

The Australian Christian.

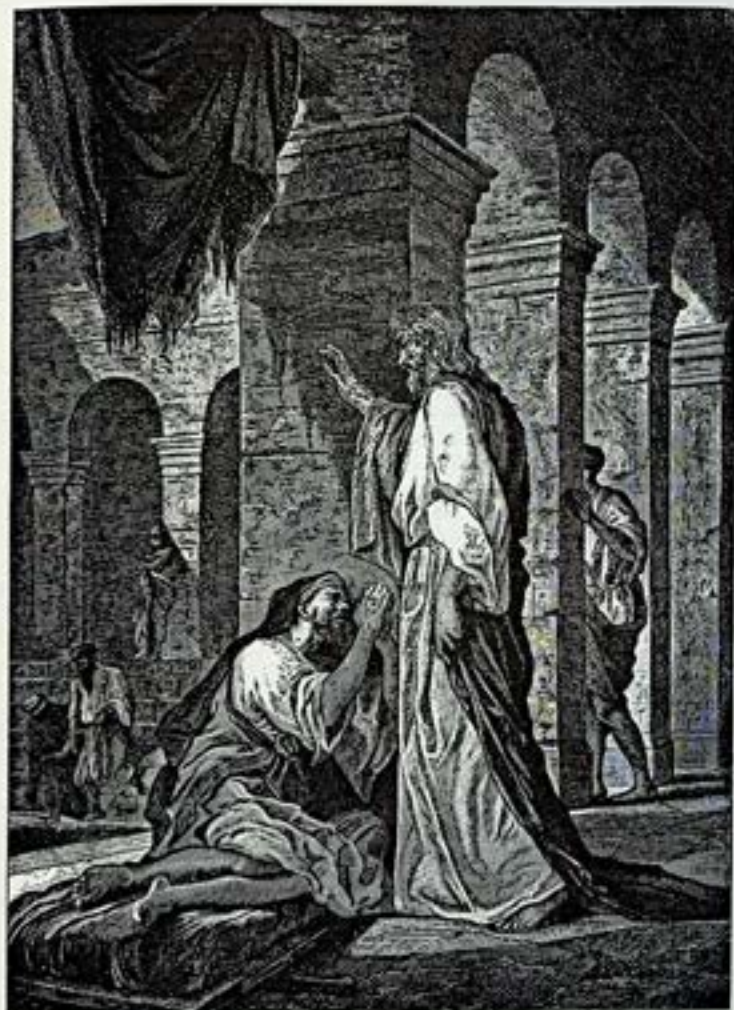
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VISIONS OF THE CHRIST.



The Scene at Bethesda.

M. W. GREEN.

"There is a line, by us unseen,
That crosses every path:
The hidden boundary between
God's patience and his wrath."

—selected.

"You may make light of little sins now, but they are not to be trifled with; they edge us on so stealthily that you scarcely notice them; but by-and-bye you will find it impossible to turn them out—*Jas. Bolton*."

"There is a way which seemeth right unto a man but the end thereof are the ways of death."—Proverbs 14:12.

The Pool of Bethesda, or that which for many ages tradition has pointed to as such, is a large excavation 360 feet long, 130 feet broad, and 75 feet deep, lying outside the north wall of the harem enclosure, and near to St. Stephen's Gate. It is surrounded with cloisters or colonnades, and has the appearance of a large swimming bath. The peculiar

features of its masonry establishes the fact that it must have been used originally as a reservoir for water. Two arched openings or vaults are at one of its corners, one being 12 feet, and the other 19 feet wide, extending an unknown distance backward, and probably forming part of the porches of which the evangelist speaks. These formed one of the common resorts of the city, and were often crowded, and in addition to those who frequented them for the ordinary use of the waters, a great multitude of the blind, the halt, the withered, lay around, waiting for the moving of the water.

We do not know which feast it was to which Jesus went up, and at which he healed the impotent man,—probably the Passover, though it is not certain. There were two other feasts—the Pentecost, and the feast of Tabernacles, at which all males were required to be present; and it might have been one of them. If we could decide which feast it was, it would go far to deciding the question as to the length of our Lord's public ministry. If it was the Passover—as seems probable (as John mentions three other Passovers, one occurring before, and two after this one)—the Saviour's ministry would come to be regarded as occupying a period of about three years and a-half. While this point cannot definitely be settled, this much at least appears certain, that it was our Lord's second appearance in Jerusalem after his baptism, and that it occurred at or near the close of a year, the most of which had been spent in Judea.

It was on the occasion of this second visit and on the Sabbath day, that Jesus went to walk through the porches of the Pool of Bethesda. Wandering, apparently, through these crowded porches, and looking at the large and strangely-assorted company of the diseased waiting for the favorable moment, the attention of Jesus was attracted to one, whose dejected and despairing look seemed as if he had given up all hope. The powers of life and motion had been so enfeebled for now 38 years, that he could only creep along the ground slowly, and with the greatest difficulty. His friends had often carried him to the porches of the pool, but had become tired of helping him otherwise, and so had left him to do the best he could for himself. He had tried often to be the first in reaching the water, but thus far had always failed.

There appears to be some doubt as to the cause of this periodical troubling of the water. The R.V. omits the latter part of verse 3, and the whole of verse 4, but from verse 7 it is clear that there was a troubling of the waters, and at such time they were regarded as possessing healing properties. Some have denied all connection of an angel with the troubled waters of Bethesda, and have asserted that it was customary to wash the entrails of the sacrifices in the pool, and that when the water was disturbed from the bottom of the

pool, the pores of persons affected were penetrated by this matter, and their disorders repelled. Regarding this theory, Dr. Clarke remarks: "These waters healed a man in a moment of whatever disease he had. Now, there is no one cause under heaven can do this. Had only one kind of disorders been cured here, there might have been some countenance for this atheistical conjecture,—but this is not the case, and we are obliged to believe the relation just as it stands, and thus acknowledge the sovereign power and mercy of God, or take the desperate flight of an infidel, and get rid of the passage altogether." Tholuck, in his commentary on the passage, says: "From verse 3, and the close of verse 3, it appears that this spring probably was gaseous, and bubbled at intervals. . . . There is a gaseous spring of this kind in Kissingen, for example, which after a rushing sound about the same time every day, commences to bubble, and is most efficacious at the very time the gas is making its escape." This suggestion is not really more satisfactory, though less absurd, than the theory as to the entrails of the sacrifices.

The record in John seems clearly to imply that the healing of various maladies occurred through the agency of the troubled waters, and the part of faith is to take the simple statement of the divine record.

Each time the troubling of the waters took place, this afflicted man made the effort to enter them, but, on every occasion, some one more alert, or better aided, got in before him, and deprived him of the benefit for which he so ardently longed. All this was known to the Saviour; he knew how long he had suffered from this paralysis, how often he had been brought to obtain the benefit of the waters, and how the hope of cure had gradually failed from his heart. When Jesus saw him, as though to rekindle hope in his saddened heart, he bent down and looked upon him, and said, "Wilt thou be made whole?" It was, no doubt, a feeling of compassion that led the Saviour to ask this question, and was designed either to arouse, and thereby fix, the attention of the sick man, possibly of the bystanders also, or also to mediate the healing efficacy of Jesus. (Mark 10:51). "I have no man," he replied, "when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me." As he gives this explanation, he would doubtless look up more earnestly into his questioner's face, and gather new life and hope from the look of sympathy and power that countenance conveyed. "Rise, take up thy bed and walk." The command was instantly obeyed; the cure instantly complete. Its miraculous character is made clearly apparent by the ability of the cripple to carry his couch with him. The stopping, the question, the command, the cure, had all been so sudden, the man had been so taken by surprise, that he is in doubt whether he would be able to recognise his benefactor if he saw him again. Rejoicing in the sensation of recovered strength, and lifting his bed, he walks through the streets of the city to his home and friends.

Against the internal probability of the whole narrative, a German critic urges a series of difficulties. It is asked whether it is credible that no one should for so long a time, have exercised compassion, and put

the man into the water; whether, in fact, the man must not have had persons to carry him daily to the place, and who might, consequently, have helped him into the water. If the text asserted that for *thirty eight years* he had found no such helping hand, the whole matter would certainly be rendered incredible. This is not said in the text, however, and many circumstances suggest themselves by which the difficulty is relieved. We are not told how long the sick man had been in the habit of lying near the pool, and whether he did so daily, or after long intervals; it is not necessary to suppose that he was always carried, for according to verse 7, he could move himself. Was this, perhaps, a place where those who went to the temple were in the habit of giving alms, so that for this reason many sick persons stayed there?

The Jews (meaning thereby the ecclesiastical heads and rulers of the people) saw him as he walked, and said, "It is the Sabbath day; it is not lawful for thee to carry thy bed." The answer of the sick man who had been healed shows that he recognised in the worker of the miracle, a prophet; he attached more importance to *his* word than to that of the rulers. No answer could be more natural than that which the man gave when he said, "He that made me whole, the same said unto me, Take up thy bed and walk." Those who challenge him do not ask him anything about the healing, but, fixing upon the breach of the Sabbath, as though admitting the validity of the man's defence in throwing the responsibility upon him who ordered him to do it; they asked him, "What man is that which said unto thee, 'Take up thy bed and walk?'" But he could not tell them.

As the man who had been healed was found, shortly after, in the temple, we may conclude that his soul was under religious impulse. Jesus was there also. Though he might have passed without being recognised by the healed one as the healer, it was not the purpose of the Lord that it should be so. Finding the man among the worshippers, he said to him, "Sin no more, lest a worse thing come unto thee." It is possible that the warning of Jesus had in view some definite moral delinquency of the man, from which his disease had proceeded as a natural result, but it may also be explained without that assumption. Recognising Jesus at once as he who had cured him, and enquiring from the bystanders, he now learns who he is.

It may be charitably inferred that the man who had been healed did not make mention of Jesus' name to the authorities with a bad motive; he only desired, probably, to show them the obedience he considered due to them, and perhaps indulged the hope of making a better impression upon them.

The rulers, we may presume, knew well enough who had effected this cure, but it was the first instance in which they had heard of healing on the Sabbath day; they therefore determine to call him to account. Their hostility to him had been deepening ever since his daring act of cleansing the temple, and now reached its height. From this period they sought to slay him, because he had done this healing on the Sabbath day. But though the purpose to slay him had been formed, it was not expressed nor attempted at this time. Things were not yet ripe for its execution, and they waited and watched for

an opportunity of accusing him of some crime which would carry the death penalty even in the eyes of a Roman judge. They had not long to wait—Jesus commits a far more grievous offence than that of breaking the Sabbath. He knew the charge they were bringing against him on account of his conduct at the Pool of Bethesda; but he now takes a public opportunity when he could address the rulers, and in reply to the charge of having broken the Sabbath, he says to them, "My Father works hitherto, and I work." The observance of the Sabbath was grounded upon God's resting on the seventh day, by which, however, was only meant that God ceased to create anything new. With profound truth the Saviour now points to the fact that therein is involved no cessation of activity (Psalm 117:8), which daily, and consequently on the Sabbath too, is renewed. As Christ represents himself, elsewhere in John, as the mirror of the Father in what he does, so does he here. Although in some few passages in the Old Testament God is designated as the Father of the people, it was not usual for an individual Israelite to employ this name. Wherever Christ uses it he alludes to a special relation to the Father (see Luke 2:49, Matt. 18:35), and hence the charge of blasphemy is now made.

If the men, to whom this defence of his alleged Sabbath-breaking was offered, had any difficulty in understanding its nature or appreciating its force, one thing is evident,—they at once and most clearly comprehended, that in speaking of God as his Father in the way he did, Jesus claimed to stand to God, not simply in the relationship of a child, but in that of a close, personal, peculiar sonship belonging to him alone, involving in it, as all true filiation does, unity of nature between the Father and the Son. The Jews understood Jesus to speak of the Father and of himself in this sense, when he so associated himself with the Father, as to imply that, if his Father was not a breaker of the Sabbath in healing men upon that day, neither was he, his Son; hence they sought the more to kill him, because, not only had he broken the Sabbath, but said, also, that God was his own Father, making himself equal with God.

Supposing the Jews had misunderstood the meaning of Jesus, nothing could have been easier than for him to have said so. Instead of this, what does he do? Simply goes on to reassert, to explain, and to expand what had been implied in the comprehensive expression he had employed.—What he affirms of himself in verse 17, in a single respect, he maintains of himself in all respects in verse 19, and confirms it in verse 20, by the thought, that the bond of love between the Father and the Son is the ground of the continued communication; and strengthens it by the prospect that this connection with the Father would be made manifest by yet higher operations than the healing which had just occurred.

From the separate manifestation of miraculous power, the discourse leads to the great and peculiar work of Christ, the quickening anew of man, with which the judgment is to be regarded as connected. (V. 22-23). This internal requickening, which is the communication of an eternal life, has already commenced. (v. 24-27). Its full realization will accompany the resurrection, and the final

judgment attending it. (v. 28-29). If Jesus were but a man, what are we to make of such a discourse as this? What of the first part of it, in which he speaks of the Father, and his connection with him? We do not know which would be the worst—the arrogance in the one direction, or the presumption and uncharitableness in the other,—if this were but a man speaking of the Creator, and to his fellows. Nothing can relieve him from the guilt of profane assumption towards God, and unlicensed liberty with man, except to believe that Jesus was really that which the Jews regarded him as claiming to be.

Let us now notice the circumstances under which this marvellous discourse was spoken, and the object which it was intended to serve. The occasion was clearly created for its delivery. The miracle—the healing of the impotent man at the pool of Bethesda—was a secondary matter, intended to bring Christ into that relationship with the Jewish rulers, which gave its fitness and point to this address. He need not have chosen the Sabbath as the day on which to heal the impotent man, and then the story of the cure would simply have been another instance added to the many of the exertion of our Lord's divine and beneficent power. If he had simply told the man to rise up and walk, none could have told how the cure had been effected, or turned it into any charge. He chose that day; he selected that man; and he laid on him the command he did, for the very purpose of bringing himself front to front with the Jewish rulers. The question between them seems, at the first, to refer only to the right keeping of the Sabbath. Had Jesus, as a Jew, broken the Sabbath law in curing a man on that day? Had he added to the sin in telling the healed man to carry his bed through the city? These were grave questions, with which Jesus did afterwards deal, but not now. Here, he waives all lesser topics, and uses the antecedent circumstances as the basis on which to assert, and then amplify and defend, the truth of his true and only Sonship to the Father. His ministry in Judæa was now about to close, but he will not leave Jerusalem until he has given one full and public testimony as to who and what he is, so that the Jews, in continuing to reject him, shall not be able to say that he did not reveal his own character, nor express to them the real grounds upon which their opposition to him was based.

The aim of the discourse to this point has been to give prominence to the superhuman powers of the Lord Jesus, and, as he gives prominence to the thought throughout John, that, in all that he does, the Father is the ultimate cause, that, consequently, whatever he affirms of himself serves only to glorify the Father, so here he returns to the thought, that even in those greatest works, the Father is the true, the ultimate Cause.

this juncture. The new London newspaper, the *Daily Express*, which so far has marked its brief life with great enterprise, states that there is living in London—in fact, he holds a high position in a firm of Eastern merchants—a Chinese gentleman who has for many years belonged to the "Boxers" Society in China, and that gentleman has been interviewed.

This is what he says:—

"You English only look at Chinese matters from your own point of view. Ah, if you could only look at them from ours! Western civilisation is to us a mere mushroom. It is a thing of yesterday. Chinese civilisation is unnumbered thousands of years old. We consider ourselves at least two thousand years ahead of you."

"There was a time," he observed, "when we had, like you, our 'struggle for life,' our race for wealth, our ambition for power, our haste and hurry and worry. We have had our periods of doubt, fanaticism, and dissension in matters of religion. We have had our martyrs, our Reformations, our Nonconformists, our intolerance, and, finally, our toleration. Yes, thousands of years ago."

"Our passions and ambitions have settled down into a calm desire for happiness in this world; our religion is reduced to a philosophy of life which the last two thousand years has proved to be absolutely sound. If a Chinaman prospers beyond the lot which falls to his kindred, he finds his greatest happiness in sharing his good fortune with them. And in China we never cease to work. There is no such thing as 'retiring from business.' Work is part of our pleasure, because it is part of our duty."

"A good deal has been made of the fact that we are no soldiers. Well, we have ceased to be soldiers, because we have become civilised. War is a barbarism. The effect of our having arrived at our present stage of civilisation is that we have increased and multiplied beyond every other race on the face of the earth. In spite of our great mortality (which seems to be very shocking to you, although we recognise in it only a wise provision of nature), the Chinese race is increasing at a greater rate than any other people in the world."

"We could, if we chose, overwhelm the rest of mankind. That we do not do so is the perfection of our civilisation, our philosophy, and our morals. We number 400,000,000 human beings, and who could withstand us if we chose to assert our power? Do you think we are unconscious of it? On the contrary, we understand it only too well. Let the white races of the earth appreciate the fact that we, and not they, are their masters."

"There have been twenty so-called successful invasions of China. But what has happened? Have invaders dominated the Chinese? No. The conquered have absorbed their conquerors. All have become Chinese. The very Jews, who have come among us, have been absorbed by our race—a thing which has never happened elsewhere."

"Let me repeat that all the forces which divide men in the West have practically no existence in China. Politics, religion, private ambitions, the necessity for expansion, land-hunger, gold-hunger—all these have no

existence in China. You think that because the Chinaman is inert, careless, and simple, he is a child. There never was a greater mistake. He has learnt the secret of being happy. His life is placid, and nothing troubles him so long as his conscience is clear. There you have our character in a sentence. Let us alone, and we will let you alone."

"We believe in making the best of this life, which is the only one we know anything about for certain. That is the Be All and End All of Chinese philosophy. All through China you will find the same level, uniform spirit of content. You may think we live lives of ignorance and squalor, and idleness, but I assure you it is not so. We are as well off as we want to be, and no man can improve on that."

"Now, these being our circumstances, you of the western world come to us with what you call your new ideas. You bring us your religion, an infant of nineteen hundred years. You invite us to build railways so that we may fly from place to place at a speed which for us has neither necessity nor charm. You want to build mills and factories, so as to debase our beautiful arts and crafts, and produce tawdry finery in place of the beautiful textures which we have evolved after ages of experiment."

"Against all this we protest. We want to be let alone. We want to be free to enjoy our beautiful country and the fruits of our centuries of experience. When we ask you to go away you refuse, and you even threaten us if we do not give you our harbors, our land, our towns. And now, having carefully considered the matter, we of the so-called 'Boxers' Society have decided that the only way to get rid of you is to kill you."

"Consider your missionaries. They come as I have said, with a new religion, upon the main principles of which they are bitterly divided among themselves. They tell us that unless we accept their doctrines we shall suffer eternal punishment. They frighten our children and the more weak minded of our older people, and create all kinds of dissensions between families and individuals. No wonder that we will not tolerate them."

"If we wanted your railways and machines we could, of course, buy them; but we do not. We have no use for them. Yet you say you will force us to buy them, whether we will or no. Is that just? I say it is an impertinence—an outrage.—*Daily Telegraph*."

The Querist.

Avoid foolish questions . . . for they are unprofitable and vain.—*Titus 3: 9.*

G.B.M.

1. At what point in the process of conversion, are we justified by scripture in saying that remission of sins takes place?

REPLY.—At the point where the sinner completes his compliance with the terms of pardon as laid down in the commission (Mat. 28: 19, 20; Mark 16: 15, 16 and Luke 24: 47) and illustrated by apostolic practice, under the guidance of the Holy Spirit, as related in the Acts of Apostles (see Acts 2: 36-41; Acts 8: 35-40; 22: 16; see also Gal. 3: 26, 27).

Selected Articles.

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

Western Civilisation to a "Boxer."

A comprehensive view of the relation of China in regard to the rest of the world from a "Boxer's" point of view, is of interest at

2. Is it right according to scripture for a disciple to unite in worship with a sectarian church each Sunday morning and evening, and in the afternoon of the same day meet with the church of Christ for the breaking of bread?

REPLY.—No such cases as that mentioned are recorded in the sacred writings, and consequently we have no precepts or examples bearing specially upon them. Such conduct would, however, be plainly inconsistent; for "to worship" twice a day with a sectarian body, and once a day with the church of Christ, would be to give two-thirds of his support to a body whose peculiar principles and practices he is presumed, as a disciple, to regard as erroneous. Attendance at such meetings, however, is not always "worship" or endorsement, and where duties are not neglected, may be innocent enough, and sometimes beneficial. To prevent such ramblings into other pastures, the best thing is to provide more and better food at home.

3. Have we any proof in Scripture that the apostles were baptised in water?

REPLY.—We have no account of the immersion of the apostles in water, but the fact is inferentially certain, nevertheless, for 1st, Some of the apostles were disciples of John the Baptist (see John 1: 37-40). The chief feature of the Baptists ministry was his proclamation and administration of the "baptism of repentance for the remission of sins" (Lk. 3: 3). It is quite inconceivable that his own disciples should remain unbaptised. 2nd, We are told that all the people heard him, and even the publicans justified God, being baptised of the baptism of John" (Lk. 7: 29). How much more then godly souls like the apostles. 3rd, The Pharisees and Lawyers refused to submit to baptism at the hands of John, and in doing this, Luke declares, "they rejected the counsel of God against themselves" (Luke 7: 30). But Jesus could not possibly have men to be his chief ministers who had neglected or refused the baptism of his illustrious forerunner and so "rejected the counsel of God against themselves." These considerations make it certain that the apostles were baptised, although the fact is nowhere mentioned.

Does Christ forbid unbaptised believers to sit down at the Lord's table?

REPLY.—In none of our Lord's utterances does he say anything as to who should, or should not sit down at his table. Certain facts though have an important bearing on the question. 1, Those for whom (the apostles) it was first instituted were certainly immersed. 2, There is not an atom of evidence from any scriptural source that unimmersed persons ever sat down to the Lord's table in apostolic times. 3, The Lord's table is in the church, and the only way to enter that institution is by the "birth of water." If the scriptures only are to be our guide these facts settle the question.

5. Explain the difference between the law of pardon to the sinner and the Christian.

REPLY.—The Law of pardon for the alien sinner requires FAITH in Jesus of Nazareth—the anointed prophet, priest, and king of men, the Son of the Living God. REPENT-

ANCE of sin, and BAPTISM into Christ, upon the confession of the foregoing faith (see Matt. 16: 16, and the references above under question "1"). The law for the sinning saint is REPENTANCE and CONFESSION OF SIN, of course implying the forsaking thereof (see Acts 8: 20-22; 1 John 1: 8-10).

6. Is it right for Christians to partake of the Lord's Supper with other denominations who believe in baptism?

REPLY.—The answer to this question will depend upon 1st, The nature and extent of the error affecting the denomination in question; and second, as to whether our partaking with them will be regarded as endorsing the error. The errors of some denominations that believe in baptism are so great (the Mormon Church for instance) that to sit at their table would be to fellowship the gravest error, while on the other hand, some other congregations of immersionists are so near our own idea of New Testament faith and order that there is hardly a reason for a division between us.

Possibly the following statement might help us:—"Where the errors are such as to multiply their claim as Christians, we should on no occasion partake with them. But if their errors do not multiply their claim to be Christians and we can meet them simply as Christians, our presence not implying our approval of sectarian peculiarities, then we may commune without wrong to either party concerned."

Sunday School.

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

LESSON FOR SEPTEMBER 9.

"The Good Samaritan."

LUKE 10: 25-37.

GOLDEN TEXT.—"Love thy neighbor as thyself."—
Lev. 19: 18.



The time and place are both uncertain relating to this parable. The incident is, however, authentic. A lawyer, one whose duty it was to interpret the oral and written law, traditional and that contained in the Pentateuch, tested Jesus on the spirit of the law by asking a most important question. But Jesus, always on the alert to catch enquirers in their own meshes, turns the burden of an answer upon the lawyer, who replies faith-

fully and correctly. So accurate was his answer that he is conscious of implicating himself, and now wishing to clear himself from the duties his answer imposes upon him, he asks: "Who is my neighbor?" In reply to such a question, Jesus gives the impressive and pathetic parable of the Good Samaritan. The certain man was, in all probability, a Jew, who went down from Jerusalem to Jericho. Even to-day the road from Jerusalem to the site of the ancient city of Jericho, is a haunt for robbers and bandits, so rough and broken is the country through which it passes.

On this road the Jew was overtaken, robbed, and left helpless, and perhaps unconscious by the roadside. It happened that a priest, one who lived in Jericho, as that city was a priestly city, the chosen residence of many of them, passed that way, and neglected the opportunity afforded to show what the law had taught him, mercy and consideration for man and beast. He who was expected to be an exponent of these truths was barren. Though clad in priestly robes those virtues which are supposed to lie beneath them, were sadly wanting. Because he was a priest that could not make him tender hearted nor generous. He would not even deign to look at the unfortunate man.

Next comes a Levite, one who waits upon the services of the temple, one who is continually employed in the house of God, and he looks at the sad sight by the roadside, but like the priest, passes on the other side. This man, though coming into contact with all the finer elements in human nature, was not a changed man himself, showing that a man may follow a religious line of work and yet not be a religious man.

Now a Samaritan comes upon the scene, one in whom the Jews have no confidence, and with whom they will have no dealings. But though a member of a despised people, and treated as a dog by the Jews, his nature responds to the suffer by the way-side, though a Jew. He is compelled by his sensitive nature to give assistance—an assistance which proclaims aloud his tenderness of heart and readiness to sacrifice. There can be no greater test of a man's religion than when seeing his duty readily meets every obligation, no matter how great the inconvenience or how much it will cost.

Now, says Jesus, "which of these three proved a neighbour to him who fell among the thieves?" The answer is inevitable, and the command is to do likewise. *Go and do* are the two inseparable words in Christianity.

JAS. JOHNSTON.

Endeavor.

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

The Church and the C.E. Society.

The existing state of affairs has brought into prominence the question: "What is the relation of the Church to the Christian Endeavor Society?" That there is a feeling of indifference, if not of absolute antagonism, held by many towards the class, is very evident. The thought, however, is not for one moment to be entertained that the C.E. Society has disassociated itself from the

Church. The facts of the case are proved to be the very reverse, nor is the assertion verified by facts, that the simple existence of the C.E. Society is an implication that the Church is an imperfect institution. This we most emphatically deny. To infer that the perfect organism of the Church is interfered with by the existence of the Endeavor Society is tantamount to saying that it is likewise interfered with by the existence of any class or band that is held in connection with it, e.g. a Mutual Improvement Society, Mission Band, Dorcas Society, or Bible Class. It might just as logically be reasoned that the organism of the British Army is rendered more imperfect by the existence of different regiments, etc., or that an institution of learning suffers because it has elementary classes.

The church has for years been confronted with the problem, as to how she shall retain the young men and young women who are brought under her influence; and best use their services for the promulgation of the gospel. Many young people have been brought into the church; but, then being left to their own resources have gradually drifted back into the world again. Many a bud that has given promise of beautiful bloom has, without any seeming apparent cause, been seen to wither and die.

This is a sad and altogether deplorable state of affairs, and how to stop this leakage has attracted the careful attention and consideration of the church for many years past.

It was this problem that first led Mr. F. C. Clarke to consider the formation of a class that would tend to bind together the youth of the church, and hence the origin of the Christian Endeavor Society. The object that he had in view was to utilise the strength of the young members, and accord them opportunities for systematic work. There was no desire or thought of separating the class from the church, or of the formation of a separate institution. It was simply a class that met for mutual edification; to increase the opportunities for Christian comradeship, and to train the young for active service in the Lord's army.

There is no surer medium of sapping christian vitality than idleness and inactivity, and the truth has been sadly experienced by many, that "he that hath not shall be taken away even that which he hath." "There is nothing more beautiful than the spontaneous zeal of a new convert, and to keep that zeal alive, and perpetuate it, it must be directed into paths of activity and usefulness." It is here that the Endeavor Society fulfils its mission, and has helped, and is helping to elucidate the problem that has caused so much trouble and debate.

Those who possess qualifications to carry on certain departments of work, are given opportunities of cultivating their gifts. In fact every facility is given, and every encouragement accorded to promote and foster the practical element of Christianity.

A spirit of active hostility against all appearance of evil, and of hearty co-operation and support for all that is for the furtherance of the gospel is fostered. Its meetings are rendered interesting and instructive by mental edification; the importance of reading and studying the Bible being specially emphasized.

The class has been well termed the

"young guard of the church." Its aim is high, its objects far reaching, but above all its accomplishments are great. Many who are now in the vanguard of Christ's army, fighting valiantly under the blood stained banner of the cross, received their first lessons and training in the C.E. Society. Many again, who most likely would have drifted back into the world, have been fed and strengthened, and to-day are firmly established.

H. G. PRACOCK.

Biographical.

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

Life of Elder John Smith.

When the congregation was dismissed, Smith immediately remarked to Elder Vaughn:

"Is it not hard, brother Billy, to ride twenty miles, as I have done, just to hear a man preach thirty minutes?"

"You are mistaken, brother John; look at your watch. It has surely been longer than that?"

He looked at his watch, and to his surprise, saw that the discourse had been two hours and a half long. Holding up his watch, he remarked:

"I have never been more deceived. Two hours of my life are gone, I know not how, though wide awake, too, all the time!"

"Did you find out, brother John," now asked Vaughn, "whether he was a Calvinist or an Arminian?"

"No," replied Smith, "I know nothing about the man: but, be he saint or devil, he has thrown more light on that epistle, and on the whole scriptures, than I have received in all the sermons that I have ever heard before."

It was arranged that Mr. Campbell should go a few miles that evening toward Mount Sterling, and spend the night at a Mr. Cannon's, who lived on the road. As they rode along, Smith drew to his side and remarked:

"Brother Campbell, I do not wish to meet any man at the judgment, having entertained an unfavorable opinion of him without good grounds. I will now say to you what I have never said to any man before—I am, religiously speaking, suspicious of you; and, as I have an unfavorable opinion of you, I am willing to give you my reason for it."

"Well, brother John," said Mr. Campbell, "if all my Baptist brethren would treat me as candidly as you have done, I would think more of them; it would afford me a better opportunity, too, to explain to them my views. I expected," continued he, smiling, "that when I saw you, I would know all you thought of me; for I heard recently, that at the Bracken Association, held in Carlisle, last September, when a number of preachers that had gone to a certain house to dinner, were abusing me terribly for the attack I had made upon the clergy, you said that the clergy needed a castigation so much that you were willing to be whipped almost to death yourself to get the others killed."

"Yes," said John Smith, "and I said it sincerely, too. But, brother Campbell, I now

wish to say to you that I think it strange you should have written that piece on Experimental Religion, which I read in the eighth number of the *Christian Baptist*. You can not be so ignorant as the piece would seem to prove. There must be something kept back or hidden behind it all; for you understand as well as any one what the *populars* mean by *Experimental Religion*."

"My father," said Mr. Campbell, in reply, "gave me a scolding for publishing that piece so soon; for, as he thought, the people were not ready for it. But I have a series of essays on hand, on the work of the Holy Spirit, which will explain the whole matter; this was thrown out only to call the attention of the clergy."

After further conversation, they reached Mr. Cannon's. Other preachers had accompanied them, and the social hours of the evening were protracted by conversation on various Scriptural topics. The subjects generally were proposed by Smith at the suggestion of his Baptist friends, who seemed to be unwilling to ask Mr. Campbell their own questions.

At last, the host handed the Bible to Mr. Campbell, and requested him to conduct the devotions of the evening. He, however, appealed to those around him to relieve him of this office; but they refused. In a serious and solemn manner, he then remarked:

"I have reason to think hard of my Baptist brethren in Kentucky; for I have spent nine or ten days among them, have spoken, for the most time, twice each day, and have conversed the greater part of the night, until much worn down; and yet I have never been able to get any one of them to open a meeting for me, even by singing and prayer!"

Turning around to Smith, he said, "Brother John, will you take the book and proceed?"

"If brother Campbell is a Christian," said Smith, taking the book, "he can make as much allowance for my imperfections as any one present; but if he be a poor, unconverted sinner, I do not care what he says or thinks about me."

Thos. Hagger says:—I shall do my best to increase the circulation of the AUSTRALIAN CHRISTIAN by advocating its claims, publicly and privately. Every family represented among us should have this weekly visitor calling; and we should induce as many as we possibly can of those who are not with us to take the paper. Please, Mr. Editor, give us plenty of articles on the various phases of the great plea we are urging, in order that those recently come with us may get a better grasp of the situation, and that those not with us who read, may become acquainted with the efforts being made to restore the Christianity of Christ, and so bring about the union of all who love the world's Redeemer."

There was a splendid meeting on Sunday night at Doncaster. Bro. Greenwood preached an earnest and forceful sermon on the good confession, and at the close our hearts were gladdened by hearing four more confess Christ. They were buried with him in baptism the same hour of the night. One of the young men is from Bro. Greenwood's bible-class. All four have made the decision after prayer and thought. The previous Lord's Day, two (husband and wife) received the right hand of fellowship. The sisters are busy making garments for the Children's Hospital, and a collection is being taken up every Sunday night for the Indian Famine Fund. Sister Cripps, of Queensland, has collected and sent 13/6 towards this fund. She is letting her light shine at Franklin River, and reports her Sunday School doing well. She finds the Austral leaflets a great help.

THE Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth Street., Melbourne.

A. B. Mason - Managing Editor.

The Australian Christian pleads for:

The Christianity of the New Testament, taught by Christ and his Apostles, versus the theology of the creeds taught by fallible men.

The divine confession of faith on which Christ built his church, versus human confessions of faith on which men have split the church.

The unity of Christ's disciples, for which he so fervently prayed, versus the divisions in Christ's body, which his Apostles strongly condemned.

The abandonment of sectarian names and practices, based on human authority, for the common family name and the common faith, based on divine authority, versus the abandonment of scriptural names and usages for partisan ends.

The fidelity to truth which secures the approval of God, versus conformity to custom to gain the favor of men.

For the right against the wrong;
For the weak against the strong;
For the poor who've waited long
For the brighter age to be
For the truth, 'gainst superstition,
For the faith, 'gainst tradition,
For the hope, whose glad fruition
Our waiting eyes shall see.

The Leader.

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

The New Heresy.*

It is a good many years ago since the devil started quoting scripture for the purpose of furthering his own ends, but he seems to have taken good care that during the interval, other people should continue the game he could no longer play at. The most recent imitation of his Satanic Majesty hails from New Zealand, and in a pamphlet of eighty-seven pages, clearly demonstrates that if the master of their craft has lost the art of misusing Scripture his pupils have not. Whether or not we are right in instituting this comparison in the present instance, will be seen as we proceed in our consideration of this latest effusion in favor of the drink trade. The new heresy, our readers will be startled to hear, is what the author considers the anti-scriptural teaching involved in the inculcation of total abstinence principles. It is quite true that he expresses some admiration of the work done by Temperance Societies, and would have us suppose that his opposition is directed mainly against the idea of prohibition, but unfortunately, these qualifying expressions found in the preface, are rendered null and void by the arguments used in the body of the treatise. It is not only prohibition that he objects to, but total abstinence as well. In his view of the question, total abstinence is a sin against God, and, if his arguments are valid, the drinking of intoxicating wine, at any rate, is one of the graces necessary to the adornment of the Christian character.

The welcome accorded to this pamphlet

* The New Heresy or Scripture Teaching regarding the use and abuse of Intoxicating Liquors, by George Bailey.

will probably not extend beyond two classes of persons, namely Christians who "like their little drop" and licensed victuallers. The latter class, indeed, may well rejoice that they have found so sturdy a champion. In all probability they have materially helped in exhausting the first edition of the pamphlet, and we will be very much surprised if they do not make it their business to see that other editions are speedily called for. They have not had such a lift for many a day. Hitherto, the calling of a publican has not been regarded in the most favorable light. Indeed, there has been a distinct prejudice against it, but now, according to our author, this prejudice must give place to a just appreciation of these servants of God engaged in the noble work of retailing to thirsty souls a blessing from heaven. Henceforth, the publican may take a front seat in the synagogue. He may even ascend the pulpit and propound the "gospel of drink" to those misguided abstainers, who in their abstinence are ignorantly serving the devil. It must not be forgotten, however, that others have attempted to do a similar service to our erstwhile undervalued friend, the publican. Not because they admired the white wings of the angelic Boniface—far from that, but because they desired to damage the Bible for its alleged praise of intoxicating liquors. The service rendered by these, however, cannot be estimated at the same value as that rendered by our author. The latter is not an enemy but a professed friend of the Bible. It is the best of books, it gives its sanction to the business of the licensed victualler. What more could the publican ask for?

Our author informs us that "so far as he is aware no one has previously attempted to place in a popular form before the public, the whole teaching of the Bible in regard to this vexed question?" Evidently from this statement his acquaintance with the literature dealing with the question is somewhat limited, or else he would have known that the question has been gone into with a thoroughness that quite eclipses his feeble effort, and and by men, the latchet of whose shoes, from a logical and scholarly standpoint, he is unworthy to unloose. In one respect, it may be admitted, he has dealt with the whole question, and that is in furnishing us with texts referring to the words "vineyard," "vine" "grapes" and "wine," but apart from this, the entire subject is dealt with by a mind strongly biassed in favor of the drink trade. His own statement that he "deplores the many evils resulting from the use of intoxicating liquors, and has endeavoured to bring to his task an absolutely impartial and unbiassed mind," is largely discounted by the fact that he makes no attempt to balance the

weight of evidence in any phase of the question that he touches upon. It is enough for him that any text that has the words "vineyard," "vine," "grapes," or "wine," to find in it conclusive proof that the use of intoxicating wine is thereby sustained. An instance of this kind of treatment is found in the way in which he deals with the story of "the spies." He says: "It is significant that the spies expected their mere verbal statement to be accepted as to the milk and honey, which had been promised, for they brought no jar of honey, nor vessels of milk, but they brought grapes, as if to say, Oh yes, there is plenty of milk and honey, but look here. Grapes grow there! It is even better than was promised, it is not only a land of milk and honey, but a land of wine." Hitherto we had been under the impression that the large cluster of grapes which required two men to carry it, was merely an indication of the fertility of the land. It may be, however, that in the course of time we will be able to see that it furnishes a proof that the Israelites drank intoxicating wine. Much of what the writer says, consists of arguments (*sic*) of this kind, and are not worth paying any attention to.

There are passages, however, in the Old Testament that speak of wine as "a boon and blessing" from heaven. It is on these passages our author principally relies. It is on the authority of these that he says, that abstainers "cast away and trample under foot that which their Bible declares to be a special gift from God, a boon and a blessing, and practically says, 'Take back your gift, it is no boon, no blessing, it is a curse; we asked for bread, and you gave us a stone.' Thus in Deut. 8: 7, 8, it is said, 'The Lord thy God, bringeth thee into a good land . . . a land of wheat, and barley, and vines and fig-trees and pomegranates,' and the 7: 12, 13 'If ye harken to these judgments . . . he will also bless . . . thy corn and thy wine,' again 11: 14, 'I will give you the rain in his due season, that thou mayest gather in thy corn and thy wine (*tirosh*) and thine oil.' In these, undoubtedly, according to the English version "wine" is set forth a "boon and a blessing" from heaven. The point, however, to be settled is the meaning of the word "wine" in this connection. That it does not mean intoxicating wine may be reasonably inferred from the fact that the gifts of God intended for the use of man, are only such when used in their natural state. Rotten fruit, for instance, is not the gift of God, but something else, fitted only for destruction. This consideration alone would prevent us from concluding that the "wine" referred to in Deuteronomy had passed through the process of fermentation. Other considerations, how-

ever, indicate that that which is referred to is not the grape in the fluid state, but the grape itself. In the first place it is associated with natural products of the field, and in the second, the original word itself does not denote liquor at all, but the produce of the vine in the solid form of grapes or raisins. On this point Dawson Burns says: "When we find that in the Pentateuch *tiresh* is joined with yitzhar and corn as first fruits, gathered with them, and eaten with them; when the prophets describe it as mourning, as in the cluster, as suffering from drought, and as yielding *yeyin*; and when Nehemiah connects it with corn and yitzhar and the fruits of all manner of trees—it seems strange that its true character should be so widely misconceived." These passages, therefore, in which the word *tiresh* occur—all of which, with one exception, speak of it as a blessing from God, have nothing in them but that which appeals to the highest and best judgment of man. The abstainer, in tropical lands especially, can understand the true value of the vine and praise God for granting him such a blessing.

On the general use of the word "wine" we cannot now enter at any length. We content ourselves by quoting the following from the W. Reid:—"We have now completed our examination of the witnesses, respecting the wines of Scripture . . . We have found that the inspired writers employ a number of different terms to denote various kinds of drink, and speak of these in great diversity of tone and language. We leave out of account here, *tiresh* the name of *vine fruit*, as this, though uniformly rendered wine in our version, has been proved not to signify a liquor at all. The other terms occur in Scripture altogether two hundred and twenty three times. The drink denoted by one of these (*akear*) is invariably disapproved by God, and its use as a common beverage, denounced in terms of loudest warning and woe. The drink denoted by another of them (*yeyin*) is sometimes represented as a possible good, but in the vast majority of cases, it is branded as a mighty evil to man. The articles denoted by the other words are spoken of with diversity of expression, according to the presence or absence from them, of the intoxicating principle. Altogether, there are about one hundred and thirty warnings and admonitions in scripture against intoxicating drinks, while there are not over twenty instances of distinct approval of wine, under all its names, in the Bible. And those passages, as far as their evidence is explicit, show the wine commanded, to be of an un-intoxicating quality. All the other cases in which the word wine occurs, are doubtful or neutral in this question, since they contain no proof, either on the one side or the other."

So far as the New Testament is concerned, our author relies mainly on such incidents as the making of the wine at Cana and the Lord's Supper. And such allusions, as the wine in old and new bottles, and the charge of the Pharisees against Jesus, that he was a gluttonous man and a wine bibber. (The same people, it will be remembered, said that our Lord had a devil, and according to the logic of our author, he must have had one). These matters however, do not call for notice. They have been noticed so often before that it would be a waste of time to go over the ground again. It is noteworthy that no room is found in this pamphlet for the higher teaching of Christianity. Those precepts which inculcate sobriety, the avoidance of the appearance of evil, and the care of one for another, have little or no weight with the writer. Evidently his hostility to total abstinence is of the most pronounced order. So pronounced, indeed, that he is led to make most outrageous statements. The Mahometans, he tells us, are abstainers from all spirituous and fermented liquors, and because of this, they are what they are. They are losing their trade and commerce. They make no progress in the arts and sciences, nor in any other direction. And all this because they are abstainers? It is usual, of course, to ascribe the degeneracy of the Moslem, to the idea of fatality which pervades his religion. His house may be burning, but he does not attempt to put the fire out, for it is a decree of fate that his house should burn, and who can withstand fate? But that is a mere detail and does not interest our author, because he has made the astounding discovery that there is no hope for the improvement of the Moslem until he becomes a wine drinker. "Some hope, he says, might be held out if the Moslems could be Christianised, but every effort in that direction has been entirely fruitless. They never can be Christianised until they use wine." "Christ, he continued, will only come to a wine drinking people. Did God mean nothing? Was he uttering waste words when he put into the mouth of Jacob, "Till Shiloh come . . . binding his foal unto the *vine* and his ass's colt unto the *choice vine*." This choice specimen of the interpretation of prophecy, will, we hope, satisfy our readers as to the value to be placed upon the verdict of the author of "The New Heresy" upon any question relating to Biblical teaching. So far as he is concerned, very little importance need be attached to the absurd statements he has committed to print. What is of more serious consequence is the fact that the Presbyterian church in New Zealand has declared itself to be on friendly terms with the liquor trade. The Presbyterian Synod of New Zealand,

we are told, has lately, apparently by a majority, made a declaration on the subject, to the effect that members of their church may consume intoxicants in moderation, that they may buy and sell these liquors, and that the profit of such sales may be accepted for, and applied to, church purposes. If this be true, the Presbyterian church in New Zealand, has adopted a backward policy, which will in the long run bring its own nemesis. It is out of touch with Protestant organisations throughout the world. It has joined hands with the drink sellers in fostering the greatest evil known to modern times. An evil that is growing to such an extent, that statesmen speak of it as a distinct menace to political liberty. We may therefore be pardoned, if in the moral, social, and political interests of the community, we charge those churches that extend their patronage to the drink trade, with being recreant to their trust, and with giving evident signs that their further existence as organised bodies is of doubtful value to the community at large.

Editorial Notes.

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

Our Early Literature.

There is a growing demand in America for the republication of some of the earlier literature of the brotherhood. The *Christian Standard* is accordingly reprinting in its columns "On the Rock," and "Orthodoxy in the Civil Courts." It is a healthy sign to find brethren renewing their acquaintance with those primary principles which differentiate the disciples who are simply Christians from other religionists. We have often thought that all our young preachers and workers should be familiar with at least the principal works of the men who did so much in moulding the minds and directing the thought of the movement we love. The "Christian Baptist" was the first periodical published by A. Campbell, and the seven volumes are bound in one, and sold at a reasonable price. Here we find the principles of the reformation as first stated and defended against all comers. Then there is Richardson's "Memoirs of A. Campbell," containing not only the biography of that great man, but also a history of the restoration as a whole. To these might be added Campbell's "Christian System," "McGarvey's Commentary on Acts &c." The young Christian who is familiar with these works will be well grounded on "the things most surely believed amongst us," and is not likely to be moved from the rock foundations. There are men who have such works lying idle on their bookshelves, who might give

them to some promising young speaker, and there are others who might well purchase them for presentation to students.

Episcopal Transubstantiation.

The English Church Union which has several members among the Episcopal clergy of Australia has now openly thrown off the mask on the question of transubstantiation. This has always been understood to be one of the clearly marred points of difference between the Anglican and Roman denominations, but the E.C.U. has now definitely taken its stand with the Romanists. By "a standing vote and without a dissentient voice," it has accepted the following declaration. "In the sacrament of the Lord's supper, the bread and the wine, through the operations of the Holy Ghost, become, in and by consecration, according to our Lord's institution, verily, and indeed the body and blood of Christ, and that Christ our Lord, present in the same most holy sacrament of the altar, is to be worshipped and adored." This is plain enough, but as if to put the matter beyond the possibility of a doubt, the *Church Review*, representing the E.C.U. says: "If our Lord's words be true the whole substance of the bread has been made into the whole substance of the saving victim," and it adds, "We need indeed the Catholic formula of Transubstantiation to protect us." Here we have a powerful organisation within the Anglican church, deliberately setting at defiance the archbishop and other authorities as well as the plain statements of the prayer-book. It remains to be seen what will be the outcome of this daring step.

From The Field.

The field is the world.—Matthew 13: 38

South Australia.

UNLEY.—On Tuesday, August 7th, a farewell social was given to Jas. Thomas, who is leaving us as evangelist to the churches of Christ in the Southern District. Wm. Charlick was in the chair, the speakers being T. J. Gore, A. C. Rankine, W. C. L. Campbell, and T. G. Storer. Bro. Gore said he was sorry that Bro. Thomas was leaving us, as he knew what Unley was going to lose; yet he was glad that our brother was going in the capacity of evangelist. He then presented him, on behalf of the church, with thirty volumes of splendid books, a large morocco-bound Teacher's Bible from the officers and teachers of the Sunday School, and a handsome silver watch-chain from his fellow-students of the training class. Bro. Thomas, in thanking the brethren and sisters, said that though he was not going very far away, yet so far that he would not be able to labor with us. He would always feel glad that Unley was his home in Christ, and hoped to be often able to visit us. During the evening the choir rendered several selections, and altogether a very pleasant time was spent. Yesterday (Sunday) afternoon, a band of natives numbering about 30, from Point McLeay Mission Station, accompanied by their

superintendent, Mr. J. Garnet, and officers, held a song service in Park-st. chapel. The place was filled to overflowing, and the superintendent presided and gave an address. Addresses by several native speakers and singing by the children were much appreciated. These natives are in Adelaide for about a fortnight, and are being cared for by Bro. and Sister Wm. Charlick. They give concerts in the Exhibition Building this week. They are seeking help for the Mission. No doubt the people will contribute willingly. In the morning four were received, two by letter and the two who last Sunday were baptised. At the close of a good meeting in the evening, Bro. Gore preaching, one came forward and made the good confession.

August 13.

CAREW.—H. Leng was with us again on Lord's Day. At evening meeting one bright little girl came forward and confessed "the Christ."

We have fixed to hold our anniversary services on September 30th, and on October 3rd. A. W. Connor intends to "renew old friendships" on this occasion. H. Leng, the following Lord's Day. Absent members and friends at a distance, please take note. R. K. S.

WILLIAMSTOWN.—The Thursday night prayer meeting is full of interest, nearly all the members taking some part. Since April 13th, the Lord has added to the church, by baptism, 16; restored, 1; formerly immersed, 2; by letter, 1. The church, at a business meeting held last week, decided to ask me to work with them in the proclamation of the gospel for an indefinite period, the engagement to commence at the expiration of my term with the S. A. Committee, i.e., Conference time in September. I have accepted the invitation.

We are holding our Anniversary of Church and Sunday School combined, on September 2nd and 3rd. We expect to have Bro. H. D. Smith with us on Sunday, and Bros. Keay and Rankine to the Tea.

August 19th.

GROTE STREET, ADELAIDE.—A very successful entertainment by the children of the Sunday School was given on Thursday, August 9th. The artificers commenced their work in our S. S. room on Monday last, so we shall have it in nice order for the coming Conference. To-day, being shut out of our school-room, we had to use the chapel, and, instead of the usual lessons, we had songs and scripture recitations by the children. We took up £7 5s. for the Indian Famine Fund, collected by the children on the cards issued by the F. M. Secretary.

17/8/00

MILANG.—On the 13th inst., a very representative gathering assembled to welcome James Thomas at a Social, tendered by the Milang and Point Sturt churches. The chair was filled by the Hon. K. W. Duncan. Addresses were given by Bros. Gordon, Perriam (Milang), Yeland, Pearce (Point Sturt), James Gordon, Harris (Strathalbyn), and Taylor (Stirling East). Bro. Thomas suitably replied.

H. GOLDSWORTHY.

Victoria.

BRIM.—We held our fourth Anniversary August 5th when 55 members broke the loaf, and listened to an exhortation by Jas. Johnston. In the afternoon and evening, our Bro. preached to meetings numbering about 250. On the following evening, we held a temperance meeting, the principal item being an address by Bro. Johnston. On August 8th, we held our Tea, which was, as usual a great success, over 300 being present. In the evening, the public meeting was crowded out; the following were the speakers:—G. H. Browne (chairman); Messrs. Lynex, Robertson, Kirby, Leng, and Johnston. Recitations were given

by C. McCallum and Jas. Johnston. Several selections were given by the choir. We continued our evening services throughout the week which were well attended, and on Lord's Day, 12th August, 52 met to remember Jesus. In the afternoon and evening, Bro. Johnston preached to packed meetings. This brought our Anniversary services to a close.

Aug. 13th.

HAWTHORN.—The forward movement is progressing gloriously! At the Thursday evening meeting, three young men and one young woman made the good confession, and on Lord's Day evening, at a crowded meeting, one married lady, one young one, and a boy from the Sunday School, also came out. Rather strangely, on Lord's Day morning, three were received into fellowship, in the evening three were baptised, and three confessed. Our Bro. preached a very touching sermon, on behalf of India. The collection was taken up by two little girls, and the result was £5 0s. 1d.

Aug. 20th.

ECHUCA CIRCUIT.—Since our esteemed Brother Burgess returned, there has been an endeavor to follow the advice given to those who attended the city Conference, and we are hopeful that it will have a good effect in that the Echuca Circuit will strive to do more for the Master than they have been doing in the past.

The brethren at Echuca have been working systematically for sometime, and although they have many difficulties to fight against, yet we feel that they are striving to do their duty; and the Divine blessing will rest upon them.

With the end in view of doing their part toward reaching the self-supporting stage, the Congregational brethren have introduced the envelope system, which we feel confident, is the only method of meeting the difficulty. If the different circuits wish to become self-supporting, they must introduce a systematic mode of giving, and then success is sure.

A movement was set on foot to purchase a home, gig and harness for the evangelist, so that he may travel at all times without being put to the expense of railway fares when the roads are bad, as he very often has to do with the bike; and we consider that mode of travelling, especially on bad roads, "hard labor." We received a letter from him, in which he states that he has now the whole concern in going order, at a cost of £26 10s., and is well pleased with it, and hopes that it will be a great help to him in spreading the glorious news. We have over £13 promised by the brethren towards meeting the liability, and we hope ere long to receive the balance.

We are in sympathy with you in securing more subscribers for the *Caristias*, and we think that all the heads of families should be subscribers. We feel that, in reading the *Caristias*, it keeps us in touch with the whole of the Church, and thereby adds more fire to our spiritual life.

SECRETARY, ECHUCA CIRCUIT.

New Zealand.

AUCKLAND.—Yesterday morning we had the pleasure of welcoming four recent converts (three sisters and one brother) to our fellowship. In the evening we took up a collection for the Indian Famine Fund. This realised £7 0s. 9d., which will be duly forwarded to Bro. Ludbrook for transmission to India. Over £12 was sent direct to Bro. Stubbin some weeks ago, and about £10 was raised by us for the Auckland churches' fund before that.

Our Evangelist Committee is making arrangements for a second preacher in our district; this is a move in the right direction.

August 13th.

THOS. J. BULL.

WELLINGTON.—Since last report we have received into fellowship a sister, by letter, from the Tabernacle, Dunedin.

We had Bro. Selby with us for about three weeks, giving controversial and illustrated lectures, also addressing the church on Lord's Day morning, thereby strengthening the brethren; also delivering nice gospel addresses in the evening, sowing precious seed. Last Lord's Day morning, we had Bro. and Sister Hunter, from the church of Enmore, worshipping with us. We hope their stay will be pleasant and useful in our Master's service.

Those brethren who started a meeting for the breaking of bread, a little while ago, in Paraparamu, had one added to their number, a young man who was baptized, some ten years ago, by our Bro. E. Lewis. They are having enjoyable meetings, and live in hope of further additions.

Aug. 8th. C.R.
STIRLING.—In July, Bro. Franklyn, of Oamaru, visited us at the hands of the Conference Home Mission Committee, and spoke for five consecutive nights. Quite a good interest was aroused, and one young man intimated his desire to put on the Lord, with the result that he was immersed by Bro. Franklyn in Kaitangata on July 15th.

On last Lord's Day Bro. Hadfield, of Oamaru, visited us, and spoke to a good audience at night.

A. ROY.

Queensland.

GYMPIE.—Bro. and Sister E. T. Ball had a cordial welcome to Gympie. They were formally received into fellowship by A. Hutchinson on behalf of the church, and Bro. Ball commenced his labors on Lord's Day, 5th inst.

A social meeting of members and friends was held on the 9th, when Bro. Johnston made a good chairman, and addresses were delivered by Brethren Hutchinson, Goodwin, Banner, and Cane. Bro. Ball paid his first visit to the church at Eel Creek on the 12th inst.; all the meetings were well attended, and a harmonious spirit pervaded the services.

August 5th. A. HUTCHINSON.
WEST MORETON NOTES.—The amounts received from the various churches to date:—Mt. Walker, £6; Rosevale, £4 10s.; Marburg, £5; Vernol, including £1 from Bro. F. Slichting, May 24th, £5 18s. 4d. Thornton, £1 2s. 6d.; Mount Whitestone, £1; Spring Creek, Greenmount, and West Haldon, per Bro. A. M. G. Simpson, £2 5s. From individual members the following amounts have been gratefully received:—Sister Christensen, Rosevale, £4; Bro. A. Henrichson, Rosevale, £3; Bro. F. Henrichson sen., Mt. Walker, £1. Total received to Evangelistic Fund to the above date, £33 15s. 10d.

J. PARADINE, Treasurer. WM. BAILS, Sec.

West Australia.

PERTH.—To-night we held the half-yearly meeting of the Lake Street Band of Hope. The church was packed to the doors; there were about 300 who listened to a good programme, comprising songs, solos, recitations, &c. A. E. Illingworth gave a very able address. J. A. Wilson, President of the Band of Hope, was in the chair.

J. H. INVERARITY.

New South Wales.

LISMORE.—The church Anniversary was celebrated by a Tea and Public Meeting on 18th July. Last week it was decided to supplement the present contributions to the Home Mission Committee. W. J. Way spent a few days at a place called Mullumbimby 40 miles from here, and baptized a young man.

J. P. F. WALKER.

Here and There.

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

Two confessions on Tuesday last at North Richmond.

Some interesting church news and other matter is held over.

On August 12th, T. J. Cook spoke at Bendigo, when one confessed Christ, and last Sunday there were three more.

Our leader is longer than usual this week, but none should fail to read it on that account. It is worth reading twice.

"The Great Revival and the Little Tent Meeting," by J. S. Lamar. Sample copy, free; 12 copies, 1/6; 50 copies 5/-; 100 copies, 9/-; Post free.

The meetings of the S. A. Conference will commence at Grote Street on Monday evening, September 10th, and be continued on 11th, 12th, and 13th.

Trial subscription to the Australian CHRISTIAN from the time order is received to end of year for 1s.

Richard Judd, a very old and valued member of the Cheltenham church, we are very sorry to state, is very ill in the Alfred Hospital. At last accounts he was slightly better.

Special protracted meetings will be conducted at the Tabernacle, Fitzroy, beginning September 9th. The co-operation of congregations convenient to Fitzroy will be heartily appreciated.

On Wednesday, August 29th, the Band of Hope in Cheltenham will hold its anniversary in the Temperance Hall. The meeting will be addressed by W. C. Morro and H. G. Harward, and will start at 7.30 o'clock.

Tabernacle, Johnston-street, Fitzroy. Saturday night one confession and baptism. One baptism and confession made at Glenormiston, under Bro. Cook. Lord's Day large audiences. Three decisions for Christ.

There was a good meeting at Lygon Street on Sunday night, and, at the conclusion of the sermon, there were six confessions. These will be baptized on Thursday night, at which time there may be one or two more confessions.

W. T. Clapham writes:—"At our weekly meeting last Tuesday, at Wai-iti (N.Z.), one came forward, who will be baptised by our Bro. Griffiths, and received into the fellowship of the Springgrove Church. It was a daughter of Bro. J. Griffiths."

From the first the school in Maryborough, Q., has taken the Austral leaflets, and the Secretary, Bro. W. Steber, in sending money for present year's supply, says: "We find them very ably written, and very instructive both to teachers and scholars."

Wm. Winter, in ordering some of "The Relation of Baptism to the Blood of Christ," says: "I consider the man who reads that sermon carefully and honestly and remains unbaptized, has his eyes shut and his heart hardened against the truth as it is revealed in God's word."

Bro. J. Inglis Wright, in speaking of the CHRISTIAN in a recent letter, says: "Its mechanical get-up now is by no means inferior; it is distinctly far above the average of religious weeklies." Bro. Wright has expert knowledge of this kind of thing, and knows what he is talking about.

Bro. and Sister J. Greenshields, of Beulah, have suffered a great bereavement in the death of their little son Roy Martin, which sad event took place on

July 27th. The little fellow was just over four years old, dying after a few days' illness of rheumatic fever. Bro. and Sister Greenshields have our sympathy.

The usual monthly meeting of our Victorian S.S. Union will be held in Lygon Street Chapel, on Monday evening, 27th inst., when details of our next year's examinations will be discussed. A good attendance of those interested in Sunday School work is requested.

J. S. M. HOE, Sec.

Last Lord's Day evening the congregation at Johnston-street, Fitzroy, were startled by the announcement of the very sudden death of our aged Sister Caldwell. She attended the gospel service, and was compelled to leave before the meeting commenced. In a few minutes she had passed away to be "forever with the Lord."

A. W. Connor tells us that one brother gave it as his reason for not taking the CHRISTIAN that it was not as good as the American Standard. It would not be saying much for the Standard to make any such claim. But give us 50,000 subscribers as the Standard has and we will make a paper as good as it is. Subscribe for the CHRISTIAN and help to make it better.

A subscriber from Sydney sent us an extract from the Sydney Daily Telegraph, and asks us to reprint it. We do so, thinking it may be of general interest. It may do us good to know what others think of us. We learned a good while ago that it is best, as a rule to look at both sides of the question, even if the other side is wrong. It will be a good mental exercise to find the fallacy in this Chinese gentleman's argument.

T. J. Gore, in writing us a word of praise and encouragement about the CHRISTIAN, says, they now take 27 copies at Unley, and that he is aiming to double the number, making it 54 before the beginning of 1901. If the friends of the CHRISTIAN will now go to work, they ought with our special 1s. offer to get a copy of the paper into every house from now till end of 1900, when many of them would continue next year.

Special services will commence at North Richmond on Monday next, at 8 p.m. Bro. Jas. Johnston will be the preacher. Extensive preparations have been made by the local church, and a good time is expected. Members of sister churches are invited to support this effort by their prayers, and wherever possible by attending some of the meetings. Singers are invited to augment the local choir. Please do not wait for a personal invitation, but take a position in the choir seats on entering the building.

R. G. Cameron returned to Meredith for the 12th, and on behalf of the infant church there, gave the right hand of fellowship to right persons, whom he had immersed the previous week. In the afternoon a Lord's Day school was commenced, Bro. Arthur McKay being appointed superintendent. There was a big meeting in the evening, and gospel addresses were also given on Monday and Tuesday evening, when few others confessed Christ. The church at Meredith has now a membership of twenty-three.

Tuesday evening of last week the church at Hawthorn celebrated its anniversary by a social. There was a large number present, and short addresses were given by R. C. Edwards (chairman), Jas. Johnston, F. M. Ludbrook, J. A. Palmer, and A. B. Maston. All rejoiced in the new life of the church. They have set out for 100 conversions during their next year. In recognition of her valuable assistance as organist, and leader of the song service, Miss Chick was presented by the church with a splendid gold watch and chain. Miss Chick's services have been long and consistent, and we were glad to see this recognition of work done. In our judgment these quiet workers are deserving of more praise than they often get. It is true that this

is not the object of service for Christ, but a little recognition of services rendered is often good. The meeting was a splendid one.

With this week's CHRISTIAN we are sending out a supplement to all our agents announcing the fact that we will send the paper from now to the end of year for one shilling. Will not all those interested please push this offer. Hundreds of our members never see the CHRISTIAN at all, who if asked for one shilling to the end of the year would take it at once. When they once see the paper they might be induced to become regular subscribers. Those who help us in this way need not necessarily send every separate shilling they get, but a card to us will bring the paper, and when all has been done which can be, the money can be sent, or it can be forwarded when sending other subscriptions, when cost of post cards can be deducted. Last year when making this special offer some of our regular subscribers complained of unfair treatment, but certainly those who take the paper always can afford to help us this much at least.

Obituary.

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

COUPER, STEPHEN, a member of the Church of Christ, Yanac North, widely known and respected, after a brief illness of 24 hours, fell asleep in Christ on 27th July, aged 83 years, and on the 30th was interred at Bleakhouse Cemetery in the presence of a number of brethren and friends. Bro. H. Leng officiated, and improved the occasion by giving an earnest and appropriate address.

Bro. Couper came from Scotland to this colony in 1854, being then a baptised believer. He met several times with the Church of Christ, then meeting at the Mechanics', Collins-street, Melbourne, and was with the writer gold digging at Creswick afterwards. He brought out his sister, wife, and family. He continued on the goldfields while the writer went to Melbourne, and were lost to each other for 30 years. Through the Pioneer, and a brother at Conference, were again brought to rejoice together. He was then with his son John, partially an invalid, in fellowship with the church, Yanac North, and had a small store and post-office. We have since been in constant correspondence. His eldest son Stephen moved with his family to West Australia. His three daughters were married and away from him. Though left alone with the store, post-office, and invalid son, he pushed along cheerfully, attending the meetings of the church as often as he could. The source of his strength he revealed when he wrote he had given an address to his brethren, "Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength." He was a reader of our periodicals, and was always on the outlook for the AUSTRALIAN CHRISTIAN, and wrote in the same letter, "I see from the CHRISTIAN there is to be a jubilee of the church, and I was just thinking whether there were other two, beside yourself and I, who met in the Mechanics in Melbourne, with old Mr. Service, in 1854." He was not permitted to stay for the jubilee, but has gone on before, and has left a worthy example, of patient continuance in well-doing as a Christian, in the duties of husband, father, and public servant. May we follow his example so far as he followed Christ. His son John, as an invalid, will miss his father's care. May the Lord open a way for him and keep him to the end. May the other members of the family hear Jesus, and follow in the way, to meet beyond the grave. The brethren at Yanac North will miss Bro. Couper's kindly face and cheerful greeting, and the writer has lost for a time, communion with a kindred spirit. We sorrow, but cheer by hope.

We shall meet beyond the river,
Where the surges cease to roll;
Where in all the bright for ever,
Sorrow ne'er shall press the soul.

—C. G. LAWSON.

FERGUSON.—Sister Emily Elizabeth Ferguson died at the house of her mother, at 62 Scotchmere Street, North Fitzroy, about 8 o'clock on Sunday night, July 29th. She was 28 years of age, and had been a member of Lygon Street church for about 11 years, being baptized during the ministry of Bro. Walden. She had been ill for less than a fortnight, and was supposed to be recovering, but shortly before her death she was taken suddenly worse, and died in her mother's arms. One of the sad features of her death was that she was to have been married in about a fortnight's time. She was making all preparations for a married life, but the Lord called her to the higher life. She leaves a mother, two brothers, and two sisters.

"Father, in Thy gracious keeping,
Leave we here Thine hand-maid sleeping."
W. C. MORRIS, B.A.

STARK.—We regret to report the loss of one of our first and much esteemed members of the church at Woolahra, Bro. Stark, who, after more than two years suffering, passed away on July 18th. About seven years ago our brother became a member with us, and from that time he has lived an earnest Christian life. His quiet, unassuming nature, and his love for the church, won for him the love and respect of all. As he lived so he died. The words of warning and exhortation to fidelity can never be forgotten by those who visited his bedside.

Among his last words were "I am so happy. I am going to be with Jesus." The prayers and sympathy of the church go out for the bereaved wife and family. Their loss is his gain. He cannot come back, but they can go to be with him. T. B.

Coming Events.

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

SEPT. 2 & 4.—The anniversary services of the Stanton Street Sunday School will be held, Sunday and Tuesday, SEPT. 2 & 4. Sunday, at 3. P. M. Ludbrook. Tuesday, at 7.45, service of song, limelight views.

FOREIGN MISSION FUND.

Amounts received as under:—

NEW SOUTH WALES.	
C. J. Morris, McPhail ..	0 5 0
SOUTH AUSTRALIA.	
Grote-street Endeavor Society ..	3 0 0
VICTORIA.	
Church Kyabram ..	1 0 6
INDIAN FAMINE FUND.	
TASMANIA.	
Church, Queenstown ..	1 12 0
" Beaconsfield ..	1 0 0
" Impression Bay ..	2 7 0
" coll. cards ..	0 10 4
" State School ..	0 5 0
" Sunday School ..	0 3 8
R. S. Eyes, Queenstown ..	1 0 0
Mrs. M. E. Welby, Hobart ..	0 7 6
QUEENSLAND.	
Church, Vernor ..	1 5 5
Charters Towers—Collected Sunday Services ..	1 12 0
" School ..	0 8 0
Per A. Marriage, collected by him at Yangan, Freestone, and Upper Swan Creek ..	16 10 0
VICTORIA.	
Churches—	
Lillimur ..	2 16 6
French Island, per James Bond ..	0 8 4
North Melbourne ..	2 0 4
Maryborough, Evening Collection ..	0 15 4
" Collecting Cards ..	1 2 8
South Lillimur, per J. Thacker ..	1 0 0
Bro. R. ..	1 10 0
Miss Montague (church), Swanston-street ..	0 5 0
Per W. Smith, Maldavale ..	0 10 0
Mrs. C. Lilburn, Ballarat ..	0 2 0
Brim, collected gospel meeting ..	3 14 4
Brim, collected temperance meeting ..	2 11 1
Rose Quire, Yellanyip, collecting cards ..	0 5 8
Brunswick collecting cards (additional) ..	1 13 10
Fitzroy Tabernacle (additional) ..	1 0 0
Brighton, collecting cards ..	0 9 3
Bet Bet ..	4 5 0
per Mrs. J. Sharp, Lake Rowen	
Mr. Nutson ..	0 5 0
Mary Rhodes ..	0 5 0
C. Hartwig ..	0 2 0

Mrs. Sheehy ..	0 4 1
Mrs. Robert ..	0 3 0
Eliza McCarthy ..	0 2 0
Arthur Woods ..	0 2 0
Mrs. Trevaaks ..	0 2 0
J. Ryan ..	0 1 5
D.B.A. and W. Wright ..	0 1 0
A. and M. Sharp ..	0 0 9
Ethel Mason, N. Richmond collect. cards ..	0 1 5
Alice Palin ..	0 10 10
Elsie Webster, Swanston-st. ..	0 5 1
Mrs. Dent, Brighton ..	0 7 4

NEW ZEALAND.

R. L., Glorit ..	0 5 1
Philip Bremner, Hyde ..	1 0 0
Geo. Duncan, Warrington ..	1 0 0
J. I. W., Dunedin ..	0 12 0

SOUTH AUSTRALIA.

Per A. C. Rankine—	
Churches—	
Alma, additional ..	2 5 6
Norwood, per Miss E. West ..	0 12 8
Norwood, additional ..	0 6 6
North Adelaide, additional ..	14 7 1
H. Curtis, Balaklava ..	0 10 0
Per Sister M. Dainty, Mt. Barker School, Balaklava, col. cards, per Scholars ..	0 8 0
Per A. J. Harris, Strathalbyn—	4 6 1

Collected by K. Braid ..	1 3 1
" H. Gordon ..	1 0 0
" L. Swanston ..	1 0 0
" Miss Milne ..	0 17 0
" Eva Halliday ..	0 5 8

School, Norwood—	
Collected by J. Bruce ..	0 5 10
" S. Lee ..	0 10 0
" M. Manger ..	0 3 1
" Lily Manger ..	0 3 1
" W. Maddeford ..	0 5 0

WESTERN AUSTRALIA.

Received by A. C. Rankine	
Per Sister S. Leach	
Collected by Mrs. Vinnicombe ..	0 8 6
" Mrs. Frances ..	0 16 0
" Lily and Elsie Leach ..	0 8 6

This week an additional £85 has been sent to Dr. Drummond, Hurda, India, for Famine Relief, making total sent £650.

Note—The English, Scottish, and Australian Baks have very kindly remitted the Famine money to India free of exchange.

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

INDIAN FAMINE FUND.

Further acknowledgements from Dorcas Committee of the Churches of Christ:—

A Widow ..	1 0 0
Doncaster Sunday School, per Mrs. McDowall ..	0 3 1
Doncaster Evening Collection ..	2 6 4
Mrs. Gibbons, per Mrs. Thurgood ..	0 1 0
Four members, Elmhurst, per Mrs. Lucas ..	0 10 0
Doncaster Evening Collection ..	1 7 5
W. Kingston, Tamworth, N.S.W. ..	0 1 6
Mr. Peers, Swanston-st ..	0 5 0

Received from Five Sisters, Ballendella, per Sister A. Rake, 28 garments for Indian Famine.

On behalf of the Dorcas Committee,
ELIZABETH DAVIES,
Superintendent.
"Milford," Church-st.,
Hawthorn.

S. A. EVANGELISTIC FUND.—Church at Williamsstown, £18s.; church at York, £3 10s.; McLachlan, £25. Total, £28 18s.—W. T. MANNING, Treas.

WANTED.

Teachers or scholars having good action songs or recitations are asked to loan same to Cheltenham School. Write, R. W. Tock, Cheltenham.

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

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