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## VISIONS

OF THE

## CHRIST.



Cleansing the Temple.

A. C. RANKINE.

"And Jesus went up to Jerusalem, and found in the temple those that sold oxen and doves, and the changers of money sitting. And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves: Take these things hence; make not my Father's house a house of merchandise."—John 2: 13-16.

"Christ purged His temple; so must thou thy heart."

It is not my purpose, in this brief article, to enter into any lengthy description of that stupendous, costly, and glorious building known as "the temple." It will be sufficient to refer to the fact that, in our Saviour's time on earth, the temple, properly so called, had several divisions set apart for special purposes. Substituted for the tabernacle, which it resembled in its general form, it was the centre

of the same great system of ceremonial worship.

That which was called the "outer court" of the temple was appropriated to the use of the Gentiles; within this enclosure all classes of persons were permitted to enter. Beyond the wall which separated this from the next court, and which the apostle terms "the middle wall of partition," no uncircumcised person was allowed to pass.

From the gospel, by John, second chapter, we gather that Jesus after his first miracle, left Cana, of Galilee, and went to Jerusalem to keep the passover. When he came to the great city, he went to the temple, and beheld the awful manner in which its sacred courts were profaned. Many of the Jews had to come from distant parts at passover time. It was, therefore, very inconvenient for them to bring their sacrifices from such places. Under the pretence of having the sacrifices near at hand, and for the convenience of those people who came from afar, the court of the Gentiles, deemed by the Jews, the least sac-

red part of the temple, was used as a market in which to buy and sell animals needed for sacrificial purposes.

Here, too, the money brokers carried on their extortions. Judea, in those days, was subject to the Roman power. Roman coin was the money in current use, but the Jewish law required that the temple dues be paid in Jewish money of the value of half a shekel. The money changers were foremost here, carrying on their trade with these half shekels, which they exchanged at a profit. The pavement of the court was covered with their stalls and stands. Here, also, were the sheep folded, doves caged, and groups of oxen tied up to the pillars of the house. The way these traders altogether carried on their business, was marked by fraud and imposition. The priests, too, profited largely by permitting the traffic to be carried on. Robbery and worship were under the same roof, so that in the language of our Lord, this court of the temple became "a house of merchandise, and a den of robbers." Every house in Jerusalem at this time was being cleansed from leaven, but his Father's house was defiled by the unrighteous traffic of the unholy dealers. The worship of the pious proselytes was interrupted by the bleatings of the sheep, the lowings of the oxen, and the clamour of excited people engaged in traffic.

As Jesus entered the court of the temple, he heard the shouts, beheld the confusion, and with holy indignation at once proceeded to exercise his sovereign power in ridding the court of all the evils. With divine majesty in his countenance, and armed with a whip of small cords (likely some of the cords, which when twisted were used to bind the cattle to the pillars of the court), Jesus "drove out the buyers and sellers, and overthrew the tables of the money changers," declaring that, "his Father's house was a house of prayer, but they had made it a den of thieves." Judea was infested with this latter class of beings. They lived largely in dens and caves. In these places they devised and practised iniquity. There, too, they lay in wait to attack the unwary passers by; so the unholy traffickers in the temple enclosure were on the watch to practise their frauds on the unsuspecting Jews who came from afar to worship in the temple. To the utter surprise of the onlookers, and the great confusion of the priests, whose duty it was to guard the purity of the temple, Jesus drove out all the traffickers and their animals. We are not called upon to believe that Christ actually used the scourge as an instrument, but as Godet remarks, merely as an emblem. It was the sign of authority. The material use of it was not necessary. The simple gesture was enough. As Jesus advanced, how the traders would look at him aghast when he bade them begone. Who was he to assume such commanding attitude towards them? They



quailed beneath the glance of his flashing eye; they were overawed by his authority, and with guilty consciences reproving them, they fled in terror. Thus the temple was cleansed.

The Scribes and Pharisees were enraged at what took place, and raised objections. Again and again had Jesus given evidence of his divine authority. They knew all this, but yet once more they sought to entangle him. "By what authority doest thou these things, and who gave thee this authority?" Theirs was not the spirit of earnest enquiry, but of cavillers. The reader is referred to the scriptures to see how Jesus met their questioning. He declared thus, "destroy this temple and I will raise it up again in three days." "Thus he spake concerning the temple of his body." Truly a greater than the temple was before them. He was Lord of the temple.

It had been written by Malachi, the prophet (3: 1), "that the Lord should suddenly come to this temple." From the narrative we see the Lord on his way to Jerusalem. This was the city of the Great King. The temple was his house, and he takes possession of it in the Father's name. He came to Jerusalem as a king. Behold, thy King cometh unto thee; he is just, and having salvation." Though as a king he entered the holy city, he did not seek out the palace. His kingdom is spiritual; he rules in the temple.

Sometimes professed followers of Christ, in entering cities, neglect to enter the house of the Lord. Away from one's own place often means away from the assembly of the saints. We should love the house of the Lord, and abhor everything calculated to lead us to lightly esteem our honoured and sacred privileges in gathering together in the place where prayer and praise are wont to be made. "As just," he came to Jerusalem. Would he wink at the unrighteous proceedings going on in his Father's house? Would he tolerate this unholy traffic? Nay, his was no indignation excited by sentimental grievance. The conduct of the traders was not harmless indiscretion, it would lessen the sanctity of the place, and its service in the eyes of strangers. The Father's name was profaned, and the rights of God were invaded.

Would Jesus truly have been just had he allowed this state of things to go on. Nay, but true to his character, he cast out the defilers of the temple court. Justice must be meted out to them such as they deserved.

The hand, however, that is strong to smite is also strong to save. The prophet pictures Jesus in entering Jerusalem, as "having salvation." Around the temple gates there were always beggars soliciting charity. After the traffickers had been driven out of the temple enclosure, many of these blind and lame came in and were healed by Jesus. What more becoming for him to do as Lord of the temple than to perform deeds of mercy, heal the afflicted, and dispense his favours within his own house to those so much in need; and he is the same Saviour still. He loves to help, to bless, to save. Within the courts of this house to-day the blind receive their sight and the lame are made to walk.

When Jesus entered the temple he cleansed it. What a picture of the defiled heart, the temple court of gold with its intruders. The temple was God's place, but others usurped it. The heart of man, the lawful possession of God, has been made the receptacle of many

evils. "Not alone amid old ruins, but in the secrets of our hearts do vultures build their filthy nests, and unclean creatures make their lair." Here, as in your temple, is traffic in the forbidden carried on; in this place where should be heard the voice of melody and sweet praise to God, is too often nothing else but the secret beginning of sin—trafficking in unholy things. The evil interfered with the good in the Gentile court. The voices of the money changer and the buyers and sellers would not harmonise with the voices of those gathered there to worship and to praise. Light and darkness hath no agreement; there is no concord between Christ and Belial. What agreement hath the temple of God with idols? You cannot have Christ in the heart to exercise his graciousness and dispense his favours on your behalf unless the evil is first cast out! What Jesus did literally in God's temple of old, he will do for us spiritually—he will cleanse the heart. But he will not force his way in; he will not thrust open the door; he has respect unto man's will. He will stand and knock, and plead to be admitted. "If any man will open the door I will come in," and coming into his rightful place he will cleanse it, and make it a fit habitation for the Holy Spirit. The way to get rid of the darkness is to let in the light. Would you have your heart and life cleansed? Let the Saviour in!

That same court of the temple had to be cleansed more than once. We gather from the sacred word that on another occasion Jesus had to perform the same work. What a commentary on this are the words of the apostle Paul: "When I would do good, evil is present with me"; or rather should we not say the apostle's words bring before us the fact that the world is ever waiting to get a fresh footing in our hearts. We have to continually watch and pray lest we enter into temptation, or that we give no place to the devil again. The traffickers came back again into the temple court, and the world, the flesh, and the devil will seek to fill our hearts and again traffic there.

Let it be noted, too, that the Lord has his own way of cleansing the temple. Here it was by the whip of small cords. Though with such a small instrument, he accomplished his purpose. He uses means to-day to cleanse the temple of the heart. The word of God, living and powerful, does its work. The hearing of that word produces faith, and the obedience of the word of truth gives salvation from the guilt, dominion, and consequences of sin. "Sanctify them by thy word of truth. Thy word is truth." Saved and sanctified, we are made spiritual temples for the divine indwelling.

The little things are often used by God to aid him in purifying his temple. The scourge of small cords with its several strands was a small instrument which the Saviour used to cleanse the court, though as we have remarked, used as an emblem; so often little things work out great results for God. Losses, trials, sickness, bereavement, accidents, &c., each may be as a strand in the whip used to expel evil from man's heart—the worldly principle from the temple of our spirits.

Remember Christ will be Lord or nothing. He will not accept half measures. The traders in the temple dared not resist his

authority, nor was it of any use for them to parley with Christ, or endeavour to persuade him to allow them certain privileges in carrying on their business in the holy place. We, too, must enthrone him in our hearts as Lord. Let us crown him Lord of all. Be it ours to yield him loving obedience in all things, and be willing to accept the terms which he dictates to us in all things pertaining to our spiritual welfare. We would here remark that each saint is a temple. "Ye are the temple of God." 1 Cor. 3: 16. Our body is God's temple. "Know ye not that your body is the temple of the Holy Spirit?" 1 Cor. 6: 19. This being so, how necessary it is for us to refrain from defiling the temple, for it is written, "if any man defile the temple of God, him shall God destroy." 1 Cor. 3: 17. Yet do we not defile it by sin of different kinds; vanity, worldliness, unholy desires, unkind thoughts, and impure praises.

The church is God's temple. "The most high dwelleth not in temples made with hands." "Ye are builded together for a habitation of God through the spirit." Eph. 2: 22. "In whom all the building, fitly framed together, groweth into an holy temple in the Lord." Eph. 2: 21. Of the great temple, the church, God is the architect, and the Holy Spirit is the builder. The old Jewish temple was great and glorious, but surpassing it in beauty, glory, and perfection is the spiritual temple. It is to be a "glorious church without spot or wrinkle or any such thing." The temple is holy. It is set apart; called out for a sacred purpose. God dwells now in his temple—the church, and is demanding of all who are members thereof, "living stones built up a spiritual house," on the foundation Christ Jesus, the chief corner stone, that they be holy and without blame before him in love. Shall we not, therefore, "cleanse ourselves from all filthiness of the flesh, perfecting holiness in the fear of the Lord."

But a greater than the temple is the Lord of the temple. And as it was in the days of old the Lord entered into the temple enclosure and exercised his authority, so he is the spiritual head of his church—his spiritual temple now. His word is authoritative and final, and he must rule with absolute authority. His will is to be done by us as his followers. We must worship him in spirit and in truth. It is his right to command, it is ours to obey. Let us take care to give the Lord of the temple that is his due, and as Christians, holy by profession, be pure and clean, both in heart and life. May we seek daily cleansing in the precious blood of Christ, and by-and-bye be admitted into the better land where, when all things are made new, "the Lord God almighty and the Lamb" are the temple.

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JOHN SHERIFF and his FRIEND,  
of Bulawayo, South Africa. See Here and There and Church News.

## The Home.

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

### Beautiful Vanished Youth.

ADAM TORREY HENDERSON.

There's a backward glance and a longing sigh,  
With memories sweet that will never die;  
There are vain regrets for the days long past,  
For the airy castles that could not last  
Of my beautiful vanished youth.

There are aspirations sublime and high,  
There is disappointment's despairing sigh;  
There are hours of joy when my fancy strayed  
To the realm of dreamland's alluring shade  
In my beautiful vanished youth.

There are smiles and sighs, there are bitter tears,  
I see faces dear thro' the mist of years;  
I hear wedding bells, the funeral dirge,  
As over my heart with a mighty surge  
Rolls my beautiful vanished youth.

To-day from the past comes a song of pain;  
To-morrow I'll welcome the same refrain.  
For I love the heartache and doubtful bliss  
In the silent, lingering, ghostly kiss  
Of my beautiful vanished youth.

There's a better land, and I calmly wait  
For the welcome gleam of the pearly gate;  
By its shimmering light I shall see complete  
All the aspirations and hopes so sweet  
Of my beautiful vanished youth.

Christian Standard.

## The Passing of Little Eagle.

The exalted and tender genius of Christianity appears in every incident of life and death. It appears with more distinction where a people but recently pagan illustrates the discipline and spirit of its faith. One of the letters of Miss Mary P. Lord, long a teacher among the Sioux on the Grand River Reservation, North Dakota, gives a long account of a young Indian who died at Little Eagle Village in September, 1899.

His name was Little Eagle, and he was the Christian son of a Christian father and mother redeemed from the heathenism of their tribe. The elder Little Eagle—who was the first deacon of the Grand River Mission church—had been a United States police soldier, and was killed in the fight at the capture and death of Sitting Bull. He was the father of many sons, and the place where they lived was called after the family.

Henry Little Eagle was his widowed mother's pride and dependence, for he was her last living son. The boy studied at the mission and government schools, and developed an amiable and manly character that inspired affection and trust. The Grand River church to which he belonged made the young stock-farmer its treasurer, and the local Young Men's Christian Association elected him its president.

In the midst of his usefulness he was attacked with hemorrhage of the lungs, and sank into a rapid decline. So universal was the esteem and sympathy for him that his sick-room became almost a shrine. His Indian friends, and Christians of all sects from the settlements around his village, came to see him in his brave and gentle patience, and sometimes joined in singing to him his favorite gospel hymns. When the last moment came, it was his own voice that sang, "Jesus, Saviour, pilot me;" and his spirit passed with a prayer.

His Sioux mother, a tall stately woman, had suffered it all with the silence of her race. When she knew that her boy was no more, her sorrow cried out—in her native tongue—the cry as old as the human heart: "Micinksi! Micinksi!" (My son! My son!) It was the lamentation of David in "the chamber over the gate."

The thronged funeral, with its full-hearted tributes of speech and emblem and tender song, might have honored a statesman's burial. And Henry Little Eagle had lived but twenty-two years.

In the cemetery, after the casket had been lowered, and the solemn committal and benediction had been said, the people were turning away; but the mother, calmed now by her Christian faith, stood beside the grave

and addressed them in the Indian language. "I am lonely," she said. "We were a large family, and now only one is left me—a married daughter. But they all died trusting in God, and I rejoice. I want to help you more. I have something that my son meant to give—a dollar for the Rock Creek people, and a dollar and a half for the Wotanin Waste mission paper. Take it from his own hand."

Saying this, she stooped and laid two little purses on the ground at the head of the grave. It was a slight offering, but it was the last gift of her dead boy.

Youths Companion.

## Selected Articles.

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

### Microbes.

J. W. MCGARVEY.

The early Christians were not aware that among the manifold objects of God's creation and providential care there was a countless host of the little bugs that now pass under the name of microbes. This fact was left, like destructive criticism, to be discovered in our own scientific age. Now the microbes are as well known as gnats and mosquitos. It is known, too, that they are widespread and are exceedingly dangerous; for they float in the air, they swim in the water, and we drink them in with our mother's milk. When they once get in us they begin to eat away our vitals, and they bring on all diseases. If we could only keep them out, we might live forever, unless somebody kills us. The doctors have warned us not to spit on the sidewalks, lest our microbes, swarming up from the spittle, be swallowed by some passer-by to the utter ruin of his constitution; and they object to horses and other animals being allowed on the streets, unless we sweep up after them with great care.

Under these circumstances, it ought not to surprise anybody that some among us, who think that religion ought to keep pace with scientific discoveries, have become dreadfully alarmed over some of our ancient religious customs which originated before the discovery of microbes. For example, the custom of passing the same cup of wine to a large number of persons when observing the Lord's Supper. We have always been a little squeamish about drinking out of the same cup with certain persons that we could name; and now, seeing that by doing so there is a risk of our swallowing some of their microbes, the practice has become intolerable. It is true that our Lord appointed it this way; but then he may have forgotten, just at that moment, that he had made all these microbes, and that they were such awful things; or else he thought that, as in the case of our new criticism, the age in which he lived was not prepared for a revelation on the subject, and so he left matters as he found them. Perhaps he reflected that the many millions who were destined to premature graves by swallowing these microbes at the Lord's Supper, would die in a good cause, and he therefore left them to their fate until an enlightened age would correct the evil. We have now reached that enlightened age, for



the Spirit is still leading us into new truth; and we propose to stop that needless waste of human life by having individual cups from which to drink the wine. If any man cries out against it as being unscriptural, exclusive, or finicky, or anything of that sort, we will call him a legalist, a literalist, a Pharisee, a back number, a last year's almanac, and a whole lot of things that we use to silence croakers with.

This is not all. Revolutions, we have learned, never go backward. When the wheels of progress once get up steam behind them, they are going to roll on, and the man who gets in the way will be run over. Upon further reflection about these microbes, we have been forced to observe that there is just as much danger of swallowing other people's microbes when we pinch a piece from the same bread from which they have pinched, as when we drink from the same cup. Microbes come from the tips of the fingers when they are a little soiled or a little sweaty, and we are not going to run the risk of eating any of these. We have not yet completed our plans for avoiding this imminent peril to our lives; but, as we have already secured the manufacture of tiny little individual cups, we shall probably have the bread cut up into nice little cubes, which will be dropped into the little cups, so that we can swallow both at once. This device will charmingly harmonise with the time-saving device, which some of us who hate long services have already adopted, of passing the bread and wine both at once.

Don't be alarmed and cry out "innovation," "wolf in sheep's clothing," "heretic," or anything of that nature, till you hear us a little further. It is a fact, a very alarming fact, strangely overlooked hitherto, that there is a great deal more danger of these microbes when we are baptised in the same water with other people; and we are bound, in all honor and consistency, as well as by a supreme regard to life and health, to put a stop to that.

Here we shall encounter some difficulties; but difficulties are made to be overcome, and we must meet them courageously. At first though some one may propose as a remedy, to dispense with baptisteries, and go to outdoor pools and streams; but it only requires a moment's consideration to be reminded that dead dogs, dead cats, and other dead things, are constantly thrown into these outdoor waters, and that the very worst of microbes emanate from these. Moreover, frogs, tadpoles, and snakes frequent these waters, while horses, cows, and hogs go there to drink, and we might get some of their microbes if we are baptised in such places. The remedy seems to be, to retain the baptistery, but to have it washed, rinsed and scoured, and fumigated after every individual baptism. This can be done very easily in some of our churches, especially where the preacher is a scientific critic whose cases of baptism, like angel's visits, are few and far between.

There is another imminent peril to which church people, and for which science, in God's own good time, has furnished a remedy. It is the peril consequent on a large number of persons being shut up together for an hour or two in the same room and breathing the same air. On such occasions a swarm of these mischievous microbes

keeps rushing out of every man's mouth with every breath he exhales, and the air gets so full of them that sometimes we can smell them. This is far more perilous than drinking of the same cup, breaking pieces from the same loaf of bread, or being baptised in the same water. This must be remedied; and the heaven-sent remedy to which I have made reference is the telephone. We will supply every family with one of these instruments, so that they can assemble in their own parlours, at the appointed hour and listen, while the preacher, alone in his parlour—for we shall need no meeting-house then—stands in the middle of the floor, and talks into the other ends of these instruments.

There may be some defects in this scheme as yet; for all schemes, even those invented by inspired men and by Christ himself, are found by experience to need improvement, as men become more enlightened; but progress is the law of religion as well as of nature, and we cannot doubt that in the progress of religious evolution, all defects will finally be removed and the fittest will survive.

Good-bye to the old conceit of restoring primitive Christianity!

## Sisters' Department.

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

### EXECUTIVE.

Meeting was called to order by Mrs. G. D. Moysey, with the usual devotional exercises. It was resolved to hold a Sisters' Missionary Meeting (with permission of officers) in Swanston Street Lecture Hall, on Wednesday afternoon, 12th, at 3 o'clock. Also resolved we send contribution to Home Mission Fund.

The following additions were reported from Sunday Schools: Malvern, 1; North Richmond, 1.

Home Mission Report told sisters had collected £33 8s. 10d. to date. All were urged to do their utmost for our H. M. Fund.

The Footscray Sisters' Prayer Meeting had been visited during the month. Though small, they bravely hold on, and wish for others to join them.

The F. M. Meeting, held at Newmarket, was briefly reported, as were the Temperance meetings held at N. Melbourne, Hawthorn and Footscray. In connection with Temperance work, a Mothers' Meeting is being arranged at Sackville Street.

Next meeting, September 7th.

"The waiting, willing spirit He doth fill;  
If thou wouldst hear the message, dear soul, be still."

"My soul, wait thou only upon God, for my expectation is from Him."

Dearly Beloved Executive Sisters:

Greeting.

Here we are in the busiest month of the year, and it is hard to realize the winter with its cold; the spring, with its beauty, has gone, leaving us to the coming "fast, and, soon, of the delicate witcheries of June!"

What a blessing the faithful—ever to be depended on—mail service is to us. Those dear letters unite us, bridging over sea and land, taking us right into that happy Conference Session, with its excellent addresses, sweet singing, and beloved workers. It always speaks well, to me, when good workers are re-elected; when new workers come in also, to add to their strength. I have carefully read the reports, and thank God from Australia. To think of Sister Schofield being able to report 192 additions from the Bible Schools; and steady improvement in each department. The funds, especially, in each credit, and for two missionaries to go out from Australia, speaks well for self-denial and generous hearts; God bless you all. What a comfort that new crockery and table linen must be; why, when I come home, there will be nothing to do but enjoy it all. May the new Conference year be bright with blessings for our dear South land.

We had a "Red letter day" at Central on Monday, June 4th, when we entertained the Ministerial Meeting of our preachers of Allegheny, 60 in the morning, the ladies dropping in by threes, fours, and tens, as they could leave their homes. At the noon luncheon, we had 150 guests. Some 20 of our good sisters prepared and presided at the tables, and in the afternoon our C.W.B.M. United Missionary Meeting was held, with 115 ladies present. The State Secretary (Mrs. C. L. T.) had three large handsome maps—one of The World, one of our Missionary stations, one of India—and a large piece of white muslin, with all the officers of our Board, and the missionaries of our C.W.B.M., not forgetting, at the end, to have pictures of various scenes at the Ecumenical Conference, distinguished men and women, and pioneer workers, missionaries, and the Museum, Hall, etc., of that great New York Conference. So the display was very effective and instructive.

The afternoon meeting was really as good as a small Conference; then, at night, we had tea for about fifty or more who stayed, and others who came in after business hours, to attend a grand Rally of the Endeavor Societies of Allegheny Co.—such an enthusiastic meeting, fit closing for such an "high and holy day."

We, too, the sisters of Central, have new crockery this year, and a large, handsome cupboard to hold them all. Yesterday we were packing up and putting them away to nicely for the summer. Our special things, entertainments and socials, close with June, and begin again in September. We go picnicking July and August, for a breath of air under the trees.

Beloved ones, you are even in our heart and prayers. Thank you, again, for the very honorable place I am still to hold among you. May God help me to be worthy of it.

"God be with you till we meet again."

Your loving sister worker,  
ANTIONETTE K. THURGOOD

1931 Fifth Avenue, Pittsburgh.

Your Dorcas Committee come before you with grateful hearts, and words of thanksgiving on their lips. We have had to set aside our usual work (with the exception of



our Burwood Boys Rally, to work up our great rally on the 25th of July, for the Indian Famine Relief Fund. Intimations were sent to every Church of Christ in Victoria, and every Dorcas Society known, in connection with same. While all have not responded, a great many have made a splendid response to our appeal. You will see the amounts given in the *Christian*, and further donations have still to be acknowledged. To one and all who have contributed, we tender our most grateful thanks. We have to thank the officers of Swanston Street for the use of their lecture hall and gas; our Bro. Webster for his kindly loan of nine sewing machines, also for his work on the mornings of the 25th and 26th, in instructing in the use of machines, and putting all our machines in good working order. Bro. Craigie for procuring two boxes in which to pack our garments. Brethren Lyall, senior and junior, for their trouble in getting the boxes ready, and carting to the steamer, also for carting machines to lecture hall, and also Bro. Mitchell for carting machines back to our Bro. Webster. The P. & O. Company, for free freight to India. The Dorcas Societies of Lygon St. and Swanston St., for each giving a whole day's work, in helping to get work ready for the 25th, and for the loan of their sewing machines.

The rally of the 25th of July was a grand success. Between 70 and 80 sisters came to the Lecture Hall in Swanston-street. There were 12 sewing machines at work. There were made and finished 48 quilts, 111 coats, and 50 skirts. It was a scene that will remain memorable. Sisters from all parts of Melbourne and suburbs came, eager and willing to work. One dear old sister eighty years old was among the number. She said to the writer, "I am afraid I can't do much, but I mean to help and do my best." One maiden, who will not allow her name to appear, busied herself for two days making a patchwork quilt of tiny cuttings and bravely took it home to finish it. All did their best. While it may be wrong to single out societies, yet extra effort should be noted and encouraged. With Lygon-st. and Swanston-st. must be bracketed Doncaster with its 73 garments brought in, Brighton with its 28 ditto, and North Richmond, which sent after the boxes left 17 garments. Lygon-st. contributed 19 garments beyond the whole day's work. The need of India is great, and we are sure the sisterhood of our churches is glad to help in the relief work that is being taken up by so many good people. Social work is so interwoven with Christ's teaching that surely it should be the aim of our churches to take a forward place; if we are by some judged a "peculiar people," may good works be one of our foremost characteristics.

Our Burwood Boys' rally was on Wednesday the first of August. Fifteen sisters met and did a fair day's work. The matron, our Sister Varcoe, will have a large parcel.

Our hospitals are always in need of cotton nightdresses and flannelette bed jackets. If any of our sisters can make these garments, ordinary sizes, and forward to the Superintendent of Dorcas Committee, they will be forwarded as a contribution from the Churches of Christ. Clean old linen and calico will also be gratefully received.

E. DAVIES.

# Jan. 1st, 1901

TWO Great Things will have their Beginnings:

1. The Twentieth Century.
2. The Commonwealth of Australia.

It would be a wise prophet who could foretell their issues, but those of us whose faith is in God believe that on the whole good will issue as a result to the human race. The Sunday School Unions of Churches of Christ in New South Wales and Victoria propose to celebrate the opening of the **NEW CENTURY** and the inauguration of the **AUSTRALIAN COMMONWEALTH** by a three months' study of the **BEGINNINGS OF CHRISTIANITY** in the schools of their union, and they have authorised me to invite all the **LORD'S DAY SCHOOLS OF AUSTRALASIA** in connection with Churches of Christ to unite with them in a careful study of

## FIRST PRINCIPLES

I hereby ask and urge upon all our Bible Schools to unite for the first **THIRTEEN WEEKS** of the Twentieth Century in a careful and systematic study of the **FIRST PRINCIPLES OF THE GOSPEL OF CHRIST**. Under the direction of the Sunday School Unions of N.S.W. and Victoria, a series of carefully prepared lessons have been arranged by some of our most competent and well known brethren of Australasia on the following themes:—

1. THE BIBLE, its Authority and Covenants.—J. COLBOURNE.
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3. JESUS CHRIST, His Nature and Office.—W. C. MORRO, B.A.
4. THE GOSPEL OF OUR SALVATION.—GEO. T. WALDEN.
5. FAITH.—G. B. MOYSEY.
6. REPENTANCE AND CONFESSION.—D. A. EWERS.
7. BAPTISM, Subjects, Action and Design.—W. S. HOUGHINS.
8. THE CHURCH, its Unity.—M. W. GREEN.
9. THE CHURCH, its Worship.—CHAS. WATT.
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These Lessons are being printed in **Three Grades**. 1. In Book form, containing the whole thirteen lessons, for the use of Teachers, Bible Classes, and the more advanced Senior Scholars, a book of from 130 to 160 pages.

2. A Four-page Leaflet for each week for Senior Scholars, containing an outline of the more extended lesson in the Book.

3. A Two-page Leaflet for each week for the Junior Scholars, arranged in simple and easy lessons to be comprehended by the young.

The price of No. 1, the Book for Teachers, when money accompanies the order, will be: **8d. in Neat Paper, and 1s. 2d. in Cloth**, postage paid. When the order is not accompanied with cash, the postage will be added. The Leaflets will be the same price as the present **AUSTRAL LEAFLETS**. Those schools having the Austral Leaflets will be supplied with these Leaflets, either Senior or Junior, in the usual way; those schools not using our Leaflets, I will give them the quarter's supply at 1/3 per dozen. If a school requires 1 dozen leaflets for each Sunday for the quarter, the charge will be 1/3. This is the same price *pro rata* as the others pay. Now, I think that all will agree that no better work can be done than to make one united effort to teach the young of our schools what are the great foundations of our faith. In fact, our churches might with great profit to themselves enter upon a three months' campaign, calling special attention to the **FIRST THINGS** of the gospel of Christ. In the course of a few weeks I expect to send out circulars, sample lessons, and leaflets, but in the meantime ask all those interested in this great work to think it over, and be ready to act when the time comes. To those schools who do not care to join in the study of the **FIRST PRINCIPLES** series of lessons, and who take the Austral Leaflets on the International Lesson, rather than lose them from my list I will continue to supply them in the usual way. I expect to have the Lesson Book for Teachers ready for delivery on October 1st, and those sending in their orders will be supplied as soon as books are ready for sending out. I would be glad to hear from any who have any suggestions to make, or who desire to urge the importance of this work.

A. B. MASTON.



# THE Australian Christian.

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A. B. Maston - - - Managing Editor.

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## The Leader.

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

### The Wave of Anarchism.

In a pamphlet recently to hand, written by Mr. Hussey of Adelaide, an attempt is made to prove that Antichrist and Satan are identical. Whether or not the attempt is successful, we must leave for others to say. To attempt to fairly criticise it would require more leisure than we have at our disposal at present. Therefore, under the circumstances, we must content ourselves with saying that the majority of people seem to prefer more liberty in their choice of an antichrist than would be afforded them if their selection were confined to one particular personality. In this view, they seem to be supported by the apostle John when he refers to "many antichrists." And John is probably the authority for the saying we frequently hear that "antichrist is not one, but many." The most popular view of the subject is that which identifies the Papacy with antichrist. Another is one that conjectures a coming reign of lawlessness under the leadership of "the lawless one." Whether any of these views are correct we do not pretend to say. Anyhow, those who favor the latter view, will not fail to find in recent occurrences a justification of their view of the question. With them, every manifestation of anarchy is prophetic—a herald of the coming of the great anarchist! Thus, the frequent successful and unsuccessful attempts to assassinate the crowned heads of Europe are only the prelude to a wild orgie of lawlessness still to come. It is not, however, our intention to discuss the identity of Antichrist, or to enter into the difficult field of prophecy, but rather to consider the causes which are at the foundation of the spirit of anarchy—the manifestation of which has so recently appalled the civilised world.

In the first place, we might briefly review the development of the assassination propaganda during the latter half of the present century. This review we take from the columns of the *Argus*, which says:—"The catalogue of slain royalties and rulers during the present generation is long and black. It includes a Czar, a French President, an Italian King, an Austrian Empress, and two Presidents of the United States. The list of attempted assassinations is still longer, and blacker. And if we are to believe the evidence to hand, a new campaign of royal assassinations has just been opened." And what makes the matter worse, if worse it could be, is that the victims that have actually been slain have not been tyrants or oppressors, but personages who have sought to discharge honorably and faithfully the duties imposed upon them. In the United States of America there are no names that stand higher than those of Lincoln and Garfield. To mention either of them is only to speak of liberty and righteousness. "Alexander II of Russia was the emancipator of the serfs. President Carnot was the best ruler France has seen in this century. He was the choice of a free republic. It is said that the crowds through which his coffin was borne to its grave numbered no less than 2,000,000. A nation mourned for him. The Empress of Austria was a woman whose sorrows might well have made her person sacred; while slander itself could not accuse her of political offence. King Humbert represented a united and emancipated Italy." Seeing, then, that these things are so, the question may well be asked, What manner of men are they who carry out this programme of assassination, and what do they represent? The answer is,—the men are atheistic socialists, and the cause they represent is atheistic socialism. What their programme is, they do not seek to disguise. It is the overthrow of society as at present constituted. They say: "Nothing can retard the rolling on of the iron wheels of necessity; the coming social revolution is as certain and unavoidable as certain cataclysms of nature are determined beforehand by fixed laws. The struggle of classes now going on under the names of Socialism and Nihilism is a fact inseparable from the nature of things. The war between capital and labor is destined to become more sanguinary with the accelerated accumulation of capital in a few hands and the corresponding augmentation of discontented poverty and wretchedness among the 'helots of society.' The crash will come at last when the exasperated slaves of labor shall have become sufficiently strong and united to strike the fatal blow to society." To achieve their objects, they have chosen as two planks in their platform—(1) No God,

and (2) no rulers. Fortunately for the world at large, they cannot kill God; unfortunately, they may kill some of our rulers.

This propaganda of violence is, according to their own admissions the legitimate outcome of gross materialism. Bebel, one of the leading spirits of socialism, said in a debate on the socialist laws in the German Diet, "With regard to atheism our standpoint is simply that of the scientific materialist of the universe, which is not, however, our work; it has been called into existence without our agitation, literature, or activity: but in the truest and fullest sense is entirely the product of science in its modern development during the present century." Presumably, the thought in the speaker's mind was that the introduction and propagation of materialistic evolution had given a sort of scientific color to modern atheism. In addition to this, atheistic socialism has connected Christianity with the ruling powers and property. To get a fair share of the latter they consider is essential to get rid of the two former. Their ideas are well expressed by Felix Holt, the radical in George Eliot's well-known story; "They'll supply us with a religion, like anything else, and get a profit on it; they will give us plenty of heaven, we may have had *there*. That's the sort of religion they like—a religion that gives a working man heaven, and nothing else. But we'll offer to change with them. We'll give them back some of their heaven, and take it out in something else for us and our children in this world." It would be easy to show that this despised religion has been at the back of every movement that has made it possible for the laboring classes to better their condition. If the working-man's paradise is dependent upon the abandonment of Christianity, it is somewhat remarkable that this ideal state was never reached when Christianity had no existence. The pre-Christian days—when Paganism flourished—should give us an ideal picture of the condition of labor—but does it? Aristotle, a philosopher who knew not God, said in those days, "There are labors with which a freeman cannot be occupied without degrading himself. Such are those which particularly require bodily strength; but for these labors nature has created a special class of men. These special beings are those whom we subjugate, in order that they may take bodily labor in our stead, under the names of slaves or mercenaries." This is the condition from which the working man has been rescued, and the prime factor in his rescue has been the religion which socialism would remove. The religion of Jesus Christ has been in a state of constant warfare with the materialistic spirit which preaches that the race is only to the strong, that the weakest must go to the wall, and



that in the struggle for existence the fittest must survive. On those occasions, when a gospel that did not breathe the spirit of the brotherhood of man has been preached by the church of Christ, it has been preached, because the materialistic spirit had for the time being gained the upper hand. Whenever it has not upheld the true rights of labor, it has been so because it has been burning incense to the Devil. But in the main, and as a predominant characteristic, it has fought the battle of liberty and right for all men.

The atheistic socialist may look forward to a future which has no god but brute force; but most sane men will find no joy in the outlook. Speaking for ourselves, we do not think the time will ever come when it will be written over the temples of the world, "There is no God." On a small scale this has been tried. Almost immediately after the desecration of Notre Dame of Paris—by the setting up of the goddess of reason in the place of the Deity—it was discovered by men like Robespierre that "atheism is aristocratic," and that the popular craving for religion could alone be satisfied by the reintroduction of the great "Supreme Being," averring that if no God existed, one would have to be invented. It is needless to say that the rabid ravings and wild deeds of anarchists have done true socialism untold harm. Nevertheless, the true socialism, begotten by the Master himself, is not dead, but living. It moves along as fast as the world's atheism will allow it. It is fighting against the materialistic forces found in the greed of the capitalist and in the vices of labor. In the past, it has been preaching justice between man and man. It realises that in the Christian society there should be no such thing as the pauper and the millionaire. In the words of the Bishop of Carlisle,—"As the people, employer, and employed alike, have realised that justice is an inseparable part of Christianity, it has gained force and influence, it has resulted in many a reform. It lay at the base of slave emancipation, it struck through Lord Shaftesbury at the employment of little children, and through the lips of Charles Kingsley it spoke eloquent, loving words against sweating." It is still speaking against existing abuses, and is still trying to lift men up to a higher level, and not dragging them down to a lower. Which will prevail—Christian Socialism or Atheistic Socialism? In which will the men of the future put their trust—in a system whose morals, philosophy, and precepts are sufficient to establish a perfect society and political organisation, or one whose goal is selfishness, reached through anarchy and blood? For our part, we believe there is enough sanity in the world to save it from the latter.

## Editorial Notes.

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

### Imprudent Missionaries.

The contradictory cablegrams received daily from China make it difficult to arrive at any conclusion as to the real state of affairs in Peking. At the time of writing this note it appears that affairs are not so bad as was at first stated, and that all foreigners there have not been massacred. It is certain, however, that a number of white missionaries and thousands of Chinese converts in various parts of the empire have been put to death, and that others are in serious danger. It may be true, as Lord Salisbury has stated, that the Christians were not slaughtered simply because they were Christians, but because they represented the foreign element to which the conservative Chinese mind is so bitterly opposed. But in any case these men went there to promulgate the teachings of Christ, and died at the post of duty. It is often urged that Christians should exercise more prudence and not place themselves in positions of danger, but prudence of that kind would never lead to the conversion of the world. From a worldly standpoint the apostles were the most imprudent of men, for they counted not their lives dear unto themselves while they carried out the commission of their King. The Christian missionary is concerned rather about the salvation of others than the safety of himself. To him the command, "Go into all the world and preach the gospel to every creature," means what it says. He may be persecuted in one city and have to flee to another like the apostle Paul, but even if so he carries his gospel wherever he goes, and shirks no opportunity to preach Christ crucified. The primitive Christians were so imprudent as to be counted mad by the authorities of their day, but they were obedient to their great Commander, and in his strength they overcame even when laying down their lives for the faith. It is only in this spirit that great victories are to be won for Christ, in the large mission fields of to-day.

### Prohibition in Kansas.

The brewers, the publicans, and their representatives, are continually informing us that prohibition does not prohibit, and some even say that where prohibition laws are passed there is more drink consumed than where it is openly licensed. If this is really true, it is surprising that brewers object to prohibition, and that they spend so many thousands of pounds in opposing it. Mr. Sheldon, of "In His Steps" fame, is now in Great Britain, and recently addressed an immense audience in Edinburgh at the fifth

biennial convention of the W.C.T.U. He comes from Kansas, which has been a prohibition state for nineteen years, and he stated, as reported in the *Christian Commonwealth*, that in his own city, Topeka, "a drunken man was as rare as the sight of a tramcar in motion in Edinburgh on a Sunday." "In the State of Kansas they said the manufacture and sale of intoxicating drink was both a crime and a sin; the State called it a crime, and the church called it a sin. They rested satisfied with the prohibitory enactment, and so far as he knew the people of his own state, the law would never be revoked." Mr. Sheldon stated that "some people said that a prohibitory law would not be enforced, even if they had one, but after a residence in the state of nearly twelve years, he could truthfully say that in Kansas the law was as well enforced as other laws, and they could prove it by countless illustrations. He would simply state one. They were surrounded by liquor states, and he showed from the brewers' reports that while 100,000 barrels of malt liquor had on an average been sold in each of these states last year, less than 7000 barrels had been sold in Kansas. That looked as though prohibition prohibited. The men who manufactured and sold liquor in Kansas were criminals. They were classed with house-breakers, and they were worse than house-breakers—they were home-breakers." The testimony of a man of Mr. Sheldon's position, backed up by the figures presented, is an overwhelming refutation of the absurd statements of the financially interested opponents of prohibition.

### The Spirit of War.

Some of the Australian colonies are sending contingents to assist the British and other powers in the Chinese difficulty. There may be room for difference of opinion as to the wisdom of this step, but there cannot be much difference of sentiment as to the inadvisability of cultivating the military spirit. It is quite possible that our reputation as a fighting people to be purchased too dearly. Christians, at least, should remember that they are subjects of the Prince of Peace, and as such should endeavor to promulgate his principles. Whether Christians should under any circumstances go to war may be left for Mutual Improvement Societies to discuss, but the horrors of war are so terrible that even those Christians who defend warfare are prepared to do it only as a last resource. The enormous sums spent in the support of immense standing armies and navies by the nations of Europe are really a menace to international peace. The fact that twelve or fourteen millions of men are armed and ready at a moment's notice to take the field of battle is no guarantee of future peace and pros-



perity. It is but too evident that the principles of Christianity are still unrecognised by the world's authorities. But the duty of Christians to discountenance the spirit of militarism stands out distinctly. While we may not all see our way clear to endorse the sentiment of Hosea Biglow,—"Ez fer war, I call it murder," we must realise that the sermon on the mount is diametrically opposed to the spirit of modern warfare, and therefore should bring our influence to bear on the side of Christianity. Surely it may reasonably be questioned whether it is advisable that the boys attending our public schools should be taught how to fight and drilled in the art of war. To pray for peace, while we prepare for fight, is something like the prayer of the preacher for guidance while he packed his furniture in order to accept a call from another church.

## From The Field.

The field is the world.—Matthew 13: 38

### South Africa.

BULUWAYO.—In reading *Christians* by last mail, my heart greatly rejoiced to see that a movement was on foot to send an Evangelist to this country.

My object in penning these few lines is, to ask you kindly to receive enclosed order for £5. and pay it in to the fund for work in S. Africa.

I long to see the good work pushed along in this country; I think it is going to boom, and I trust the cause of primitive Christianity will move with it. There is more than one ripe field in S. Africa.

I pray that the effort to start will be crowned with success, and that, before long, even Buluwayo may have its Evangelist.

I will forward you a photo. It may interest you to see the type of intelligent natives we have over here. The boy George, in photo, came to have lessons. He reads and writes English well, and was my best scholar.

JOHN SHERRIFF.

CAPE TOWN.—The Church of Christ in Cape Town held its 3rd Anniversary and Social on May 30th, when about a dozen brethren, and an equal number of friends and children, sat down to a sumptuous tea prepared by the sisters at the house of Bro. Young at Observatory. We had brethren and sisters present representing four continents, viz.: Europe, Africa, America, and Australia. After the good things had been discussed, we commenced the after meeting, with the report of work for the year, etc. Our present number is 18, although some of our brethren are on visits to your own land and Europe. We have commenced an Evangelistic Fund, which, for the few months it has been in existence, and in spite of the unsettled state of temporal things, yields the sum of £7. The speakers for the evening were: Bro. Hedden (from America), E. H. Horwood Watkins, and Charles Allen. A most enjoyable evening was spent, which, we trust, will be productive of some good in the near future.

We are pleased to note that Australia has begun in a very practical manner to help the cause in S. Africa. We are still minded to keep open our spacious Hall, capable of seating 150 to 200 persons, until we are able to present the primitive gospel through an

Evangelist whom we can help to lay before a Cape Town audience our position and place. We trust that, in the near future, this gate to the continent will become a centre from which the light of primitive Christianity may radiate far as the Zambesi, or even the Nile.

July 11th.

CHARLES ALLEN.

### South Australia.

UNLEY.—Fife meeting to-night. Jas. Thomas spoke from Romans 6: 23, and the two who had previously come forward were baptised. Collection this evening for Indian Famine Fund amounted to £10/16/8.

August 6th. P.T.G.S.  
WILLIAMSTOWN.—Acting under instructions from the S.A. Committee, I was with the church at Willunga all day July 29th; preached the gospel in the evening to a crowded house, and, at the close, baptised three.

The meetings at Williamstown are still full of encouragement. One confession and baptism to-day—a man from the Salvation. Preached to a crowded house to-night; good interest still maintained.

August 5th. G. O'NEST.

YORK.—After the successful anniversary held on July 22nd and 23rd, and the beautiful service of song rendered by the Sunday School scholars in which 170 voices took part, it was decided to repeat it on July 31st, when the chapel was crowded by parents and friends. Our mother school at Hindmarsh has decided to have the service of song "Margery" repeated in the chapel at Robert-street next Lord's day afternoon, August 12, at 2.30. After the service of song last Tuesday evening, 31st, a social was given by the choir to Bro. Charlick, as a token of esteem for the training of the school, which numbers in all 217. The young man who confessed Christ, was baptised this evening, in the presence of a full house. T.B.

NORWOOD.—On Sunday week one confessed Christ, and one was received by letter of commendation. Last night two confessed Christ, Bro. Jenner preaching.

Aug. 6. A. C. RANKINE.

### Victoria.

MEREDITH.—We have had R. G. Cameron with us since July 29th, during which time he has preached the gospel nine times to varying audiences, as many as 80 being present. Twice he preached to small audiences in outlying parts of Meredith—the other times he spoke in the State School. On Wednesday evening, August 1st, three ladies came out and confessed Christ, and two ladies and a gentleman came forward last evening. The most of these are heads of families, and all of them are highly respected in the district. Our brother's labors will end here to-morrow evening.

Aug. 7. T. PUTTER.

[By telegram we learn that on Monday night last three more confessed Christ.—Ed.]

HOREHAM.—The church held its half-yearly meeting last week. They were able to pay £8 10s. off their building, and propose to build a baptistery during the month. The gospel meetings have been very good. Two confessions last night.

At Polkemmet the meetings are very good. Have sent a collection of £4 4s. to the Famine Fund, and yesterday afternoon a lad and a young man confessed Christ.

At Dunsink and Minyip, Bren. Oram and Benn keep pecking away. No additions, and three have left for the Western District.

Aug. 6. A.W.C.

### West Australia.

COOLGARDIE.—We are pleased to report increased interest at all meetings. A sister from Boulder was

immersed last Thursday evening, and the sister who made the confession last Sunday night, was baptised to-night. We have procured a large number of tracts, and arrangements are being made for a systematic distribution of them to every house in Coolgardie. We are hoping for great things for the Master, and we know if we sow the word, we shall in due season reap. G.O.R.

July 29.

### New South Wales.

MEREWETHER.—The work here is still going ahead. We are pleased to report two additions, one who had been away for some time elsewhere, and a sister who confessed Christ.

JUNEE.—The following will be interesting to our Bro. C. G. Lawson. The writer baptised our Sister Simpson, upon the confession of her faith, on July 8, and who was received into fellowship same day. We believe this to be the direct outcome of our Brother's visit to Junee.

Aug. 7.

W. H. CROFTSWATER.

ENMORE.—Contribution to Indian Famine Fund was stated as £10 5s. It should have been £11 1s. Enmore congregation and Sunday School have contributed to the Famine Fund so far, £21 17s., and to the support of an orphan, £2 7s. 10d., and to the ordinary F.M. work, £22 14s. 10d. Total, £46 19s. 8d. G. T. Walden's Bible Class has organised a sale of work from which they hope to realise £20. The Enmore congregation is contributing this year to work outside its own neighbourhood; over £4 per week, or over £20 for the year. Two baptisms, August 12.

### New Zealand.

SOUTH WELLINGTON.—We had four baptisms last week—one woman and three men. We have had a visit from Bro. Selby; he has been lecturing in Dixon-street and also at South Wellington. Bro. McCracken is still laboring with us. We hope to be self-supporting in the near future. We subscribe £100 to the Home Mission for this year, so you will see that we are gaining ground.

July 24.

ALICE CLARK.

WELLINGTON.—The churches here have been favored as well as benefited by a visit from Brother Isaac Selby. Bro. Selby arrived in Wellington on June 28th from Auckland, and exhorted the church at South Wellington the following Lord's day morning, preaching at Dixon-st. the same evening. It having been arranged that the two churches should co-operate to make our brother's visit and efforts a success, all the week-night meetings were given up for about two weeks. For the first meeting the Opera House was engaged, the singing being in the hands of a combined choir from both churches, under the conductorship of Bro. Durrant of South Wellington. The attendance was large and encouraging. Bro. Selby's lecture was entitled "A Reply to Col. Ingersoll; a religion without superstition, and a church without priestcraft," which was eloquently delivered. On Monday, Tuesday, and Wednesday, the lectures were delivered at the Dixon-st. chapel, the subjects being "From Atheism to Christianity," "Darwin and Moses," and "Is the Bible an Inspired Book." There was a good attendance, and much added interest each evening by discussions which followed the lecture. On Thursday, July 12, the subject of the lecture was "Britain, the Motherland of Great Races," and it was illustrated with a large number of lantern views, Bro. Thomas of South Wellington acting as lanternist. On Friday evening we had another illustrated lecture, on America. Both of these were well attended and much appreciated.

On Sunday, July 15th, at 3 o'clock, in the Oper-



House, we had another large meeting, when Bro. Selby gave his lecture on "The British Museum and the Bible," at all times an absorbing topic. It was made doubly interesting by his treatment of it, and it was splendidly illustrated by limelight views. The lecture made evident the light thrown on ancient and Biblical history by recent discoveries of cuneiform inscriptions, hieroglyphics, papyrus records, etc., which were fully explained, as well as the methods of deciphering these inscriptions. The lecture was a great treat, and should serve to establish all who heard it in the faith. The South Wellington brethren having previously taken counsel together to secure Bro. Selby's services for a few nights at South Wellington, made him an offer, which was accepted. Every effort was made to advertise the meetings, by large posters and a special bill. The first meeting was on Sunday, July 15th. The chapel was crowded and at the close of Bro. Selby's address on "The Divinity of Christ," one man came out and made the good confession.

The meeting on Monday night was also good, the chapel being well filled. Tuesday evening was still better, the chapel being full. Interesting discussion followed the lecture on both occasions. Wednesday evening was wet and boisterous, still, a large number attended; and after the address on the Kingdom of God, quite a number of questions were put, and ably replied to by Bro. S.

On Thursday evening Brother S. gave his illustrated lecture on Federated Australia, which drew a full house and was much appreciated. We hear that Bro. S. had a good meeting at Petone last Sunday evening, with platform filled with the parsons of the place.

A farewell lecture on New Zealand is to be given in the Opera House, next Monday. Sir Robert Stout (Chief Justice), in the chair. We are much indebted to Bro. Selby for his visit, which has done us good in many ways, and trust he may be long spared to continue his work of Christian evidence lecturing, and preaching the gospel.

July 24.

D. M. McCrackett.

## Here and There.

Have a little and there a little.—Isaiah 55: 10.

Two confessed Christ at Petersham Sunday night. Dr. Jas. Cook, of Bendigo, paid a flying visit to Melbourne this week.

At the last moment some church news and other matter had to be left over.

Brunswick cause is still progressing; one confession at midweek meeting and five more Sunday night.

A preachers' monthly meeting has been formed in Sydney, where there are now six evangelists.

There was another large meeting at Hawthorn Sunday night, when at the close eight came out and confessed Christ.

Good meetings at Tabernacle, July 29th; two confessions. August 5th: One confession. Audiences steadily growing.

On Sunday night A. Clements spoke at Croydon, and at the close two confessed Christ. They will be immersed this evening at Lygon-street.

A Band of Hope has been formed in connection with the Petersham Sunday School, the teachers being the Committee of Management.

A. J. Saunders, one of our Bible Students, is preaching to increasing audiences in Footscray, and on Sunday night two made the good confession.

Miss Thompson proceeds to Sydney shortly for farewell meetings. Recently she has spoken at Newmarket, Brunswick, Murrumbidgee, Doncaster and Burwood Boy's Home. Good meetings.

Fitzroy Tabernacle we hear is raising a fund to support two children in the orphanage. £5 a year for each orphan is sufficient. The Orphanage work will have to receive more attention at our hands.

Dr. Cook spoke at Eaglehawk last Sunday evening, when two confessed Christ, and John Marrows spoke at Bendigo to a crowded house, and at the close two young men made the good confession.

We understand Sister Miss Thompson will answer questions at the Sisters' Missionary meeting, also show the native dress and some of the jewellery worn by Indian women.

John Keith, a member of the church in Lygon-st. for the past thirty-five years, died last Sunday, after just a week's illness. He was much respected by those who knew him best.

WANTED.—Every Victorian Home Mission Collector to write his or her name and address on Post Card and send to Mrs. F. A. Kemp, Spencer-street, Melbourne, at once please.

Would the brethren in and around Sydney please remember that the Anniversary Tea in connection with the church at Campbell-street, Sydney, takes place on Tuesday, September 11th. Make no engagement for this night.

On Sunday, July 29th, the Ascot Vale S. S. took up a special collection for the Indian Famine amounting to £2 9s. 6d. Forty collecting cards were distributed and last Lord's day returned with £5 2s. 4d. In the evening a collection realised £1 12s. 3d.

About one thousand five hundred Famine Collecting Cards have been sent out. Friends in distant colonies are invited to copy the card and so start collections. Do not let the matter DRAG but aim to get the fund completed by the end of August.

At the annual examination of schools in the province of Wellington, N.Z. The Dixon-St. school secured twelve prizes from 24 entries, only three failing to gain either a prize or certificate. Master F. Richards headed the 3rd grade 12-14, and also secured special prize for the most original paper.

A Temperance meeting will be held on Friday next August 17th, in the St. George's Hall, Yarraville, in connection with the Conference Committee and the Footscray church. W. C. Morro and M. W. Green will deliver addresses, and S. Mauger M.L.A. will preside. A good Programme is promised.

The Temperance Meeting held at Prahran on Tuesday Evening last was a great success. J. Pittman was in the chair. T. J. Cook and J. G. Shain gave stirring addresses, while Mr. Nat Haddow and his Quartette Party gave us some good singing. Miss Adams sang the Holy City. After the meeting several pledges were taken.

Miss Lizzie Dickens, who for some years has resided in Bendigo, has returned to Melbourne. She has been of great service in the church in that city and will be greatly missed. The Endeavor Society, the Sunday School, and the church showed their appreciation of her labors amongst them by making some useful presentations.

On another page will be found a picture of John Sherriff and his friend of Bulawayo, South Africa. In church news will be found a letter from Bro. Sherriff, who is anxious to see an evangelist in that country. Bro. Sherriff's letter and photo may have been intended for private circulation only, but we thought them too good for this, so we give them both to all our readers.

We are requested by the secretary of the church in Merewether, New South Wales, to say that—in Conference Notes, July 26th, an error appears. It states that the idea for clearing off the debt of chapel is to save paying interest. There is no interest to pay on the amount. They are simply making this effort to be in a better position to assist Conference Committee in Home Mission work and that they may the sooner become self-supporting.

We desire to call the special attention of Sunday School teachers and all friends of Bible instruction amongst the young to the announcement in another column concerning lessons on First Principles. If the schools and churches take this idea up heartily we will make first principles a special feature of the first quarter of the CHRISTIAN next year, and all our preachers can make a special effort to call attention again to the first principles of the plan of salvation. Let us hear from all who have anything to say on the question.

F. W. Greenwood says:—"The church at Doncaster is in full sympathy with the effort to enlarge the list of subscribers to the CHRISTIAN. We want our paper to be the best religious paper in Australasia. Faithfulness to our plea demands our earnest endeavors to bring our paper up to the highest possible point of literary merit, and to do this it is absolutely necessary to greatly increase the list of subscribers. The AUSTRALIAN CHRISTIAN Sunday will be observed here, when our relation and obligation to our paper will be brought before the brethren."

Last Thursday about one hundred and fifty sisters from the churches in and around Sydney assembled in the City Temple for a "Sewing Bee," to prepare garments for the destitute of India. A large number of sewing machines were kept at work and some of the ladies were there from 9.30 a.m. to 9.30 p.m. Everyone seemed busy and happy. Over 250 garments were made. This excellent idea was started by Mrs. Gole, supt. of Foreign Mission work in the Sisters' Conference, adopted by the F.M. Committee, and taken up heartily by the Dorcas classes and sisters generally. Sisters Elliott and Potter were cutters out, and were kept busily employed all day.

J. S. McIntosh writes:—"The Sunday School Union of our churches in Victoria, at the meeting held on Monday, July 30th, confirmed the action of their Special Committee appointed to deal with the question of preparation of lessons on "First Principles" in having authorised Bro. Maston to proceed with the printing of same. We hail with much pleasure the success that has so far attended our efforts in getting together such a set of lessons for our Sunday Schools, and we trust that not only our friends in N.S.W., with whom we have worked in concert to obtain these lessons, but all brethren in Australia, will avail themselves of the opportunity, and support the scheme by adopting the course of lessons for use in the schools connected with the various churches, and thus lay foundations for a robust church throughout Australasia in the future."

## Obituary.

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

BIGGS.—Brother T. Biggs, long a resident on the Bay Road, near Glenelg, South Australia, died, after a painful illness, on 29th of June. His membership at Grote-St. church, Adelaide, began in November 1873. Before that, he was with the Stirling East church. His business, as a vegetable dealer was a toilsome one, but he was a cheerful man in his home, and in his contact with people. This continued, even



when severely afflicted, right up till he died. We miss the old members, as they pass away from us. But we shall meet them in the kingdom of God, which cannot be moved. The Lord bless his aged faithful wife still left to serve the Lord.

**SMITH.**—Died at the late residence, Esplanade, Semaphore, South Australia, on 25th of May. James Smith, who, for many years, was a member of the church, Grote St, Adelaide. We note his membership dates from July 1869, hence he was in connection for thirty one years. He married a daughter of the late and highly esteemed Elder P. Santo, and for many years, the two families lived near each other on West Terrace. Brother Smith was a member of the firm of Santo & Co., merchants in Adelaide. Some years ago, he, and his family went to reside at Sembahore, and this seems to have prevented their attendance at Grote St, for a long time. In church matters, Brother Smith took no active part, but was regularly in his place for worship. For several years past, it was evident his health was failing, and after a severe illness, he fell asleep. He is buried in the Woodville Cemetery. We commend his wife and daughters to the comfort of God.

**POULTNEY.**—William Bent Poultny was born at New Town, Tasmania, March 26th, 1839, and "fell asleep" at Hobart, June 1st, 1900. Of devout parents, he was brought up an Episcopalian. He was a voluminous reader, and had read the Bible through three times, being well acquainted with its general teaching. Having been induced to hear Bro. H. Exley preach the primitive gospel, he was convinced by the truth, and, later, was immersed by Bro. Donaldson during his labors in Hobart. In the early days of the colony, he remained at home with his mother and kept house, while the husband and father was away in quest of gold at the Californian diggings; but of late years he resided at Launceston, as most of his work lay in that city. He was a constant attendant at the meetings of the church there, and was much attached to its late evangelist, Bro. Gordon. His bodily health for some years having been delicate, and lately becoming more frail, he determined to return home to Hobart, and seek medical aid, which he did only two weeks before he was called upon to experience that solemn change which is a terror to the Christless, but a triumph to the child of God.

"A landing on some happy, peaceful shore,  
Where billows cease to beat, and tempests roar.  
Ere well we feel the friendly stroke, 'tis o'er."  
During his closing hours, he was visited by the writer, to whom he expressed his firm bold of Christ, and his hope of glory; also by Bro. D. Wield, by whom his spirit was greatly refreshed.

Though suffering great pain, his faith and confidence surmounted all fleshly considerations. In his last moments he was assured by his brother, H. E. Poultny: "You are now going to be with Jesus." And, with his last laboring breath, he answered: "Yes, 'Blessed are the dead which die in the Lord.'"

Aug. 16th. CHRIS. H. D. NIXON.

## Acknowledgments.

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

### FOREIGN MISSION FUND.

Amounts received as follows:—

#### NEW ZEALAND.

Church, Kaitangata ..	.. 2 9 0
" Invercargill ..	.. 2 9 0
" Auckland ..	.. 5 18 2
Mrs. Charles Cooper, Opatiki ..	.. 1 0 0

#### QUEENSLAND.

Church, Rosevale ..	.. 1 12 0
" Mount Walker ..	.. 0 19 0
" Thornton ..	.. 0 18 6
" Ma Ma Creek, additional ..	.. 1 0 0

**SOUTH AUSTRALIA.**  
Church, Stirling East, additional .. 0 2 6

### SOUTH AFRICAN EVANGELIST FUND.

A Brother, South Africa .. 5 0 0

#### VICTORIA.

Irvine Goodie, Birchlip .. 0 10 0

### INDIAN FAMINE FUND.

#### NEW SOUTH WALES.

Church, Marrickville ..	.. 5 7 8
" Petersham ..	.. 3 11 0
" Rookwood ..	.. 1 1 0
W. Ahgan, Corowa, coll. card ..	.. 1 5 0

#### QUEENSLAND.

Church, Rosevale ..	.. 4 0 0
" Mount Walker ..	.. 1 12 6
" Maryborough ..	.. 4 10 0
John Marriage, Brisbane ..	.. 3 1 0
E. M. Maryborough ..	.. 0 10 0
Mrs. Kisson, Ma Ma Creek, collected at Gatton Show ..	.. 1 5 0

#### SOUTH AUSTRALIA.

L. H. Port Pirie ..	.. 0 10 0
A. and A. Wilson, Alberton ..	.. 1 1 0
Per W. H. Rich, Millicent ..	.. 0 10 0
Ada Green ..	.. 0 2 6
J. L. Green ..	.. 0 5 0
J. P. Green ..	.. 0 2 6
C. Green ..	.. 0 5 0
John Fear ..	.. 0 7 6
Dorothy, Port Pirie ..	.. 0 7 6

#### VICTORIA.

Churches—	
Tabernacle, Fitzroy ..	.. 9 7 9
Dunmunkle ..	.. 2 9 0
Warrnambool ..	.. 2 12 6
Daylesford ..	.. 0 5 0
Cheltenham ..	.. 6 14 9
Galaquill ..	.. 2 0 0
Dandenong ..	.. 1 0 6
Echuca ..	.. 3 1 7
Polkemmet ..	.. 4 5 0
Ascot Vale, Evening Collection ..	.. 1 12 3
" Collecting cards ..	.. 5 3 0
" School ..	.. 2 0 6
Maryborough ..	.. 1 18 0
" Collected by Sister Williams ..	.. 2 1 6
" Collecting cards, School ..	.. 2 15 8
North Melbourne School ..	.. 3 9 6
Mrs. Spence, North Melbourne ..	.. 0 10 0
Mrs. Burrows, North Melbourne ..	.. 0 2 6
A Sister ..	.. 0 2 0
Collected by Fredk. and Walter Jeeves, Croydon ..	.. 1 2 0
Mrs. E. Ryland, Minyip ..	.. 5 0 0
Jemima and Totty, Fernhurst ..	.. 1 10 0
E. M. Richmond ..	.. 1 0 0
R. and L. Mansell, Mildura ..	.. 1 0 0
Christian Endeavor, Collingwood, collected at meeting ..	.. 1 5 4
North Fitzroy School collecting card, 1st instalment ..	.. 2 3 4
Brighton School, collecting card, 3rd instalment ..	.. 1 8 0
Brunswick School, collecting card, 1st instalment ..	.. 1 7 3
Berwick, church ..	.. 8 4 2
" School collecting cards ..	.. 3 16 0
Wedderburn, collected at preaching service ..	.. 3 10 0
R. Hawkesley, Dunolly ..	.. 1 0 0
F. G. M., Apollo Bay ..	.. 0 2 6
Sympathiser, Dandenong ..	.. 1 0 0

NOTE.—Up to date the F.M. Committee have received for the Indian Famine Fund £404. We know of some £30 yet to come forward, so that this week a draft for £300 is going forward to Dr. Drummond at Hurda for distribution by our missionaries in the various famine stricken districts, making the total amount now sent through the Committee since April last come to £435.

121 Collins-st. F. M. LUDBROOK, Sec.  
39 Leveson-st. ROBERT LYALL, Treas.

### INDIAN FAMINE FUND.

Further acknowledgements from Dorcas Committee of the Churches of Christ:—	
Geelong, per F. M. Ludbrook ..	.. £0 2 0
Sister Morris, Newmarket ..	.. 0 10 0
Tabernacle, Fitzroy, per Mrs. Harward ..	.. 0 4 6
Mrs. James Haddow ..	.. 0 5 0

Dorcas Society, Brunswick	
Sisters, Footscray ..	.. 1 6 3
Sisters, Doncaster, per Miss Gill ..	.. 0 5 0
Lygon-st., additional, per Bro. Morro ..	.. 1 12 0
"Compassion," Swanston-st., per Mrs. J. A. Davies ..	.. 0 4 0
Friend, per Mrs. J. A. Davies ..	.. 6 10 0
Sisters, Footscray ..	.. 2 16 1
A. C. and K. C. Varcoe ..	.. 0 12 0
Sister in Christ ..	.. 1 10 0
J. Bramley, per Mrs. Varcoe ..	.. 1 0 0
Miss Bramley, per Mrs. Varcoe ..	.. 1 0 0
Miss Eva Haston, per Mrs. Varcoe ..	.. 0 3 0
W. English, Burwood Boys' Home, per Mrs. Varcoe ..	.. 0 5 0
8 Boys, Burwood Boys' Home, per Mrs. Varcoe ..	.. 0 3 0
Mrs. Lee, South Yarra ..	.. 0 5 0
A Sister, South Yarra ..	.. 0 5 0
Miss Griffin, Swanston-street ..	.. 0 1 0

Acknowledged before .. 13 4 0  
Total to date .. £52 8 1

Material received from following:—  
Dorcas Society, Footscray, Material  
Mrs. Cust, Surrey Hills, Material  
Mrs. McCance, North Melbourne, Material  
Sisters, Brunswick, garments  
Brighton Dorcas, 10 quilts, 18 skirts  
A Sister, North Richmond, a quilt  
Mrs. Hawford, Lygon-st., quilt and material  
Mrs. Potts, Ascot Vale, large parcel remnant  
Sisters, North Richmond, 19 skirts  
Sisters, Doncaster, 24 garments in addition to those already acknowledged

On behalf of the Dorcas Committee.  
NOTE.—Last week two boxes containing the clothing, &c., prepared by the Dorcas Societies of Victoria, were forwarded to Dr. Drummond, Hurda, India, per the s.s. "China." The P. & O. Company very kindly gave a free pass for the boxes to Calcutta, charging nothing whatever for their trouble in the matter. Our hearty thanks are accorded to the company for their generosity.

ELIZABETH DAVIES,  
Superintendent.  
"Milford," Church-st.,  
Hawthorn.

### BURWOOD BOYS' HOME.

Contributions during July.

Per Collector ..	.. 15 1 9
Dr. Scott, Hawthorn ..	.. 1 1 0
"Christian," Templestowe ..	.. 1 0 0
Boys' Friends ..	.. 3 6 0
Ballarat Concert, per Mr. Benson ..	.. 1 11 0
Sales of Produce ..	.. 8 14 3

## Coming Events.

Observe the time of their coming.—Jeremiah 1:7.

**AUG. 12 & 15.**—Murrumbidgee Sunday School Anniversary. Afternoon at 3, Mr. P. Bosher; 7 p.m., Mr. J. K. Henshelwood. Wednesday evening, 19th, Grand Entertainment by children and friends. All Welcome.

**AUG. 15.**—Wednesday, Swanston-street. Sister's Missionary Meeting will be held in Lecture Hall at 10 o'clock. Miss Thompson will give an address, answer questions, and show the native dress, and some of the jewellery worn by the women. Musical items, photographs, etc.

## WANTED.

### AN EVANGELIST

to labor in Launceston, Tasmania. Single man preferred. Particulars from T. G. Prior, 41 Galvin-st., Launceston, Tasmania.

The Church in Berwick wishes to correspond with some brother in regard to the work of evangelist in their neighborhood. Write to J. Richardson, Nare Warren.

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

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