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VISIONS OF THE CHRIST.



The Flight into Egypt.

F. PITTMAN.

"Through the desert wild and dreary, following
tracts explored by few,
Sad at heart, and worn and weary, we our toilsome
march pursue;
Israel's homes lie far behind us, yet we pause not
to look back,
Lest the keen pursuer find us, lest grim murder
scent our track.
Eagles o'er our heads are whirling, each careering
towards her nest;

E'en the wolf and fox are stealing to the covert
of their rest;

Every fowl and noxious creature finds on earth its
lair and bed,
But the infant Lord of nature hath not where to
lay His head.

Yes, my Babe, sweet sleep enfolds thee, on Thy
fainting mother's arm;
God in His great love beholds Thee, angels guard
Thy rest from harm.
Earth and hell in vain beset Thee; kings against
Thy life conspire,
But our God can ne'er forget Thee, nor His arm,
that shields Thee, tire."

"And he arose, and took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt have I called my son."—Matt. 2: 14, 15.

News had reached the palace of the crafty bloodthirsty Herod that wise men from the East were in Jerusalem, enquiring for the birthplace of "the King of the Jews." They had followed the guiding star, intent upon worshipping the new-born King. Herod would have no rival. He, too, enquired and sought for the young child, but with low, hypocritical motives. He said, "Bring me word, that I also may come and worship him," but meant with cruel hands, to take the young child's life. By means of a dream, Joseph was commanded to make a hasty flight to Egypt. There was no room for them in the Inn, nor even in Palestine, but on Egyptian territory, far beyond the reach of Herod's jurisdiction, must they be sheltered awhile. When driven away by persecution, or famine, or distress, the people of Israel often found shelter there, and now the king must needs flee from his own dominions for awhile, to be an exile in a foreign land.

It is needless to write of the legendary stories of the apocryphal books. In the striking contrast to the simplicity of the evangelist's account we have a sufficient proof that they are mere fables. The New Testament gives no particulars of what occurred during the sojourn of the holy family in Egypt, a land which was rampant with iniquity and idolatry—"the sink of the world"—passing over in silence the hardships and privations which probably accompanied them, and simply tells us that Mary and Joseph with the child Jesus, returned to the land of Christ's nativity, when, by another dream, Joseph was assured that the danger was past.

The evangelist, in quoting Hosea 11: 1—"When Israel was a child, then I loved him, and called my son out of Egypt" (the historical reference of which must be applied to the people of Israel who were called out of Egyptian bondage) alludes to the quotation as being prophetic of Christ, who, after the death of Herod, was called out of Egypt. The passage may be taken literally, for out Egypt there shall come some who are "sons of God." Mahommedanism is the favorite religion now, through the spread of which the good influences of Christianity, received early in the Christian era, have been swept away; but the days will yet come when the ancient prophecy shall be verified in history, and it shall clearly be seen that "out of Egypt did I call my son." In Isaiah 19 we find the following prediction: "Behold, the Lord rideth upon a swift cloud, and cometh unto Egypt; and the idols of Egypt shall be moved at His presence, and the heart of

Egypt shall melt in the midst of it. . . . In that day there shall be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord; and it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt; for they shall cry unto the Lord because of the oppressors, and he shall send them a Saviour, and a defender, and he shall deliver them. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day; yea, they shall worship with sacrifice and oblation, and shall vow a vow unto the Lord, and shall perform it. And the Lord shall smite Egypt, smiting and healing; and they shall return unto the Lord, and he shall be intreated of them, and shall heal them." And in Jeremiah 43 we also read: "And I will kindle a fire in the houses of the gods of Egypt, and he shall burn them and carry them away captives, and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace. He shall also break the pillars of Bethshemesh, that is in the land of Egypt; and the houses of the gods of Egypt shall be burn with fire." When these scriptures are fully fulfilled, it shall be universally seen that "out of Egypt did I call my son."

Much could be written of the faith and bravery of the parents in returning at the angel's command, but it will be of greater profit to consider one or two characteristics of Christ's life-work, and features of his nature, indicated by the flight and return.

There is a tendency of dealing too exclusively with the outward manifestations of the God-head of Jesus. The miracles of Christ's ministry are regarded with great adoration, while such matters as "the flight into Egypt," "the silence of Christ," "the absence of worldly grandeur," "Christ's continual state of persecution," "the concealment of God's power," are seldom dealt with, or regarded as important; yet such things are by no means insignificant. Here, in the flight to Egypt, we have presented a striking contrast between God's ways and man's. Were Christianity the concoction of ingenious contrivers, they would have pictured the tyrant being struck dead for his rebellion against the new born king. Prior to Christ's appearance in his public ministry, they would have represented an extraordinary display of divine power, an unmistakable evidence of the messiahship. But God's ways are not man's ways. Worldly display is easy. A great flourish of trumpets is natural and popular; but God desires most of all that moral impressions shall be given, and not the evidence of mere physical force. The Saviour declared "the kingdom of God cometh not with observation," or literally with "outward show." Of this mighty conqueror, this monarch of the ages, it was predicted, "He shall not strive nor cry, neither shall any man hear his voice in the streets." Christ's advent was not with the wild battle-cry of those whose deadly work would stain the fields with blood, but with infinite tenderness and sweetness. Here we have a striking contrast presented between Christianity and all humanly constructed religions.

Note, also, that the flight into Egypt, though apparently a sign of weakness, was in reality indicative of the greatest and

grandest power in the universe. If the Lord had so willed, he might have chained Herod's hands, or struck the tyrant dead; He might have sent a legion of angels, with flaming swords, to be the life-guard of the holy family, and rescue every babe from cruel hands. But no, "My kingdom is not of this world, else would my servants fight." The religion of Jesus inculcates principles of non-resistance. It does not teach fight so much as flight. When persecuted in one city, the disciples were instructed to flee to another. Christianity teaches that true courage is not only seen in military exploits; it is often exhibited in putting the sword back into its sheath; in mercifully withholding power which might in justice be used. Such was the courage of our Lord; he might with a word have withered the hand outstretched to strike him, but his hour was not yet come, and he who came to die for us flies for his own safety, and, at such an early hour of life, gave an example of his own rule, to be laid down so forcibly in the sermon on the mount. Life and suffering began, and continued together. During childhood, when there is usually peace and quietude, Jesus was involved in sore trouble; and throughout his life the shadow of the cross lay athwart his path. By the trial involved in the flight to Egypt we are reminded that his whole life was one continual sacrifice, the fullest manifestation of which is seen in the crucifixion of Calvary. But the incident we are considering reminds us also of a way in which Christ exerted wonderful power, which is frequently overlooked. Napoleon thought that the greatest power of Christ was his passive power; power to endure; power to suffer; power to wait. In his masterful patience; in suffering keenly without complaining; in calmly abiding his time for thirty years; in reserving his power though evils were rampant, crying hourly for redress, and the hypocritical "blind leaders of the blind" could give no guidance to the teeming multitudes, "as sheep without a shepherd," we have an evidence of extraordinary power, though of a different order to that previously admired by the world. Christ first brought to light this new order of heroism; this grace overlooked; this virtue uncultivated; this excellence of character which previously was regarded as a minor grace, but now shown by Christ's life and teaching to be of the highest order; Jesus revealed the intrinsic value of qualities which had long been despised; he entirely reversed the order of the virtues; the first became last, and the last first. The Lord illustrated, by the flight to Egypt, the fact that bodily strength, physicalism, animalism, is not uppermost; patient endurance is a dominant power in Christianity. Physical force sinks into insignificance when compared to spiritual power. The divine power of the Lord, though hidden and invisible, was silently at work throughout all his seeming failures; when the holy family fled from Palestine, as when Jesus stood over the sepulchre and called forth Lazarus from his rocky tomb. We read of Jesus: "He manifested forth his glory," but there was not more Divine power when thus manifestly visible, than before. We must not overlook the power of the Divine silence; the strength shown by the concealment of God's power; the high order of virtues such as patience, meekness, humility. Here-

in is Christianity, unique; it exalts such qualities, while the world despises them. Men teach: "Strike your enemy if you can get him within reach"; Christ says: "Love your enemies." The world teaches: "Aim at greatness; aspire to positions of eminence." Christ teaches: "If any man desire to be first, the same shall be last of all, and servant of all." Such teaching is unique, and presents a striking contrast to that of humanly constructed systems.

Note, also, that in this incident we have an illustration of the victories achieved by the exercise of the qualities to which we have referred. Two years pass away, and Herod is dead, but the child lives, and the holy family returns. Here is an instance of victorious retreat, of advance through flight. By the exercise of such qualities as humility, forgiveness, endurance, victory is ultimately obtained. History will at last reveal the emptiness and vanity and weakness of all human glory and power, and in the hand of him, who, when an infant, was carried to Egypt, shall be seen the sceptre of authority, and on his head the crown of universal dominion. But a few years elapsed, and Jesus built on earth a spiritual architecture, which not all the powers of evil could overthrow. Human kingdoms have risen and fallen, but the influence of the meek and lowly Nazarene shall abide, and against his church the gates of hell shall not prevail. Though the enemy persecute, Christ's cause advances. Being of divine origin, it is sure in its destiny. Ten thousand promises of the Lord encompass it, the broad shield of omnipotence covers it. Christianity has survived the fiercest ordeal. The more it has been repressed, the more has it accumulated strength. Jesus shall reign until all his enemies are put under his feet. The mightiest of the world's monarchs must bend the knee to Jesus. Though earth's nations all united in arraying their armed battalions against him, with a word he could scatter the alien hosts. All opposition to Christ and his cause must end in failure and overthrow. Though all the powers of hell and earth be in pursuit of the lowly Nazarene, ere long the alien hosts shall stand and tremble at the Judge upon the white throne.

Here, then, is indicated a law divine, eternal, as sure as the ebbing and flowing of tides, legible upon the surface of history, to be repeated in all future experience, viz.:—right is might; doing what God commands is sure success; meekness is power; forgiveness is divine; patient endurance is true strength; retreat is victory; flight is advance. Those who would reign with Christ must suffer with Him; they who would wear the crown must bear the cross. But in suffering for Christ, and bearing the cross, the victory shall be obtained. One has well said, "How frail is the mightiest of earth's tyrants in pursuance of Christ? Imperial robes are worn by dying men; royal pageantry is but the trappings of a funeral march; sickness penetrates the most splendid robes; death strikes through armed battalions; and when God shall come to judge the earth, the autocrat of all the Russias is not any safer than the poorest Christian on the street."

As the holy family returned to Palestine "that it might be fulfilled which was spoken of the Lord by the prophets saying, Out of



F. PITTMAN.

Egypt have I called my son," so may we, who are called out by Omnipotent power from the bondage of sin, joyfully go on our way.

"From Egypt lately come,
Where death and darkness reigns,
We seek our new, our better home,
Where we our rest shall gain.
Hallelujah!
We are on our way to God.

Our Missions.

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

India's Famine Stricken.

STRANDED FACTS.—Many of India's people live in hovels, mere sticks and straw, through which beats the fierce sun and pitiless rain. The misery this means now the people have no clothes (no money to buy with), and no food to warm them, can only be imagined. The people are wandering everywhere in search of food—leaves, seeds, roots—anything. With tears they beg of the missionaries for food, when all food, alas, is gone. They beat their heads in the agony of hunger, they fill their stomachs with sand and mud.

In some places one half of the people are already dead, and most of the remainder will soon die if not helped. There are no funerals, the dead are too many, the living are too weak; the jackals and the dogs are feeding upon the dead.

Soon the living will go to them. Where are the good samaritans who will intervene? Will you be one?

One missionary reports a family visited thus: The father dead, the child in its mother's arms dead, the mother just able to turn her head, which fell in death upon the supporting arm of the visitor.

A nursing mother was found looking for leaves of the sweet potato plant in the hope of extracting nourishment for herself and babe.

A little girl of seven, whose mother was dead, was guarding two little brothers, and mending a pot containing water and rotten bones, set upon the fire to obtain a meal. Little heroine.

On a railway station were gathered 150 children to be removed to another district. During the day whilst waiting for the train eighty of these children died.

One penny will keep a family in India from starving for one day.

Fifty million starving souls. What are you doing? What am I doing.

The missionaries are getting weavers making cloth, roadmakers breaking stones, diggers digging wells, builders building houses, farmers sowing seed. Paying men 14d., women 1d., and children 4d. per day. They can only do this to the extent of the money that is sent them.

Let us strike while the iron is hot. Let us send now, for the famine is now, and not in three months time.

The Indian Famine Fund.

(To be sung to a well-known tune.)

Sons of India, by the million

With sad eyes to us appeal,

"Send us help, or soon we'll perish by the way."

Starving women, little children

Crying—*dying*—for a meal,

And as we can save them—if we're minded so—to-day.

He's a long way off, I grant you,

Still, he's in a fix to-day;

Though a poor degraded heathen we would find him,

But it ain't the time for sermon,

Hunger, somehow, *day* won't stay;

So we'll *just* the man-like brothers treat—we'll mind him.

Black men, brown men, men o' the plains and hills,

Fifty million starving souls from Calcutta to Bombay,

Each of them under our Empress Queen,

So what is there more to say?

Pass the hat for humanity's sake, and pay, pay, pay.

Black men, brown men, men o' the plains and hills,

Fifty million starving souls—let all the same to-day,

Each of them under our Father God.

So what is there more to say?

Stop the talk, for dear pity's sake, and pay, pay, pay.

—F. M. LEWISHOOK.

INDIAN FAMINE FUND.

It is earnestly hoped that a collection will be taken up in all the churches, Sunday Schools, and preaching meetings, in aid of India's fifty million starving people.

The Bible Advocate (English brethren), Fund a month ago amounted to £350. We ought not to be behind. To date Bro. R. Lyall reports receipts at £160.

Garments, patchwork quilts (left empty to be stuffed in India), and money can be forwarded through the sisters in Victoria, in time for the big Swanston St. rally, at an early date.

Sunday School children should be asked to collect from friends suitable pieces for quilts, can make garments, and also under proper supervision, can by means of collecting cards gather in funds for India's starving ones.

At South Yarra last Lord's Day, the children brought in collecting cards with nearly 28s. for India's children. Write F. M. Ludbrook for a sample card, or for any quantity for your school.

At South Yarra. "Children, who was it said, it is more blessed to give than to receive." Little girl. "I know, Miss Mary Thompson."

Good Mission Band meeting at Malvern, on Tuesday; 12s. collected for Indian Famine as a start.

Brighton has had all day collections (3), for Famine Fund. Result three pounds.

Sunday School.

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

LESSON FOR AUGUST 5.

"Jesus and the Children."

MATT. 18: 1-14.

GOLDEN TEXT.—"Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of heaven."—Mark 10: 14.



Austral

On coming down from the Mount of Transfiguration Jesus and his disciples made south to Capernaum. Before reaching Capernaum Jesus had healed a demoniac boy and had again told the disciples of his approaching death. It was at this time that Jesus paid tribute money. It was early in the autumn of A.D. 29. As he was in a house in his own city the question of who should be the greatest in the kingdom was put to Jesus. From other Evangelists we learn that the disciples had been disputing among themselves on the way over this question, and that Jesus had perceived their thoughts. When they saw that he knew all about it they boldly asked him the question. They thought Jesus was about to establish a material kingdom and that they would be called upon to occupy its high offices. Their minds are at once disabused, for Jesus calls a child to him and setting him in the midst begins to correct and enlighten the minds of the disciples. Unholy ambition must be displaced by child-like simplicity. Their proud purposes and desires were to be abolished for a deep humility. Like the child they were to be free from pride, teachable, confiding and believing. If this state could not be realised they need not discuss who should be greatest in the kingdom for they would not even enter it. At this point Jesus utters a warning note to all who will cause to stumble or place a stumbling-block in the way of any little one believing on him. Great will be the condemnation of him who leads a believer astray. Jesus states it

had been better had he not existed. Great care should be taken not to despise or hold lightly in esteem the believing ones, child-like in spirit, for they are held in high esteem in heaven for their guardian angels are continually in the presence of the Father. Jesus then gives as the paramount reason for his statements, the fact that he has come to save the lost. If a shepherd is concerned over one sheep that has lost its companions, and exerts a sympathy for it by seeking until he finds it, and when found rejoices more over that one than all the others safely in the fold, why should not the Great Good Shepherd manifest greater concern and sympathy in relation to his sheep? The will of the Father in heaven is that not one of these little ones should perish.

JAS. JOHNSTON.

Sisters' Department.

The Lord gave the word: the women that publish it are a great host.—Psalms 68: 11 (R.V.)

EXECUTIVE.

Victorian Sisters' Executive met July 6th, Mrs. Huntsman presiding.

Devotional exercises, reception of minutes and correspondence (which included a note from our acting President en route to England) having been dealt with, Sisters Millis and Moysey were appointed to act on the Conference Temperance Committee.

It was resolved to hold a Missionary Meeting at Newmarket, subject to Miss Thompson's convenience, and that a Missionary Meeting for sisters be held some time in August.

The Hospital Report told that our Visiting Committee have done good work during the quarter, 287 magazines and tracts having been distributed. The following is a summary of Prayer-meeting Report:—Prahman had 36 sisters present; Mrs. Chown and Miss Thompson spoke; a happy and profitable time was spent.

Owing to the inclement weather, only nine sisters were present at the South Yarra meeting, but they gave the visitors a hearty welcome, and had a very nice meeting.

Malvern sisters meet at Sister Huntsman's house; there were eight sisters present at date of visit. Sister Chown kindly led the meeting, and all felt benefited by waiting upon the Lord in prayer.

The Home Mission Report was not quite so encouraging as usual. The sisters have only collected £12 13s. 4d. since Conference.

The report of Prahman Sunday School was read, and the following additions reported: Prabran, 2; Footscray, 1; Doncaster, 1. We were pleased to have Mrs. Gill, of Doncaster, visit our meeting. Next meeting, August 3rd.

"God gives us all some small, sweet way,
To set the world rejoicing."

Beloved executive sisters,—Greeting!

Our Western District Convention convenes next Tuesday, May 8th—the very day our precious mail arrives—so we are writing a few days in advance, that our dear ones may not fail to hear from us. We want to tell you the beautiful work of the Lord goes on happily, and last week the church gave us

five days holiday to go to the great Ecumenical Conference on Foreign Missions held in New York city—days of delightful enjoyment. The spring sunshine warm and bright, the budding trees and blossoms, and the wonderful meetings, will never fade from my memory.

It has been said that the opening of the Paris Exposition and this Conference are the two great events of progress in this 19th century. The Paris Exposition is the most magnificent material blossom of the century. The Ecumenical Conference strikes deeper, into the spiritual and imperishable. The one reflects the fashions of this world, which pass away; the other represents the "kingdom of God that endureth forever." It is ecumenical because it was represented by thousands of delegates and visitors from every quarter of the globe—every language, leading race and nation under heaven, eminent scholars and distinguished men and women from many parts, as well as pioneer missionaries, being present to take part in the exercises.

All around the large Carnegie Hall were the names of the nations represented. The lady whose place it was to introduce the 412 missionaries, first called on all those from Africa to come forward, then China, India, Turkey, &c. She had a pleasant word to say about each one. "This is Miss Jenkins, 40 years a missionary in India; doesn't she look young and fresh?" (and she did) "This is Dr. Biglu of China; she has practised seven years, and treated 20,000 cases in a single year." The audience were also introduced to Mrs. Hudson Taylor (who received a great ovation); Dr. Sarah P. Eddy, the first woman doctor allowed to practise in the Turkish Empire; and Mrs. Hepburn, the first missionary allowed to live in Japan.

The principal subjects considered were: Educational, Medical, Literary, Evangelistic, and Philanthropic. I wish I could illustrate each one. Educational:—The Principal of the Lucknow Women's College, Miss Isabella Thoburn, spoke of the growth on educational lines, saying there are at least a thousand native Christians in Lucknow that educate their daughters. One of the former pupils, Miss Lellavati Singh, now Professor of English in the college, has received a degree of Master of Arts from the Government College of Calcutta, and delighted the audience with her bright speech of thanks for what our country had done for India. Medical:—Dr. Grace Kimball, who spent ten years of medical work in Turkey, now resident physician at Vassar College, gave a fine talk. Literary:—Translation of the Bible; tracts; printing press, &c. Evangelistic:—Zenana work in China so touchingly described; 12,000,000 women to win there. Philanthropic:—The Kindergarten; schools; win the children, as they are the surest, safest, sweetest converts. Three child-widows, who are at school in New York,—not any of them 15—were introduced, saved from hopeless suffering and sin to lives of usefulness. The daughter of Pundia Ramabia was also brought to the front, a slender, brown-skinned girl, getting her education in this country.

Of course the women's session was most interesting, and we were sorry to leave; but our own little kinders awaiting us caused us to travel all Friday night to get to them

on Saturday, after the blessings of five lovely days in the greatest city of the East.

To-morrow we are off to our Western District Convention, to talk over the work of the year that is now well on its way. We are to carry out that "Sonker's Round Table" that I wrote you about in the annual address just read at our sisters conference. The beautiful spring is bursting out in all its beauty, and the first thing we know the sunny summer time will be here. We are so glad to give up the ice and snow for the sunshine and flowers. We often sigh for the lovely south-land of our home folks, but the blessing of the Lord is surely with us here, so we go on very happily.

"Not knowing what's before us,—

I would not if I might—

I'd rather walk by faith with God,

Than walk alone by sight!

May every good blessing be with our lovely ones in dear Australia—the prayer of your sister,

A. K. THURGOOD.

May, 1900.

Pittsburg, Pa.

FOREIGN MISSION REPORT.

INDIA.—The pitiful cry for bread that comes from famine-stricken India calls for prayer, consideration, and relief. The famine which has been caused from lack of rain, is the greatest that country has ever known. The present famine effects more than twice the area and population than its famine of '97.

The government is doing what it can, but cannot relieve half the misery—no one nation can meet the crisis—all the world must help or millions will die of hunger. Bro. and Sis. Mitchell, who are stationed at Bina, and in the midst of the famine district, are working heroically to meet their responsibility. Our brethren are giving liberally, and we hope they will continue to do so while the need is so great.

CHINA.—We trust our missionaries will be preserved during the present calamity in China. During the past few months the gospel has met with wonderful success. Bro. Malland of Wuhu, says, he never had so many enquiries or so much interest, but adds, "The country around here is in a desperate condition. The secret societies are becoming openly unruly, and, but for several decapitations, would have been unbearable."

The mission at Che Cheo reports 21 additions for one month, and 10 at Tu Ho Tsa.

The mission which was recently opened in Cuba, reports the first fruit of their labours. Three Americans, two Canadians from Toronto, one is a sergeant in the army.

DORCAS REPORT.

Dear Sisters,

On Wednesday, the 6th of June, we held our first Rally for the Burwood Boys' Home. It was a beautiful day, and we had a fine gathering. Nineteen sisters responded to the invitation. We spent a very pleasant and busy day, found plenty of work, and got through the most of it. Our sister Varcoe, Matron of Home, did all she could to render our visit enjoyable, and her kindly welcome made us all feel at home.

On Monday, the 11th of June, we went to Collingwood Society. It meets in the evening; a goodly number of your Committee attended; there were present 18 in all. One very pleasing feature was the attendance of

young sisters. The meeting was under the kindly superintendence of Sister Bowls, and they made garments for the Mission Box and their own poor. We were very kindly received, and spent a pleasant evening. They had a short devotional service.

On Friday, the 22nd, a visit to Ascot Vale was planned, but heavy rain prevented a full attendance of the Committee. Two of our number braved the elements, and reported an excellent meeting; 11 were present, and again the presence of young sisters was gratifying.

On Thursday, the 28th, a visit to Brighton Society was arranged, but the weather was stormy, and prevented a full attendance. The meeting is held in the afternoon, and though small, was kindly and social. There was, also, a short devotional meeting.

On July 4th we held the second rally for our Burwood Boys' Home in the Lecture Hall at Swanston-st., by the kind permission of the officers, and was most encouraging to your committee. We had fifteen sisters present, and a few visitors came in to see us. We had plenty of work, and very willing hands; so much so, that we finished our task early and set to work on some garments for the rally we purpose for the Indian Famine relief. Your committee have been so pained to hear of the destitution in India that they felt constrained to ask all our churches to help in one united rally for this urgent work. I have sent intimations to all our churches and Dorcas Societies. We intend meeting on Wednesday the 25th. Donations of flannelette, gingham print, thin flannel (bright colors) or money will be most thankfully received. The donations, your committee would like to be sent to the superintendent of the Dorcas Societies on or before the 18th of this month, so that the work can be got in readiness for the 25th. Notices of rally will be inserted in the CHRISTIAN. E. DAVIES, "Milford," Church-st., Hawthorn. Supt.

Biographical.

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

Life of Elder John Smith.

"Well, James," said Smith, "you still believe that you are in the resurrection? Have you not learned better yet?"

"Nay, John," said he, promptly, and without the least effort to conceal his faith, "we are still firmly persuaded of the fact."

This point was then argued at length; other questions were discussed, and Higgins saw plainly that he had not understood their teachings. The conversation was interrupted, and he left the room for a while.

"Are you now satisfied, Moses?" said Smith, who followed him to the door.

"Yes," said Higgins, "I see that I have greatly mistaken their views and practices."

"Now," continued Smith, "I do not like to be rude anywhere, especially in a neighbor's house; but they insist, as a chief item of their profession, that they have crucified the flesh, and all that pertains to the first Adam; I would like, Moses, to put them to the test. They say, for instance, that they can not get angry under the severest provocations. I wish to convince you that they are nothing but

men at last, in all things whatever, save in putting away their wives. I think I can make them mad."

"Try it, then, and let me see it done," said Higgins.

They were called to supper, and were soon seated together at the table. Smith was requested by the host to give thanks for what they were about to receive, which he did; but James politely asked whether he and Thomas could be permitted, without giving offence, "to do their own way." They fell on their knees, remained silent for a minute, and then arose.

"What were you about just now, Thomas?" inquired Smith, selecting Rule as the subject of his experiment; for he judged, from his physiognomy, that he was less spiritual than James.

"Giving thanks, John," said Thomas.

"How do we know that you did not pray that this food might become poison to us?"

"Nay, nay, John."

"I don't believe, anyhow, that you ever abandoned, or even confessed, one-half of your sins when you went to Shakertown."

"Yea, John."

"I do not believe a word of it," said Smith, with assumed earnestness.

"Why, John?" asked Thomas, with some surprise, and a little rising temper.

"For two reasons," said Smith; "first, you could not have recollected one-half of them; and secondly, if you had confessed them all, I do not know but that they would have preferred putting you in the penitentiary to receiving you into their society."

At this word Thomas sprang from the table, and stamped the floor in his anger, exclaiming:

"You are a rascal, sir!"

For a moment Smith was disconcerted; for he had excited more anger than he wished. But, remembered the purpose of his jest, he pointed his finger across the table at the raging Thomas, and tauntingly exclaimed:

"A mad Shaker, Moses! A mad angel!"

James, who had preserved his self-control, now pulled Thomas down and quieted him.

"Keep your seat," said he, calmly. "John, you must take all that back."

"When I give a man what justly belongs to him, James," said Smith, "I never take it back."

At this, they both withdrew from the table, and sat in silence near the wall. After supper, of which they refused to partake, Smith approached them in a conciliatory manner, and, rehearsing the incidents of the evening, explained frankly his design.

"My motive, James, was a good one," said he; "for it was to save my friend Higgins here from a delusion as ruinous, in my judgment, to the peace of his family as to himself. If I have done wrong, I hope you will forgive me. But it was necessary that I should satisfy him, who had almost become your proselyte, that you were but men, and not angels, as he had begun to imagine. I sincerely hope that the end proposed has been accomplished. And now let me beseech you, James, to awake from this same delusion yourself. You are capable of becoming a useful man in any community. Let me advise you—yes, beg you—James, to go and get your wife and children, and come away from that place."

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The Leader.

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

Bricks and Parchments.

It is not many years ago since considerable interest was manifested in the literary world concerning the genuineness of Homer's *Illiad*. A certain section of critics maintained that no such person as Homer ever lived, and that no such city as Troy, of which the poet wrote, ever existed. In all probability the discussion would have continued to the present day, had not a sturdy believer in Homer settled the question by digging out the remains of ancient Troy from beneath the ruins of two other cities of antiquity. Unfortunately it is not always possible to silence literary sceptics in this matter of fact sort of way. The effect, however, of the spade argument, with its irresistible logic, will be to make critics more careful in assuming that a thing is necessarily untrue because certain evidence in support of it is not immediately available. It is safer for those who desire to indulge in

sceptical criticism to confine their attention to problems such as the authorship of the Letters of Junius, and did Shakespeare write Shakespeare's plays? Both these questions afford ample scope for the critically inclined, and are comparatively safe ground. The author of the "Cryptogram," that bulky volume which endeavors to prove that Lord Bacon and not Shakespeare was the author of Shakespeare, has no need to fear sudden annihilation, inasmuch as the spade argument cannot very well be brought to bear against him. It is those who deal with the cities of past ages that have most to fear from the spade. At one time it was fairly safe for a writer, if he found some ancient city stand in the way of his argument, to quietly soufflé it out of existence. But now-a-days these ancient cities have assumed a most inconvenient habit of asserting themselves. Like Banquo's ghost, they will not be kept down. Just as the weary student has penned the statement that a certain city, once supposed to have flourished in far back ages, is now regarded as purely mythical, the spade of some dusky Arab is heard striking against its walls. And so it is, in these later days, the great historical argument finds its most convincing and final evidence in materials furnished by the spade.

The story of the discovery of ancient Nineveh by Layard, is now comparatively old. It was among the first of the trophies won by the spade from the ruins of the past, and came upon the world like a new revelation. From that time a new era dawned upon the literary world, and many of the conceits and fallacies of too venturesome writers received their death blow. Important, however, as the discovery of Nineveh undoubtedly was, it has since been equalled by others in various parts of the East. Even now it may be said that archæology is still in its infancy, and that its possible achievements in the future are beyond calculation. This will at once be seen when reference is made to the work that is going on in the present day. The *Expository Times* tells us "There is extraordinary activity at present among the mounds of ancient Babylonia. Three nations are in hot pursuit of one another, as well as of clay tablets. First, the French in the far south have for twenty years been exploring the complex ruins of Tellob, some thirty miles due north from Mugheir, the ancient Ur of the Chaldees. Next the Americans, under Professor Hilprecht, of Philadelphia, are in residence in their "castle," as the Arabs call their formidable mud abode, at Nuffar, the ancient Nippur. Lastly, the Germans under Dr. Koldewey, are busy on the site of ancient Babylon itself." In the quest after these libraries of clay books the Americans have been most successful. Ex-

cavating in the series of mounds near the temple of Bel, they have within the last two or three months brought to light over 16,000 cuneiform tablets. Eleven years ago, we are told, Dr. Hilprecht conjectured that these mounds covered the temple library of ancient Nippur, and his conjecture has been verified. In long rows the tablets were lying on ledges of unbaked clay, serving as shelves for these imperishable old Babylonian documents. Altogether 20,000 volumes of this library have been recovered in this season alone. There now remains the long and weary task of sorting out and deciphering these ancient volumms. When this task is accomplished, it is expected that we will know "nearly everything that the Babylonians knew three thousand years before Christ." The value of this find cannot very well be overestimated. There is less activity among the French explorers, nevertheless they have done good work in discovering the site of Shinar, the land wherein we are told in Genesis, the Tower of Babel was built. In Egypt, the British explorers, under the leadership of Professor Petrie, are now very hard at work on the site of Abydos, and report many interesting and important discoveries. From the Biblical point of view, the work of Egyptian exploration is mainly of interest in so far as it reveals traces of the Israelitish sojourn and exodus. In this respect the labourers have not been without their reward. In a general way, the knowledge acquired of Egyptian life and manners of about the time of Jacob and Joseph, confirm, in a most striking manner the historical narrative in Exodus. In details, it may be said among other things that the Pharaoh of the Oppression has been identified, and that the names of Jacob and Joseph, together with the allusions to the people they represented, have been found among the Egyptian inscriptions. In Palestine too, the Briton is at work, and as he turns over the ancient ruins he is continually bringing to light corroborative evidence of the historical veracity of the ancient scriptures.

In another field of research there is also a considerable amount of activity. During the latter half of the present century considerable finds have been made in connection with ancient manuscripts relating to the New Testament. Amongst the more important of these may be mentioned "The Teaching of the Twelve Apostles"; the "Apology of Aristides of Athens"; and Tatian's *Diatesseron* or *Harmony of the Four Gospels*. These are all ancient documents, and go back to the first half of the second century. Just of late, Mrs. Smith Lewis, of Cambridge, discovered in the Convent of St. Catherine, Mount Sinai, the earliest Syriac version of the Four Gospels. This manuscript is what

is called a palimpsest; that is, a parchment that has been written upon more than once. It has an upper and an under writing; the under has been covered by some preparation and then written upon afresh. The upper script of this document is chiefly the biographies of saints, written by a certain John the Recluse in the year 697. Underneath this is the Syriac version of the New Testament. Mrs. Lewis tells us that the document originally came from Antioch. Here, about the fourth century, the probable date of the first writing, was a large and important Christian community. According to Chrysostom, out of the 200,000 inhabitants of Antioch, one-half were of the Christian faith and were second to none in their zeal for sacred learning. It is not surprising, therefore, that Syriac documents should, every now and then, be coming to light. Consequently, we are not surprised to hear that the Syrian Patriarch of Antioch has recently discovered a document entitled the "Testament of Jesus Christ." The title, however, is misleading, inasmuch as the work is chiefly liturgical—dealing in the main with the worship of the Church. In a notice of the document which appears in the *Dublin Review* it is claimed by Romanists as an important document of very early date. Probably it may go back to the fourth century, or even as far as the third; certainly it does not belong to the second; we know this because of the evidence given by itself. The documents of the second century are remarkable for their simplicity; there is a marked absence of sacerdotalism; later, and onwards, ecclesiasticism and sacerdotalism make rapid strides. The document under consideration belongs to the period when the Episcopal idea had developed itself in its milder form. It was, however, antecedent to the introduction of baptismal fonts, because it is "laid down that the immersion is to be performed in flowing water."

Later on we will learn the precise value of this document. In the meanwhile we may notice that it has a special interest for our American friends. For in it is a chapter devoted to the coming of Antichrist, who is declared to be an alien ruler, who shall arise in the west. Among the evils attendant on his reign is this, "silver shall be despised, and gold alone shall be held in honour." Here again we find that Solomon was not far out when he said "There is nothing new under the sun." Nevertheless, one does not expect to find bi-metallism spoken of in these ancient documents. One of the remarkable things about these finds is the promptitude with which their value is fixed. The good in them is proportionate to their nearness to New Testament ideals—the

evil, their approximation to man's. Their value is fixed according to the predominance of the former. It is a remarkable testimony to the exalted character of the New Testament writings, that anything in the shape of a counterfeit is promptly detected.

Editorial Notes.

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

Millions are Starving.

This is literally true. We can have no conception of the real state of affairs in the famine-stricken districts of India. Language fails to convey an adequate description of the awful sufferings undergone by hundreds of thousands of our fellow subjects of the Queen. It will yet be several months before the famine can possibly end. In the meantime the suffering has outgrown the capacity of the Government to deal with it. Mr. Vaughan Nash, an English correspondent who went to India to report on the famine, writes:—"The relief camps have become human shambles where the sufferers are tortured to death. People sit down in the blazing heat by scores, and die quietly one by one, without any demonstration." This present awful famine is said to be the worst the Government has ever had to grapple with. Large streams of money are flowing into the country from England and America, and tens of thousands of lives are being saved, but ten times as much is required. It is horrible to see the emaciated corpses of the miserable victims lying by the roadside, and pitiable in the extreme to see the little children dying as they wait for food. The very manure of the roads is carefully scraped over in search of a few grains that may possibly be found. Some of our readers are poor, but the poorest of them is luxuriating in wealth compared with the indescribable destitution of the millions of Hindoos. To make matters worse, cholera has attacked some of the Government relief camps, and is taking off the poor victims by hundreds. The helpless, and well-nigh hopeless condition of the wretched sufferers calls aloud to us for help. One penny a day will sustain a life! Who can refuse to help? Money should be sent to the missionaries on the spot, as they are in direct touch and sympathy with the needy ones. Some of our own missionaries of the Central Provinces are right in the midst of the famine. Help sent through them will favorably impress the destitute heathen. Moreover, aid will not be rendered indiscriminately. Those able to labor will be engaged in the erection of mission buildings, or other work helpful

to the cause of Christianity. Contributions should be sent to F. M. Ludbrook, 121 Collins Street, Melbourne, and will be acknowledged in this paper. "He that hath pity on the poor lendeth unto the Lord, and that which he hath given will He pay him again."

Episcopalian Testimony.

It is not uncommon for third-rate controversialists to contend, in the face of all the evidence, that the baptism of Jesus was not necessarily immersion. No scholar off the controversial platform ever takes such ground. True scholarship is undenominational, and rises above all sectarian considerations. We are led to these reflections by a perusal of Dean Farrar's work just published, "The Life of Jesus." Those who have perused his "Life of Christ" will be delighted with this book. With masterly touches he delineates the characteristics and influence of the greatest of all lives, the life of Jesus. Preachers will find this latest volume very helpful and suggestive. In the chapter on "The Baptism of Jesus," in referring to the various views taken of the reason for his baptism, he says, "Others, again, have thought that, as, to the mass of the people, the immersion in Jordan and the rising out of the water indicated a death unto sin and a new life unto righteousness, so to Christ it marked by way of symbol, the close of his former life of seclusion, and the entrance into that divine mission to which he was henceforth dedicated." Thus this eminent scholar, although belonging to a church which has virtually abandoned the practice of immersion, readily falls into rank with the scholarship of all the denominations in testifying that the baptism of the New Testament was immersion.

The Coming King.

We yield to no one in our loyalty to Her Majesty Queen Victoria and to our coming King the Prince of Wales. But our loyalty does not blind us to the defects or blemishes in the character of His Royal Highness. Racing and gambling appear to be inseparably connected with each other, and are both closely associated with his name. When our good Queen passes away the Prince will take her place as the head of the Church of England and ruler of the mightiest empire of the world. The influence of his example will have much to do with the formation of the national character, and it is not a healthy sign that he should be a leader on the turf. That he has for the second time won the Derby may be a cause of congratulation on the part of the racing fraternity, but will scarcely be a matter of pride to those who desire the British Empire and its rulers to be characterised by that righteousness which exalteth a nation.

In Sheep's Clothing.

His Eminence Cardinal Moran has publicly expressed the hope that nothing will be said at the R. C. Congress, to be held shortly in Sydney, that will be offensive to Protestants. This from a man who in the past has lost no opportunity to misrepresent and calumniate his Protestant fellow colonists is exceedingly rich. The public are not likely to forget his flagrant and persistent mis-statements of a few months ago concerning Protestant Missions. They cannot but remember how he failed to substantiate his slanders when called upon to do so, nor can they forget his curt refusal to withdraw or apologise for them when they had been fully exposed. It is possible that he at length realises what a blunder or series of blunders he made, and would therefore now adopt the attitude of conciliation. But this is a rôle that ill becomes him. The sheep's clothing is not even a decent fit, and we are much mistaken if he does not find it too uncomfortable to wear long.

From The Field.

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

New South Wales.

COSGROVE.—The last two nights of the second quarter of the Literary Society were devoted to competitions in reading and reciting which resulted thus:—Reading: Ladies, Miss M. Morley; Open, Mr. W. J. Cowen. Reciting: Ladies, Miss M. Ahgan; Junior, Miss E. Ahgan; Open, Mr. W. J. Cowen. Dialogues: Misses Cooper, M. Ahgan, and Mr. R. H. Taylor.

During the quarter the membership has increased from 48 to 65. The Society has met on twelve occasions, giving and taking part in 163 items. The officers for the third quarter are:—President, Mr. H. Hughes; Vice-President, Mr. C. C. Morley; Treasurer, Miss Johnson; Secretary (left open); Critic, Mr. Houshins; Vice-Critic, Mr. E. J. Waters; Organist, Miss Johnson. We commence our third quarter Tuesday, July 3rd, hoping for plenty of work and further improvement.

WILL J. COWEN.

WOOLLAHRA.—Services in connection with the anniversary of the Woollahra Lord's Day School were held Sunday, July 8th, and Tuesday 10th. At 3 p.m. on Sunday, Bro. Dickson delivered the annual address to scholars and friends, and at 7 p.m. Bro. T. Bagley addressed a full house. At both meetings special singing was rendered by the school. On Tuesday the 10th, a splendid entertainment was given to a crowded audience, and the prizes were distributed. The secretary's report showed an increase during the year of 55 scholars and four teachers, the number on the roll now being 163. In connection with the school, Bro. T. Bagley conducts a Bible Class of 43 members. Mr. G. Bagley, superintendent, presided at the above meetings, and spoke of the good work accomplished by the teachers and encouraged all to further effort.

The programme was the best ever rendered at Woollahra, and reflected much credit upon the committee in charge, Bros. Chapple and Stephenson, and a special vote of thanks was accorded them for their splendid work. Thanks was also given to Miss Jessie

Mitchell and Mr. A. Lee for their services in the club and dumb-bell classes, to Miss Lenis who presided at the organ, and to Mrs. G. Bagley for training the infant classes.

H. ALLAN.

LISMORE.—Since last report there have been four confessions. Two of these have been baptised and the others will probably in a day or two. One has been restored. We feel the great need of a place of meeting of our own with a baptistry. We shall be very glad of any noteworthy help towards the erection of a building. Bro. Way's meetings are well attended and we hope to see an extension of work and adequate results. The church will hold its anniversary tea meeting next Wednesday in the School of Arts hall.

J.P.F.W.

Victoria.

HAWTHORN.—On Sunday evening, July 8th, three of our Sunday School scholars made the good confession. On Tuesday evening we had our half-yearly S.S. gathering. A very nice tea was prepared for the children at 5.30, to which about 60 sat down. At 8 o'clock we had an entertainment for all, the teachers and scholars providing the programme. The building was quite filled before 8 o'clock, and all thoroughly enjoyed themselves. At the conclusion of our programme, Bro. Palmer informed us that two (man and wife) were anxious to make the good confession that evening, and during the singing of a hymn they went forward and confessed before many witnesses. We are greatly encouraged by these successful meetings.

July 14th.

L. CLARKE.

S.S. UNION REPORT (Vic).—This afternoon I visited Swanston-st. school and found a good attendance, the average being 92. I spent some time talking to Miss Moysey's class of infants, who were very interesting and intelligent. This school is one of the best in the audible reading—which is pleasant to hear—on account of its regularity, and all read. At the close, I urged upon the classes the expediency of learning to repeat the Books of the Old and New Testaments, and to practice looking up passages. The advice was well received, and I was pleased to find that several of the teachers had already begun to do so.

July 15.

M. HALL.

GLENORMISTON.—I had a fine meeting at Noorat last night, and am hoping for a good one again to-night at this place. The weather is bad but moonlight helps the folk to turn out. Meetings are arranged also for Sunday, Monday and Tuesday; so with God's blessing, the efforts of Bro. MacArthur and myself here should prove successful.

July 15.

T. J. COOK.

HAWTHORN.—J. A. Palmer preached this evening to a good audience when one adult made the good confession, and was immediately baptised along with five others (three from the Sunday School) who had previously confessed.

July 15.

M. H.

MARYBOROUGH.—We had the pleasure of seeing one young man step out last Thursday and make the good confession. He has been attending our meetings for some time and has made a calm, deliberate choice as to who he intends to serve. We believe there are more near the point of decision.

July 14.

T.B.E.

MERREDITH.—T. Hagger was with us for three evenings of the present week. Each evening he preached to large and interesting audiences, as many as sixty three being present. On the second evening one young girl came out and confessed Christ, her brother following her example on the third evening. The seed sown had great effect, quite a number being

"almost persuaded." If some of the stronger churches were to come to our assistance, and follow up the good work our brother has begun, by lending us preachers, I feel confident that in a very short time a strong cause would exist here. Most of those who attended our meetings expressed a desire to hear Bro. Hagger further on the subject. Consequently I have written to the Richmond church for the loan of him, but unless some of those churches in town would relieve him, we may not obtain him. Then who will come to our assistance? either by relieving Bro. Hagger or with their preachers direct. Those that assist us I believe will never regret it. We have formed a church here of eight members, who along with the two who have confessed will make ten. Who will help the cause to grow.

July 14.

T. POTTER.

Queensland.

ROSEWOOD.—I had the pleasure of immersing a very earnest young man on the 8th inst., who had been led to the truth by his relatives—a clear case of "Go down and tell thy friends how great things the Lord hath done for thee." This is the third addition to the Rosewood church within a few weeks. May they prove faithful unto death!

The young people connected with the Rosewood church held a successful Mission Band meeting on the evening of the 10th inst. A goodly number of readings, recitations, songs, etc., were given and were highly appreciated. The young people deserve encouragement in their endeavors to keep the divine life spark glowing in their own souls, and in attempting to induce others to "taste and see that the Lord is good."

July 11.

JOHN PARADINE.

West Australia.

FREMANTLE.—Since conference seven have been received by faith and immersion. Bro. Lucraft is still holding forth the "Word of Life," and despite the rough weather the meetings are well attended.

C. F. Hawkins from Perth is favoring us with a series of addresses on the "Elements of Prophecy," which are much enjoyed by those privileged to hear. Our young Bro. Vanston from Ballarat is now with us, and being a Sunday School man, his coming is opportune.

July 11.

J. LEACH.

South Australia.

LONG PLAIN.—We have been pleased to see four young men come out and confess our Lord—two from the Sunday School, and we trust there is more to follow.

July 9.

E. GOON.

PORT PHILL.—Last Thursday evening the brethren here were highly pleased and benefited by an address from Dr. J. C. Verco on the "Translation, Transformation and Transfiguration of the believer in Christ." We learned in the morning that the doctor was on his way to the Port on a professional visit to one of our leading townsmen who is seriously ill, and acting on the principle of faith, that he would be willing (if possible) to address the meeting. We circulated the news among the brethren and friends, and thanks to the doctor they were not disappointed, for although travelling all day in the train and then attending his patient, he gladly complied with our request. After the meeting some of our young preaching brethren had the pleasure and profit of conversing with him on the things pertaining to the Kingdom of God, at the

house of the writer till the small hours of the night. The brethren here would like that the doctor's visits to Port Pirie would be more frequent, more especially if suffering sickness were not the cause.

July 15. W. MOFFIT.

UNLEY.—Meetings on Sunday 15th, fairly well attended. In the evening T. J. Gore preached, subject, "The Water of Life," at the close of which one came forward and made the good confession. Last week we began holding cottage prayer-meetings, one in the Eastern and one in the Western district of Unley. We hope this will be a help to members living in these districts.

July 16. P. STORER.

S.S. UNION.—The largest, most representative, and most successful social yet held in connection with the S.S. Union of the churches of Christ in S.A., took place in the Norwood chapel on Friday evening, July 13th. Notwithstanding the evening being wet and cold, over 270 teachers, officers, and elder scholars were present from the associated schools.

The absence of our esteemed president, Bro. F. Pittman, who was in Melbourne through the dangerous illness of his brother, was greatly regretted. Bro. Weir, senr., the vice-president of the Union, presided over the meeting, and expressed the regret of those present at the absence of Bro. Pittman, and trusted that through the mercy and loving kindness of our Heavenly Father, our younger Bro. Pittman would again be restored to health.

An enjoyable programme was provided as follows:—Overture by Miss Hales of Norwood; two anthems by the York school; chorus by the North Adelaide school; excellent and instructive addresses by Bro. T. H. Brooker and Bro. Rankine—Bro. Brooker's subject being "How best to illustrate the lesson," and Bro. Rankine's, "How to retain our elder scholars"; a duet by Miss L. Manning and Mr. R. A. Morphet, of Grote-st.; recitations by Miss N. McGregor of Hindmarsh, and Miss D. Turner of Prospect. Refreshments were provided through each visitor bringing one pound of eatables, tea and coffee being provided by the Norwood friends.

After the hall had been cleared a few games were indulged in, and so brought to an end a most enjoyable meeting.

We desire to express our thanks to those who assisted us in the programme, and to all of those who helped to make the meeting so successful.

July 16. W. JACKSON.

Here and There.

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

FAMINE FUND. Read the appeal and HELP NOW!

Full house and one confession at Brunswick last Sunday.

We hear of collections in Sydney next Sunday for Indian Famine Fund.

Please note that the N.S.W. Conference Committee was a preacher. See "Wanted"

Jas. Lowe reports three baptisms at the Tabernacle, Dunedin, with an increasing interest.

Bro. Boyd was credited last week with 4/- in F. M. Acknowledgments. It should have been 5/-.

We have another interesting letter from Isaac Selby, which, all being well, will appear next week.

On Sunday night at Bendigo three confessed Christ—one young woman from the Bible class and two men.

There were six baptisms at Hawthorn on Sunday night last, the largest at any one time ever in the building.

On July 5th the sum of £1 10s. credited to the Rosewood church, in Rescue Home Acknowledgments should have been Rosevale.

We have received the annual report of the Marrickville Dorcas Class. It shows steady progress and a great amount of useful work done during the year.

G. B. Moysey has left for Port Fairy where he will labor with the church at that place under the auspices of the Home Missionary Committee for a few months.

Thos. Hagger had a run up to Meredith during his visit to Geelong and preached three nights in the Shire Hall. Two confessed Christ and others are greatly interested.

Collecting cards in aid of the famine stricken of India were distributed to young and old at Brighton on Sunday, and went like hot cakes. Write for sample or quantity to F. M. Ludbrook, 121 Collins Street, Melbourne.

We notice from an American Exchange that the foundation stone of a new church building has been laid in Cynthiana, Kentucky, where J. J. Haley labors. The new house is to hold 1000 people. Bro. Haley is very popular in Cynthiana.

We sometimes have complaints about the inaccuracy of church reports. Of this we are sorry, but as we have to depend on our correspondents, we have no means of preventing it. We ask those who write our church reports to exercise every care.

A Temperance meeting under the auspices of the Conference Committee will be held at Hawthorn church, Glenferrie Road, on Tuesday, July 24th. Speakers:—A. Millis and F. W. Greenwood. Chairman:—J. A. Palmer. Programme arranged by Nat Haddow.

Anniversary services of the church at York, S.A., on July 22nd. Morning at 11, W. G. Campbell. Afternoon 2.30, Service of Song, entitled "Margery," will be rendered by Sunday School scholars. Evening, 6.30, Bro. Campbell. Wednesday, July 25th, a tea and public meeting. Addresses by several brethren. Chairman, Hon. K. W. Duncan, M.L.C.

"T. Bagley has received £5 from Bro. Chester. All who feel interested in the establishing of another cause in Sydney will do well to make an effort to contribute towards this fund. It is a difficult task to secure a firm footing in this city; it can only be done by united effort. Kindly help us. Forward donations to T. Bagley, 80 Windsor-st., Paddington, Sydney."

A CORRESPONDENT SAYS:—"Trying to infuse a little warmth into some Christians is like trying to get at the heart of an iceberg with a kettle of boiling water, it all freezes on the surface and the iceberg is made larger. Thus it is with the iceberg Christian; your effort to impart warmth never gets below the surface, it simply makes him form a higher estimate of his own importance, that is to say makes him a larger iceberg."

Every indication is that the Sister's Rally for the poor sufferers in India will be a pronounced success. It is to be held in the Swanston Street Lecture Hall, on Thursday, July 25th. On last Thursday twenty three sisters gathered in the same place and worked for that purpose, and other preliminary meetings are being held. Let every sister come to this rally prepared to work. The cry of India is agonising, and her need is great.

We regret that two or three errors crept into T. J. Gore's article last week. "Thus the plan and the character" should read "PLACE and character"; "Christ asking" should read "Christ AS KING";

"Truest sense of the world" should be "Truest sense of the WORD"; In the second quotation of poetry and in the second line "lent" should read "BUT"; and in the fourth line "Transmitted" should be "TRANSMUTED". We wish here to apologise for Bro. Gore, and say we freely forgive him this time.

INDIAN FAMINE.—Because the fresh crop is growing in India the famine distress is by no means over. "While the grass is growing the seed is starving." E. M. Gordon, Mungeli, writes:—"FROM JUNE TO OCTOBER THE DISTRESS WILL BE AT ITS HEIGHT!! Stragglers are always coming for food and work. Mothers ask us to take their children. Well-to-do farmers now labor as coolies. I am about to supply them with seed grain. There is a home here for nursing mothers; women with emaciated infants. All these different forms of famine relief make great demands on our time and strength. It is a matter of deep thankfulness that we are being provided with the means to help these people."

The Temperance meeting at North Melbourne last Thursday night was certainly not largely attended, but it was very good for all that. R. G. Cameron presided and excellent addresses were delivered by Jas. Johnston and H. Swain. The singing by the North Melbourne church party and Nat Haddow and his helpers was very enjoyable. Some of the churches seem to think that it is the business of the Temperance Committee, not only to provide the programme, but the audience as well. That is not our reading. If the churches will not take the trouble to hustle around and get up a little enthusiasm, as well as a few folks, they have nobody to blame but themselves. If the friends who provided the programme had been away, the audience would have been *non est* or nearly so.

A brother who is much interested in the welfare of the CHRISTIAN, and who has been pushing its claim says in a recent letter, speaking of the objections to some of the paper:—"A few say that it is not suitable to hand to outsiders, as there is too much controversy carried on in its columns. I wondered what would they say if you followed A. Campbell's plan of inviting expressions of opinion on views from even infidels, and published them, together with replies, in your columns." For our own part we think that the CHRISTIAN has been remarkably free from controversy, but sometimes it is impossible to prevent it. Sometimes questions arise which need to be discussed, and as long as the discussion is carried on in a manly Christian spirit, we see no harm which can come to even the outsider by reading it.

J. A. PETHERICK writes:—"One of the principal if not the main plank in 'our plea' is that 'Where the Bible speaks we speak.' Sometimes I wonder if we understand the position we occupy. When I read passages such as this in the Scriptures: 'In like manner that women adorn themselves in modest apparel with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array, but (which becometh woman professing godliness) with good works. 1. Tim. 2: 9, 10. Then, when I open my paper I find reported in it (on the occasion of a Lord's day school celebrating its anniversary) 'Miss ——— was presented with a gold bracelet by the evangelist of the church connected with the school.' The paragraph further says: 'We are glad the young lady's services were recognised.' To my mind it would have been better to have given something to improve the mind, but perhaps I am behind the times; still I will stick to Paul's instructions in the matter as my guide."

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

Obituary.

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

METHVEN.—We are sorry to have to report the death of our Sister Methven, who departed from this world at her late residence, Hobart, where she had only recently removed to from Kelleve. Sister Methven lived for some few years near Dunolly with her son and four grand-daughters. She was at the latter place associated with the Independents—by which body she was much respected—until about four years ago, when our brethren opened a preaching centre at Dunolly. Our sister eagerly listened to the humble preaching of the brethren, and the writer had the pleasure of taking her noble confession and baptising her. Some time after she removed to Kelleve, where she remained in fellowship for the last two years. Our sister was in her 76th year. She was a great help to the church, and always had a word of encouragement for the brethren. She was always found at the Lord's table and gospel meeting, and invited others to come along. Anything she could do she always did. It can truly be said of her, "she hath done what she could." **W. CLIFFORD.**

Acknowledgments.

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

FOREIGN MISSION FUND.

VICTORIA.

Churches—		
Fernhurst ..	1	12 0
Bendigo ..	11	5 0
Lillimur ..	1	13 3
Mooroolbark ..	0	17 0
Collingwood ..	2	1 3
Minyip ..	2	11 3
Minyip ..	0	16 8
Daylesford ..	1	0 0
Bet Bet ..	3	3 0
Galaquill ..	2	0 0
Lake Rowan ..	0	4 0
Echuca ..	1	14 0
Footscray ..	2	10 0
North Yanac ..	1	5 6
Carlton (Lygon-street) ..	9	13 4
Doncaster ..	6	0 0
Maryborough ..	1	3 6
Berwick ..	7	3 0
Horsham ..	0	17 8
Polkemmet ..	2	3 0
Castlemaine ..	0	10 0
Other Contributions—		
Five Disciples, Lillimur ..	0	9 0
Bro. and Sister Chapman, Gordons ..	0	10 0
Bro. Northey, Gordons ..	0	2 6
Bro. S. Trigg, St. Arnaud ..	0	7 6
Bro. H. Kent, Glenthompson ..	0	5 0
Sister W. McMaster, North Melbourne ..	1	0 0

SOUTH AUSTRALIA.

Churches—		
North Adelaide ..	16	18 3
North Adelaide, (for Kanaka Mission)	23	16 9
Grote-street ..	31	3 7
York ..	3	8 0
Long Plain ..	1	10 0
Balakiava ..	3	0 0
Glenside ..	1	14 8
Mallala ..	1	3 9
Strathalbyn ..	1	10 0
Henley Beach ..	2	2 6
Williamstown ..	2	6 0
Stirling East ..	4	11 0
Unley ..	10	10 0
Lochiel ..	0	10 3
Millicent ..	0	10 0
Willunga ..	0	8 0
Wild Horse Plain ..	0	6 0
Point Sturt ..	2	12 0
Norwood ..	10	11 0
Bordertown ..	0	13 6

Other Contributions—

Norwood F. M. Society ..	1	0 0
" (for periodicals) ..	0	5 0
Norwood Dorcas Society ..	0	5 0
Norwood Sisters' Prayer Meeting ..	0	8 0
Sister Kemp, Salisbury ..	1	0 0
Sister C. M. Gall ..	0	6 0
Two Sisters and a Brother, Teal Flat ..	0	7 6
J. Greenshields, Port Wakefield ..	1	0 0
School, Unley (8) ..	1	0 0
T. Hair, Kanmantoo ..	1	5 0
W. H. Rich, Millicent ..	1	0 0

QUEENSLAND.

Church, Boonah ..	1	10 0
Church, Tannymorel ..	2	0 6
Church, Rosewood ..	7	8 0
Church and School, Wallumbilla (8) ..	0	12 0
Church, Maryborough ..	7	10 0

NEW SOUTH WALES.

J. T. Roberts, Temora ..	0	2 6
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WESTERN AUSTRALIA.

Church, Kalgoorlie ..	1	0 0
Church, Kalgoorlie ..	1	0 0

NEW ZEALAND.

Church, Tara ..	1	14 0
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FAMINE FUND.

NEW SOUTH WALES.

Church, Prospect ..	5	0 0
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VICTORIA.

Church, Horsham ..	0	13 3
Church, Bet Bet ..	2	2 0
A. Ritchie, Nar Nar Goon ..	1	0 0

SOUTH AUSTRALIA.

Proceeds Sale of Work per Ruby White and Nellie Werrie ..	0	7 0
121 Collins-st, Melb. F. M. LUDROCK, Sec.		
39 Leveson-st., North Melb. R. LYALL, Tr.		

BURWOOD BOYS' HOME.

Contributions during June—

Millicent (S.A.), W. H. Rich ..	£10	10 0
Wm. Aurisch, Narre Warren ..	1	0 0
Church of Christ, Dunedin ..	4	0 0
John Colclough ..	3	3 0
Stephen Laver ..	1	1 0
Oswald Snowball ..	1	1 0
Boys' Relatives ..	4	15 0
Bedgood & Co. ..	1	1 0
Hawthorn Concert ..	16	0 0
Plant Sales ..	1	1 0
Collector (part) ..	3	0 0

To Subscribers.

W. McArthur, D. A. Lewis, S. Boyd, J. Skinner, S. O'Brien, T. Potter, H. G. Maston, 2/6; A. Ramsbottom, D. Pfunder, 3/6; Miss Dudley, John Thacker, F. M. Ludbrook, S. Sprague, E. Good, Miss S. Taylor, 5/-; Ivie Campbell, H. E. Tewkesbury, J. Holding, 7/-; C. R. Clarke, T. Clements, 7/6; T. B. Hunter, 7/11; H. Risson, Miss Francis, Jno. Robertson, T. B. Eaton, 10/-; J. M. Goldsworthy, 12/6; T. H. Vanston, 15/-; Jos. Wright, 17/-; R. Aiken, 17/6; W. Murray, 18/9; J. Jacklyn, Dr. S. J. Magarey, W. Rees, 21/-; W. Sando, 23/5; J. R. Hay, 30/-; J. E. Westerley, 40/-; Dr. Jas. Cook, 100/-

Coming Events.

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

JULY 27.—Friday evening. Adelphian Athletic Club, grand entertainment, in aid of the funds of the club, will be held in the chapel, Lygon Street.
W. TRIVETT, Hon Sec.

JULY 24.—A Missionary meeting will be held at Newmarket on Tuesday evening, July 24th at 8 o'clock. Speakers: Miss Thompson and Mr. Harward. No Collection.

WANTED.

An Evangelist to Labor in the Mungindi and Moree Districts, New South Wales. Particulars may be obtained from R. Steer, 25 Perry Street, Marrickville, Sydney, New South Wales.

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4 WAYS

"How can I help?" You can help to increase the circulation of the CHRISTIAN at least in four ways.

1. By sending names of people who would read the paper if they had it.

2. By sending money to pay for these names for a trial of 3 or 6 months.

3. By talking and working to interest others in it; to get them to **take** the CHRISTIAN and then in getting them to read it.

4. By praying for it; and the last is by no means the least as "the supplication of the righteous man availeth much in its workings."

Examine this issue carefully and see if it is not worth your while praying and working for the CHRISTIAN's success.

D. A. EWERS informs us:—"I'll give special address on September 2nd in the interests of the CHRISTIAN, and will also canvass every family in the church soliciting subscriptions. What other preachers will join me in this promise?"

W. BURGESS writes:—"We notice in almost every home the daily paper, costing 26/- a year. If it is worth so much to get the news of the world, it is surely worth 5/- to get the news of the church. We will do our best to help you in the canvas for 1,000 new subscribers."

THOS. BAGLEY says:—"We are with you in your appeal for wider circulation of the CHRISTIAN, and believe with Bro. Gore that the paper should be in every family."