

The Australian Christian.

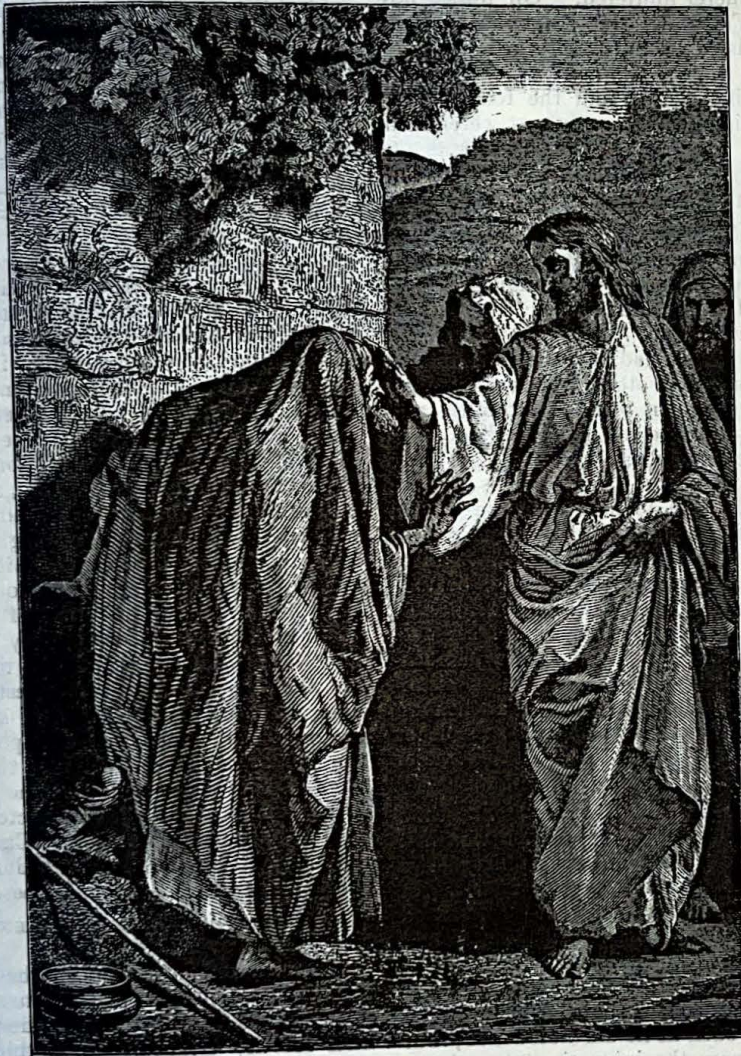
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VISIONS OF THE CHRIST.



Christ's Soothing Touch and Healing Word.

Matt. 8: 1-4.

CHAS. WATT.

"Room for the leper! room!

"And as he came the cry passed on

"Room for the leper! room!"—Willis.

"This disease, like the anthropophagous ghouls of the Arabs, leisurely eats up its victims in one long, remorseless meal."—Dr. Thomson.

"And the leper in whom the plague is, his clothes

shall be rent and his head bare, and he shall put a covering upon his upper lip, and shall cry, unclean, unclean. . . . He shall dwell alone; without the camp shall his habitation be." Lev. 13: 45-6.

The scene of this wonderful manifestation of divine power and grace, is the vicinity of the sea of Tiberias. That "fine sheet of water—a burnished mirror set in a framework of rounded hills and rugged mountains, which rise and roll backward and upward to where Herman hangs the picture against the

blue vault of heaven." Here, beside this "most Biblical of lakes" the Lord is busy with his great work, ameliorating the condition of suffering humanity. For some time he has been moving about Galilee, entering all the synagogues, "preaching the gospel of the kingdom and healing all manner of sicknesses, and all manner of diseases among the people." But Christ came to heal the soul as well as the body, and being desirous of imparting to the multitude—and especially to his disciples—instruction which the incessant claims upon him prevented, he took them up into the mountain region away from the lake, and when he was sat down, he called around him his disciples, and "opening his mouth" "grace from his lips did flow," in that unimitable "sermon on the mount," which, for pure morality and health-giving instruction, towers above all human utterances; as does the mountain's lofty crest above the mole-hill in the vale below. A morality which could not, by any possibility, be the product of the Jews of that or any other age. "The common Jew of Tiberias is self-righteous, proud, ignorant, rude, quarrelsome, hypocritical, dishonest, selfish, avaricious, immoral; and such, in the main, were his ancestors eighteen centuries ago. We know this, not so much from the New Testament as from Josephus, that special pleader and grand apologist for his nation." Now that Jesus, reared amid such surroundings, should conceive, propound and practice perfectly a purely spiritual religion, is only to be explained in the light of his own severe condemnation of the captious spirit displayed by the Pharisees. "Ye are from beneath; I am from above; ye are of this world; I am not of this world." (John 8-23). After the long sermon, which Matthew records in the 5th, 6th and 7th chapters, the Master returns from the mount, the multitude still following, and, at once, resumes the work of healing in which he was engaged previous to the ascent. The first case, of which details are given, is that of a leper, who, in all his frightful hideousness, approached the Great Physician. Leprosy is probably the most loathsome of all the diseases that afflict humanity; and, on this account, is used in the Bible to typify sin. For this reason it was eminently fitting that such a case should be chosen to demonstrate the wonderful power of the Redeemer.

1. IT IS ABSOLUTELY INCURABLE BY HUMAN SKILL.

That the Jews so considered it is implied in the remark of the king of Israel, when Naaman came to him bearing a letter from the king of Syria, asking to "recover him of his leprosy." "Am I a God, to kill and to make alive?" They held that it was a direct visitation from heaven, and spake of it as "the stroke of God." And we certainly do read of instances of this sort; Miriam, Gehazi and Azariah to wit. And as with

leprosy, so it is with the far more terrible disease, THE LEPROSY OF SIN. All merely human efforts, whether of a moral, social, or economic nature, will signally fail in effecting any permanent cure. The evil virus lies too deeply seated in "the very texture of the soul" to be eradicated by any such means. The Great Physician alone can cure it. It was under this conviction of the utter helplessness of his case from any human source, that the leper of our lesson drew near the new-found teacher and prostrated himself. The whole lesson is so richly suggestive that we must pause for a little and look at it.

(1). *He came to Christ and worshipped him.* We need not wonder at this, he might well worship one whom he hoped would cure him of a disorder that lay so entirely beyond the reach of human skill. But while this action need occasion us no surprise, there is a feature in it that demands especial note. Christ permitted and received the worship; and yet those who deny his divinity, concede that he was "the model man," "the perfect pattern for all ages," the finest specimen of manhood the world had seen; but is it conceivable that a good man would permit another to worship him? The apostle Peter would not. When Cornelius first met this servant of God, he "fell down at his feet to worship him." Peter checked it instantly, and, lifting him up said, "stand up, I myself also am a man." (Acts 10:26). And when, overcome with awe, John fell down before the angelic messenger to worship him, the angel arrested the action in tones of consternation, "see thou do it not, I am thy fellow-servant, worship God." (Rev. 22:9). But with Jesus how different? No refusing, no repelling, calmly and in the conscious assurance of his own divine right, he not only permitted, but encouraged such homage.

(2). *He had strong faith in Christ.* "Lord, if thou wilt, thou canst make me clean." The leper had no doubt of his power, he had probably seen too many evidences to doubt that. Would Jesus be *willing*? That was the question. Would he be prepared to extend his aid to one so unclean, and who was an outcast from all religious and national privileges? In what striking contrast is this prayer to the despairing cry of the poor father whose son was possessed of a dumb spirit. "Lord, if thou *canst* do anything, help us." (Mark 9:22). Here it was not "if thou *canst*," but "if thou *wilt*." Ah! in the clearer light of this, our gospel day, men need not hesitate or doubt either the *power* or the *will* of Christ. Blessed be his name, he has revealed himself as both able and willing to save, even to the uttermost, all who come unto God by him.

(3). *Christ's alarming action.* He "put forth his hand and touched him." How this must have shocked and terrified the people who stood around. The law forbade anyone to come into contact with leprosy; such became unclean. And here was Jesus *touching* a man who was "full of leprosy," leprous from head to foot. On this point, Trench beautifully says, "another would have defiled himself by touching the leper, but he, himself remaining undefiled, cleansed him whom he touched; for in him life overcame death—and health sickness—and purity, defilement. In him, in its most absolute sense,

that word was fulfilled, "unto the pure all things are pure." And how inexpressibly soothing to the unclean one, who had so long known only the touch of defilement, must have been the loving and gentle hand of Jesus, as "moved with compassion," he stretched it forth towards the leper. A poor young soldier lay dying in one of the field hospitals during the American civil war. His mother, on learning of his mortal wound, hurried down to attend him, but found that he was too ill to be seen. The doctor said the shock would kill him. She begged to be allowed only to sit beside him, promising to neither speak nor let herself be seen. On these conditions she took her seat at the head of the bed; and, as her poor boy tossed and groaned in pain, she laid her hand gently upon his fevered brow, as she had so often done in the happy home in the north. Opening his eyes the sufferer muttered, "Oh nurse, how like mother's hand." Ah, that magic touch of love; it is of heaven, and earth may not counterfeit it. Jesus might as easily have cleansed this leper without the touch; especially considering the stringent ceremonial regulations against it; but he came to identify himself with men—their sorrows and sufferings, their weaknesses and woes—and no kind of ceremonialism could deter him.

(4). *Christ granted his petition.* "I will; be thou clean." In the very language of the prayer. "The cry and the reply fit together as matrix and mould." "If thou wilt," "I will." The people had never seen it in this fashion before. No other ever wrought any miracle in his own name, authority and power. All ascribed the honor and glory to another. Jesus alone says, "I will," "I say unto thee," "I charge thee." Thus we are again brought face to face with the crucial test of the divine authorship of our holy religion. No mere man *could* be a good man, and arrogate to himself glory which belongs only to divinity. Jesus was, therefore, divine, or he imposed upon the credulity of his age. But—and herein lies the complete justification—"immediately his leprosy was cleansed." That wondrous touch, that healing word, silence the cavillers for ever; the leper is cleansed, and "Jesus Christ is the son of the living God." (Luke 7:22).

(5). *The strange prohibition.* "See thou tell no man." Why this injunction was laid upon him we can only guess. It may have been, as some suggest, that the man might satisfy the priests of his cure, ere they learned of the miracle, lest, from jealousy, they should deny that he ever was a leper. More probably it was lest the people, in their excitement, should create a popular clamour in his favour, such as he did not desire; but be this as it may, the injunction was given, and the leper's duty was simple, unquestioning obedience. On the other hand it was more *pleasant* to disobey; more would hear, and thus the Great Healer would be glorified; and then think of the *popularity* the leper would enjoy. No longer looked at with suspicion by those who knew him, but received into society with favour. And then the congratulations he would receive! On the whole it was exceedingly inconvenient that the Lord had laid such a close restriction upon him, and it would be better—of course only to glorify him—to relax the conditions

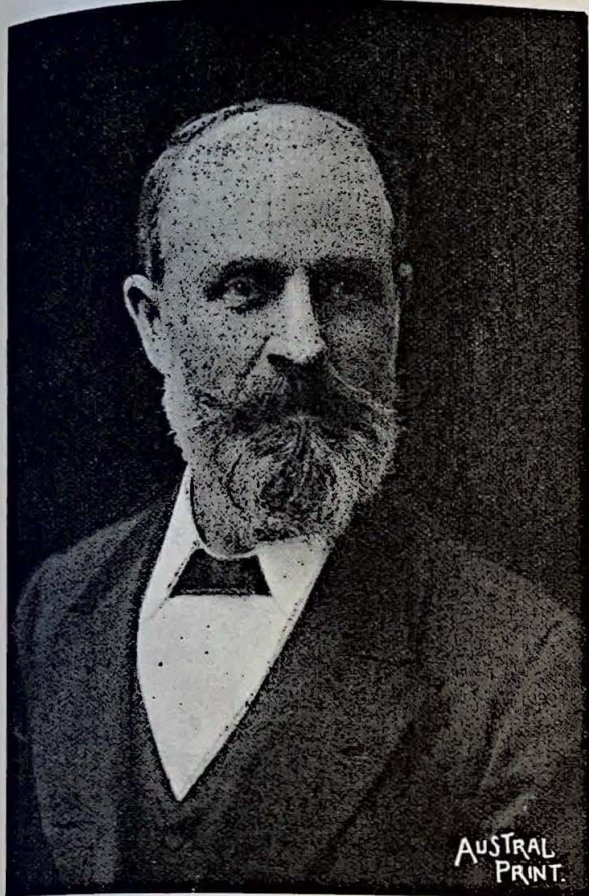
somewhat! Alas! his misguided zeal was most disastrous in its consequences; it shut the Lord, in future, out of the city, and compelled him to live "in desert places." What a warning to the modern, weak-kneed Christian, who would, from motives of a mistaken charity, relax—just a little—the conditions and restrictions of our Lord. It is so much more *pleasant* to be "charitable;" and how very much more enjoyable to be *popular*! No longer looked at askance by our fellows, but received into their society with favour. Behold! to obey is better than sacrifice, and to hearken than the fat of rains."

2. LEPROSY IS FEARED AS CONTAGIOUS, AND IS INEVITABLY HEREDITARY.

With some there seems to be a doubt of its contagiousness, but as the Jews clearly thought so, and ceremonially at any rate, it defiled by contact, we may leave the doubt out of the question. But of its being hereditary there is no doubt whatever; this is "an awfully infallible certainty." In the *hand and the Book* we read: "New-born children of leprous parents are often as pretty and as healthy in appearance as any, but by and by its presence and working become visible in some of the signs described in Lev. 8." And of the moral leprosy of sin we can say, without doubt or reservation, that it is contagious—fearfully so. It defiles by contact; and hence the condition of acceptance by the Lord is, "Touch not the unclean thing, and I will receive you." Not only so, but it, too, is hereditary, with an equally "infallible certainty." Of all the millions of mankind none escape. "There is none righteous, no, not one. All have sinned and come short of the glory of God." Again Dr. Thompson says: "There are those, I know, who, as they gaze on the soft clear heaven of infancy's laughing eye, reject with horror the thought that, even here, the leprosy lies deep within." So any one might think and say, who looked upon a beautiful babe in the arms of its leprous mother, in the little community near Zion's gate. But alas! give it but time enough and the physical malady manifests itself and does its work of death. And so with the antitype. If left unchecked by power divine, the leprosy of sin will eat into the very texture of the soul, and consume everything lovely and pure in human character, until the swilling babe becomes a Nero, a Caesar Borgia, a bloody Robespierre, or a traitor Iscariot. These were all once smiling babes."

3. THE DIFFERENCE BETWEEN THE OLD AND NEW COVENANTS.

Jesus came "not to destroy the law but to fulfil; hence his instructions to the leper. "Go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded" (See Lev. 14). But this Old Covenant could only point out the disease, and exclude perpetually the afflicted one from its privileges. It contained no provision for the *healing* of the leper; nothing beyond the mere re-installment of any one who *may* have been healed. Whereas with its antitype—the leprosy of sin—all this is changed, gloriously changed. The new and better covenant not only indicates the disease, but it offers to all the afflicted a mode of cure complete and effectual, and through the same all-prevailing word, whose "I will" rolled back the tide of leprosy from the veins of this



CHAS. WATT.

unknown sufferer. This previous word of Jesus is still the *cleansing* word, the *saving* word, the word of *life*; and the sinner, self-excluded from the fellowship of God's saints by his spiritual malady, may draw near to him with the fullest confidence in both his ability and readiness to cleanse and save.

Selected Articles.

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

"The Sign of Jonah"—and the Whale.

A. T. MAGAREY.

As to the so-called "antagonism" between Science and the Bible, it is well to put to the test everything adduced as antagonistic Science. Truth can in no way contradict Truth. Much, now taught in Natural History, for example, proves, upon examination, to be absolute fiction. Many (especially the young) are led astray by such teaching. It has long been a popular fiction that the whale is incapable of swallowing food of any size. The argument, in consequence, is that the story of a whale (or sea monster) swallowing Jonah is false, and a myth. The evidence, however, is conclusive that the whale is capable of swallowing enormously large masses of food. The popular notion is founded upon crass ignorance.

Mr. Frank T. Bullen, in his recent work, "The Cruise of the Cachalot," round the world after sperm whales, 1898, giving experiences in whaling, writes as follows:—

"The other matter which impressed me

was the peculiarity of the teeth. For up till that time I had held . . . the prevailing idea that a 'whale' lived by 'suction' . . . and that it was impossible for him to swallow a herring. Yet here was a mouth intended for greater things in the way of gastronomy than herrings. . . . Then the teeth were heroic in size, protruding five or six inches from the gum, and solidly set more than that into its firm and compact substance. They were certainly not intended for mastication, being, where thickest, three inches apart, and tapering to a short point, curving slightly backwards. Another most convincing reason why no mastication could have been possible was that there were no teeth visible in the upper jaw. Opposed to each of the teeth was a socket where a tooth should apparently have been, and this was conclusive evidence of the soft yielding nature of the great creature's food." (Page 53).

"During the conflict I had not noticed what now claimed attention—several great masses of white semi-transparent looking substances floating about, of huge size and irregular shape. But one of these curious lumps came floating by as we lay . . . and I immediately asked the mate if he could tell me what it was, and where it came from. He told me that, when dying, the cachalot (sperm whale) always ejected the contents of his stomach, which were invariably composed of such masses as we saw before us; that he believed the stuff to be portions of big cuttle-fish, bitten off by the whale for the purposes of swallowing, but he was not sure. . . . I thanked him, and, sticking the boat-hook into the lump, drew it alongside (the whale boat). It was at once evident that it was a massive fragment of cuttle-fish—tentacle or arm—as thick as a stout man's body, and with six or seven sucking discs, or *acetabula*, on it. These were as large as a saucer, and on their inner edge were thickly set with hooks, or claws, all round the rim, sharp as needles, and almost the shape of a tiger's." (Pages 77-78).

. . . "to our great joy we got him (cachalot) killed. The ejected food was in masses of enormous size, larger than any we had yet seen on the voyage, some of them being estimated to be the size of our hatch-house—viz., 8 feet x 6 feet x 6 feet." (Page 142).

"When a sperm whale is in health nothing that inhabits the sea has any chance with him; neither does he scruple to carry the war into the enemy's country, since all is fish that comes to his net, and a shark 15 feet in length has been found in the stomach of a cachalot."

From the above it will be seen that the existing popular notion must be abandoned. The sperm whale has a capacity to swallow in excess of any other creature of land or sea. The author also describes in the same pages the enormous size of the ocean cuttle-fish. So that the swallowing of Jonah by a sea monster is both credible and true, and within the bounds of what is commonly known to whale-men.

Science is thus continually confirming the truth of the Bible.

Adelaide, August, 1900.

Biographical.

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

Life of Elder John Smith.

CHAPTER XV.

JOHN SMITH continued to ponder the bold words of the *Christian Baptist*, quite sure that he had always been wrong, but still doubting whether Mr. Campbell was right. At last, he ceased to speculate, and he began to read the scriptures as a child would read them. His mind now cast off its fetters forever, and he was free!

He knew that in renouncing his former opinions, he would cast off old friends; and that in proclaiming the new faith, he would arouse the animosity, if not hate, of the clergy. It was a solemn hour, when, closing his Bible, very late one evening, he turned to his wife, and, with a heart dilated with the greatness of the work before him, began with her to count up, one by one, the sacrifices which he would have to make.

In 1825, he began to preach the great facts of the evangelical history, and to call on all men to believe them on the testimony of the inspired writers.

"However much the sects may differ about other matters," said he, "one thing is certain; whoever does not believe the gospel must be damned. The Arminian denies the doctrines of Calvin, and yet is well assured that the Calvinist may be saved; Calvinism then is not the gospel of Christ. He denies, also, without danger of hell-fire, the speculations of the Universalist; Universalism, then, is not the gospel. The strict Calvinist disowns the Fullerite, and will not fellowship the Arminian; and yet even he will admit that these may be saved. Neither Fullerism nor Arminianism, therefore, can be the gospel. It is not, therefore, the distinctive feature in any of these systems of theology; it may be a common element in the *faith* of all, but it can not be found in the *ism* of any."

He began to teach, also, that the Bible is the only revelation of God to man: that the New Testament contains all that is necessary to be believed or obeyed in order to the enjoyment of pardon and eternal life; and that inspired penmen wrote to produce faith; for faith comes by hearing the word of God, and is simply confidence in Christ, and in all that God has said, promised, or threatened in the scriptures. The Christian confession is formally contained in the proposition that *Jesus is the Messiah, the son of God*, the cordial acceptance of which is the faith that, in full dependence on him, works by love and puri-

fies the heart. The penitent believer is introduced into the church, or family of God, by a birth of water.

About that time a series of articles appeared in the *Christian Baptist* on the "History of the English Bible," evidently designed to prepare the reader for a new translation of the scriptures. The objections to the common version, which had often been made by intelligent students of the scriptures, were prudently, but forcibly presented; certain imperfections were pointed out, and, finally, proposals were issued for publishing a *new translation*, which the editor indorsed as the best in the English language.

This version, reprinted substantially from London editions, and often improperly called "Alexander Campbell's Translation," was made by George Campbell, author of the "Philosophy of Rhetoric," James McKnight, author of a "Harmony of the Four Gospels," and Philip Doddridge, the celebrated author of the "Rise and Progress." The first two were doctors of divinity of the church of Scotland; the last, a congregationalist.

In April, 1826, the first edition of the new translation was issued from the press, and Smith sat down to its perusal, not only without prejudice, but with eagerness and delight. Many an obscure passage was at once made clear; unintelligible words and phrases disappeared; discrepancies were reconciled; and the sacred page seemed to grow transparent as he read.

He told his brethren, on one occasion, that as *baptize* was a foreign word, he would always in future translate it for them. "In fact," said he, "as not many of you have the gift of tongues, or of interpretation, I am resolved to speak to you in Greek no more."

He once heard an evangelist declare from the pulpit that the word *baptize* should be erased from the book, because it was neither English, nor Greek, nor Latin. It meant to *sprinkle*, if one chose to affix such a meaning to it; or it might mean to *pour*, or to *immerse*. In popular use, it meant anything or nothing. On the next day, he heard the same evangelist, when immersing a candidate, use the word *baptize*. As soon as he had the opportunity, he took the inconsistent preacher to task:

"Brother, I do not rank myself among learned men, but superior age gives me some privileges among those who are younger than myself. Yesterday, you taught us that the word *baptize* is neither Greek, Latin, Dutch, nor English; that it is, in fact, a word without any meaning at all."

"And do you not think so too?" said the evangelist.

"I was inclined to take your word for it," replied he, "as you perhaps understand some of these languages; but why did you, in administering the ordinance of immersion today, solemnly use the very word which, yesterday, you said belongs to no language on earth, and has no fixed meaning among men?"

Great was the offence, however, which the new translation gave to many of his clerical brethren. One of them, having purchased a copy and compared it diligently with the old version, piously condemned it, and burned it to ashes!

From Abroad.

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

Wanderings in the Hot Lake District.

ISAAC SELBY.

My first port of call in New Zealand was Auckland, the first capital, and some say the queen city of Oceania. It is the largest city in the country, having, with its suburbs, a population of 93,000 souls. I looked out again over it from the top of Mt. Eden. It has one of the great harbors of the world. I have seen this harbor many times, and each time it seems more beautiful. Rangitoto standing outside the Hauraki gulf lifts his triple crown above the surrounding peaks. Mt. Victoria, with concealed batteries, stands on guard at the entrance of the harbor. This is the place to study conic sections. The truncated forms of broken volcanoes are everywhere. Hochstetter, the Austrian Geologist, counted sixty-three points of eruption. That ancient baptism of fire seems to have made the land more fertile, and between the peaks are green valleys and over scoria and lava creep and curl green leaf and wild flower. The crater itself is often a grassy basin, fringed with New Zealand bush. Near this beautiful city lived Sir George Grey in his old age. He represented it, in the New Zealand parliament. He was the grand old man of this country. My memory of him takes me back to my boyhood. I recollect sitting in the theatre in Dunedin, and listening to his eloquent tongue pleading for progressive legislation. Like Gladstone, he was many-sided—a Maori scholar, an explorer, and a statesman. Whether he was writing the Mythology of the Maories, forming a Franchise Bill, or inditing an ornate introduction to the poems of Thomas Bracken, he was equally at home, and the gift of his library to Auckland is indicative of his character—a generous lover of literature, aristocratic in his tastes, but democratic in his thought. This seems to me to be the ideal leader of men; broad in sympathy and refined in manner, he filled the heart of the New Zealander with those aspirations which culminated in progressive legislation.

I took train from Auckland to Rotorua; we ran alongside the Waikato, the princely river of the North Island, and then through gorges clothed with fern, into a land of marvels, a never-to-be-forgotten scene. The house in which I lived overlooked Rotorua, a lake with an isle of beauty in the centre of it. Maori legend affirms that Tutanekei dwelt on it, and that he had a fervent lover, Hinemoa, who swam across the stretch of lake to see him, as in ancient times Leander swam the Hellespont to meet his love. Then it was a man who swam to see a woman; here it was the woman who swam to see the man. Some cynical Scotchman will say "that is the way it ought to be in a land where they have woman suffrage." One is now in a world of thermal activity. Around this lake arise volumes of steam from heated streams, geysers and boiling springs. Hochstetter counted a thousand hot springs in this district. A few miles from Rotorua is Whakarewarewa, where you can study every

known phrase of thermal activity. You are the better for a guide. "Let him who thinketh he standeth take heed lest he fall." There is always a danger of slipping into a boiling cauldron, or getting stewed in a hot "coffee pot" of boiling mud. Here is a geyser that comes rumbling up from the deep, and is apt to burst out at any moment, and, like a fretful woman, cover you all over with boiling water. Sometimes it throws up its spray to the height of sixty or a hundred feet. For a silver coin Sophia, the historic guide, will show you around. With her I wandered through this wonderland, observed the natives cooking their food in the heated earth and hot springs. They set the example of bathing in the warm pools. The mineral waters renovate the body and improve the complexion. Thus one bath is called the "pain-killer," and another "Madame Rachel's" bath. If you are afflicted with eczema, sciatica, rheumatism, neuralgia or gout, go to Rotorua. If your skin itches or your body aches, go and bathe in these pools of Bethesda. They are reputed not only to cure the body, but also to reform the morals. Dr. Sniders, the doctor at the Sanatorium, assures us that the drunkard, by bathing in the sulphur baths, loses his craving for drink. Surely there is something in the doctrine of the universalist that hell is a place of reformation.

How did the place originate? What is the cause of it? I asked Sophia, and she said that the Maories had lost the secret of fire, and could not cook their food, so their prophet came and on pushing his stick in the ground up bubbled hot spring, up came Geyser, Fumerole and Solfatara. I believe some of Sophia's friends got that story up for gullible wanderers.

Another view taught before Geology were born, was that these are the outlets of hell, the steam and smoke rising from the cauldrons and hot stones below. That story was invented for the credulous soul who stays at home.

Another view was propounded by Humphrey Davey, the inventor of the Miner's Safety Lamp. He thought volcanic action was due to chemical combustion. But this is doubted, because earthquakes like the Lisbon earthquake are too far reaching in their vibrations. I had a friend who argued that stars and planets were human beings, subject to diseases like ourselves. Saturn suffered from Abesity and wore a belt. Jupiter was bringing up a small family. The moon died of small-pox, thus his crater marked face, and the sun was being consumed with fever. Our own earth is afflicted skin and stomach troubles, and these mud volcanoes and hot springs are but the internal troubles of the animal coming to the front. I believe this is an allegory of the truth. There is a kinship among the stars, they have all for their parent, the primal fire mist. The centre of our earth is still a sea of flame and molten matter over whose surface rage the hurricanes, which make our earth quake, and send forth streams of lava. Down towards these internal fires run the aqueous strata freighted with water, which, becoming heated, is driven by the power of steam, to the surface of the earth, and breaks forth in Geyser and gurgling springs.

I must tell you of the Lakes, and of the results of the Eruption in 1886, but I leave that for another article.

Helpful.

The Blessings of Hope.

That is a bright saying of Paul's, "We are saved by hope." It is always wise to add up our hopes; they will put silver lining into the darkest cloud, and give us a foretaste of "The good time coming." Some one sings:

Sing o' the "good time coming"—
Fancy you hear its drums,
And life'll be all the sweeter
If ever the good time comes!

Sing o' the "good time coming"—
Sing while the night comes on,
And life'll be all the brighter
When dreaming the day will dawn!

Sing o' the "good time coming"—
On a glad and golden wing,
And life will move in music
For dreaming the joy-bells ring!

Somewhere the good time's marching
With the rippling flags and drums;
But sing—and the world will blossom
If ever the good time comes!

Seeking the Physician.

During the progress of a fire at Youngstown, Ohio, in which some stables were burned, a horse broke its halter and, rushing through the flames, reached the street with its mane and tail blazing and its broad back a mass of flames. Hesitating only an instant, the animal started on a run and stopped in front of the hospital of a veterinary surgeon, where it neighed and showed that it expected relief. Some weeks before the animal had been ill, and was treated at the veterinary stable, where it was cured. On coming through the fire it evidently believed that the surgeon who helped it before could do so again. Surely a man who has been treated by the Great Physician of souls again and again, and found blessing and healing at his hand, ought to show as much wisdom as a wounded horse, and hasten to him in the hour of renewed hurt and necessity.

Putting Ourselves Into Danger.

A strange law suit has just been decided in England. A man, visiting a show, found a stable door open and went in and stroked the zebra, whereupon the ungrateful beast let out with his heels, and kicked him through a partition into another stall, where another zebra bit his hand so cruelly that it had to be amputated. The question was whether he could recover damages from the zebra's owner? A jury thought he could, but the Court of Appeals decided not. The learned judges declared that a zebra is legally a wild animal. Now, a man's duty with regard to a wild beast is to keep it secured, so that it may not go about seeking whom it may devour, and this zebra was secured. True, the door was casually left open, and if the visitor had merely gone in

and been kicked, he might have recovered damages; but he invited his kicking by stroking the zebra. How many people there are who fall into sin the same way. They pray in the morning, "Lead me not into temptation," and then they go carelessly wandering around into the devil's stables, ready to stroke any curious zebra of sin they can find. If we do our duty and keep ourselves out of the way of evil the promise is that no trial shall come upon us from which we may not safely escape.

Temperance.

Wine is a mocker.—Proverbs 20: 1.

The Tyranny of the Drink Traffic.

The *Young Man* for July contains an article by John A. Stewart, the author of "*Wine on the Lees*," a book which has caused no little stir. In the article there appears the following:—"In writing my book, I had not the slightest notion of entering the ranks of accredited social reformers. There is an old adage which admonishes the shoemaker to stick to his last; what did I know of the high aspirations and far-reaching schemes of the social reformer? I took the drink-traffic for a story simply and solely because I found it rich in dramatic material and invested with a poignant, a tragic human interest. Having got into my subject—and what a subject it is only those who have come to close quarters with it know—my next business was to select and arrange—in artist's language to compose my picture—and to tell the truth; above all to tell the truth. And, *Wine on the Lees* contains, not indeed the whole truth, because that cannot be set down for general reading, but as much of the truth as is consistent with art and public decency.

I observed impartially, and as impartially recorded facts and impressions. My first mood was one of curiosity. I was eager to see how proletarian London enjoys itself in the matter of drinking, how those amazing fortunes which dazzle even Stock Exchange speculators are made, and how the vast capitals invested in the liquor trade are employed. It was rare sport to hunt down the spirit of conviviality in her chosen haunts, and I entered upon it with zest. I had not gone far when curiosity gave way to startled concern. I was disenchanted and appalled. Where I expected comedy I found tragedy of the blackest kind. Surely I must be mistaken. It was incredible that out of crime-blotched dens, ruined homes, outcast, shivering misery, arose the gorgeous palaces of the distiller and the brewer, the flashy, arrogant prosperity of the publican. It seemed like the contradictions of a distraught dream.

My business, however, was not to apportion praise or blame, but to note and record; and the conviction forced upon me by a dispassionate study was—"Let this continue, and England, despite her standing army, her matchless navy, her unexampled commerce and colossal wealth, her literature and her science, will go the way of Tyre and Sydon as surely as there is logic in fact; no constitution could hold out against this sapping of the vitals."

Endeavor.

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

Christian Endeavor Philosophy.

What is most noteworthy about Christian Endeavor is its extreme publicity. It has brought our youth to the front. Christianity had lapsed too far into the social rear. What General Booth did for Christian woman, Christian Endeavor has done for the Christian youth and maidens. The age has forgotten that Jesus Christ lived in public, that if he sustained a heavenly inner life, he also showed himself forth in a wonderful outer life. Christianity has fallen back too much on its esoteric element, neglecting the exoteric display. The middle ages cloistered the Christian faith. Instead of going forth to preach the holy monastics secluded themselves in those beautiful retreats of which we admire the ruins in the relics of Battle Abbey and the cloister fragments of Canterbury and Chester. Whenever a reformation has broken out its exponents have emerged from the study which they loved well enough in order to set society reverberating with their proclamation. Luther was a massive scholar, but he flung aside the monk's cowl, got married, and went among the crowds. Wycliffe's career as the "Reformer before the Reformation" was successful, owing to his dispatch with his couples of preaching priors. Mr. Kensit is storming the Ritualist stronghold by public demonstrations.

Alexander Campbell, a rare student and scholar, stumped the United States, and his followers, the Disciples of Christ, number a million and a quarter in America. "Mother Eddy" and the Christian Scientists have thundered out their fantastic fallacies all over the same country, and do not mean to allow their quackery to languish in modest retirement. The success of Christian Endeavour is due to its marvellous attractiveness for the young mind. Young people like to be lovingly patronised. Our juniors are as willing to show themselves under kindly auspices as are the flowers to bloom in sunshine or dew. The World's Christian Endeavour Convention has demonstrated to the full the tendency of true Evangelicalism to show forth the grace of God, working by the most winning human instrumentality.—*Christian Commonwealth*.

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THE Australian Christian.

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At 528 Elizabeth Street., Melbourne.

A. B. Maston - - - Managing Editor.

The AUSTRALIAN CHRISTIAN pleads for:

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

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

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

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

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

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

The Leader.

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

The Awakening of China.

On a previous occasion, when writing on the "Outlook in China," it was impossible at that time to make any forecast of the future that would have about it any reasonable foundation of probability. The clouds were so dark and threatening with infinite possibilities of disaster that the civilised world could only anticipate a quick succession of horrors upon horrors. Now, however, the clouds have lifted somewhat, and we are able with greater calmness to ask what are the probabilities of the future, and to answer the question in a less pessimistic strain than would have been possible a few weeks ago. Such an enquiry, it appears to us, is called for, and has a fitting place in the columns of this journal. For this reason, if for no other, that the future of all the world's great mission fields is a matter that must have an abiding interest for a missionary people. And, without doubt, the Disciples in Australasia have established a right to be regarded as such. Their, comparatively speaking, splendid contribution to the Indian Famine Fund, independently of anything else, would entitle them to be ranked as such, and, in addition, would forbid, the idea of their being indifferent to any phase of mission work in any part of the world. The question, therefore, of the future of China, as a field for mission work, is one that should be of special interest to them.

First of all it seems necessary that we should ascertain, as far as it is possible to do so, what was the cause of the present uprising of the people of the Celestial empire. Was it, as alleged, the proselytising energy of

the Christian Missionary, or some internal convulsion, in the outburst of which, the missionary—as part of the foreign element—suffered severely? The shallow critic may regard the first of these as the real cause of the present crisis in this Flowery Land, but the well informed observer will not fall into any such mistake. As a matter of fact, China, which to the outside world appeared to be asleep, is now passing through the awakening process. A process, under certain circumstances, by no means agreeable. A sleepy man objects to being disturbed, and makes himself unpleasant if the disturbing process is persisted in. The party in favor of undisturbed repose in China is represented by that masterful woman, the Dowager Empress, and a considerable number of the Mandarin class. The latter find that the old order of things gives more opportunity for plunder than would be possible under any new system that might be devised. The party of unrest, strange to say, is represented by the young Emperor, who has been one of the foremost in advocating reforms that would bring China into line with the great western powers. In these two we have the conservatives on the one hand and the radicals on the other. For the time being the conservative party is predominant. The Dowager Empress, with the assistance of Li Hung Chang, has succeeded in controlling the young Emperor, and in putting out of the way a number of notable men of advanced radical tendencies. And the reign of terror which ensued is really the reply of the conservative party to those radicals of their own country who are trying to bring about a new order of things. And as the foreigner, whether a missionary or otherwise, was the outward and visible sign of radicalism, he has been made the scapegoat, on whose head the wrath of infuriated conservatives has been poured.

A well known American writer, Poultney Bigelow, speaking of this same thing, says: "It is a fact worth noting that where the white man in China is seen most frequently, there, little by little, he has awakened the most tolerance amongst the natives. How, then, can we account for the strange massacres that have taken place at short intervals, not merely in the interior, but at treaty ports like the one at Tientsin in 1870? A study of the different assaults upon foreigners in China forces us reluctantly to the conclusion that in almost every case these have been instigated and carried out, if not by Government agents, at least with their consent and approval. . . . Through generation after generation of officialism, ignorant, retrograde, and corrupt, the great body of China has become torpid, and will remain so for just so long as the white man permits the

present administration to persist. The vast official body of China has, or believes that it has, a direct pecuniary interest in the repression, or at least the discouragement of foreign intercourse. The official ring of China covers that country to a degree not far removed from that to which Tammany Hall controls New York. . . . Chinese officialdom is at war with the white man's civilization, and it fights with the weapons it deems most effective. . . . It instigates murder, and then explains officially that it was the mob that was responsible." With these facts before us, we are in a better position to understand the nature of the recent outbreak and to expose the fallacy that the missionary alone was at the bottom of all the trouble. And we are also in a position to see that in the near future there is a probability of the missionary's work becoming less difficult and hazardous. Another American writer, speaking of the struggle for reform in China, says:—"It is always a delicate matter to speak of a lady's age, especially if that lady be an Empress; but the masterful Dowager is not far from the patriarchal three score years and ten, while her right-hand man, the hardly less masterful Li Hung Chang is seventy-five. These two are certainly among the twenty most considerable personalities in the world at this moment, a sufficient evidence that the Chinese race is not effete. But mortality will claim its own, and then will come the turn of the young Emperor." In any case, the presence of the allied forces in Peking, will eventually lead to the curtailing of the power of the conservatives, and, in all probability, result in placing in positions of power those radicals not unfavorable to the presence of the white man. A new form of government, the aim of which will be to throw off the shackles of the past, and advance on lines similar to those of other civilised nations, will all be in favor of missionary enterprise. And this is just what we expect to arise out of the present crisis. It is the ray of light that shines through the darkness, and as we see this ray, we remember that it is always darkest before the dawn.

It will, therefore, be seen that the awakening of China is close at hand. For many ages it has been a slumbering giant. What will the giant be when he is fully awake? Will he remain a follower of Confucius or will he follow the example of Japan and hesitate between agnosticism and Christianity? The answer to this question depends very largely on the work of Christian missionaries. So far the work of these missionaries has been greatly hindered. To quote again from Poultney Bigelow:—"The history of evangelical mission-work in China is a painful chronicle of persecution, nobly sustained

by a large body of devoted men and women frequently poorly equipped for their work, and always inadequately organised. If all Christian missionaries could unite under one head and proceed upon some coherent plan of operations, the result would no doubt be better. At present, the Chinese marvel at the lack of unity amongst Christians, particularly when the Catholic chapel opens its doors close to a Baptist meeting-house, and the ministers of each tell the Chinese that their particular faith only is efficacious." This is the weak point in missionary enterprise. Hardships may be endured, persecutions may be suffered, without imperiling the cause of Christ, but the disunity that at present exists, can only be persisted in at infinite cost. In China, as in other foreign lands, nearly all the religious bodies are represented. The Greek church is there, and its chief representative, after a residence of forty years, is not certain whether he has succeeded in winning one convert to Christ. That this fact does not trouble him, may be taken as evidence that his attempts at converting have not been very real or serious. If all reports be true, high feeding is more in his line than high living. On the other hand, the Jesuit fathers are earnest enough. Their zeal for converts is commendable, but the way in which they try to get them is a prostitution of the Christian religion. The real work of missioning China is not done by either of the above. We have to visit the Protestant missions in order to discover hopeful signs for the future. It is one of these missionaries who tells us of the good work being done. He says "that China was being prepared for a grand Christian awakening; that he and his colleagues had made a large number of converts, but there are still more who were restrained from avowing their faith because they feared evil consequences from a social and political point of view." From these and other indications, we are led to look hopefully into the future, notwithstanding the drawbacks arising from prejudice and disunity. To admit defeat in China would be to strike a blow at Foreign Mission work all over the world. Happily we are not called upon to do so.

Editorial Notes.

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

What's in a Name.

Our Episcopalian brethren in their General Synod in Sydney have spent a good deal of time in the discussion of a motion by the Dean of Perth, to the effect that the church

in Australia should change its name and adopt one that "will serve to identify it more closely than the church of England can do with the history, development and national life of this Continent." It was felt that as the Commonwealth was about to be formed, now was the time to change the name and become the Australian instead of the Anglican church. The Conservative feeling, however, was too strong and ultimately the Dean withdrew his motion, and the church still remains the church of England. There is already one body consisting of about three congregations in Victoria and New South Wales which proudly rejoices in being "The Australian Church," but the Anglican advocates of a change of name appear to have ignored its existence. The fact that no State Church is recognised here should be sufficient to indicate the absurdity of such a title. All churches in Australia are churches of Australia or Australian churches, and to call any one of them the church of the land is manifestly wrong. It is worthy of note that the New Testament churches did not name themselves after the countries in which they were established but after their divine head. There was no "church of Corinth," but "the church of God which is at Corinth." There was a church of Christ in Rome, but there was no "church of Rome." Churches are not national or sectional, but catholic and spiritual, and should wear only the name of him "of whom the whole family of God, both in heaven and earth is named."

Missionaries and Politics.

Judging from the papers there seems to be a growing conviction that the charges against missionaries of interfering with internal politics in China are not entirely groundless. It would appear that the Roman Catholic missionaries claimed, and in many cases obtained, an official position, and then used their position in such a way as to antagonise national sentiment. No charge of this kind appears to have been brought against Protestant missionaries, who have never aimed at political influence. But when the outbreak against the foreigners occurred the Chinese did not stop to discriminate between Romanists and Protestants. They were all alike—"foreign devils." The reported tactics of R. C. Missionaries in China, are in harmony with their proceedings in other lands, but it is to be deplored that Christianity as a whole has to suffer on account of the unchristian conduct of some of its professed representatives.

Temperance Legislation.

In the United States of America the Prohibition Party is steadily gaining ground. Their object is the national prohibition of the manufacture, importation and sale of

intoxicants. At every presidential election they run candidates for the presidency and vice-presidency. For the forthcoming election they have selected the Hon J. G. Woolley, of Chicago, the noted temperance lecturer, as president, and Hon. H. B. Metcalf, as vice-president. There is no doubt but that the Prohibition party will poll the largest vote in its history at this election, and though it is hoping too much to expect that the prohibitionists will head the poll, they confidently expect to make a decided advance on all former contests. The American Temperance people are wise. They realise that they are powerless unless they form a distinct political party. When the Prohibitionists of Australia awake to this fact, then, and not till then, will they make the great step forward. As long as the Labor Party remained unorganised it was comparatively powerless, but as soon as it solidified into a distinct and compact body it commanded the respect and compelled the practical assistance of the party in power. In New South Wales, for example, the few Labor members by their solid vote, turned out the Reid Ministry, and everyone knows that the Lyne Ministry remains in power only on their suffrage. The result is that the measures they want are passed. When the Temperance sentiment crystallises into a distinct political party and Christian people vote as they pray on the drink question there will be some note of something practical being done, but until then, so far as legislation is concerned it will nearly all evaporate in talk.

City Missions.

In all our large cities there is a "submerged tenth" requiring special attention from churches and philanthropists, and for this benefit various agencies are in operation. One of the most successful of these is the Sydney City Mission, which, for over thirty-five years, has been doing good work, and the scope of whose operation is continually extending. There are now twelve missionaries employed, and during the last five years £20,000 has been contributed for its support. A special feature of the work in Sydney is the erection of Mission Halls, of which there are quite a large number, in the city and suburbs. The work is, of course, entirely undenominational, and being conducted on economical lines meets with generous support.

An Unchristian Sentiment.

The direction or advice of the German Emperor to his soldiers to show the Chinese no quarter, and thus prepare the way for Christian civilization, has naturally created a sensation. The later statement that his address was not meant for publication does not improve matters. It is evident that his Im-

perial Majesty has got to learn the first principles of the Christian religion. He outraged Christian sentiment but a short while ago by his hearty fraternisation with the Sultan of Turkey as the very time that the world was being horrified by the Armenian atrocities. It would appear that the doctrine of Mahomet has a peculiar attraction for the Emperor of Germany, and that he also would compel the pagans to receive his religion at the point of the sword. Imagine for a moment Christ or his apostles using such language as the Kaiser! It is a question whether such utterances do not more harm to the cause of real Christianity than the edicts of Prince Tuan or the Empress of China.

Sunday School.

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



LESSON FOR SEPTEMBER 23RD.
"The Duty of Watchfulness."
Luke 12: 35-46.

GOLDEN TEXT.—"Watch and pray, that ye enter not into temptation."—Luke 12: 35-46.

Again it is impossible to accurately place this parable in the ministry of Jesus. It was probably told some time towards the close of the year A.D. 29 in Perea. Watchfulness is commended by the Lord for his disciples. The preparation for this watchfulness is the same as if a man were going to take a long journey, having his girdle on, and his lamp burning. Such would be the condition of those faithful servants whom their Lord had left in charge until his return. The Lord seems to indicate that the disciple who is faithful in the responsibilities placed upon him until death should overtake him, or his Master comes while still employed with his duties, shall be made to exchange places with the Lord. His master shall gird himself and feast his servants that are found watching. If a man knew his career was near its end he would be more diligent. Like the owner of a house; had he known just when the robber was coming he would have been prepared for him. The wide-awake, diligent, and honest servant is the faithful one. It is immaterial when his Master shall come, he is always ready. Readiness brings promotion and happiness. But the cruel, careless, and

dishonest servant; the one who thinks his Master will be away a long time; the one who fails to meet the obligations delegated to him, is the servant, who, when the Lord cometh shall be deposed from his position of trust and cast out from the presence of his Master to take his place among the unbelievers. There is a blessed hope for the oppressed and maltreated in this parable, for the oppressor and cruel servant will receive his recompense when the Lord cometh. Watch and pray, for ye know not when the hour cometh."

JAS. JOHNSTON.

From The Field.

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

New South Wales.

COROWA CHINESE CLASS.—The attendance since the winter set in has been rather small, but, as the Chinese could not or would not come to us, we decided to go to them, and in consequence two of the teachers decided to go every Thursday evening to the home of these Chinese and teach them, who are some twelve or so in number. By thus interesting ourselves in them, we hope to win their love and esteem, so that when the "good seed" is sown in their hearts, we trust it may spring forth bearing fruit. Although our mission has only been started some eight months, one cannot fail to see the change for the better that has taken place in some of our scholars, some of whom often attend our church services. In Wahgunyah there lives a rich Chinese storekeeper, who has a Chinese wife and six children. The whole of the children having been born in Wahgunyah, and finding that none of them ever attended a place of worship, Mrs. Ahgan decided to ask permission from the Chinese gentleman to teach his children, which was granted her. Now it is quite a treat to hear her scholars repeat some simple hymn they have been taught.

WILLIAM H. AHGAN.

Victoria.

DONCASTER.—The annual business meeting was held on 29th August, at 5 p.m., followed by a tea and public meeting. The reports of the secretary, treasurer and evangelist showed that all branches of church work were in a healthy condition, and that the present state of the church was better numerically, spiritually and financially than ever before. F. W. Greenwood presided over the public meeting, when the chapel was well filled. A large choir, under the leadership of Geo. Petty, occupied the platform, and rendered a number of anthems in splendid style. Addresses were delivered by F. W. Greenwood and M. W. Green, and solos were rendered by Sisters Smedley and Tully, and Bro. McDowell. During the evening J. Tully, on behalf of the church, presented E. Wilson with a microscope, and Geo. Petty with a silver mounted baton and a Union Tune Book. Both presents were suitably inscribed, and, as Bro. Tully explained, were a mark of appreciation of the many years' service rendered by both these brethren in the singing. Brethren Wilson and Petty suitably replied. Altogether the anniversary was a great success.

S.S.U. REPORT.—Visited the school at South Yarra to-day. This is a good school, though small and laboring under some difficulties. They read exceptionally well and are very attentive. The singing was not quite as good as I have heard it. Several families and workers have removed, and this accounts for the

reduced average, 40 as against 53, at my last visit. I may also say that the whole school took up the matter of learning the "Books of the Bible" in a proper spirit, classes occasionally as to their progress.

Sept. 3rd.

HAWTHORN.—We had a good meeting this morning when five were received into fellowship. Bro. Bardwell, senr., presided. Another full meeting this evening when four females made the confession. One more from the Sunday School confessed on Thursday evening and was baptised at the same time. Several others enquiring.

Sept. 2nd.

New Zealand.

CHRISTCHURCH.—Our twenty-first Sunday School Anniversary Services commenced last Sunday afternoon and evening. In the afternoon recitations and singing by the scholars, and an address by Samuel Judd, all appreciated. In the evening the two lessons, read remarkably well by elder scholars, and sermon by E. Lewis, concluding on Thursday evening with a tea and public meeting. Bro. Manifold, senr., was in the chair. There were again recitations and singing, and prizes in abundance. The singing was conducted by Bro. Brockett, and Sister Oakley presided at the organ. Bro. Crowe, the regular superintendent, being away on a trip to the old country, was not forgotten, and Henry Owen, the present superintendent, at the close, on behalf of the school, warmly thanked all who had contributed towards our very satisfactory Sunday School Anniversary. We have about seventy scholars and nine teachers.

Aug. 10.

AUCKLAND.—Last night two were immersed into Christ, one being the husband of a sister who was recently added to our number. "How can two walk together unless they be agreed?" We rejoice when we see husband and wife agreeing to walk together in Christ. May our Father greatly bless those among us who have recently confessed their adherence to His Beloved Son!

Aug. 22.

MORNINGTON.—T. M. Turner has been conducting the evening meetings here for the last ten weeks. Last Lord's day evening a mother and daughter went forward. Bro. Turner has decided to keep on for another three months.

Aug. 27.

South Australia.

STRATHALBYN.—Last evening one who had confessed her faith in Christ a fortnight ago was immersed by Bro. Harris, and in the morning a sister was received into fellowship by letter from the church at Fremantle, W.A. Our Lord's Day meetings, both morning and evening, continue to be well attended, also Thursday night prayer meeting, which is very cheering to us all. Cottage prayer meetings were held every night last week, except Saturday night, which proved helpful to all who were present.

Sept. 3.

HINDMARSH.—Our usual quarterly Mission meeting was held on August 27th, at which the Acting-Secretary presented the Annual Report. Not only have we been able to contribute £40 15s. for Bro. Strutten's sustenance but have helped financially the Federal F. M. Committee. K. W. Duncan, M.L.C., gave an excellent Missionary address, and the Grote-street Band helped with solos, choruses, etc. Bro. Kingsbury, from Sydney, presided at the organ. Visitors from

York and Norwood were also present. An interesting letter was read to the meeting from Bro. Strutton.
Sept. 3rd. A.G.

Here and There.

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

Three confessed Christ at Enmore on Sunday night. Two baptisms at Rookwood on Sunday night last. Sunday night last there was one confession at Petersham.

The article "War and the Spirit of War" received, and will appear next week.

Special meetings at Nth. Richmond still large. So far seventeen have responded to the invitation.

Miss Thompson spoke on Sunday afternoon at Surrey Hills, evening at Brighton, to interested meetings.

If the sister in W.A. who has "used" postage stamps will send to Austral Co. they will find their way to the right quarter.

We understand that J. A. Davies, F. G. Dunn, B. J. Kemp, and R. Lyall, of Melbourne, will attend the South Australian Conference next week at Adelaide, leaving this city by Saturday's express.

With this week's CHRISTIAN we are sending supplements containing some reports to be presented to the South Australian Conference, commencing Sept. 11th.

Will the Victorian brethren kindly note that the funds of the Home Mission Treasurer are getting low. Do not forget that the expenses are going on every week.

One young man decided for Christ at the Tabernacle, Fitzroy, on Sunday night. The protracted meeting begins there on September 9th. All are invited to co-operate to make these meetings a success.

The Famine Fund will be definitely and finally closed on September 16th. Will all those having money or other gifts to send in kindly do so on or before that date.

The farewell meeting to Miss Thompson and Miss Pfunder, will be held on Friday, 7th inst. at Swanston Street Chapel. Speakers and singing will be good. Our sisters are expected in Adelaide on the Tuesday following.

The Melbourne and Suburban brotherhood are kindly asked to reserve Wednesday night, 19th Sept., for the "Students' Public Demonstration," under the auspices of the "Conference Educational Committee," to be held at Lygon-street chapel.

W. Judd is preaching to fine audiences at Cheltenham, and will continue to do so to the end of the year. All the surplus money over expenses go to Lord's Day School Building Fund. School Anniversary on Sunday and Thursday. Sept. 30th and Oct. 4th.

At the conclusion of an earnest sermon by F. W. Greenwood on Sunday night at Doncaster, three more (one woman and two men), desiring to follow the Lord more closely, came forward and gladdened all hearts by making the good confession.

Last Thursday night there was a very interesting social at Lygon-street. The centre of it all was the tea. It is wonderful how sociable people can be when a cup of tea is involved. The floor of the chapel was cleared and chairs and tables placed over the building. Lively conversation was sandwiched with readings, songs, recitations, and short talks. The meeting was a great success.

Alex. Hutchinson, in commending G.B.M.'s answer to the question "At what point in the progress of conversion are we justified by scripture in saying that

remission of sins takes place?" runs off into his old contention that a man must know all about what he is being baptised for before he can claim the promise. Bro. Hutchinson stated his case not long ago in these columns with which we do not agree, so we shall not go into the question again.

There was not a large attendance at the Preachers' Meeting on last Monday, but a pleasant discussion was held upon the subject, "What Is Preaching the Gospel?" The most marked feature was the report of the large number of confessions, the largest reported for any single month. They were as follows:—From Glenferrie, 20; from Nth. Richmond, 16; from Meredith, 12; from Lygon-street, 9; from the Tabernacle, 6; from Swanston-street, 1; making 64 in all.

Just published! "A Text Book on the Principles of Voice and Action," being a Treatise on the Science and Art of Elocution, by James Johnston, Litt. B. This work appears in answer to numerous calls from students of this noble art, and not from a desire to pose as an author. The work outlined is the same as that used in the classes taught by Bro. Johnston. The Publishers have made the little book a work of art, and it can be had from the Austral Publishing Co., at 1/- each.

We have received a long letter from Alex. Hutchinson in which he reviews an article by H. G. Peacock in the Endeavour Column. With much of what Bro. Hutchinson says we agree, and presume that most of our readers do the same, but he writes in such a bitter strain that we cannot see our way clear to publish his remarks; besides, they are much too long for our columns. The cause of all our trouble according to our Bro. Hutchinson, is the closed platform, the evangelists and the officers of the church elected by popular vote of the church. Bro. Hutchinson's idea seems to us to be that when a man is shut out from talking that all opportunities are gone. This is not our idea. We believe every man who is able to speak ought to be allowed to do so, but that the church is the best and only judge of his ability to edify.

At the last ordinary meeting of our Victorian Sunday School Union, the following resolutions were passed in regard to examinations for next year:—1. That we have all our examinations, at the various centres, conducted by the Superintendent and Secretary of each school. (2). That all examinations for scholars be held upon a Sunday afternoon, and in the Schoolroom where practicable. (3). That each school supplies its own paper, pencils, etc. (4). That we make some special effort in the prize lists, as also in the Certificates issued, in order to make same as attractive as possible. (5). That we award four prizes in every division of scholars, (at present there are only three prizes awarded in two of the divisions.) A further resolution will be considered at next meeting.—"That the examinations for Senior Teachers be an examination in teaching, and not a written examination as hitherto." The attention to all concerned is drawn to these important changes, as also the consideration of the resolution for next meeting, and schools are requested to see that they are represented in the consideration of same, and thereby assist the Union in its work.

A. T. Margarey writes:—"I send herewith some extracts from a book by Frank T. Bullen, The Cruise of the 'Cachelot'—Round the world after Sperm Whales. London: Smith, Elder & Co., 15 Waterloo Place, 1898. The writer tells what he has seen, as a whale fisher (or whaler). The 'Cachelot' is the name of his whaling vessel, and also the zoological name for the sperm whale. He explodes the popular notion that the whale cannot swallow anything of size. This may be partially true of some varieties, and is certainly

not true of the sperm. The book is both interesting and instructive. The writer is a God-fearing man. I think it is a good book for young people to read. It is full of interesting information of the wonders of the ocean. I crossed the Pacific in a slow sailing ship 1869—1870, and saw a great deal of what is described, and know it to be true." All will be glad to know that Bro. Magarey is slowly improving and hopes before many months to be able to resume his work again.

Obituary.

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

ARCHER.—Sister Ellen Augusta Archer made "the good confession" on Oct. 26th, of last year, and was baptized into Christ by the writer three days later. Since then she has been a consistent member of North Richmond church. Except during five weeks when she was confined to her home through illness, she has only once missed remembering the Lord's death on the Lord's day. But her seat is now vacant, she has gone on the last long journey. She died on Aug. 21st, at the age of 44 years; two days later her remains were laid away in the Melbourne cemetery. We leave her in the hands of God, believing, that all is well; and we commend the grief-stricken husband and family to the care of the all-wise God.

North Richmond.

T. H.

THOMSON.—Our sisier, Mrs. Elizabeth Thomson, came out to N.Z. with her husband and family 25 years ago, the writer of this notice being a fellow-voyager. About a year after arrival, husband, wife, and two daughters, were immersed into Christ by T. H. Bates. Ten years ago our sister had a severe attack of pleurisy, which necessitated two rather serious operations. Three years since she developed a troublesome cough which deprived her of the benefit of the meetings, and shortly afterwards was attacked by rheumatism which speedily became chronic and resulted in excessive weakness and helplessness. For two years she has been a great but patient sufferer. No murmuring, no complaining, no repining, but with strong faith and cheerful hope she was a striking example of how completely the presence of the Lord can brighten every cloud of trouble and affliction. It was a treat to sit and talk with her. Wednesday 1st inst., she was able to be out of bed, but shortly afterwards became very weak and on Saturday 4th she quietly fell asleep. Faithful even unto death, she receives the crown of eternal life. Her husband passed away 18 months before her. The son and daughters remaining know that to her it is a blessed rest.

Dunedin, N.Z., Aug. 9.

C. W.

LEWIS.—Last Saturday I received a telegram from Launceston, announcing that our esteemed Bro. H. Lewis had entered his rest that morning. For several months past our brother had been oscillating between life and death, and for the last three months our brother was subject to great suffering. The calm resignation and Christian fortitude with which he met all his suffering, could not but elicit the highest admiration of those who waited by his bedside. Brother Lewis was born at Salisbury, England, in the year 1852. He came to Tasmania at the early age of 4 years. Whilst living at Latrobe, in 1881, he and his wife arrived at a knowledge of the truth and were baptised by W. Moffit. From the time of his baptism he had but one ambition, the acquisition and practice of those excellencies which are seen in the highest development in the life and character of the Lord Jesus Christ. In the pursuit of this object he was not slow to avail himself of the gracious promises which God has given for this purpose. The divine word

was his constant companion, and the great matter of Redemption which it unfolds, was almost constantly the theme of his intercourse, until laid aside at the beginning of the present year. Upon two unavoidable occasions only was he absent from the Lord's Table. For some time the good work in Launceston was largely dependent upon his services. His cheerful disposition, large-hearted benevolence and hospitality, unflinching regularity and promptitude in the Lord's work, and eminent Christian piety, endeared him to his brethren, and we are assured, will ultimately win for him that noblest of all encomiums—"Well doth thou good and faithful servant, enter thou into the joy of the Lord." "How precious in his sight is the death of his saints." "Them also which sleep in Jesus will God bring with him."

Our sympathy and prayers are with our esteemed Sister Lewis in her sad bereavement. For over 26 years has she proved a most faithful consort to our departed brother. She is universally beloved by the church, and universally admired for her high Christian character by her friends and neighbours. May the unspeakable love of Christ be to her a sufficient source of consolation, and may the bright anticipation of a happy reunion with her loved one sustain her throughout the balance of her pilgrimage.

C. M. GORDON.

JONES.—Bro. Jones died on Sunday last, aged 79. He was a member with us for over 15 years, being baptised with us in 1885. This brother attended regularly at the services during his membership, until late years, his age failing, and infirmities of old age prevented him from meeting with us.

Wedderburn, Aug. 28th.

C. McDONALD.

TOWNSEND.—William Townsend entered into rest on Saturday, Aug. 25th. He had almost reached the allotted span, being over 69 years of age. In early life he became associated with the Congregational body, but later when he came to Australia, he accepted Baptist principles, and was baptised in the West Melbourne Baptist Chapel, about 25 years ago. When writer took up the work at North Richmond he found Bro. and Sister Townsend attending the Gospel services; upon finding out their place of residence, visits were paid, during which our plea and position were laid before them, with the result that in April of last year they united with the local congregational of those simply Christians. He has been a consistent Christian and a worker for the Lord. But all his trials, temptations and toils are over, and he has secured one of the crowns laid up for those who love the Master's appearing.

North Richmond, Aug. 31st.

T. H.

Coming Events.

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

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.

OCT. 14 & 16.—Petersham Anniversary, Sunday and Tuesday. Tea (sixpence) and Public Meeting. Don't miss it.

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

WANTED.—Caretaker for chapel in city. Quarters provided, and small remuneration. Apply, stating qualifications, to A. B. Maston, 528 Elizabeth-street, Melbourne.

BROKEN HILL BUILDING FUND.

Church, Dalkey, S.A.	..	200
Church, Brighton	..	100
Church, Fernhurst	..	100

Acknowledgments.

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

FOREIGN MISSION FUND.

Amounts received as under:—

VICTORIA.		
Miss E. Whitelee, Driffield, Gippsland	..	£0 8 6
A sister, Brunswick	..	0 4 0
Church, Mount Clear	..	0 14 6
NEW ZEALAND.		
Church, Stanley Brook	..	1 1 0
L. J. Bagnall, Turua	..	1 0 0
Church, Takaka	..	0 7 6
Church, Pahiatua	..	2 2 0
Church, Mornington	..	1 0 0
QUEENSLAND.		
Kanaka Brethren, per J. Thompson	..	0 12 6
Church, Mount Walker (ack. Aug. 9 as 19/-)	..	1 19 0

INDIAN FAMINE FUND.

VICTORIA.		
Church, Galaquil	..	£1 10 0
Church, Bendigo	..	3 10 0
School,	1 5 0
Church Mooroolbark	..	1 1 0
.. collected by members	..	1 2 6
Church, Newstead	..	3 10 6
School, Shepparton	..	1 15 6
School, Fairfield Park, per Miss Phillips	..	0 12 0
Church, Hawthorn, coll. gospel meeting	..	5 5 0
Thompson and Moody, Basalt Hills	..	0 19 6
Per B. J. Lawrance, Lillimur—		
Sr. Clipston	..	0 2 0
A. Merrett	..	0 2 6
Bro. and Sis. Horley, Homebush	..	0 10 0
W. May, Broughton	..	1 0 0
Coll. by Church, Bairnsdale	..	0 8 0
J. Huffer	..	0 5 0
Bro. and Sister, Traralgon	..	0 5 0
Collecting Cards per the following:—		
Ascot Vale (additional)	..	0 2 2
Brunswick	..	0 5 8
Brunswick (additional)	..	0 3 10
North Yanac	..	1 11 6
Brighton (additional)	..	0 4 6
Malvern	..	0 5 9
N. Richmond	..	4 3 10
Sister A. Clissold and daughter, War-racknabeal	..	0 14 0
Ida Graham, Croydon	..	0 5 5
Drummond	..	0 16 8
Daylesford	..	0 17 6
Miss R. Passe	..	1 2 1
Jessie Morris, Northcote	..	0 7 0
Roy Morris	..	0 4 0
Eva Merrett, Leoor South	..	0 10 1
J. Smith, Taradale	..	1 0 0
May Burkill, Lillimur S.	..	1 6 3
Miss Bernard	..	0 2 0
A young sister, Serviceton	..	0 10 0
Rose Hayes, Goornong	..	0 5 7
J. McClure, Carlsruhe	..	0 7 6
Ruby Campbell, Kensington	..	0 6 0
Miss E. Rometch, S. Melbourne	..	0 5 5
Per E. J. W. Meyer, Lancefield—		
D. Newman	..	0 6 1
Sis. Tully	..	0 6 7
School at Sis. Lockwood's	..	0 16 6
W. McGill	..	0 2 9
R. Fagan	..	0 3 9
E. Pitcher	..	0 3 0
The Mesdames Brown	..	0 5 0
Sis. Lockwood	..	0 5 0
Miss Francis, Clonbinane	..	0 13 6
Per Wm. Mullins, Lake Rowan	..	0 8 3
School, Lygon-street, Carlton	..	1 14 4
Mrs. C. Williams, Sandmere	..	0 5 0

NEW SOUTH WALES.

Per E. Gole—		
Mrs. Elliott, Sydney Sewing Class	..	1 0 0
G. T. Walden's Bible Class, Enmore,		
Sale of Work	..	45 0 0
Church, Petersham (additional)	..	0 3 3
School, Woollahra	..	1 0 0
Enmore Y.P.S.C.E.	..	1 0 0
W. E. Rathbone, Bullock Creek	..	1 0 0
A Sympathiser, Oberon	..	0 7 6
R. T. Wilson, Oberon	..	0 2 6
Mrs. Taylor, collected	..	0 13 3
Alfred Winter, Moree	..	1 0 0
J. H. A. Robinson, Moree	..	0 5 0

Per M. Abgan—
A baby's gift for Jesus

SOUTH AUSTRALIA.

Per A. C. Rankine—		
Church, Nantawarra	..	2 2 0
" Hindmarsh	..	4 1 9
" N. Adelaide (including Pros-pect Mission)	..	32 14 0
Anonymous	..	0 2 0
Collected by the following—		
School, Long Plains	..	8 3 0
" Unley	..	4 8 2
" York	..	5 5 0
" Norwood (additional)	..	3 15 1
F. Greenshields, Lochiel	..	0 13 0

QUEENSLAND

Col. Card, Bessie Gray, Millbong	..	3 1 2
Wallumbilla	..	2 5 0
Sr. M. J. McNicol, Charleston	..	0 10 0
J. McNicol, Charleston	..	0 10 0
Church and Mission Band, Ma Ma Creek,	..	0 10 0
per E. Risson	..	3 5 0
Eel Creek, Gympie	..	1 5 0
C. Archdeacon	..	1 0 0
Mrs. G. S. Skerman, Mooloolah, Col. Card	..	1 10 0

NEW ZEALAND.

W.M., Dunedin	..	1 0 0
D.F.P., Port Albert	..	0 10 0
Church, Port Albert	..	8 9 0
F. Phillips, Warkworth, collected	..	2 18 6
Warkworth Church	..	4 0 0
School	..	1 13 0
School, Maitaura	..	3 15 0
Church, Glorit, and friends	..	1 6 0
Per A. Williams, Wellington	..	0 5 0
Jas. Yarrow, Oamaru	..	0 7 6
A. E. Langford, Takaka	..	0 3 6
M. N. Cederman, East Oxford	..	0 10 0
Friend, Wellington	..	1 15 0
Coll. by Sis. McKay, Hampden	..	1 17 3
D. Brown and Sympathiser, Kaitana, Col-lingwood	..	0 13 0
Coll. by Mrs. Watt and Miss Newlands, Invercargill	..	1 15 9
Coll. by Grace F. Ramsbottom, Wellsford, Auckland, per E. Gole	..	3 8 0

WESTERN AUSTRALIA.

Church, Kanowna	..	1 13 9
Mrs. and Miss Nott, Boulder City, collected	..	4 6 0
A Sister, Boulder City	..	1 0 0

TASMANIA.

Church, Latrobe	..	5 6 6
Collected by Dorcas Societies in Melbourne:—		
Barker's Creek, coll. by Sisters Francis and Armstrong, Bro. W. Syme, and Miss Elsie Pritchard	..	3 14 0
Mrs. R. E. Charman, Emerald	..	3 9 0
Doncaster evening collection	..	0 14 6
Sister Cripps, Franklin River	..	0 13 6
Mr. F. McQuin, Dunmunkle	..	0 10 0
Mr. and Mrs. James Wylie, Swanston-st.	..	1 0 0
A Friend, New Zealand	..	1 0 0
Church, Ballendella, per Sis. A. Rake	..	1 10 0

12 11 0
Newmarket Sisters, per Sister Morris, 22 garments and 2 quilts,

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

SOUTH AFRICAN EVANGELIST FUND.

Church, Pahiatua, N.Z.	..	£0 3 6
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NOTE.—This week the F. M. Committee are remitting draft to India for £75, making total now sent, £865.

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

VICTORIAN MISSION FUND.

Shepparton	..	£2 10 0
Kaniva	..	2 0 0
Bordertown	..	3 0 0
Carew	..	7 10 0
Church, Runnymede East	..	0 5 0

£15 5 0

J. A. DAVIES, Treas. M. McLELLAN, Sec.,
"Milford," Church-st., 233 Drummond-st
Hawthorn. Carlton.

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