports of the church and the good things provided by the sisters.

Since our last report we have received into the church nine by letter of transfer, among whom were Bro. and Sister Webb from the church at York, Sister Harris and her three daughters from the Grote-street church, and Sister Dennis, and ten by faith and baptism. Sunday morning, June 24th, we received by letter Miss May Manning, and by baptism Miss Blanche Sanders. T. J. Gore delivered a very able address on Foreign Mission Work, taking for his text the "Great Commission," and in the afternoon R. Burns gave an interesting address to the scholars of the Sunday School on what missionaries have done in foreign lands. In the evening, Bro. Gore gave another very able discourse on Foreign Missions, and ended with a fervent appeal to the unsaved.

June 24th.

PERCY T. STORER.

HENLEY BEACH.—This evening Bro. Keay discoursed upon the Seven Sayings of Christ while on the Cross, and at the close two young ladies came forward and confessed Christ, one from the Sunday School, and the other well known to us, being the affectionate daughter of a mother who has a large family. We pray that she may be the means of disseminating the truth in her home. We are expecting others. May they be led to decision.

G.A.H.

NORWOOD.—Grand meetings yesterday. Bro. H. D. Smith gave a missionary address in the morning. In the evening we had a crowded congregation and four confessions.

July 2.

A. C. RANKINE.

WILLIAMSTOWN.—Chapel full to-night, when three who had confessed their faith were baptised. This makes thirteen by faith and baptism. One restored and two formerly immersed since March 19th.

July 1st.

G. D'NESI.

KERMODE ST., N. ADELAIDE.—A farewell social was tendered to A. M. Ludbrook, prior to his departure for Victoria. Dr. Verco presided over a large gathering, and referred in eulogistic terms to Mr. Ludbrook, as a zealous worker, and acceptable preacher of the gospel, and on behalf of the church, wished him God-speed. Evangelists from suburban churches also testified their appreciation of Mr. Ludbrook as a friend, and fellow-worker. Officers and brethren in the church had an opportunity of saying farewell, and were unanimous in expressing regret at the departure of one, who would be so generally missed, and who had won the esteem of all. Mr. Ludbrook, who was greeted with applause, referred to the good feeling that had always existed between the officers and members of the church, and himself, and the brethren for their kind expressions towards him, he also expressed the possibility that at some future time, he might return to South Australia, but at present, his movements were uncertain.

Some choice vocal selections were rendered during the evening, and an interval allowed for tea, coffee,

and light refreshments, and social intercourse. Mr. Ludbrook carries with him the best wishes of his many South Australian friends. On June 28th, a baptismal service was held, and Mr. Ludbrook immersed one young woman into the Triune name, who had previously confessed her faith in Christ. V.T.B.

UNLEY.—We are pleased to report that the collection in aid of the Foreign Mission work realised £9 5s. 6d., and collection in Sunday School for same purpose, 20s., the whole amounting to £10 5s. 6d. We only wish the proceeds were more. Two of our Sunday School scholars, Ruby White and Milly Wherry, made some bouquets and sold them in aid of the Indian Famine Fund, the amount being 7s. The efforts of these two young girls are much appreciated, in their thoughtfulness to help those who are in need. We hear that Bro. Jas. Thomas, one of our Sunday School teachers, has received an invitation to labor with the brethren at Milang as evangelist. This will be a loss to Unley, but a gain to Milang, as our brother is a promising and a very able young man. This will make two of our late Sunday School scholars who will be preaching the gospel, the other being Bro. Wm. Campbell, who is evangelist at the York church.

July 2nd. PERCY T. G. STORER:

New Zealand.

SOUTH DUNEDIN.—June 24th, Mrs. Duncan, wife of our Bro. Duncan, made the decision for Christ. We are praying for more to follow. T.H.M.

AUCKLAND.—Our Band of Hope is still energetically pursuing its work. Last meeting we had a visit from the Otahuhu (country), Band of Hope, who rendered a very instructive programme of nicely interspersed musical, elocutionary and vocal items. They were accorded a vote of thanks, and say they will not forget our cakes and coffee.

Victoria.

DONCASTER.—Last Sunday night our chapel was crowded with people, who gave their undivided attention to Bro. Greenwood's address on "Can the Ethiopian change his skin." At the close another young man came forward and confessed Christ, and was baptised along with the other two young men, who made the good confession the previous Sunday.

New South Wales.

MEREWETHER.—To night we had a very good meeting, the chapel being comfortably filled, and after a good earnest address by Bro. Pond, we were pleased to see two come forward and confess Christ. The church to-day has taken up two collections, one for Foreign Missions and one for the Indian Famine. The church has been under very heavy expenses of late, yet they are not discouraged. The church is going to make a great effort to wipe off the debt of the chapel; to this end four of our brethren have voluntarily offered £10 each, thus making £40. This offer to stand good for three months, the other amount to be raised in that time (namely £28.) We are determined to try it. C.N.

ROOKWOOD.—Meetings well attended both morning and evening. Two immersions last evening. Lord's day School is keeping up the average attendance splendidly. Our number has been increased by one brother from Petersham church, and also one brother and three sisters from the Baptists.

July 2.

M. ANDREWS.

CONFERENCE NOTES.—We regret to report that our esteemed treasurer, J. T. Hunter, having accepted a

professional engagement in New Zealand, resigned from the Committee. The Committee have placed on record their appreciation of the lucid and methodical statements we have had from him each month, which have been of great assistance to us. We hope that in his new sphere success will still attend his efforts.

Bro. George Arnott was appointed treasurer and Bro. C. A. Rofe has accepted vacancy on committee. Both of these brethren will add to the strength of the committee, Bro. Arnott being in one of the Sydney banks, and Bro. Rofe having had previous experience of the work.

NEW FIELDS.—Moree and Mungindi. Bro. Ewers on his return presented the matter in a very lucid manner. The necessity and desire of the brethren at these two places to unite to support a preacher; and we expect from information we have, and may further receive, that they will be prepared to almost, if not fully support an evangelist between them. We expect in a month or two, to report an evangelist in this field.

Another field we contemplate in the near future will also require a settled preacher. Experience has proved that a man must give his whole energy else no advance in the work.

FINANCE.—We trust the brethren will not forget the Home Mission work. Contributions should be sent to George Arnott, 30 Point Piper Road, Paddington.

R. STEER, Sec.

Here and There.

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

One confession on Sunday night at Petersham.

A. M. Ludbrook's postal address is now 121 Collins Street, Melbourne.

One confession City Temple, Campbell Street, Sydney, on Sunday night.

E. T. Ball, of Moree, N.S.W., has gone to Gympie, Q., for a time to labor in the gospel.

Watch the CHRISTIAN for the Foreign Mission Acknowledgements. It will be a big list.

See standing ad. near Coming Events, N.S.W. Conference Secretary and Treasurer's address.

J. H. Wilkins of Wagga, N.S.W., spent Sunday in Melbourne on his way to visit a sister in St. Arnaud.

Lord Roberts is a "strict" Baptist, and often worships when in London in the little chapel in Gower-street.

By telegram, Geo. T. Walden tells us of four confessions at Enmore on Sunday last, and a collection of £12 5s. for Foreign Missions.

J. Flood, a very old and much loved disciple who now lives in Mornington, is paying a brief visit to relatives and friends in Melbourne.

The chapel at Doncaster on Sunday night last was crowded to the doors, when, at the close, three young men were buried with Christ in baptism.

W. T. Clapham writes us from Nelson, N.Z., under date of June 21: "A good meeting and two confessions at the close last Sunday night."

On Wednesday, July 11th, at Dorcas-street, South Melbourne, H. G. Harward will speak on "The Christian's attitude towards the liquor traffic."

A post-card from Adelaide reads:—"Splendid meetings all day at Grote-st., Adelaide, July 1st. Grand collection for Foreign Missions—£30 12s. 7d. God bless the brown pennies and the bright golden sovereigns."

We are glad to know that two men confessed the Saviour at Fitzroy on Sunday night. The audiences there under H. G. Harward's preaching are gradually growing.

If any of our agents should find an extra copy or more in their parcel, will they kindly hand them to non-subscribers and ask them to give the CHRISTIAN a trial for six months.

At the last meeting of our Victorian Sunday School Union, Bro. N. Haddow was elected to the position of Assistant Secretary, and Sister Hall was once more elected to fill the office of Visitor for the Union.

Some people talk about Foreign Missions being a failure. Well, if so, they need not make a big fuss about it, upon the money score. For the nation only loses ninepence a head—the amount expended upon this work. The drink bill is nearly £4 a head.

A memorial service in connection with the death of Sis. Main, was conducted by Bro. Hagger, at North Richmond, on Lord's Day evening last. There was a very large attendance, which crowded both chapel and vestry. One confession at the close.

OUT OF THE DESERT.—This is a most delightful story, in which some of the leading principles of New Testament Christianity are brought prominently into view. It was written by A. R. Benn. There are 150 pages neatly bound in cloth. Price, 1/-; by post, 1/2. Austral.

A Foreign Mission Rally was held at North Richmond, on Thursday evening last, when Sis. Thompson and Bro. F. M. Ludbrook gave short addresses, and Bros. Hing and Ludbrook sang solos. At the close the chairman made an appeal to the unsaved present, when one stepped out for Jesus. It was good to be present.

Let me say to the friends of the effort being made to assist young men to educate themselves as preachers, that the treasury is now nearly empty, and that some financial assistance is now necessary. If you would save me the trouble, and yourselves the loss of time of a personal canvas, please remember, "our boys in Australia," who are trying to fit themselves to preach the glorious gospel. A. B. Maston, treasurer Students' Loan Fund.

We frequently receive letters, asking if the price of the paper cannot be reduced to 1d., which really means 4s. to subscribers. The only way this can be done, is to reduce its size and efficiency. We have no intention of reducing the price of the paper, but we do want to increase its size, and if all our friends will see that every member of the church in Australasia is canvassed, and the claims of the paper pressed upon them, we will soon have a paper which will worthily represent our great cause. Now is the time to agitate for a larger subscription list. See the last column of reading matter and write to us at once.

T. J. Gore in a private letter says, "I was presenting the claims of the CHRISTIAN to our church at Unley. I am inclined to think, as we have a Foreign Mission Sunday once a year, so we ought to have a Sunday for urging the claims of 'THE CHRISTIAN,' when its claims should be brought before all the churches at the same time. I don't mean, of course, any collection, but I really think this paper should be in the hands of every family in the church. If any are too poor to take it, the church should furnish it. I hope your circulation will continually increase."

In this issue appears the first of the series of articles under the general heading, "Visions of the Christ." While we indicated to the good brethren who have so kindly consented to write for us, the general idea we had in mind, the main details have been left entirely with themselves. We have no doubt

that we shall find ourselves in harmony with the most they write, at the same time we do not necessarily endorse all which may be said. Occasions may arise when from pressure of other things, a week may be missed without one of these articles, but we hope not many. As far as we can we will supply back numbers, but do not hold ourselves bound to do so.

The Austral Coy. has published in book form the "Elements of the Gospel," by Isaac Errett, which lately appeared in the CHRISTIAN. This book will be found of great value to put in the hands of seekers after truth or of young converts. It deals mainly with first principles, and that in a lucid, understandable manner. The book consists of 148 pages, similar in size to "On the Rock." It is bound in stiff cloth covers, and well got up. The price is 1/-, by post 1/2. Paper Covers, 6d., by post, 8d.

Obituary.

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

MAIN.—Mary Chalmers Main was born at Airdrie, Scotland, in the year 1877, and departed this life at the residence of her daughter, at Tunstall, Victoria, on Lord's Day morning, June 24th, 1900; thus living to the ripe age of 83 years. From her girlhood she has been a lover of Christ, having been during the greater part of her life, connected with the Presbyterian church. When Bro. O. A. Carr commenced the work at Collingwood, our departed sister's husband, who survives her, was soon brought under the influence of the Primitive gospel, and yielded obedience to our Lord in baptism. Some seven years elapsed before he was followed by his wife, but having been convinced that this was a more perfect way, she decided to walk therein, and so, was baptised in the Dandenong Creek, Bro. Moffatt, now of South Australia, being the administrator. From then till the time of her death—a period of about 25 years—she has been connected with the unsectarian churches of the Christ at Nunawading, Collingwood, and North Richmond. On the Lord's Day morning of her departure, we offered prayer in the assembly for an aged sister nearing the Jordan of death, only to learn later in the day, that one hour previously she had entered calmly and peacefully into rest. Her remains were interred in the Melbourne Cemetery, on June 26th, Bro. Hagger conducting the service. She has come to her grave in full age, and leaves behind the example of calm, consistent Christian life. We say, "good night" to her, knowing that in the morning we shall meet in the city which hath foundations, whose builder and maker is God."

2/7/00.

T.H.

Coming Events.

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

JULY 11.—At Christian Chapel, Dorcas-street, South Melbourne, a public meeting will be held on Wednesday, July 11th, at 7.45 to celebrate opening of Band of Hope. Addresses will be given by H. G. Harward and F. M. Ludbrook, also good programme provided by Lyvon-street Band of Hope. Admission free. No collection.

JULY 11.—Wednesday. Tea and Public entertainment, Rookwood Lord's day School. Good programme of songs, recitations, dialogues, etc., etc.

Advertisement.

Board and Residence for gentleman in private family. Terms moderate. 261 Rathdown Street, Carlton (2 doors from Grattan Street).

BIRTH.

On June 25th, at Sessions, Runnymede East, the wife of W. Dickens of a son.

Acknowledgments.

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

FOREIGN MISSION FUND.

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SOUTH AFRICAN EVANGELIST FUND.

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QUEENSLAND.

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Absent Member ..	0 2 6

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New South Wales Conference.—R. Steer, Secretary, 25 Perry-st., Marrickville, Syd. cy; Geo. Arnott, 30 Point Piper Road, Paddington.

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Please Read!

WE have our "Home Mission Sunday," "Rescue Home Sunday," and our "Foreign Mission Sunday," each of which receive unstinted and ungrudging space and advocacy in the pages of this paper. This is as it ought to be, as we desire to be the means of helping to make our churches primitive in every sense of that word. We have truly tried, and will in the future try to make the interests of all these good works our interests, but we ask now in return for this that the friends of all these efforts for the

Next Two Months

will make our interests theirs. We want you to begin right now, and talk, plead, pray, and canvass in the interests of our paper. On the first Sunday in September we want to have a grand

Australian Christian Sunday.

Not that we will ask you to take up a collection on behalf of the paper, but we want all those who desire to see the circulation of the CHRISTIAN extended, to commence now a thorough canvass on behalf of our subscription list, and on the first Sunday in September we ask all our speakers and presiding brethren to call attention to the work the CHRISTIAN is doing. We want to hear at once from all who will help us in this matter. Tell us in a few words what you think and what you propose to try to do, and from week to week we will put it in this column, together with other things relating to the effort to increase the circulation. Every new subscriber means a new link in the ever-lengthening chain of influence of original Christianity in Australasia. Will all those who intend in any way helping us in the canvass for the CHRISTIAN, and in making the "Australian Christian Sunday" a success, write me at once.

A. B. MASTON.