

# The Australian Christian.

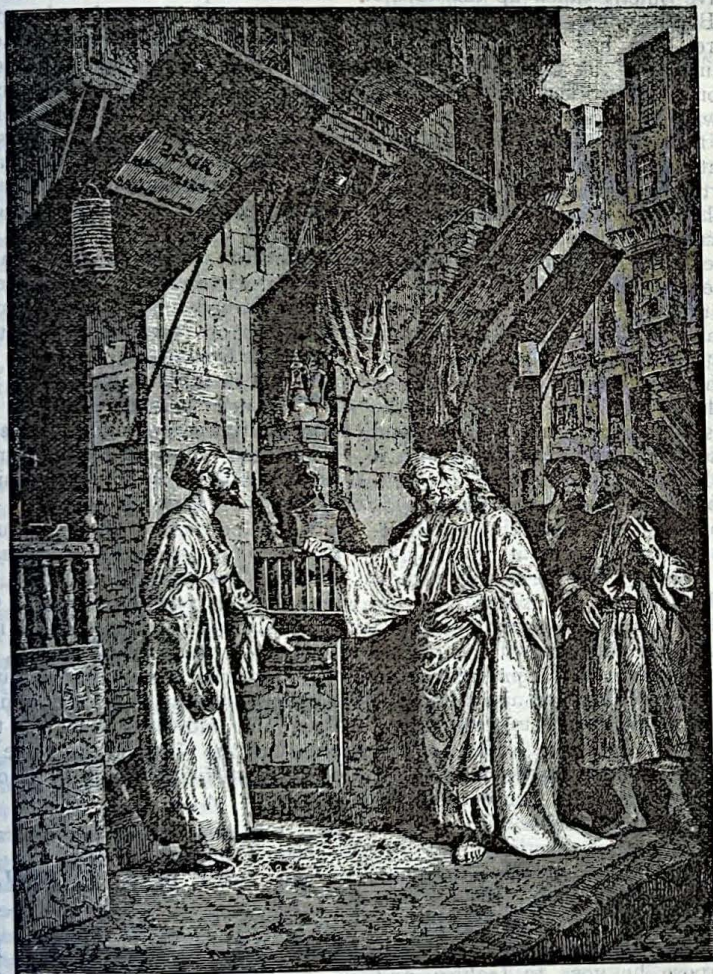
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## VISIONS OF THE CHRIST.



### Jesus and the Sinners.

W. C. MORRO, B.A.

Do not think Christ would have called a bad or corrupt publican—much less that a bad or corrupt publican would have obeyed the call. That which is *lost* he comes to save. Yes; but not that which is going defiantly the way he has forbidden. He showed you plain enough what kind of a publican he would call, having chosen two, both of the best; "Behold, Lord, if I have taken anything from any man, I re-

store it fourfold!"—a beautiful manner of trade. Carpaccio knows well that there were no defalcations from Levi's chest—no oppressions in his tax gathering. . . . Not repentant, he, of anything he has done; not crushed or terrified by Christ's call, but rejoicing in it, as meaning Christ's praise and love. "Come up higher then, for there are nobler treasures than these to count, and a nobler king than this to render account to. Thou hast been faithful over a few things; enter thou into the joy of thy Lord."—*Ruskin*.

"I held it truth with him who sings  
To one clear harp in divers tones,  
That men may rise on stepping stones,  
Of their dead selves to higher things."

"He went forth and saw a publican, named Levi, sitting at the receipt of custom, and he said unto him, Follow me; and he left all, rose up, and followed him."

—*Luke*.  
That city—Capernaum—which was exalted unto heaven by the presence of Jesus, was also the home of the publican Levi. He had two names. In his own gospel he is called "Matthew the publican." Mark and Luke at the time of his call give him the name Levi; but afterwards call him Matthew. We can only conjecture as to the reason for this dual name. It has been supposed that while a publican he bore the name of Levi; but on becoming a disciple he either assumed or was given the name of Matthew—a theory which finds slight support in the fact that the Hebrew name Matthew has the same meaning as the Greek Theodore, "gift of God." His gospel is the only one that has added to his name the opprobrious epithet, "the publican," a striking proof of his humility and self-abnegation. This is the only foot-hold that Matthew claims in human history. I once heard of a good woman whose youth and old age had been marked by the extremes of poverty and wealth. In her early years she had been compelled to toil in poverty, but when affluence came with old age, she kept always in her room an old piece of furniture that had seen service in the days of her need. This was done that she might never forget those days of poverty and toil. Thus did Matthew. In the days of holiness and discipleship he kept in mind the fact that he had been a publican, and lest he should forget it he so designated himself in his gospel.

Neither does he say that he left all and followed Jesus as does Luke. He also conceals the fact that he himself was the host and that it was in his own house, the feast was held at which Jesus seems for the first time to have eaten with publicans and sinners. Truly his course is agreeable to the direction of Solomon, "Let another man praise thee, and not thine own mouth."

Matthew belonged to the Roman corps of tax-collectors. The real *publicani* were the Roman Knights, but the class of publicans referred to in the New Testament were their subordinates. These were often selected from the mere dregs of the people, and were notorious for their malpractices. The more patriotic Jews believed it was wrong to pay taxes; what must have been their rage against the instrument their oppressors used in compelling them to pay taxes, especially when that instrument was one of their own number? There were two kinds of collectors. First, those who gathered the taxes on land and property; and second, those who levied the duties on commerce and travellers.



It is apparent that the latter class would have by far the better opportunity for extortion, and would consequently be the more unavory. Edershiem says, "Levi was not only a publican, but of the worst kind, a *dominer*, a custom-house official." But it does not follow that every publican was as debased in character as the reputation of his class was disreputable. It is somewhat singular that while the publicans as a class, in the New Testament, are so notorious as to be classed with harlots and sinners, yet the only two publicans mentioned are praiseworthy. It is similar with the Centurions. As a class they were haughty and arrogant. Yet the four mentioned in the New Testament are excellent men. It may have been so with the publican Levi. Whatever his moral character may have been, he would nevertheless be compelled to bear the opprobrium heaped upon his class, and the Talmud says, "A Pharisee that turns publican, they turn him out of his order."

We can not determine the degree of Matthew's previous acquaintance with our Lord. We know that Peter and Andrew, James and John had met, conversed with, and followed our Lord before they were called to active discipleship. But Matthew—the only other of the twelve whose special call is recorded—is here first introduced as an actor in the drama of the regeneration of the world. But the circumstances incline us to believe that he must have previously known Jesus and many of his future co-witnesses. Their home and his were at Capernaum. Peter was also a householder there. He was the collector of the internal revenues. The broad road of commerce from Damascus to the seaports of the Western Mediterranean touched the lake at Capernaum, and thence divided into three branches, one running south to Jerusalem; a second going west to Sepphoris, and the third turning north west towards Tyre. Along these roads would pass many a laden caravan which must pay duty to the Roman officer. There would come likewise many a fisher's ship from the lake that must also pay a duty on its cargo, before it could be placed upon the market. This would doubtless bring Matthew in contact with the apostles, who were ship-owners. Probably the custom booth was at a spot convenient to both the highway and the lake shore. On this beach Jesus many times addressed the multitudes that thronged to hear him. Matthew could not fail to see the multitude. He would often hear the rumors of the sermons that were preached and of the miracles that were wrought. Perhaps when the highway seemed deserted and the white sailed ships were at a distance—at times when the collections lulled—then Matthew would himself mingle with the crowd and listen to the words that fell from the lips of Jesus. In this way he doubtless became a believer in secret, but his social isolation would prevent his hoping to be an accepted disciple of this wonderful teacher. But the eye of Jesus read the mind of this publican, and his glance of love and knowledge aroused Matthew's dormant soul, so that when Jesus spoke the words, "Follow me," he arose, left all and followed him. The sacrifice was probably greater in this case than in that of Peter and James. "To leave one's often empty nets and nightly toil on sea," and become fishers of men, may not seem to

be a very great sacrifice after all. Probably the other disciples left no rich and comfortable home for the sake of following Jesus. Matthew, busy in his place of business, left more than they, but nevertheless his response was as unreserved as theirs. He left all as well as they.

This call of Matthew marks the beginning of a new epoch in the life of Jesus. From this time forth he stands in a new and gracious relationship to a class that heretofore in the history of Israel have been practically ignored. He now becomes a friend of sinners. He now announces that his coming was not to call the righteous but sinners to repentance. To really grasp the importance of this step we must go back over the life of Jesus, and comprehend the significance of some of the acts that mark the various stages in his ministry. After his baptism Jesus seems to have quietly taken up the work of John the Baptist. He seems content to follow where John had been the pioneer. His preaching was the same; the classes among whom they worked were identical; their work was the same. Save for the larger crowds that flocked to Jesus, there was nothing to indicate that he was to be the mighty colossus overtopping the Baptist. John only knew that the Nazarene must increase while he must decrease. Thus did Jesus quietly work in Judea until near the time for the second Passover of his ministry. That was near the time of John's imprisonment. This may have had something to do with influencing his course, but the most probable reason is that his work was resulting in apparent failure (John 4: 1). He was the Messiah of Israel; the nation's Deliverer, and his mission was first to them as a people, a theocracy. In accordance with the expectation of the nation, we should look for his first work to be aimed at a national acceptance of his claims, and so it was. John heralded his coming, and Jesus followed in the steps of his forerunner. Accordingly his first work was in Jerusalem among the leaders of the people. His cleansing of the temple was a direct assertion of his prerogative to purify the worship of God and also to rebuke the divinely appointed priests and rulers. But he was rejected by the leaders of the people, and this meant a national rejection. "He came unto his own house, and his own people did not receive him. Having failed to win the affections and the allegiance of the leaders of the nation, he next turns to a humble class. Seeing that the mighty ones had accounted themselves unworthy of life, he turned to the poor. For this purpose he goes to Galilee and works among the fishermen and the poorer classes. This marks the second stage in his work. He is now gathering about him a band of disciples to whom he will trust the issues of his cause after his life is spent. In the early stages of his Galilean ministry, everything indicates that his work was among those who would be regarded as keeping the law though they were of the humbler class. He preached in the synagogues of Nazareth and Capernaum, and taught the people on the lake shore, but we hear not the murmur "He eateth with publicans and sinners." But the call of Matthew marks another stage in his work. Henceforth he will be a friend of sinners, and will eat, and

converse with them and will labor for their good. It was a stumbling block for their that he choose the poor for disciples. The proud Roman Tacitus and the cultured Greek Celsus heaped contumacy upon Christianity because its founder was a carpenter; and its leading preachers were ignorant fishermen, and itinerant tentmakers. But imagine the scorn of the scribes when they learned that he, who had failed to win them, was now accepting publicans and sinners, and was permitting degraded women to bathe his feet. But that which they regarded as a shame was really his glory. He came, not to call the righteous, but sinners to repentance. From the time of the feast at Matthew's house—I think the feast occurred some weeks after the call—this question comes up often, and its agitation was the occasion of some of the most sympathetic scenes and parables in the life of our Lord. In defence of his conduct he spoke the parables of the Lost Sheep, the Lost Coin, and the Prodigal Son. His attitude towards the outcast and the degraded made possible the pathetic scene in the house of Simon, the repentant humility of Zacchaeus, the story of his compassion to the women taken in adultery, and the loving attachment of Mary Magdalene out of whom he had cast seven devils.

We often read expressions of surprise that so few of the twelve figure to any considerable extent in the apostolic history. Apart from the list in the first chapter, only three, Peter, James and John, are ever mentioned in the book of Acts, and James is only mentioned in the statement that he was slain. John is not mentioned after the fourth chapter, and even Peter soon drops out of the narrative. Matthew among the others is consigned to this obscurity. But his gospel is proof of the fact that he was not idle. He turned his skill in writing to conspicuous service for his Lord. Matthew's gospel is probably more widely read than any of the others. Our ideas of the life of Christ are derived more from it than from either Mark, Luke, or John. I will close as I began—with a quotation from Ruskin. "This gospel according to St. Matthew, I should think, if we had to choose one out of all the books in the Bible for a prison or a desert friend, would be the one we should choose."

## Prize Essay.

### How Best to Improve and Increase the Circulation of the "Australian Christian."

A. R. MAIN.

The Australian brethren have, practically, but one paper representing them and their principles. A column of pleading could not more eloquently demand that that paper attain such a degree of excellence as will let us proudly place it in the hands of others. At present we are not ashamed of it, but its excellencies cannot be here enumerated; we only premise that a multitude of suggested improvements in no wise belittles good points. The questions, How to improve, and How to improve the circulation, are mutually de-



pendent, thus:—If the paper is improved, the people's common sense should guarantee an enlarged subscription list, while it is equally true that wider circulation is essential to improvement in so far as enlargement is concerned.

The problem is, how *best* to improve, and increase. "Best" here is largely synonymous with "most practical." Improvements can easily be suggested, e.g., enlarge to twenty-four pp. reading matter, print on better paper, and use more good illustrations—which would be splendid, yet not, at present, the *best* suggestion. Similarly with the circulation: catering for subscribers at all costs would be neither good nor "best." The paper must uphold the dignity of our great brotherhood; its matchless plea can only be satisfactorily maintained by excluding (in heavier and lighter strain alike) every word not making for "good, and right, and truth."

#### I. HOW TO IMPROVE THE PAPER.

1. There should be at least twelve pages reading matter. This would be an advance, and is practicable.

2. No advertisements, coming events and such like excepted, should appear in these twelve pages. Such irritate when reading and mar the appearance of bound volumes. The *Christian* here is singularly free, but a few fill-up advertisements could be eliminated.

3. One good article, devoted to the elucidation of some phase of the plan of salvation, should appear in each issue; original articles preferably, if as good as selected would be.

4. "From the Field" should be true to its name. In the scriptures "the field" was a place of tillage and harvesting operations, not for socials. Additions, reports of progress, descriptions of successful methods, may appear here. Correspondents should remember—

"When you've got a thing to say,  
Say it; don't take half a day."

The amount of space should be proportionate to the news and its interest for the brethren of Australasia, not for a dozen members of some auxiliary society. Three lines generally would be enough; a column might not be too much.

5. Chatty social items of general interest, excluded from (4), are wanted for "Here and There," which is, and would be, of great interest, and would bear extending.

6. Reports must not (as sometimes now) be duplicated in "Here and There" and "From the Field."

7. There would be MUCH IMPROVEMENT if departments—Missionary, Temperance, &c.—appeared *regularly*; not necessarily each week, but at stated periods. Even "Raccoon" John Smith has suffered. Let Eccles. 3: 1 have another application.

8. *Re* said departments:—(a) In Sunday School good working analyses or outlines of lessons might be given; school reports and hints concerning working methods could regularly appear. (b) "Let us Smile" might lapse. Even if this appeared each week, one penny secular paper would equal a year's supply. I am complimenting the *Christian*, considering its space too valuable to be filled with anything not telling for righteousness. Funny stories suit religious papers as they do sermons, i.e., when they illustrate some-

thing, and so (c) a new department, taking the place of, and incorporating all that is desirable in "Let us Smile," might appear each week, whose make-up may be gathered from suggested heading—"Short Arrows," "Points for Speakers," or "Illustrative Selections." (d) A Prayer Meeting column, containing suggested topics, with expanded illustrative outline, for week-night meetings, is desirable.

9. Nothing should appear simply to fill up.

10. Suggested arrangement of departments, with length, in columns, indicated:—

Article, Gospel ..	2½	Missionary, Home & Foreign ..	2½
do Selected ..	2	Sisters' alternating with Home ..	2
do Original ..	2	Illustrative Selections ..	2
Leader, Editorial Notes ..	6	From the Field ..	2
Serial—Biographical or other ..	2	Here and There, Acknowledgements ..	4
Sunday School ..	2	Obituary, Wanted ..	1
Prayer Meeting ..	1		
Temperance ..	2		

This, in twelve pages, purposely leaves one page open, for Correspondence, Wanderings, etc., or play in length of articles.

#### II. HOW THE CIRCULATION MAY BE INCREASED.

I make only modest and unobjectionable suggestions which but require help from the *Christian's* friends to be effective. Thus I do not, as some, advise giving premiums to gainers of most subscriptions, or advocate booksellers as agents, the latter giving no promise of paying.

1. Improve, after above manner.

2. Churches, as churches, ought to do more, and would, if they realized the cheapness and efficacy of thus presenting the truth, and that in the words of our best thinkers. Every church may participate: (a) Small churches could profitably invest two or three shillings per week for a few dozen copies for non-members. (b) Larger, and especially town, churches could have special editions of 1000 or so of one issue a month, recouping themselves partly by inserting local advertisements.

3. Individual members, in churches or isolated, could buy one or more copies for friends. The recipients often would become subscribers. There are few better ways of presenting the truth, or more tactful approaches, to personal talks on Bible matters.

4. Much, or most, depends on the agents. Church officers could ensure good ones, or incite present to better things.

5. Copies of the paper might be forwarded to secretaries, to be brought before the various officers' meetings, with letters drawing attention thereto, and to methods in which they could help, as above suggested, and to the satisfaction they will have in knowing that every effort they make helps to improve the paper. Copies of resolutions passed at said meeting would prove interesting reading; notes of the effect they produce on the various agents' subscription lists, more so.

Vol. 1 of McGarvey's Class Notes, deals with The Pentateuch, Joshua, Judges, Ruth and Job. Vol. 2, with 1 Samuel—Nehemiah. Vol. 3, with the Four Gospels. Price 10/-; by post 10/6.

Have you seen the "Relation of Baptism to the Blood of Christ?" It is one of the most powerful presentations of the Relation of Baptism to Salvation we have ever seen. We shall be most happy to send a sample free to any one writing us. 25 copies, 1/6; 50 copies, 2/6; 100, 4/6. Post free.

## Our Missions.

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

#### Victorian.

G. H. BROWNE.—I have visited Galaquil and Warmer West during the month and spent most of my time at Brim. On the 5th August we had our anniversary services, when Bro. Johnston delivered three addresses. The attendance was good and the preaching all that we could desire. On Monday 6th we held a temperance meeting, which was crowded. On Wednesday the 8th our tea was held, about 250 being present. At the evening meeting we had Bros. Johnston and Leng with us. The meeting was properly packed. We had gospel meetings Thursday and Friday fairly attended, and yesterday (Sunday 12th) we had three meetings, all well attended. Our Bro. Johnston has done all that we could desire in making the message plain and forcible. He carries away with him the best thanks of the brotherhood, who all feel that his visit will be of lasting good to them. Aug. 13.

A. W. CONNOR.—After sending on my last report I proceeded to Dunmunkle and Minyip, and while there I preached at Mount Pleasant, over 40 being present. Bro. Oram preached again last Sunday. Polkemet is beginning to rise to "summer level" again, and last Sunday we had a full house and two confessions—a young man (not related to anyone already in the church) and a lad of 14 (the son of one of the brethren). Yesterday I went out to baptise these in the river, but owing to a misunderstanding as to the place, only the young man was baptised. The other will (N.V.) be baptised by Bro. Butler on Sunday. On Sunday night two confessed the Lord Jesus at Horsham before a good meeting. This is the first in Horsham for a long time. These are unconnected with any of our present members, and we hope that there are others to follow. We are putting a baptistry into the chapel, at a cost of eight or nine pounds. Aug. 10.

E. GRIFFITHS.—July 15th and 22nd were spent at Barker's Creek as usual. All the meetings, with the exception of the gospel meetings, kept up well. On the 28th a "wire" came from Wedderburn requesting me to go there and conduct the funeral service of Jessie Muir (one of the Sunday School scholars). I saw the officers of the church here, and with their consent, and having secured the services of Bro. Davey of Castlemaine for the meetings at Barker's Creek, I went. On Lord's Day morning we had a full meeting of members at Wedderburn, when I addressed the church. In the afternoon I spoke to a large gathering at the grave of Jessie Muir, and in the evening preached to an overflowing house. I remained in Wedderburn till the following Saturday, and made about 45 visits during that time. During one of these calls, Mr. Hansen, whose wife I baptised at my farewell meeting, expressed a desire to obey the Saviour, and on Wednesday evening he was "buried with Christ in Baptism."



The last two Lord's Days we have had good meetings at Barker's Creek. Last Thursday, in company with Bro. and Sister William Symes, I went over to Taradale and conducted a meeting there. The attendance was not good, but we will try again next Thursday, and if any good can be done the meetings will be continued. 13/8/00.

H. LENG.—We have been working quietly away during the past month. I have visited and preached at Border Town, Wamboony, Mundalla, Kaniva, Dinyarrick, Bunyip, North Yanac, and Yanac-a-Yanac. Fair meetings all round. We expect to make a move soon, as there seems to be several interested in several parts of the district, and the weather is getting more favorable for people to get out to the meetings. We have been cheered by one addition by faith and obedience at Dinyarrick.

G. B. MOYSEY.—I arrived at Port Fairy on Thursday night, July 19th, was met at the station by Bro. John Grey, who took me to his home, where I have been quartered ever since. The following evening I was welcomed by a Social Meeting at which 130 sat down to tea, and 140 were present at the after meeting, Bro. John Gray presiding. At this meeting we had addresses from Bren. Harward, Hugh Gray, and myself. Our meetings have gradually increased. I have visited Rosebrook to see whether meetings can be arranged at that place. On Saturday, August 11th, I visited Warrnambool, and addressed the church the following morning. In the afternoon I baptized a daughter of Bro. Whiting, of Cudgee, and returned to Port Fairy, on my bicycle, in time for the evening service.

W. BURGESS.—During the past month, I have visited all the churches in the circuit. Held gospel meetings at Shepparton, Echuca, Merrigum, Village Settlement, Ballendella, Wharprilla, and Cosgrove; also visited Toolamba and Runnymede. No additions to report, but many near to the kingdom. The church at Echuca has received a gift of £50 from Bro. Marsh towards reducing debt on building. The debt is now reduced to £55, and an effort is to be made to wipe it off altogether.

## Biographical.

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

### Life of Elder John Smith.

With this he read and offered up the prayer of the evening. On the next morning, he and his companion went on their way together, toward Mount Sterling. He had a good opportunity of conversing on many of the doctrinal points that at that time especially interested him, which greatly conduced to his correct understanding of Mr. Campbell's religious views.

As they rode along together, he remarked in his own frank and peculiar manner:

"Brother Campbell, I have seen some of these preachers who were educated for the ministry in the eastern colleges; and I was

much surprised to find in you an entire want of gesture and manner. You leaned upon your cane easily, though somewhat awkwardly, and *talked* as men commonly talk."

"I long ago studied all those arts of elocution of which you speak, brother John," said Campbell; "but I have conscientiously refrained from any attempt to use them."

Smith looked at him with curious surprise.

"The apostles," continued Mr. Campbell, "were sent forth as witnesses to a certain great fact. Suppose that one of them should, in making his statement before the people, have plied his arms in gesticulations, stamped his foot in vehemence, and declared his testimony in the ears of the people, in a loud, stentorian voice?"

"I would not have believed one word he said," interrupted Smith.

But how weightily fell the words of these first preachers," said Mr. Campbell, "when with composure of manner, natural emphasis, and solemn deliberation, they spoke forth the words of truth and soberness!"

After crossing the Licking River, and while slowly riding up the hill beyond, Smith, who wished to understand Mr. Campbell's view definitely on the subject of Christian experience, inquired.

"Brother Campbell, I suppose you had something that the populars call an *experience*, did you not?"

"Oh! yes, I had an experience," replied Campbell.

"Well, I want you to tell it to me," earnestly said Smith; and he drew closer to the side of his fellow traveler.

"My father," proceeded Mr. Campbell, "intended to make a clergyman of me, and always kept me near him. From the time that I could read the scriptures, I was convinced that Jesus was the Son of God, and was fully persuaded that I was a sinner, and must obtain pardon through the merits of Christ, or be lost forever. This caused me great distress of mind; for I was much exercised under the workings of a guilty conscience. Finally, however, I was able to put my reliance on him, the only Saviour of sinners; and from that time I have had peace of mind. It has not yet entered into my head to investigate the subject of baptism, or the doctrines of the creeds. Afterward, when I came to the United States, I was led to think on the subject of baptism, by a question asked me one day by an old Christian woman; and I became convinced, after thorough investigation, that immersion is the only mode of baptism. Persuaded that any baptism in infancy was not Christian baptism, and feeling that every command of the Saviour should be obeyed, I was accordingly immersed."

Smith was satisfied with the *experience*, thus summarily stated, and he felt that he could now give Mr. Campbell his hand in fellowship.

"And now," said Campbell, "I would like to hear yours. After Smith had given succinctly his own religious experience, Mr. Campbell said to him:

"I have never doubted or denied the reality of these various workings of the mind as modified by the different temperaments of those who are exercised by them. But I do object to the use that is made of them by the

clergy. We should not make them tests of one another's Christianity; nor is there any thing in the Book that requires a man to tell all the workings of his conscience, as a prerequisite to baptism.

At Mount Sterling, Mr. Campbell delivered three discourses, and then proceeded to North Middletown, in Bourbon County; at which point John Smith parted from him, with a better understanding of the character and views of his distinguished brother and friend.

## Endeavor.

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

At the great Convention held in London in July, C. M. Sheldon, author of "In His Steps," conducted a question conference. Following are some of the questions and answers:—

"Can a man be a Christian and work every Sunday in the year?"

"Well, I couldn't. Rather than work under those conditions I would get out of that place."

"How can we all be a power against the drink traffic?" queried a lady Endeavorer from Brooklyn.

"The first thing we must do is to absolutely cut off every connection with it entirely. I don't know a single church member in our city of Topeka who drinks intoxicating liquor."

"What should be the Church's attitude towards raffing at bazaars?"

"Oh, I think the whole thing's wrong," vehemently answered Mr. Sheldon. "When the Lord's people want money for His work, let them put their hands down deep in their pockets."

"What attitude do your churches in America take towards men engaged in the liquor business holding office in the Christian Church?"

"We don't face such conditions in America. In the State of Kansas, where I live, the brewers and the whisky men rank with criminals, and in other States they don't move in good society either."

"Do you smoke here, Mr. Sheldon?" came a personal question.

"I don't smoke anywhere. I try to do the same here as I do at home. And right here let me say that the American Christian's objection to smoking is not so much because of its hurting the health as that smokers are apt to develop a certain kind of selfishness. The Christian Endeavorers that I know in America don't have this habit."

"What does the Christian Endeavor Society in your church seek to do to improve the civic life in your community?"

"Well," came the reply, "as an illustration of what we try to do, we had an election recently. Two candidates were up for the office of mayor. One stood for temperance, the other for the liquor traffic. We faced the situation. We called together all the Christian Endeavor societies in the city. We counted the voters who were Endeavorers—and the young women vote with us as well as the men—and found we had one thousand. We nominated our temperance man. We elected him, and he sits in the mayor's chair to-day. What we did you can do."



## The Home.

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

### By the Summer Sea.

BY WALTER MALONE.

Far in the distance meet the sky and sea,  
And melt together in an azure haze,  
As dim and dreamy as eternity,  
With vast, vague spaces lost in mellow maze.

The white-winged ships are flitting far away,  
The white-winged gulls are circling there on high ;  
O snowy wings, I long to leave this clay,  
And follow, follow you through sea and sky !

I watch the billows with their emerald glooms,  
Forever restless, rushing on and on,  
The breakers beating like an eagle's plumes,—  
Wild beings, seeking peace forever gone.

Here, wading with their pink and pearly feet,  
The beautiful barefooted children play,  
Their faces, like their joys, are fresh and sweet,—  
Blonde childhood in a blonde midsummer day !

Their life is laughter and their love is bliss,  
Free from regret for perished years of yore,  
Their world is one great blossom, youth a kiss,  
Ere storms shall thunder, " Fled for evermore ! "

I watch them, pensive, till the day is done,  
And melancholy twilight follows noon,  
Till like a blood-red tulip sinks the sun,  
And like a snow-white lily comes the moon.

—Harper's Weekly.

### Mother Will Worry.

A good test of a boy's manliness is the way he treats his mother. As a rule, this best of earthly friends will cheerfully endure any sacrifice for the sake of her boy, and the only reward she seeks is her boy's happiness. A little thoughtfulness and attention on his part will fill her heart with delight. The lad who is mentioned below ought to have many imitators. Don't worry mother, boys !

One of our writers overheard some boys talking together lately. A plan for spending the evening had been proposed, and one of the boys declined to join the party. He had promised to be at home by supper-time. The others laughed at his excuse. He was old enough to be trusted to care for himself, if he did stay away over time.

"No," he said, "I promised to be at home, and mother will worry."

There were many gibes at his mother's nerves and whims and old-maidishness, but the boy was firm; he would not give anxiety to his mother. He evidently would have enjoyed the proposed excursion, and was making a considerable sacrifice for his mother's sake. The writer knew the boy, and something of his home life. The mother was devoted to her sons, of whom the one who refused to worry her was the youngest. She was making great exertions to give them all an education at a college near by, and the noble fellows appreciated her efforts. Their greatest pleasure in any success was the joy of "telling mother"; their best recreation after hard study was a walk with mother. Whenever she was obliged to go to the stores or market, one of the boys, usually the youngest, was by her side, carrying her

bundles, waiting upon her into the cars, and finding his pleasure in watching her happy face. The college boys dubbed the three sons "their mother's knight." It was a title to be proud of, and it would not be a bad idea to start an order among boys with some such name. The lad who was afraid of making his mother worry was the leading scholar in his class, fond of sport, and a live boy generally, and bids fair to recompense all his mother's care by his successes. He is too manly willingly to cause her a moment's pain. Happy the mother of such a boy !

## Sunday School.

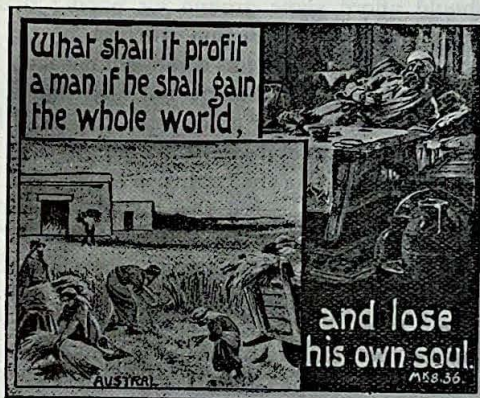
Then were there brought unto him little children.  
—Matthew 19 : 13.

LESSON FOR SEPTEMBER 16.

### The Rich Fool.

LUKE : 12 : 13-23.

GOLDEN TEXT.—"What shall it profit a man, if he shall gain the whole world, and lose his own soul?"  
Mark 9 : 36.



Like some others of Christ's sayings, the time and place can not be stated in relation to the parable of the Rich Fool. The parable was drawn from Jesus by one of the company, probably not a disciple, requesting him to become a divider of earthly inheritances. A severe rebuke is the answer. This person has failed to apprehend the vastness of Christ's work. While Jesus was directing the hearers to heavenly realities this one is grovelling after earthly things. The Son of Man's mission was for mankind and not to be taken up by secular things, for the individual. Such an incident could not be allowed to pass without a word of warning from the Master. The warning is to beware of covetousness which seems to be the cause of innumerable sins. Dissatisfaction, overreaching in land-grabbing, selfishness, unlawful means in attaining possessions and the resting in riches as a protection in this life and the life to come, are all intimately related to covetousness. Jesus reminded the crowd that man's life is by no means prolonged nor yet made happier through great wealth. It is here that Christ branches out into the parable of the Rich Fool; the man who had a foolish confidence in his riches.

Let it be understood that this rich man became rich through God blessing his legitimate mean of procedure in labor. We are not to suppose that his riches grew because

he had robbed the widow, taken in the simple or defrauded his neighbor. His wealth could have been a real blessing to him if he had been wise enough to give the glory to God and used it aright. So great is his increase that larger accommodations have to be made for storage. This was the great sin of hoarding when so many avenues were open for distribution to the poor. Added to his faults is the one of gloating over his possessions in such a way as to leave the impression that riches and time were now at his disposal at will. Poor fellow! how little he knew of what was required from him at the hands of his Maker. In the midst of happy calculations over a festive time the voice of God enters his soul and demands it from him. What a predicament! Wealth enough to be envied by most men, and yet at last stripped of it all and brought face to face with God without anything to stand between him and doom. Who will envy him now? In your hunt for wealth on earth do not neglect your banking account in heaven. It is a good thing to have treasures in heaven that will eclipse all earthly ones when time is ended for you.

JAS. JOHNSTON.

## Temperance.

Wine is a mocker.—Proverbs 20 : 1.

The Victorian Temperance Committee have held eight meetings in various chapels near Melbourne. Seven more are being arranged. Several other meetings have been provided with speakers and 88 pledges are recorded.

At Footscray the Sunshine and Mission Band connected with the church has inaugurated local meetings, and has been the means of enlisting the various churches and Temperance Societies in a combined effort to keep the subject of the evils of the drink traffic prominently before the people. Meetings are to be held monthly; at the second held last week the Conference Committee took control and provided the programme.

From Brim and Horsham comes encouraging news of good meetings. G. H. Browne and A. W. Connor have been addressing gatherings throughout their diocese on the subject of "Beerology" as A.W.C. puts it.

This is as it should be. In all questions of social reform the Christian church should take the lead. If she does not, who else can be fairly expected? Is she not the repository of gospel light? Certainly, yes! Then let her be true to her charge and prove by the slaying of this hydra-headed monster that the gates of hell shall not prevail against her.

From the U.S.A. the latest files bring reports of an enormous Prohibition Convention at Chicago. Big meetings were held there for several days. John G. Woolley was chosen to contest the Presidential election, and judging from his ability and the enthusiasm and eloquence, he chance is not at all remote.



# THE Australian Christian.

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## The Leader.

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

### The Romish Protest.

In a very short time from this, the people of Victoria will be called upon to decide as to whether or not religious instruction shall form a part of the State School curriculum. The Royal Commission appointed by the government has now completed its work, and its report has been handed in, and will, we believe, be distributed in due course to the people. At the general elections, the whole matter will be placed before the electors by means of a referendum. The electors will thus be called upon to decide one of the most important questions ever placed before them. As to the merits of the question in relation to the right of the state to impart religious instruction, we do not propose to enter. In Protestant communities there is only one voice as to the necessity of instructing the young in the cardinal principles of Christianity. The point of difference is not here, but

is found in the question as to whether or not it is the province of the state to impart such instruction. This is a question the electors must decide for themselves. Our province at the present time is not to enter into this controversy, but rather to look at the work done by the commission, with such results as have, up till now, accrued from it. And chiefly among these results, the attitude assumed by the Romish church.

The commission, it is said, will report that it has, in its proposed lessons, "avoided the introduction of any systematic theology or controversial matter—at least, so far as the protestant churches are concerned, and that it has devoted its attention towards securing an historical narrative covering the Old and New Testament, and drawing a clear-cut line between Judaism and Christianity." Here, especially in the last item, we think it will be admitted that the various preachers of the gospel forming the commission, have acted wisely and well. Indeed, this circumstance should afford some ground for hoping that this "clear-cut" distinction will not be confined to such teaching as is thought necessary for State School scholars, but will find its way into the teaching given from the pulpits of our various churches to children of larger growth. It is from the confusion arising from the neglect to observe this distinction that the churches do not "speak the same thing." It is further stated that lessons from the Old and New Testament should be taken alternately from the "historical narratives," and that on the fifth day of the week one of the "ethical religious series" should be read. It is assumed "that the State School teachers will read the lessons, and it is understood that no explanation other than that of bringing home the moral contained in them without touching upon a religious exposition of the passages should be afforded by the teachers, while a verse to be memorised by the scholars is specifically drawn attention to in each lesson." The suggested lessons from the Old Testament begin thus:—Lesson (1) "Creation," Gen. 1. (2) Hymns on Creation, Psalms 104, 119. (3) Adam and Eve, Gen. 2 : 1-24, Psalms 8. (4) The Fall of Man, Gen. 3. (5) Cain and Abel. (6) Hymns of Praise, Psalm 90, 103, etc. Other lessons for this division are:—Solomon's choice, Naaman, the Assyrian Invasion, Judgment Threatened, Comfort for the Exiles, &c. Taken altogether the selection is one that need not be cavilled at, and as far as we can see, with the information before us, affords ample proof of good judgment on the part of the selectors. They are such selections, as even those who do not hold with religious instruction being given in State Schools, would regard as suitable for incorporation in the ordinary reading books on merely literary grounds. It is felt by

many such, on purely literary grounds, that selections from the Bible should not be barred, as such exclusion shuts out the finest specimens of literature in the world's library.

With regard, therefore, to the work of the Commission, without reference to any principle involved in teaching religion by the State, it is difficult to see what objection could be made to the selection, as a selection. Such objection, however, has been made, and coming as it does from the Romish church, it is not a matter of great surprise. Archbishop Carr was invited to take part in the work of the commission, but, would neither do so himself nor allow any representative of his church to do so. The reasons for his assuming this attitude are not far to seek. Indeed, it may be said that there is only one reason, and that is, the determination of his church to hold, as far as it is able, the keys of knowledge, and give it out in such dribbles, and in such guise, as may best serve the interests of the Papacy. There is no question here of any scruples in regard to a State taught religion, for it has none—providing the State is represented by itself. It never had any objections to taking money from the State. It was always willing to do that, and the more the better. Even, now, it says, if you want to keep us quiet, you must buy our silence. Subsidise the schools, we are running on our own account, and we will hold our peace. In this matter, it is to be feared, there is a danger of politicians and others yielding to the claims of the Romish church. Already, the *Argus* has given a guarded approval. It says: "It has been pointed out by Archbishop Carr in our columns, that an easy solution of this difficulty would be to grant the Roman Catholics a moderate subsidy for secular work done in the schools which they establish at their own cost. Do this, and we gather that the Roman Catholic church would become as strenuous for the system as the most enthusiastic of the Protestant Churches. And it is understood that several of the Protestant clergy who once anathemised the idea, are now tolerant regarding it." If the latter statement be true, it would seem as some note of warning required to be sounded. For, let it once be understood, that the price to be paid for carrying out the scheme of the Royal Commission is the subsidising of Roman Catholic Schools, then, from one end of the Colony to another, the scheme will meet with emphatic rejection.

The proposal of the Royal Commission as it now stands, is simply to give readings from a book which is recognised by Protestant and Catholic alike as a basis of their faith. It is nonsense to talk about a Protestant Bible—there is no such thing. The cry is merely raised to arouse the prejudice of the more ignorant of the members of the Romish church. The real ground of Roman Catholic



objection is well expressed in the Presbyterian *Messenger*:—"Whatever the Scripture lessons were, though they were chosen by the Pope himself, Dr. Carr would object to their being given otherwise than by the priests of his church. This is what he is determined to get, and any faults he finds with the lessons, and his charge of Protestantising the schools, are really of no moment in the controversy. What the Roman vote is being used for is to get the teaching of Roman Catholic children out of the hands of the State into the hands of the Church. So long as there is any religion in the State School books, and there is a thin theism there, and so long as there is any real moral instruction in the schools, and there is yet a good deal, the schools are Protestant in Dr. Carr's sense. They would not be one whit more so in his eyes if the scripture extracts were part of the course, for so long as religious and moral instruction of any kind is given, and not under priestly supervision, the schools are Protestant to him." Under these circumstances no system of education which is national in character will meet with the approval of the authorities of the Romish church. If the system is purely secular, it is denounced as "Godless," and it is declared that the children are "starved." If it is purely unsectarian in its religious teaching, then the children are being "poisoned." It follows, therefore, that as a system of national education is essential to the welfare of the community, that such a system must be sustained in spite of the unreasonable objections of a bigoted sectarianism. The Roman Catholics may, if they choose, have their own schools, in which the teaching of the doctrines of the Papacy by their own priests is an absolute essential, but it is a luxury they must enjoy at their own expense. The Protestant who would consent to be a party to the subsidising of such a system, is not a Protestant, but a Jesuit. If the majority of the people desire that scripture reading shall be part of the national system of education, then let their decision be that of a free people, who would scorn to pay a bribe for even a possible good.

## Editorial Notes.

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

### One Shilling.

We trust that every agent and every subscriber will make a special effort *just now*, and that full advantage may be taken of our liberal offer. It is not too much to ask that the *CHRISTIAN* should be introduced into every home of the whole Australasian brotherhood. It is the only weekly paper

we have, is thoroughly representative, contains articles from all our Australian and many of our American writers, presents a weekly budget of news from churches in all the Commonwealth and New Zealand, keeps us posted in all the important movements of the brethren in Great Britain and America, lets us know what is being done on the mission fields, is up-to-date with Sunday School, Temperance and Endeavor news, and containing so much evangelistic matter is just the paper to circulate among those who are not Christians. To extend the circulation of the *CHRISTIAN* is to render practical aid to Home and Foreign Missions and every other good work advocated in its pages. Let every subscriber secure one more. It should not be difficult to induce a neighbor to try the paper to the end of the year for one shilling.

### Lord Beauchamp on Foreign Missions.

The Episcopalians of Australasia have been holding a week's celebration of their Jubilee of Missions in Sydney. The meetings in the Town Hall, which holds five or six thousand people, have been crowded and enthusiastic. On last Monday week, the Governor of New South Wales presided and gave a lengthy address in support of Foreign Missions, in the course of which he dealt with some of the common objections to this work. He pointed out that to judge of the results of Foreign Missions by the lives of insincere or weak converts would be as unreasonable as to judge of the effects of Paul's labors by the worst character in the churches he planted. As to the practical effects of missionary work he quoted Sir William McGregor, administrator of the government in New Guinea, who said of missionaries: "As a class they are the most self-denying men, and lead the best lives of any category of men of whom I have any knowledge. I cannot think of one who ever enriched himself. . . . As an example of regular and moral life, the presence of the missionary would be valuable if he never taught anything else." Of their influence on the natives, Sir William said, "Mission influence has sometimes prevented inter-tribal war, and has reduced the frequency of murder, and in all cases it tends to make the work of the magistrate and the policeman lighter. . . . Looking, as administrator, at the presence and work of the missionaries, the above is my answer to the question as to whether they are useful or not. It practically amounts to this, that they are indispensable. It is not known to me that any officer that was responsible for the well-being and development of a primitive race ever entertained a different opinion." His Excellency endorsed these statements, and spoke in terms

of warm eulogy of the labors of those in heathen fields. It is well when the opponents of the Lord's command are criticising missionary work, to find men so well qualified to judge, expressing themselves so unreservedly.

### The Geelong Convention.

The Hon. Secretary of this convention writes to the *Southern Cross* announcing that it will be held this year from Sept. 10 to 14 inclusively. The subject is "Pentecostal Christianity." He says: "The prayers of God's people are earnestly solicited that the Spirit of Pentecost may rest most mightily upon both speakers and hearers. Though the miraculous accompaniments of the first Pentecost be absent, may the blessing itself be just as real, and the convicting and converting power among the unsaved as evidently God-given as when the people, pricked in their hearts, said unto Peter and to the rest of the apostles, 'Men and brethren, what shall we do?'" Supposing this desirable result is attained and the convicted enquire as at Pentecost,—will the leaders of the Geelong Convention reply as Peter did, "Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins and you shall receive the gift of the Holy Spirit"? If not, why not? Any exhibition of "Pentecost Christianity" which finds it necessary to omit the directions to enquirers given at Pentecost must surely be regarded as seriously defective.

### The Reason Why.

In his "Easy Chair" musings, the editor of the *Christian Evangelist* tells how he met in a tramcar, a stranger who asked him if it was true that the disciples of Christ in America had doubled their number in the last twenty-five years, stating he heard Dr. Prichard Roe, of St. Louis, so affirm from his pulpit. The editor confirmed the statement. It appears that Dr. Roe further said, "The people calling themselves Christians are the only religious body that has made so rapid an increase in numbers; and the reason for this is that while other preachers are given to preaching politics, theology, philosophy, and a thousand other things, they stick to the gospel." But Garrison, commenting on this from his "Easy Chair," draws the conclusion that it pays better to keep to the old gospel. It is easy to side-off on to other themes, but "the gospel is the power of God," and the only power to save the perishing. No church can prosper, and no church deserves to prosper, that does not keep the old Jerusalem flag ever waving. The gospel with its facts, commands, and promises, is the divinely appointed remedy for the plague of sin all its attendant evils. We must faithfully administer it to the exclusion of all modern patent medicines.



## From The Field.

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

### Queensland.

MARYBOROUGH.—We celebrated our 5th S.S. anniversary on the 17th inst. The hall was nicely decorated by Brethren Sutton, Payne and Evans. There were several scripture mottoes, the work of Bro. Sutton, placed around the room. The choir was under the conductorship of Bro. Moffatt, a new arrival from Geelong. He has only been a couple of months with us, but from the first he entered into the work with most commendable earnestness, and undoubtedly the great success of the entertainment was owing to his efforts. The singing and recitations were really good, so were the refreshments, liberally supplied by the sisters. It was the largest gathering of the kind we have ever had, and passed off splendidly. After the refreshments prizes to the amount of about £4 were given out, and a credit balance of £1 7s. 6d. carried forward after all expenses were paid.

Aug. 18. S.O.B.

VERBOR.—Spent last Lord's Day with the church at Vernor. Though the population is very scattered, we had really nice gatherings both morning and evening. Have also lectured at Marburg and Mount Walker. Two other meetings were spoiled by heavy rain.

Aug. 20th. A. M. LUDBROOK.

SPRING CREEK.—I had the pleasure of immersing a daughter-in-law of our esteemed J. Wilson, this morning. This is another case of an inquiring soul being led into clearer light by the efforts of relatives. I would lovingly urge Queensland brethren to do their very best in preaching the gospel themselves, both privately and publicly, and not depend too much on the exertions of evangelists in bringing souls to the light.

Aug. 21. JOHN PARADINE.

ROSEWOOD.—My first Lord's Day in Queensland was spent with the church in this place. Rosewood is the old home of Bro. Ernest Stubbin, now in India, and Sis. Miss Pfrunder, who will shortly leave for that country; and the church here is noted for its interest in foreign missions. We had nice gatherings on Lord's Day, and one young man accepted the gospel invitation and made the good confession. The writer also took the Wednesday night service. Rosewood is on the main line, and the brethren would be very pleased if any preaching brother travelling between Sydney and Brisbane would arrange for a meeting en route.

Aug. 17. A. M. LUDBROOK.

### Victoria.

S.S. UNION REPORT.—North Carlton School still maintains the character of one of our best conducted schools. Among the changes I may note that P. B. McMaster is now superintendent, and though, not now occupying that position, J. Holole still gives active assistance in the work. For several months back they have been reading the lesson audibly, and consider it a great improvement. The order and attention was very good.

Aug. 26. M.R.H.

SOUTH YARRA.—During the past month five have been received into the fellowship of the church by letter and baptism. We have also lost one by death and one by transfer.

Aug. 27. D.A.L.

DONCASTER.—There was a splendid meeting last

Lord's Day morning, when the four baptised the previous Lord's Day were welcomed to our fellowship by Bro. Greenwood. Bro. Hudson gave a practical address on 1 Cor. 13: 5-8, which must bear fruit.

### New Zealand.

AUCKLAND.—Yesterday morning H. Greenwood gave us a brief practical address on "the Purpose and Value of Temptations." In the evening L. Hadfield of Oamaru gave a fine address on "the Great Salvation," to a large meeting. At the close one made the good confession. We took up another collection for the Famine Fund, amounting to £7 1s. 0½d., this with the amount mentioned in last report will be sent direct to Bro. Stubbin.

Aug. 20. THOS. J. BULL.

STIRLING.—On Lord's Day last one young woman confessed her faith. The immersion took place in Kaitangata.

Aug. 16. A. ROY.

### New South Wales.

ROOKWOOD.—Bro. T. Bagley, from Wollahra with us this morning. Another large attendance at Lord's Day School, viz. 99, just about double what it was this time last year. Splendid gathering at gospel service; one confession. Vestry building is now going on. Donations will be thankfully received, and may be forwarded to Bro. E. Andrews, storekeeper.

Aug. 26. MARK ANDREWS.

### West Australia.

FREMANTLE.—We had two baptisms on August 12, one a young woman who confessed Christ some months ago, and the other a young man who has chosen a seafaring life. His father is a Church of England minister at Northwold, England. For a few years past, whenever in port, he attended the meetings of the church, and gradually learned the way of the Lord more perfectly.

Aug. 22. J. LEACH.

### South Australia.

KADINA.—A church was organised here by W. A. Keay on 12th inst. Twenty-one members were then received into fellowship, two of whom had been baptised by confession of Christ. The rest were brethren who had previously been in churches elsewhere, or were baptised believers. These were got together as the result of Bro. Keay's visitation and instruction. He had large and interested audiences in the Rachebite Hall, and in a chapel lent for the purpose of using the baptistry. The last meeting he held was to baptise two others who had decided for Christ. Last Lord's Day H. D. Smith was with us, and received these two and a baptised believer with them into fellowship. About 60 persons were present. A Sunday School with 40 scholars has been started. Had a full house on Sunday evening to hear Bro. Smith, and much attention. To night, at the public service, a number of the undecided were present. A young man from there has since decided. This is a splendid field, and many are doing what the Bereans did, but some are imitating the Thessalonian unbelievers.

Aug. 22. D. WRIGHT.

HINDMARSH.—The Dorcas Society held their special quarterly meeting on Thursday last. Sister Riddell read an excellent paper on "Dorcas Work."

Our sisters turnover in their work room has been £4 6s. 1d. for the quarter, and much useful work has been done.

Aug. 28. A.G.

NORWOOD.—Splendid meetings yesterday. Gospel service crowded, and five confessions at the close.

Last Monday evening, Sister Annie Colebatch, who has recently returned from New Guinea, gave a very interesting address at our Endeavor meeting on the work of missions in that island. She has a splendid assortment of curios which were displayed.

Aug. 27. A. C. RANKINE.

GLENELG.—Last Lord's Day evening, after an address by W. A. Keay, one young man made the good confession and was baptised.

Aug. 25. Wm. B.

KERMODE-ST., North Adelaide.—The President of the Mutual Improvement Society, Dr. Verco, delivered a lecture before the members and their friends on "Shells and Shell-fish." There was a good attendance, and the lecture, which was exceedingly interesting and instructive, was illustrated by a collection of beautiful and valuable shells, which, with microscopic subjects, were available for inspection at the close of the lecture.

V.B.T.

## Here and There.

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

Two confessions last Thursday evening at North Richmond.

There was one baptism at North Fitzroy last week, and received into fellowship on Sunday.

Temperance Rally at South Melbourne on Tuesday next, Sept. 4th, J. Pittman and C. G. Carr speak.

There was one confession and baptism at Subiaco on Aug. 19th. A. E. Illingworth is preaching there now.

Some brother signing himself "J.R." says they have started gospel meetings in the afternoon; but just where he lives we have no idea.

There were two confessions at Lygon Street on last Thursday night, and an excellent meeting on Sunday night with one confession.

"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

The churches of New Zealand intend holding a Grand United Conference at Wellington, at New Year, to celebrate the opening of the New Century.

D. A. Ewers' address is now "Karoala" Crystal St. Petersham, New South Wales. Letters addressed simply to Petersham, New South Wales, will find him.

We understand that Isaac Selby is to leave the Bluff, New Zealand, on Sep. 9th, by the *Westralia*, and may be expected in Melbourne in about 5 or 6 days after.

W. Burford of South Australia has ordered 500 of G. L. Surber's pamphlet on the Relation of Baptism to the Blood of Christ, sent to 500 preachers in Australasia.

We have still a few copies of the *CHRISTIAN* from July 1st, with articles, "Visions of the Christ," which we will send to those requiring them. Only a few copies left.

Thos. Potter, of Meredith, is anxious that those who are coming into the church in his town lately should be posted, so he is making a point of getting them all to take the *CHRISTIAN*. He sends us four new subscribers this week.

The ladies are reminded that next Wednesday is the day for the monthly rally in the interest of the Burwood Boy's Home. The meeting this month will be in the Swanston Street Lecture Hall. Remember the time, Wednesday Sept. 5th, at 10 a.m.



There was one confession at Collingwood last Sunday night at the close of J. W. Baker's address.

Protracted meetings going well at North Richmond. Large meetings, powerful sermons, and three confessions up till Tuesday night.

The acknowledgment of Famine Fund is held over for this week. The Famine Fund has had the right of way for some time now, but from this on it will have to take its turn with other things.

This week the Foreign Mission Committee are sending draft for £140 to India, making total now sent since Conference, £790. Dr. Drummond writes to say that the money is being distributed amongst our stations at Bina, Bilaspur, Mungeli, Damoh, and Hurda.

In connection with the Students Loan Fund another young man or even two could be assisted if suitable and promising young men offer. But they must be young men who have already manifested some ability as preachers, young men who are willing to work and sacrifice for Christ.

Prayer meetings preparatory to the special effort, were held at North Richmond, on Friday and Saturday last, at 3 and 8 p.m. each day. The meetings were largely attended, and all present were blessed. Such meetings are conducive to the deepening of spiritual life.

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

We are glad to notice that at the municipal elections held last week, that Bro. W. Collings of the North Fitzroy church was returned as a councillor for Fitzroy city. We are glad when our brethren get into these positions of honor and trust. There is room everywhere for the way of righteousness.

J. Selwood, of Balaklava, South Australia, is the first to order a book on First Principles. He says:—"I have read carefully your announcement on First Principles, and consider it an excellent idea, not only for the Lord's day schools, but also for the churches as well. I shall follow that course here and may God bless the effort."

P. J. Pond, in ordering fifty copies of "The Relation of Baptism to the Blood of Christ" says:—"I am sure that by the publication of that pamphlet, a long-felt need has been met. Here we have the subject, clearly, definitely, yet kindly handled, and it is just such a pamphlet that I can take pleasure in handing to any religious non-member."

On July 12, we offered two prizes for the 1st and 2nd, best essays on "How best to improve and increase the circulation of the AUSTRALIAN CHRISTIAN." The awards are as follows; A. R. Main, Berwick, 1st; Thomas Beer, Sydney, 2nd. If the parties interested will let us know, we will forward the prizes offered. The first essay is published in another column.

On Sunday August 12th, and Wednesday, 15th, the anniversary in connection with the Murrumbidgee Sunday School was held. Although the weather was not as favorable as one could wish, yet at the public meeting on Wednesday, the attendance was good. Bro. Newham presided. A short address was given by Bro. Clarey. Recitations and songs were rendered by scholars and friends.

A good brother in Queensland is very much grieved over the selected article by Prof. McGarvey on *Microbes*. The trouble is that our friend did not discover that the whole thing was intended as sarcasm. Prof. McGarvey will have to put under his next article of this kind "This is a Joke." Perhaps Bro. A.

Hutchinson will see this and take it as an answer to his query. Some people think there is no room in the CHRISTIAN for *Let Us Smile*, but after this we think they ought to give way.

Doncaster was the scene of another wedding on August 15th. The meeting house was not only filled, but surrounded also by smiling faces when the bridal party made their appearance. A beautiful arch of flowers was erected at the rear of the platform, and a large wedding bell hung over the centre. At 4 Miss Florence Zellus, on the arm of her father, walked down the aisle accompanied by her three sisters—Edith, Alice, and Ruby—acting as bridesmaids. Chas. Gill, the bridegroom, accompanied by his brother Bertie, and his friends, Messrs. Cowley and Stiggins, met the bridal party at the centre of the platform, the whole forming a large semi-circle. The ceremony was performed by F. W. Greenwood, and concluded amidst showers of flowers and rice. The party drove to the home of the bride's parents, where a bounteous wedding breakfast was spread. Seventy guests sat down together, when the best wishes of all present were expressed by the usual toasts. The bride was the recipient of many costly and useful presents. Bro. Chas Gill is the Vice-president of the Doncaster Mission Band, and his bride has been its indefatigable secretary ever since its inauguration some years ago.

Last Tuesday week a farewell social to Sisters Thompson and Pfrunder, who are about to depart for India, was held in the Tabernacle, Enmore. There was a large and enthusiastic meeting, presided over by J. Hunter, who stated in the course of his address that N.S.W. had already raised £95 out of the £100 allotted her to collect this year, besides raising £120 for the Indian Famine Fund. Short addresses were delivered by Brethren Ewers, Dickson and Walden in the order named, and also by Sisters Pfrunder and Thompson, after which refreshments were handed round. A few words from Bro. Gole, the secretary of the local F.M. Committee, was followed by the earnest prayer of the aged Dr. Kingsbury, who commended the sisters to the care of our Heavenly Father. We may mention that Miss Pfrunder, who has been training as nurse in one of the city hospitals, passed her examination with much credit. She has gone to Queensland to say good-bye to friends, and will join Miss Thompson in Melbourne.

Read the prize essay. Let us say that with the present number of subscribers the paper cannot be enlarged to twelve pages. We receive weekly from ten to fifteen religious papers, and with two exceptions they all have advertisements in the body of the paper, some of them on every page. If it were not for the other departments of the Austral, the CHRISTIAN could not now be made to pay, and we must advertise our books, etc., in its pages. To carry out all the suggestions we would need to have a paid editor. Let the brethren understand that the editor does not receive a penny and does an enormous amount of work for the paper. Before we tried to run a paper we had very fine notions about "departments" and length of articles and all that kind of thing, but in practice, in a paper the size of ours, it won't work. If the churches will go to work as they ought and give us 4000 subscribers instead of 3000 as at present, we can increase the paper's size and can then have more variety. Nothing ever goes in just to fill up. It is a great puzzle to us how to get the matter in. We have just stacks of splendid copy waiting its turn for the light.

Last Lord's day was our day out. We spent the morning with the church at Surrey Hills. They seemed in no hurry, and being of an accommodating turn of mind, we adapted ourselves to our surroundings and took things easy. D. C. McCallum, one of

our Bible students, speaks here on Sunday evenings and does what he can to help them at other times. The afternoon we spent at the Burwood Boys' Home when we talked for a little to the nineteen boys now in the place. We found everything in perfect order. The boys who go there are not angels exactly, but they are now under good influences and are being given a chance. In the evening we walked four miles across fields and along lanes to Hawthorn where J. A. Palmer, another of our Bible students, preaches. We arrived at 7 o'clock, and then the place was literally packed. A little more fresh air would have been conducive to gospel triumph, and a few more hymn books would have added to the volume of singing. We happened to get by the side of a little maid who had a large print Sankey, and a splendid voice. She kept the place with her finger for us and carried the tune. How we two did sing! Bro. Palmer's subject was "Sights and Sounds of Another World." We saw no "sights" nor heard no "sounds" of "another world," but Bro. Palmer gave a most impressive address. The preacher got into history at least once, and up among the stars two or three times, but did not seem to be at home, but when he stuck to quoting scripture, he scored every time. There is nothing like the very language of the word of God, when you are out hunting in the woods of sin. Even when Bro. Palmer took us away from the earth if he had fallen back on David's language, "The heaven's declare the glory of God," he would have been much more effective. At the close of the address one young woman was baptised and seven others confessed Christ, four men and three women. The church in Hawthorn stands in the presence of great opportunities. They ought to see that no effort is spared to make the meetings successful. Let them see that the place is well ventilated, the people supplied with books, the audience properly seated, and that people are not taken up to the front and seated after the address begins. Above all they should see that all these people are properly instructed before baptism, and rightly taught afterwards. We pray for "showers of blessings," and when they come we should see that we receive them rightly.

W. H. Keam, our Sydney agent writes, "I think you had better forward 75 copies of the AUSTRALIAN CHRISTIAN this week. I have 68 subscribers at the present time, and probably will get more before the week passes. Most of those that I have this week, are those who are outside the church—those of my neighbours. I do not anticipate getting many more within the church, though there are some who ought to get it, but who will not, though I have often tried them, and even given them spare copies, but all of no avail."

## Obituary.

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

KEITH.—Bro. George Francis Keith died at his residence, No. 50 Grattan-st., Carlton, at about one o'clock on Sunday, August 5, 1900. He was 62 years of age and had been a member of the Lygon-st. Church of Christ all through its history. He was baptised by Bro. Earl on the 30th of August, 1865, and thus became one of the charter members of the congregation that left the Temperance Hall to move into the newly erected chapel on Lygon-st. thirty-five years ago the 15th of next October. During all these years he has been a member of this congregation and has served it in the capacity of an officer. The writer has known him only about eighteen months but during that time he has scarcely been absent a single Lord's Day. On



Sunday, July 29, he came to the morning service of the church apparently as well as usual. He is known to have joined in the first part of the service, and when the announcement was made of the death of Bro. Mephan, he with the rest of the congregation joined in singing "Asleep in Jesus." This is the last thing that he is known to have done in the full possession of his senses and faculties. While the congregation was passing out, two or three spoke to him but he made no response. He went home and his wife discovered that his power of speech was gone. He tried to write, but paralysis was stealing over his frame. In a short time he was entirely unconscious, being paralysed on the right side. He lingered on through the week, at one time regaining semi-consciousness, and died almost exactly a week from the time of the stroke. The disease had probably been preying upon him for some time, for his friends have noticed that he was not his natural self. He leaves a wife and one daughter who now resides in Western Australia. Death is sad at any time, even to those of the strongest faith, but when it comes so suddenly and without warning it is doubly sad. Bro. Keith was laid to rest in the Melbourne General Cemetery on Tuesday, August 7, 1900. W. C. MORRO, B.A.

**SUTCH.**—Little Lily Sutch, four years and ten months old, passed away from earth somewhat suddenly on Thursday, August 2nd. She was a bright intelligent child, and one that we could not help loving. She loved the Sunday School, and gave promise of early accepting the Saviour and entering his church but ere she has known the stain of sin the Master called her hence, and it is well. We extend our sympathy to the bereaved parents, and trust that they may find sweet consolation in Christ.

N. Richmond, 8/8/00.

T.H.

**MERCER.**—Our dear Bro. Alf. Mercer fell asleep in Jesus on the 24th July. He had been ailing for some months, but the past few weeks especially so. Only known to me for a brief passage of time (seven months), I learnt to love him exceedingly much. Coming to Mannum from Port Pirie, last December, he was my successor to a most difficult station. Just a few weeks back he remarked, "it seems the Lord sends me to the hardest places." The last four weeks of his life were spent with us on "Craignook," which is twenty-five miles up river from Mannum. Everything in God and Christ were beautiful to him, and as the last embers of life in his poor diseased body grew dim, and only ten minutes for his death, I read him his favourite Psalm, the 23rd. On being asked if he heard it, he replied in a whisper, "beautiful." Conscious till the last, he had no fear of death, but sighed for rest. Ever constant in the service of the Lord, though so tired and worn out; ever abiding in the love of God; ever showing forth such patience, submissiveness and feeling for others, he died with full armour on, and with sword glittering in hand. We may read of soldiers who died for their country, scarred, cut and pierced by many bullets, but in no wise can they be compared with one's suffering and death in the service of the King of Glory. Blessed are such dead. And the coming morn, glorious because of meeting the King through resurrection, will reveal him so. How will that revelation show us forth?

W.C.C.

**THOMSON.**—On Tuesday, 31st July, at Brunswick, our aged Sister Thomson passed peacefully away in her sleep, having just about reached the allotted age of threescore years and ten. Exactly seven years ago our sister, already an immersed believer, united with the church at Brunswick, and since then she was ever found at her post, one of the Lord's Own Regulars. Her quiet and consistent service for the Master we know has yielded a good influ-

ence amongst 'us, and we sincerely trust that now, when like a ripe sheaf she has been gathered home, her loved ones may follow as she followed Christ, and thus ripen under the golden beams of the Sun of Righteousness.

J. G. SHAIN.

**DALTON.**—On the 2nd of August our aged sister, Mrs. Mary Dalton, in her eighty-ninth year fell asleep in Christ. Mrs. Dalton was the widow of our late Bro. Thomas Dalton, and had been a member of the Church of Christ for about thirty years. Bro. and Sis. Dalton lived for some years at Balaklava in this colony. Sister Dalton died at the home of her daughter, Sister Harris, of Parkside, Unley. She with her husband and family came to the colony of South Australia in the year 1849. Thus pass away the aged children of God. Like the ripe sheaf they are gathered into the garner. After the toils and struggles of life then comes home, home with the Lord. Our aged sister died in the blessed hope of eternal life.

Unley, S.A.

T.J.G.

**HALL.**—After a lengthy period of physical suffering, Sister Hall passed away to be for ever at rest. George Manifold conducted the burial service. Our sister had only been in membership some four months. During her sickness she gave abundant testimony to the saving power of the gospel, and manifested throughout a firm and joyous trust in God. In fact, it has never been the writer's privilege to visit one who possessed in such large measure, the spirit of resignation. Like the Apostle Paul, she could say, "For I am in a strait betwixt two, having a desire to depart, and be with Christ, which is far better." Yet if God's will were otherwise, she was ready for continued suffering and service. Such Christian fortitude and submission is born of unflinching confidence in God, and rests upon the hope set before us in the gospel.

We desire to express our warmest sympathy with the husband, and every member of the family, and trust God's grace will sustain them during this hour of darkness, resting assured that the light of glorious resurrection will pierce the darkness of the tomb.

Oamaru, N.Z.

J. J. FR KLYN.

**NIXON.**—With sad and subdued hearts we report the death of our sister, Mrs. Nixon, which took place at her residence, Copeland-street, on Thursday evening, July 26th. Sister Nixon was a faithful member of the church, and has been so for the past 12 years. Although a widow, and having to rise early and work hard for a living, she was always present at the Lord's Day and Thursday evening services. She has now entered into the rest that remaineth for people of God. To those who have been called upon to mourn the loss of a mother, we tender our sincere sympathy, May they be comforted with the comfort which God alone can give, remembering that

"Heaven is not always angry when He strikes,  
But most chastises those whom most He likes."  
Wanganui, July 30th, 1900. A. F. TURNER.

**HOLDSWORTH.**—Geo. Holdsworth, second son of Bro. and Sister W. E. Holdsworth, fell asleep in Jesus 11th August, 26 years of age. He was immersed by D. A. Ewers at Hawthorn 10 years ago. In the last hours of his life he had his relations and friends with him, to whom he spoke words of cheer and comfort. His body was laid to rest in the St. Kilda Cemetery, to await the resurrection. J. A. Palmer conducted the service at the house and grave, and also preached a memorial sermon at Hawthorn on August 26th, to a crowded house.

A. STAGGARD.

**FOSKEY.**—I have to record the death of our sister Foskey, after a painful illness lasting seven weeks, which was borne with great patience. Our sister was a member of the Galaquill church, and very constant

in her attendance. For the last few months she lived in Brim, and attended the meetings as usual. She was taken ill with rheumatic fever, and never rallied; her last message to her friend was "Tell her to seek Jesus," thus indicating where her thoughts were. She was only seventeen years of age. She passed away on Thursday, August 2nd.

**STANDEN.**—We have to report the loss of one of our oldest and faithful members, whom death removed from our midst about 2 p.m. on Tuesday, July 31st, at the age of 74 years. Although it was with our sister but a quiet falling to sleep in the silence of the night, it caused a severe shock to the many near relations, children and grandchildren, etc, because it was so unexpected and sudden, none but one of her granddaughters being with her at the time, who for days after couldn't realise that the loss was real.

We hereby express our heartfelt sympathy with all the bereaved, hoping that it may be to them a God's call in time, and, like our sister, make their calling and election sure, and thus be led to rejoice in a happy reunion by and by. Our sister showed her love for the church in every practical way, and it may be said of her that she was faithful unto death. And, while we certainly do miss her, we would not recall her, because we know that she has gone to be with Christ, which is far better.

C. K.

## 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. F. M. Ludbrook. Tuesday, at 7.45, service of song, limelight views.

**SEP. 13.**—SALE OF GIFTS and Concert at Dorcas-street, South Melbourne. Sale of gifts opens in the afternoon at 2 o'clock, and in the evening at 7. Concert at 8. Admission to Concert, silver coin.

## Acknowledgments.

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

### To Subscribers.

J. H. Morrison, 1/-; Mrs. J. A. Gray, 2/6; H. Butler, 4/-; J. Huffer, W. Boldnan, Mrs. Weise, 5/-; O. Aderman, W. Wood, E. H. Taylor, 7/-; R. Want, 8/-; W. E. Vinnicombe, T. Potter, C. Norman, S. Burt, 10/-; J. Brownrigg, 11/6; C. Archdeacon, 16/-; T. Darnley, 20/-; A. W. Shearston, 26/3; L. J. Bagnall, 30/-; Alec. Roy, 51/6; W. H. Keam, 60/-.

### MARRIAGE.

**GILL—ZELIUS.** On the 15th August, at the church of Christ, Doncaster, by Mr. F. W. Greenwood, assisted by Mr. H. Mahon, Charles Gilyard, eldest son of James Gill of Box Hill, to Florence May, third daughter of Martin Zelius of Doncaster.

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