

# The Australian Christian.

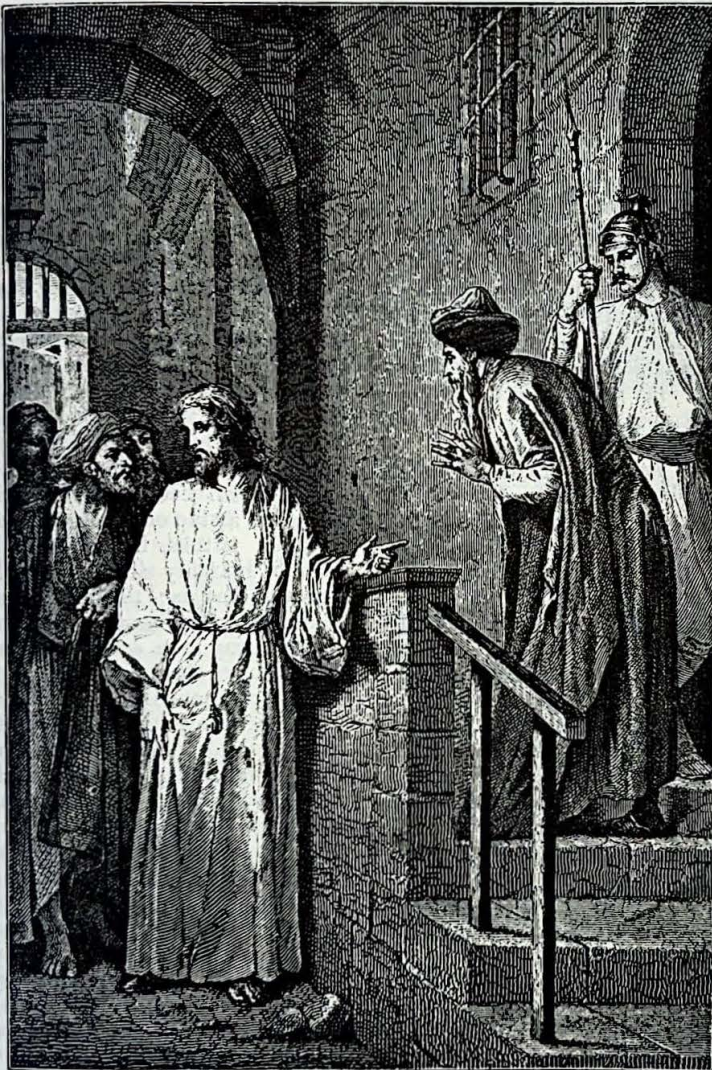
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## VISIONS OF THE CHRIST.



The Saviour and the Centurion.

G. B. MOYSEY.

Love touched by the hand of faith, flames forth;  
hope, fed at faith's table grows strong and casts anchor  
within the veil; joy, courage and zeal being smiled  
upon by faith, are made invincible and unconquerable  
What oil is to the wheels, what weights are to the  
clock, what wings are to the bird, what sails are to  
the ship, that faith is to all religious duties and ser-  
vices.—BROOKS, 1680.]

If bliss had lain in art or strength  
None but the wise and strong had gained it,  
Where now by faith all arms are of a length  
One size doth all conditions fit.  
A peasant may as much believe  
As a great clerk and reach the highest stature.  
Thus dost thou make proud knowledge bend and couch  
While grace fills up uneven nature.—HERBERT.

"All things are possible to him that believeth."

—JESUS.

According to the testimony of Luke, Jesus having "ended all his sayings in the audience of the people," in the delivery of the incomparable "sermon on the mount," entered into Capernaum, and immediately thereupon he was met by an embassy of distinguished local authorities, for the Jewish elders and magistrates of the city, waiting upon him, begged his beneficent offices on behalf of a certain Roman centurion, whose slave was dangerously ill. To plead for the favors of an eminent personage through the medium of an influential deputation is a common Eastern usage of all ages; but for Jews, and elders of the Jews, to solicit consideration on behalf of a Roman soldier—a man who in his post as captain of the guard that garrisoned the town of Capernaum, was the living symbol of a hated foreign yoke, a yoke which patriotism and piety—religion and race alike impelled them to regard with loathing and contempt—this was indeed a circumstance most strange indeed! But this soldier was no common man, and the best of the good things his Jewish friends said to commend him to the kindly notice of the great Prophet, was faintest praise compared with the eulogium finally elicited from the Prophet himself. Doubtless like his famous comrade, Captain Cornelius of the Cohort Italian, subsequently stationed at Cæsarea, this unnamed worthy was one of "nature's noblemen" to begin with, and under the influence of the lofty ideals and holier teaching of the Jewish faith, and outgrown his hereditary idolatry, had learned to worship the Living God, prayed to him continually, and gave much alms to the people. At any rate his Jewish friends felt warranted to make most earnest and cordial representations on his behalf—"they besought him instantly (eagerly) saying that he was worthy for whom he should do this; for he loveth our nation and he hath built us a synagogue." That he had built them a synagogue (possibly the one whose ruins the traveller can see to-day), proved not only that he loved the Jewish religion and faith, but also his wealth and beneficence. There was one other point which, if the elders had only fully known him, they interviewed him of whom it is said, that he would not "braze the broken reed nor quench the smoking flax," they might have plead to touch the heart of the Master. The Centurion asked not for himself but for another—not for friend equal or noble relative, but for a dependant, an inferior, a slave. Among the Romans it was consistent with the highest ideals of honor, respectability and humanity, to treat a bond servant, with systematic indifference, or callous cruelty in sickness. The Roman law regarded the slave as a *chattel*. Aristotle ranks the slave as a thing, not a person, which like a tool should receive only as much attention as will keep it fit for work. Indeed such was their deplorable state, that it is said

by high authority "that all the myseries of negro slavery were a drop to the ocean, compared to those of the slaves of antiquity." But our Centurion had another spirit—beautiful and tender—within him, and the man for whom he plead was "dear unto him" although a slave, and with an earnestness born of immediate danger, he urged his request; for his servant was "sick and ready to die."

What wonder then, with such eloquent facts on which to base their plea, and with his own divine knowledge of all the circumstances of the case that Jesus promptly said to the interceding elders "I will come and heal him!" Possibly, in view of the subsequent events, we should not assume that the centurion requested Jesus to come to his house (though the words in Luke's account certainly render it probable) and that the request, if made at all, was by the elders, of their own motion, who never imagined any benefit would accrue, apart from their personal presence; and that the message he actually sent was that in Matthew's account, —a simple statement of the facts of the case, "Lord my servant lieth at home sick of the palsy grievously tormented," leaving Jesus free to act as he deemed best. Anyway, Jesus promptly went. "When he was now not far from the house" a second deputation met him. The centurion was well aware that the average Jew deemed it a pollution for him to cross a Gentile threshold, and though he might have had serious doubts as to which side received or gave defilement in many a case, yet in this case he evidently felt that his alien roof was all unworthy to shelter one whose holy teaching, blameless life and mighty miracles, alike bore testimony that God was with him. If the centurion in the first place, actually sent a request that Jesus would come to his house, then when he saw him approaching, his sense of unworthiness and profound humility, (which first found expression in approaching Jesus through a mediatorial party), was so deeply excited that he "sent friends to Jesus saying unto him, Lord trouble not thyself for I am not worthy that thou shouldst enter under my roof, neither, thought I myself worthy to come unto thee, but speak the word only and my servant shall be healed." Truly this is the language of a soul clothed with humility and self abnegation but is it the language of faith? It is; but we are not yet quite prepared to appreciate it. Listen! "Speak the word only and my servant shall be healed." Here is faith indeed. The Jewish elders who deemed themselves so vastly his superiors as to act as intercessors on his behalf, had no idea but what the benefits of his power depended upon his presence, and they besought him to come, the Jewish noblemen of Cana, had no other thought when he said to Jesus in tones of deepest feeling, tinged with impatience, "sir, come down ere my child die"; the woman with the issue of blood, whose wish the Saviour met and whose faith he praised, in the memorable words, daughter be of good comfort; thy faith has made thee whole,—even she said to herself, "If I may touch the hem of his garment I shall be whole." These were all Jews; cradled in the faith of miracles, and the power of the unseen and living God, and yet they limit the power of his anointed to heal, to personal presence and contact in some form; it is a Gentile's lips that first frame and utter

the memorable words "speak the word only and thy servant shall be healed"; it is a Gentile's heart that first forms the true conception of the Saviour's power—its essentially divine character—that he speaks and it is done; he commands and it stands fast. But how are we to account for this man's extraordinary faith? Out of what elements was it formed and through what processes was it evolved? Our knowledge of his history, confined as it is to the brilliant, but scanty passage in the Gospels affords but limited material out of which to frame an answer to these questions. Doubtless, as already hinted, his nature was one of innate nobility—so naturally good that heathenism could not spoil it—"good ground," were the spiritual elements of the Jewish religion, the seeds of faith in the coming Messiah, took kindly root, and made flourishing growth.

His training in habits of immediate and implicit obedience as a Roman soldier seems to have much to do in preparing him for the exercise of that faith, out of which the best obedience springs. Listen for a moment at the reasoning of this man, who had learned how to believe by knowing how to obey. "Lord speak the word only and my servant shall be healed." For I am a man under authority, therefore I understand what is due to my superiors, and know how to obey. But as an officer in the Roman army, I am also a man *having* authority, and I know what it is to command, and to be obeyed. "I have soldiers under me, and I say to this men, Go! and he goes, and to another, Come! and he comes, and to my servant, do this! and he does it." Even though I am *under* authority, I *have* authority, and in my sphere I am implicitly obeyed. But you are under no authority; your power is absolute. How completely then must all nature obey your will. You say to disease, Go! and it goeth. You say to health, Come! and it cometh. You say to your servants Life and Death, Do this! and they do it. It is for you but to speak the word, and my servant shall be healed. "When Jesus heard it, he marvelled, and said to those that followed, 'Verily I say unto you, I have not found so great faith, no, not in Israel!'" Wonderful faith indeed, and but once excelled in gospel annals, and then not by a son of Israel, but by another Gentile, a Canaanite, the mother of a demented daughter of Syro Phœnicia. No one can read the accounts of the Centurion without being struck with the depths of his humility as well as the strength of his faith, but while Jesus coronates the soldier's faith with loftiest praise, he does not even mention his humility. How is this? If any virtue in the whole circle of spiritual excellence, should commend itself to him who "made himself of no reputation," "took upon himself the form of a servant," and "humbled himself even unto death," surely it must be that of humility. It is quite remarkable that in the Syrophenician—that other instance of mighty Gentile faith, where humility was not less radiant than faith—the former is apparently unnoticed by the Saviour, and is passed without comment or commendation. The Centurion had said, "I am not worthy that thou shouldst come under my roof;" in reply to Jesus words "It is not meet to take the children's bread and cast it to the dogs." The Syrophenician said "Truth Lord; be it

so that I am only as a dog as compared with God's chosen people, yet even the dogs may eat of the crumbs from the table." Surely humility can go no further than this. In the one case Jesus said, "I have not found so great faith, no, not in Israel;" and in the other he says, "O woman, great is thy faith! Be it unto thee even as thou wilt." Whence then the praise of faith and neglect of humility? Humility is a single virtue, one member of a family of many spiritual excellencies, but faith is the *parent* of them all. Humility is a flower, beautiful and fragrant, but faith is the root and stem that bears it and a multitude of others equally beautiful. Humility is a crystal stream, meandering in quiet loveliness, beneath the shade, fertilising a single district, but goeth in an overflowing lake; from every side, rivers and rivulets of life flow down and enrich the entire continent of man's being.

Remarking on the centurion's faith Prof. McGarvey observes, "The greatness of his faith was shown partly in his belief that Jesus could heal his servant by a word without going into his house; but chiefly in his lofty conception of the dignity of Jesus as compared with himself men who have faith in Jesus look upon him as beneath themselves, and his religion as unworthy of them. Those who have little faith in him regard him as only a little their superior; but as faith increases he goes up and we go down, so that the greatest humility before him is one evidence of the greatest faith." What a grand character was that of the Centurion! The Jews testified to his piety, benevolence, beneficence and love for God's people; his plea for his slave told the tenderness of his heart; Jesus himself bore generous testimony to his faith, and as the outcome and crown of many splendid virtues, how beautifully does the grace of humility sit upon him! And so it ever was and is; the best of men are the humblest. The nearer men get to Jesus, the further away in a sense, he seems, and the higher above them he towers; as the mountain which at the distance of miles looms but a few feet above the horizon, when you approach it and stand on its lowermost spurs, hides its head above you in the clouds. The more a man grows like to Jesus, the more unlike him does he seem to himself to be, since from his nearer point of view, the purity and perfection of Christ's character, appear to him as never before; while in himself, unworthiness and sin unseen in nature's dim twilight, stand all revealed in the light of the master's gaze. The noblest are the humblest; the humblest are most like Christ. Through the window of this noble soldier's faith Jesus looked out over the wide world of heathens and Gentiles and saw the gathering in from every quarter, those who should finally inherit the everlasting kingdom of glory. "And I say unto you," said he "that many shall come from the east and from the west, and shall sit down with Abraham and with Isaac and with Jacob in the Kingdom of heaven, but the children of the kingdom shall be cast out into outer darkness. There shall be weeping and gnashing of teeth." Surely here is a warning for us all. Every one of us that have put on the Lord Jesus by faith and baptism is, in a higher sense than ever were the Jews, "children of the kingdom." If like the ancient "children

of the kingdom," we neglect our privileges, violate our obligations, and prove faithless to the high charge the Lord has left us, we shall share their fate, and be cast into the outer darkness. But if, on the contrary, we "give all diligence to add to our faith courage, and in our courage knowledge, and in our knowledge, temperance, and in our temperance, patience, and in our patience, godliness; and in our godliness, brotherly love. If these things be in us, and abound, we shall make our calling and election sure, and ultimately, an entrance shall be given unto us abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ. Amen!

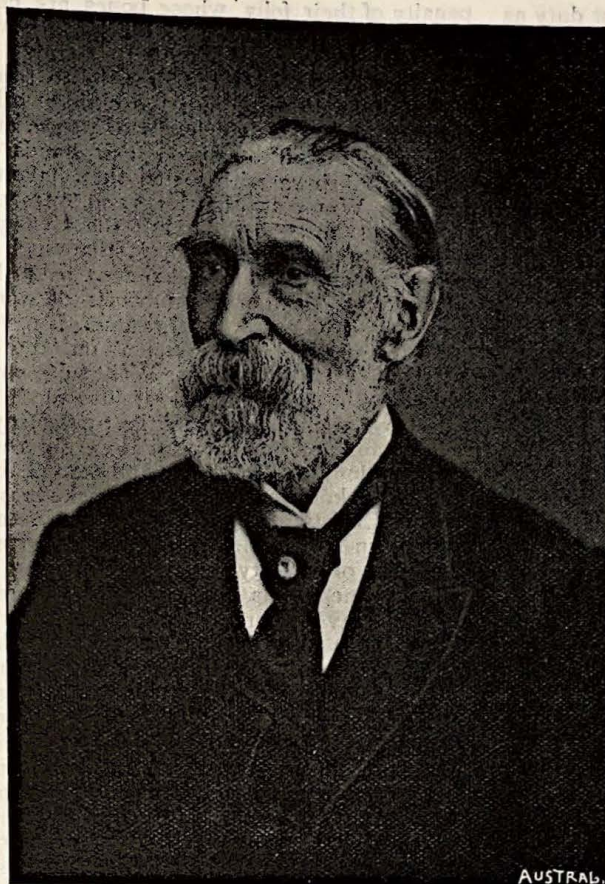
## Correspondence.

I also will shew mine opinion.—Job. 32: 10.

### War and the Spirit of War.

In these days of war, and the rumors of war among the nations, which has and is absorbing the attention of so many, I think it of the greatest moment to every Christian that they should understand correctly what war is, and also something of its results and consequences, and whether a Christian can countenance war, as we know it, under certain or any circumstances. What, then, is war? I answer—War, as we know and see it, is a contest between men or nations carried on by *force, violence, &c.* There is not a vestige of the moral, rational, humane or Christian element in all that constitute war. War is said to be of several kinds, *i.e.*, offensive and defensive, civilized and uncivilized. An offensive war is one State making war against another, but from the other side it is a defensive war.

Some fifty or more years ago the Peace Society, by severe research, found that from the time of Constantine the Great down to the present century the wars of real magnitude that had deluged the world with blood numbered 286, and these, too, had been waged by alleged Christian nations—tribal, savage squabbles being excluded. Among these wars were 22 for plunder and tribute; 44 for the extension of territory; 24 for revenge; 6 for disputed boundaries; 8 respecting points of honor; 61 in extension of commerce; 55 civil wars; 41 about contested titles to crowns; 30 under pretence of assisting allies; 23 the result of jealousy; and 28 religious wars (so called), including the Crusades. *Not one for defence alone.* And now that another century has nearly gone since the investigation was made, the reader can find out the result for himself. Just here let me say that Dr. Dick, of Scotland, and also Burke, of Ireland, made a computation of the victims of war in their day, the results being respectively 14,000,000,000 and 35,000,000,000—the mean being 24,500,000,000. What man is there can comprehend the wealth wasted and worse than wasted, the woes borne, the anguish suffered by these butchered millions, launched into eternity in a moment? No man, with all the splendid power of imagination, can approach to a conception of the horrors, the oaths, imprecations and blasphemy on these countless battle-fields. As



H. G. PICTON.

for the oceans of blood and gore, the dying groans of the wounded, the lamentations, woes and anguish, and miseries of the relations in every station and relation of life of the slain, who can grasp, imagine or touch them?

War, I said, is a contest by force and violence, whether offensive or defensive, and though the phrase *civilized* war is in vogue, I can see no difference between civilized and uncivilized war. For the aim and object is the same—to kill. Civilized war or warfare is that system now practised by European nations and others supposed to be civilized, as exhibited in Africa and China at the present time. But what is the object—but to destroy, conquer and kill men for some imaginary advantage by the command and license of their Governments. Uncivilized war is called barbarism, and lexicographers declare barbarism to be "ignorance of arts, want of learning, rudeness, incivility, savagery, ferociousness, brutality, cruelty, barbarity." Here we see at a glance all the difference between civilized and uncivilized war is "ignorance" of the modern art, *i.e.*, ignorance of the latest civilized scientific style, process or mode of killing men. In other words, the uncivilized soldier does his business as best he can, being ignorant of any prescribed rule. On the other hand, the civilized soldier, being trained in his profession, does his business under rules of scientific precision. The purpose of both is to kill. It will now appear that the difference between civilized and uncivilized war

is a distinction without a difference. Who will venture to say that the worst passions of the soldier on both sides are not at the highest pitch of brutality in killing men, with whom they have no quarrel, under the license of wholesale slaughter by order of the State? Were a soldier to do the same on his own responsibility in his own interest that he does by order of the State, he would be hanged or beheaded. This business is carried on by the soldier for a few pence per 24 hours' slaughter, and his rations are of the coarsest kind, subjecting himself to every known privation.

What, then, is war, civilized or uncivilized, but to kill? The one is done scientifically, the other without a prescribed rule. But to kill is the purpose and object in every war. In any case, man is the active agent of his own destruction. Soldiers are fools or tools in the hands of aggrandising, grasping, scheming, gold-hunting, designing knaves. The scientific soldier, as a rule, has a great advantage by his training, munitions and arms over the rule-of-thumb man in the carnage of war. Money is the sinews of war, which produces powder, lead, iron, shot, shell, sword, bayonet, rifle, cannon, &c., that would kill an elephant 12 miles off, let alone a man. All considered, the scientific trained

soldier so armed should at least make 20 deaths for 1 of the untrained and badly armed, uncivilized man.

Now the question arises—Which is to blame, or most to be praised? From observations I notice generally the soldier that can send 20 of his fellowmen to eternity without notice is greatly praised, honored and worshipped, and this, too, by many of the fair sex. No person can deny that the soldier, rank or file, who by cunning, strategy or deception can count the most scalps, dead or alive, at the end of a day's professional work, is counted worthy of the highest praise and admiration of the civilized community. And now the question is—In what does the civilization of that community consist that rejoices in such wholesale butchery?

I have no hesitation in saying, nor have I any fear of successful contradiction, that war, civilized or uncivilized, is barbarism itself. It is more. It is *murder* itself, and its supporters are uncivilized. And why? Because it is premeditated, pre-arranged in all its details possible, and it follows that every soldier that voluntarily enters on the mission of war, equipped or trained, well or ill, enters on the mission of killing and does kill, is a murderer. Civilization, as we see it, is a mere veneer. No man is civilized till his whole being is under the complete control of the Prince of Peace, who was ushered into the world amid heavenly songs and hosannas of "Peace on earth and goodwill among men."

This brings me to the point of our duty as Christians or disciples of the the Prince of Peace. I have noticed several allusions to war, or the wars now prevailing in the pages of the A.C., but little has been said that any one could know what was "piped or harped." The easiest to be understood on the subject, I noticed under the head of "Editorial Notes," in the issue of August 9th, which is very good to a certain point. Here his spirit and heat suddenly fails him, for he says, "we may not all see our way to endorse the sentiment of Hosea Biglow,

'Ez fer war I call it murder.'"

Well now, if it is not murder wholesale and in detail as opportunity presents itself, pray, what is it? A difficulty (if such be in it) is not overcome by shirking it, can he conceive it to be anything else than murder, let him be kind enough to name it, though at present I am convinced that it is murder, yet am I not beyond instruction. "Put thy sword into its sheath said the Prince of Peace, he that taketh the sword shall perish by it." This is the natural and to be looked for end of those that take away life. The Master scorned the protection of Peter's sword, but the so-called Christian of to-day holds Peter's sword in great repute, and as a consequence is in great demand in the administration and settling of national disputes. For what purpose he possessed himself of the sword I don't know, perhaps for cutting ropes about his nets, certainly not to cut off an ear, and much less to kill a person. To cover the whole ground I will just say that war or the spirit of war is in deadly conflict with all our Lord's sayings or doings, as well as the whole of the apostles and everything contained in the New Testament. War is the "spirit of war" in action, as the body is dead without the spirit, so there can be no war where the spirit of war is not. The actual propelling force to do a crime is the spirit of lust, to do, hence Jesus said: "He that looketh on a woman to lust after her hath committed adultery already." And the Apostle says: "From whence come wars and fightings, come they not of your own lusts?" Neither civilized or uncivilized, offensive or defensive, war has any place in the New Testament, under the reign of the Prince of Peace. War I look upon as the worst enemy of man, from both an economic, social and religious point of view. "Drink," is bad, but war is worse, and both seem to me to be the most active and potential agent of diabolus—his Satanic Majesty. As a rule there are 25 millions of armed men in Europe to keep the peace therein.

What an enormous burden these 25,000,000 of lazy drones, masquerading in gold and tinsel are upon the shoulders of the industrious workers! There are hundreds of millions spent annually (the products of honest labor wrenched from the laborer) to support this branch of civilization of modern times. The workers and the industrious are both blind and mad, that cannot see the wickedness and folly of their own actions. By this alluring snare, compounded of lust, greed and tyranny, dressed and adorned with the gold of the worker, with "patriotism" emblazoned on its banner some of our own people have been led astray, inasmuch that some from New Zealand have paid the

penalty of their folly whose bones are now bleaching on the veldt of the black continent, while some from here have been so mad as to go to China. Is it not dreadful to think of these young men taking the oath of allegiance to their princely leader of peace, and their marching off to embroil their hands in the blood of those with whom they have no quarrel. Where are the elders and overseers of the churches, and where are the Evangelists and what are they doing, that such a state of ignorance can so exist so as to be ensnared by the horrible monster of war? War never was a process of justice. It never was a test of truth, but a violent outrage of the strong upon the weak. War excites and nourishes the most brutal passions of man. It destroys all his better qualities; it destroys frugality and morality; it retards the progress of civilization, kills the body and damns the soul. And knowing its fiendish wickedness, as every Christian must do, let us chase and run it down to death. It is declared from the pulpits of our city the African war is a righteous one, let us hunt it at the sacred altar and slay it there. It never can atone for its crimes. Some would venture to make total abstinence a condition of communion, but what about war? Those who would go to the battlefield armed to kill their fellowmen, are no more Christians than highway robbers, or the worst of Pagan infidels. Let those who oversee, in any sense, the congregations of the Prince of Peace, do their duty and purge out the leaven of war that the name of Christ be not dishonored and his cause disgraced. Some say Lord Roberts is very religious, being a strong Baptist. That may be so, and yet a very poor Christian. As your space must be exhausted I must close, warning every disciple to beware of the insidious workings of the prince and power of the air, who has seduced man to the battlefield to perish in the horrible carnage and gore of war.

Sydney.

ALEX. HUTCHISON.

## Original Poetry.

### Visions of the Christ.

#### A PROLOGUE.

Visions of Christ! Ah, sweeter far are these  
Than all th' enraptured scenes of blissful state  
Conjured by human mind on joy intent.  
No phrenzied dreams of sphere Elysian  
Nor magic thrill of lotus-eater's ecstasy  
Possess a power to charm, to soothe, to cheer,—  
'Ere day-dawn fleet they from the mind, to leave  
But weariness and wretchedness. Alas!  
So oft the aftermath of world-born joy,  
Fading as fitful twilight, fade such dreams  
Of halcyon, aye and sunny golden days,  
Of times to come which even not the past,  
Of rapturous gladness and felicity  
To come; aye, always still to come, alas!  
Meanwhile within, the canker-worm of care  
Gnaws in the troubled heart, and from our dreams  
And day-dreams springs there not to life one thought  
Which can give perfect cheer, encouragement,  
Nor strength to bear with fortitude  
The dolour and the fret of daily life.  
No strength arises thus; no permanence  
Of happiness, nor sense of gladdened heart.  
But Oh! How much 'tis otherwise when we  
Withdraw the veil and peer far back in Time

With centred minds and earnest hearts to see  
And view with knowledge that we thus perceive  
Reality itself, in Visions of the Christ.

Ope wide ye Gates of Distance! that to pass  
Within the realm of living lore we may  
Have entrance free and ample, unrestrained  
By bonds of Time or barriers of Space.  
Adown the centuries long vista speed  
Our minds and hearts, all unencumbered with  
The garments of our grosser selves, and thus  
With joyous haste apace to view anew  
The Christ—the ever-living Christ—and bathe  
In all th' refulgent radiance of the earth-clothed  
Divine. Rejuvenating wearied heart  
By his infinite love-lit smile which thrills  
The very cord of life itself with Life  
That is his own; in whose blest presence we  
Forget that Earth is Sin, and sin in us  
Like tyrant despot binds us still to earth.  
Nay! feel we thus—not Destiny itself  
Remains, but as an idle figment viewed:  
For life, that Living Life has entered in  
And raised us higher far than even the plane  
Of Destiny. That in this transient age,  
In Aeons perpetual—when Time has ceased,  
There lives but Christ for us, and we in Him  
Absorbed; and Christ in God,—Reality.

Visions of Christ! 'Neath magic pen-wand rise  
To life anew those scenes we know so well.  
The forms, though never seen yet ever loved.  
Once more at Bethany doth Lazarus dwell,  
A living marvel in the village street,  
In old Jerusalem the crowd mass still  
Grouped around the Nazarene. At Nain we view  
The wondrous Grace triumph o'er Death.  
With life pulsating, instinct quick, we greet  
The erstwhile dead, arising own his Lord.  
The haughty Pharisee, the crafty Publican  
With hate and spite in every glance displayed  
Towards Him whom all in life is but to love.  
The blind; the halt, in body maimed,  
With souls bound in the chains of bigot thrall,  
But wide-stretched arms entreating succour, help  
And healing. Nor e'er refused the loving Christ  
To list the cry of human woe,—not then,  
Or ever. For his gentle hand aye brings  
To tortured frame and wearied soul a sweet  
Deliverance and restful hope in life.  
'Neath midnight's shadow on Gennesareth  
We watch the heaving bark in trouble toil,  
And hear the mystic "Peace be still!"  
A spell which wind-lashed wave and raging blast  
Fain yield obedience to, and gain repose.  
In mountain hollow, far apart from reach  
Of fevered multitude, we see the Christ  
Seek quiet, that in converse sweet with God  
He may find rest and wealth of needed strength,  
Nor less, that He may teach his loved ones in  
The days to come, the lesson of true faith  
In God,—the lesson that for us their lives to aid  
The ever-present One, the blest Reality.

O Thou! Compassionate and Merciful,  
Look down, and dower our eyes with mental sight  
That in these Visions we may each discern  
The manifested Truth. That in our hearts  
The Source of Life Eternal passing thus,  
May be detained by each, that  
In these hearts by anxious love constrained,  
He may take up abode, and dwell with us  
Until the fall of eventide, till we  
Pass out into the glimmering, misty dawn,  
Beyond which Visions cease, and evermore  
Reality, reality abides. J. INGLIS WRIGHT.

## Biographical.

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

### Life of Elder John Smith.

#### CHAPTER XVI.

The church at Mount Sterling had been received into the Association again; and John Smith, entreated to come and break to them the Word of Life, had, in 1823, withdrawn his services from Lulbegrud, and accepted the call.

It should be here mentioned that Elder David Barrow died about that time, much lamented, notwithstanding he had grieved so many of his brethren by his zeal as one of the founders of the Association of Baptists, known as "The Friend of Humanity." But those who opposed, and even those who persecuted him, acknowledged, at last, that he was one of the best of men.

It was the custom of each congregation in the district to send, by the hands of duly-appointed messengers, an *Annual Letter* to the Association, and to report therein, according to the requirements of the Constitution, the number of members that were in fellowship, the number that had been baptised; dismissed, and excluded, and that had died during the year. Queries and complaints against churches, and even individuals, were often appended, and, sometimes, these inquisitive or censorious postscripts were made the burden of the correspondence.

On the third Saturday in July, 1827, the church at Lulbegrud met, according to the custom, to prepare her letter. The Association was to assemble on the following Saturday at Cane Spring, in Madison County—a church which, though south of the Kentucky River, had, at her own request, been received into the North District Association as early as 1803.

Smith, in the meantime, learned that charges would be brought against him; but what they were he could not definitely ascertain. He knew only that his brethren, generally, censured him, and condemned his doctrine; yet such was his confidence in the power of truth, that he did not doubt that some of the more pious and thoughtful would stand by him in the proclamation and defence of the ancient Gospel.

But as the day for the meeting of the Association drew nigh, he saw that professed friends began to fall away from him. Many who had often listened to his plea for reform stood off, and waited the action of his enemies. He was left, in fact, almost alone.

Some time before the meeting of the Association, one of his children was taken sick. He lay for weeks in his little bed, racked with torturing pains, and slowly wasted away. For sixteen days and nights the father kept an almost sleepless watch at the bedside. On the 26th of July the agonies of the little sufferer ceased, and they laid him to rest among the vines of the garden. As they walked back from the grave, the faithful preacher reminded his wife that the Association would meet on the next day, at Cane Spring. "Many things will be said against me," he gently urged, "and no one will be there to defend me, or to speak a word for the cause we love. I must then go. But, wife, I can-

not leave you here alone in your bereavement; so I beg you to go along with me."

Call it not weakness, if, in that dark hour, John Smith, forsaken by friends, and afflicted of God, turned to his stricken wife for comfort and support.

They had now five children, the oldest of whom was but ten years of age. To leave them at home with strangers would be wrong. Joshua Hurt, therefore, an unmarried brother, urged her to go, and promised to stay with the children himself. She was finally persuaded, and the horses were hastily made ready for the journey, for an appointment to preach that very night, at Howards Creek, twenty miles distant, had been sent on some time before.

They started immediately and reached the neighbourhood of Howard's Creek just at dark. The preacher that had been requested to make the appointment for him had refused to do it, and had warned the people of this apostate from the faith. But they had learned, from other sources, that John Smith would preach in the neighbourhood that night; and they came to hear him.

His wife was much distressed by these increasing evidences of ill-feeling toward him; and she anxiously inquired as they rode along together next day, what he would do if they should say anything against him in the Association.

"Wife," said he, "they will hear of our bereavement, and feel too much of our distress to do anything unkind."

He reached the meeting-house in good time on Saturday, and took his seat among the brethren as a messenger from the church at Grassy Lick.

Elder David Chenault, of Cane Spring, presided as Moderator, an office which he had filled successfully for several years. He was comparatively unlearned in books, having read but little beyond his Calvinian text; but the sternness of his character, his sober piety, and his impenetrable orthodoxy, had given him influence among the more rigid of the Baptists.

When the name of Lulbegrud was called, her letter was presented and read, and Smith then learned the nature of the charges against him. After setting forth the general condition of the church, the letter grievously complained that one of their preachers had departed from Baptist usage in several particulars, in substance, to-wit:

1. That, while it is the custom of Baptists to use as the Word of God King James' translation, he had, on two or three occasions in public, and often privately in his family, read from Alexander Campbell's translation.

2. That while it is the custom in the ceremony of baptism to take the candidate into water and solemnly pronounce the words, "I baptise you, my brother, in the name of the Father and of the Son and of the Holy Ghost," he, on the contrary, is in the habit of saying, "By the authority of Jesus Christ I immerse you into the name of the Father and of the Son and of the Holy Spirit."

"And there is no Ghost in it at all," indignantly exclaimed someone present.

3. That in administering the Lord's Supper, while it is the custom of the Baptists for an ordained preacher to stand at the table and give thanks, and break the loaf into bits, or morsels, small enough to be readily taken

in the mouth, and then for the deacons to pass these round in a plate, or some like convenience, yet he leaves the bread in large pieces, teaching that each communicant should break it off for himself.

As some ground for this last charge, it must be admitted that Smith had, on several occasions, declared, that, as Christ's body had been broken for all, each should break the loaf for himself; that anciently the disciples came together to break bread for themselves, and not to see it done by the holier fingers of some preacher or priest.

In due time the queries and complaints of the several churches was taken up. As other congregations, besides Lulbegrud, complained of their reading of the new translation, the proceeded, first of all to the consideration of that offence, as understood to be charged against John Smith.

The indictment sent up by Lulbegrud closed with words like these: "We do not of ourself know that any brother has been guilty of all these departures from Baptist usage; but we have been so assured by reliable authority." Having heard the accusations again read, Smith arose, and fixing on the solemn face of the Moderator a look of kind but defiant humor, he remarked:

"My brethren from Lulbegrud need not fear the least concern for evidence to sustain their charges; I plead guilty to all of them."

According to the usual order of business, the consideration of such matters should have been postponed till Monday. But an impatient spirit of controversy seized the Association; and much wrangling about established usages and ancient landmarks, occurred on Saturday. By a rule of the decorum, no member was allowed to speak more than twice on the same subject without the consent of the Association; nor more than once on any proposition, until all had spoken that might wish so speak.

Smith was now assailed on the right hand and on the left; for there were more than fifty messengers present, and every speaker among them rose up against him. He wasted some irony, and flung away upon them a pearl or two of truth in reparte: and rejoinder, during the earlier part of the discussion, intending to reply at length after the opposition had expended all its strength. But by this improvidence of speech he had placed himself at the mercy of his enemies; for when he came to make his defence in form he was promptly called to order—he had already spoken twice, and could not speak again without the consent of the house. He now begged for the privilege of replying fully to the things that had been said against him; but in all that assembly of messengers, he had not one friend to support so reasonable a request. He sat down with more sorrow than anger in his heart. He had turned from the grave of his child to come and brave the presence of those who were stirred up against him; he had come to defend his reputation, and to conciliate, if he could, the opposition he had provoked. But instead of receiving sympathy, or even justice at their hands, he was made to feel that he was but an outlaw among his brethren. Yet he continued to mingle without offence, in their little social circles, and to maintain, under all the provocations of the hour, a serene mind and a prudent tongue.

# 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 Great Thought of the Bible.

One of the great thoughts of the Bible, if not the greatest, is the idea of unity. For after all, what is the great end sought to be gained by the scheme of redemption but the bringing of man into unity with God. This was the great thought in the mind of Jesus when he prayed that his disciples might be one even as he and the Father were one. It was the great thought of the apostles, but chiefly of the apostle Paul, who, more than the others, received into his heart this great central thought of Christianity. His epistles are full of it, and enlarge upon it with a great wealth of metaphor. Under the spirit of the apostle's eloquence we behold great things: a united church—nay, more, a united world. The spell, however, is soon broken, for the hard facts of history do not answer to the ideal pictures of inspiration. The dull prose of reality confronts and confounds us, and we are obliged to admit that the New Testament

ideal is far from being realised. Nevertheless, it should not be forgotten that in some essential particulars there is a unity that should not be under-valued. In the great world of modern Christianity there is unity in reference to the Fatherhood of God, the Sonship of Jesus, the illuminating and comforting power of the Holy Spirit, and in the necessity of holy living as an evidence of our faith in the crucified and risen Redeemer. But outside of these grand central ideas there is an alarming and mischief-making disunity. Even as early as the days of Paul this disunity existed. That it did so in those days is not a matter for surprise when the raw material out of which the church was made is remembered. But surely that which was pardonable then must be a crime now. For nineteen centuries the church at Corinth has been the apostolic object lesson on disunity. Ignorance might be pleaded on behalf of that church, but of the church of later days, no such plea will serve. It is a sinning against light and knowledge.

It is wonderful to observe how history repeats itself. The Corinthian church of nineteen centuries ago is a picture in miniature of the church now. It was divided into parties, who recognised separate and distinct leaders,—just as the church of to-day does. Luther, Calvin and Wesley, are used in precisely the same way as the Corinthians used Paul, Apollos and Peter. Even Christ does not escape the fate of being made a party leader. Now as then, men are saying, "We do not recognise the authority of Paul or Peter—their epistles are not binding upon us; we only recognise Christ and the gospels." In this way in these days, as in the days of Paul, Christ is divided—is made the Christ of division. The unity of the divine revelation is broken, for the fact is ignored that a complete Christianity requires both Christ and his apostles. The epistles are the complement of the gospels—both together give us a full-orbed Christianity. The one without the other may give a religion of a sort, but not the Christianity that Christ is the author of. It is sometimes said of us as a people that we are repeating the Corinthian error by refusing to be known by any other name than that of Christ. But is this really so? Is it not rather true that those who make this statement have failed to understand what the Corinthian error was? If it can be shown that we use the name of Christ unlawfully, as the Corinthians did, then the truth of the charge may be admitted; but not till then. If, however, the time should ever come that we set up Christ in opposition to his inspired ambassadors, then without doubt we should be repeating the Corinthian error by using the name of Christ as a symbol of division. As it is, we never fail to link the

names of Christ and his apostles; and these names, so linked together, are a final and complete authority for our religious faith and practice. There is no room for other names. In the matter of ecclesiastical authority Christ and his apostles have no successors. The apostolic succession, claimed by two of the great denominations, is one of the silliest myths ever entertained by intelligent communities.

If the disunity existing in the religious world were confined in its evil effects to the communities belonging to it, the case would be quite bad enough; but as the evil effects extend beyond these, and bar the progress of the gospel both in civilised and uncivilised lands, the gravity of the situation is increased tenfold. In civilised lands there is a great number of people who, though not unfriendly to Christianity, yet stand outside the church. They profess to be bewildered by the babel of sounds that come from the various religious communities, all claiming to be identified with Christianity. Others openly scoff at the rival factions, and utterly discredit Christianity on account of its differences. We do not say here that this aloofness from Christianity is justified on account of the disunity existing among its professors. On the contrary, we would assert that Christianity as a system has a right to be examined in the light of its own teaching, and not in the imperfect rendering of its professors.

To the intelligent and discerning mind, there is a unity in Christianity as there is a unity in nature. The fact that in both cases there is a failure to interpret this unity should not cause us to discredit the essential unity known to exist. Much of the disunity existing in the religious world exists for precisely the same reason that it does in the scientific world. Principal Caird, in one of his university addresses, in speaking of the unity of the sciences, insists on the necessity of studying each department of science in its relation to other departments. No department could be correctly apprehended if only regarded by itself. Such study would only result in the acquiring of half truths or whole error. All the sciences are united, and must be considered in the light they cast one upon the other. Failure to observe this rule is the cause of the disunity that exists amongst scientific men. They do not all "speak the same thing." In like manner in the religious world, the failure to observe the unity of the structure of the Bible, and the relation of its several parts the one to the other, is a fruitful cause of disunity. It is half the truth to say that men are saved by "faith." It is equally so to say they are saved by "works." Either of them alone is not the truth; both together are. If Christianity is to be discredited because the students of it do not all "speak

the same thing," then, so must everything else—science, politics, music and art, for on the apprehension of each of these there is considerable disunity among the recognised exponents.

Indeed, when we look round about us and see how widely men differ on almost every conceivable subject, it seems nearly impossible to expect anything like a unity that will be universal. Nevertheless, it may be said that there are great truths which receive almost universal assent. There are propositions in science about which there is a practical unity. So is there in religion. And there is no sufficient reason why the unity that exists in reference to certain great moral and religious truths should not extend to all the cardinal propositions of Christianity. Nor would this unity be long in coming about if in connection with these propositions it was determined to "speak only where the Bible speaks and to be silent where it is silent." A great ecclesiastical unity is neither contemplated nor desired by us. We have had enough and to spare of this kind of unity. Generally it has spelt tyranny, and has placed shackles on freedom of thought. The unity that we look forward to is a unity brought about by a free acceptance of common truths—a unity of kindred thought—received from the world's greatest teacher. To assist in bringing about this kind of unity is the grandest work that can be attempted by any people. It is a work that inspired our pioneers to their noblest efforts; but it is a work that later generations have to a large extent lost sight of,—a work, however, that we hope to see revived in the dawning of the new century.

## Editorial Notes.

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

### A Munificent Gift.

Mr. and Mrs. Hugh Dixon, of Sydney, have presented the Baptist Union with a cheque for £10,000 for the various Union funds. The Baptists are to be congratulated in having members able and willing to donate such large sums to their church. It will be remembered that some years ago a Baptist in Victoria gave £25,000 on condition that a similar sum was raised in the colony. The amount was more than covered, and the result was a respectable nest-egg of £60,000. Another Baptist in Queensland, bequeathed £25,000 to the Union of that colony, but owing to a technical informality in the will the bequest was lost. Mr. Dixon is a prominent Baptist and a leading tobacco manufacturer, and his splendid gift indicates not only his liberal spirit and denominational

loyalty, but also the profitable nature of his business. We sometimes hear of money wasted on tobacco and the injurious effects of cigarette smoking by children, but in this instance, at least something is to be said on the other side, since £10,000 of smoke money is devoted to religious purpose.

### Religion and Politics.

Already the air is being stirred with announcements of candidates for the first Commonwealth Parliament and soon the whole of Australia will be in a political ferment, just as America now is over the Presidential election. An American secular paper puts the matter in a nutshell when it says: "About the time people make as much fuss over their religion as they do over their politics the millenium will be along!" Just so.

### A Roman Catholic Lament.

The great Roman Catholic Congress is being held in Sydney this week to commemorate the close of the century and the completion of St. Mary's Cathedral. Statistics are to be discussed and no doubt there will be rejoicings at the numerical progress of the denomination, notwithstanding the chilling fact that the last census showed that while nearly all the Protestant bodies are increasing more rapidly than the population, the Roman Catholics are steadily falling behind the race. But we are continually being reminded of the great progress of the "Holy Church" in the United States, where, as a matter of fact, it is also losing ground. Roman Catholic statisticians have pointed out that had the descendants of Irish and Continental Romanists remained true to the faith of their fathers there would now be over twenty instead of less than ten millions of that body in the States. The *Christian Standard* of Cincinnati, in one of its latest issues, quotes from the *Catholic Telegraph* of the same city:

"While we are going about with bass drum and trumpet to convert the land, says the *Review*, St. Louis, it is unpleasant to be told by such a sober and serious paper as the *Providence Visitor* (May 26), that "there is to much apathy among Catholics in regard to religious truth," that "there are many among us who, otherwise intelligent, are absolutely ignorant of the fundamental dogmas of their faith," while it is a fact that "culpable ignorance of religious teaching exposes its possessor (?) to innumerable temptations against faith, and removes all possibility of intelligent devotion." It's the old, sad story, comments the *Review*, so often told and reiterated in this *Review*. While we are converting thousands of Protestants, we are losing thousands of Catholics; and yet we are expected and invited by our hurrah-brethren to sing joyful hymns on the remarkable growth of the church in this glorious Christian country.

It is deeply significant that while the

Cardinal and his coadjutors here are holding up the progress in America as an object lesson, the R.C. papers there are lamenting there church losses. It would appear that distance lends enchantment to the view.

### Luther and Sectarian Names.

It is well-known that Wesley desired his followers not to call themselves by his name, but it is not so well-known that Luther also objected to his name being used as a denominational designation. Frank Talmage in the *Christian Evangelist* quotes the following words from "The Life of Luther," page 562, by M. Michelet; they are word for word as Luther uttered them: "In the first place, I pray you to leave my name alone, and not to call Lutherans but Christians. Who is Luther? My doctrine is not mine! I have not been crucified for any one. St. Paul (1 Cor. 3) would not that anyone should call themselves of Paul, nor of Peter, but of Christ. How, then, does it befit me, a miserable bag of dust and ashes, to give my name to the children of Christ? Cease, my dear friends to cling to these party names and distinctions; away with them all; and let us call ourselves only Christians, after him from whom our doctrine comes." And still people delight in calling themselves Lutherans!

### Progress in South Australia.

The Evangelistic Committee of S.A. have been able to present a good Report to their Conference, held in Adelaide this week. The circuit of Northern churches receiving evangelistic aid from the Conference, is now self supporting, and they have engaged a preacher of their own. The Southern churches in Milang, Strathalbyn, Point Sturt, and Stirling East, are also now independent of Conference assistance and support an Evangelist themselves. This has enabled the Committee to take up the work in Williamstown where a strong church is growing up under the ministration of Bro. D'Nesi. A good start has also been made at Kadina where the prospects are very bright. We congratulate the S.A. churches on this forward movement. The great object to be kept in view in rendering financial aid to churches, or groups of churches, is that they may become self-supporting within a reasonable time. In this respect South Australia is doing well.

### A Freezing Church.

How is it that church members so often love to sit near the door at the preaching of the gospel? Is it because they wish to keep as far from the preacher as possible, or do they wish to compel "strangers" to either remain outside or march up to the front in view of all the congregation? We have noticed another evil under the sun, or under the gas; brethren will persist in

occupying the end of the seat nearest the aisle, thus compelling visitors to crush past them to secure a seat. It would be supposed that members would make every effort to make visitors comfortable, but this is not always the case. The success of the church does not depend exclusively upon the abilities and faithfulness of the preacher. If a visitor attends a service where he receives no smiling welcome, where no one shakes him by the hand, where he has to find a seat for himself and no one appears anxious to make room for him, where he has to look or a hymn book or go without, and where no one has a word to say to him when he leaves, he is not likely to be attracted by such a company of holy refrigerators. The preachers' earnestness is often thus neutralised and the devil's heart rejoiced.

## Helpful.

### HASTE TO THE RESCUE.

In a railroad wreck in Pennsylvania not long since, caused by a passenger train colliding with a stalled gravel train in a deep cut between withering forest fires, a woman performed an act of heroism which has gained great praise. She ran back a mile from the scene of the wreck, groping most of the way through the smoke and the flames, to get aid. She found a live engine and got cars and hastened to the scene of the wreck and saved the fire-encompassed passengers. Christians need that same spirit in efforts to save the world of sinners about them. We ought to haste to the rescue. Men and women who are girdled about by fires of passion and wicked habit, are in fearful danger, and we ought to run to their relief. Earnestness, deep, tender, undying earnestness, is the spirit which ought to inspire us.

### THE EFFECTS OF KINDNESS.

There is an old man who makes a visit to Prospect Park, Brooklyn, every fine morning during the summer, and spends an hour or two feeding birds and squirrels with bread-crumbs which he brings in his pocket. He is a kindly-faced white-haired old man, and all the birds and squirrels know him and run or fly to meet him whenever he comes in sight. They go right up to him and take the crumbs from his hand. A policeman speaking about it said: "I've been in the park for twenty years and I don't know a bird or a squirrel, but he knows them all. It certainly beats me how he ever got acquainted." There is a wise saying in the book of Proverbs which declares that if a man will have friends, "he must shew himself friendly." It is kindness first in our hearts; then on our lips and our finger tips which wins the affection not only of beasts and birds, but of men, women, and children.

THE ONE COLOSSAL FIGURE IN HISTORY.  
Ex-Senator John J. Ingalls recently de-

clared Jesus Christ to be the one colossal figure of human history. Cæsar and Herod and Pilate, the kings, conquerors and philosophers of that day, are, he says, only names. No one cares that they lived or died, but Christ remains the living and most potential force in modern society. When he announced the fatherhood of God, and the brotherhood of man, and the immeasurable value of the humblest human soul, he made kings and despots and tyrants impossible. He laid the foundation of democratic self-government and the sovereignty of the people. From his teachings have come the emancipation of childhood, the elevation of woman, and our rich and splendid heritage of religious, civil and constitutional liberty. Indeed, says Mr. Ingalls, without disparaging Confucius, Buddha, or Mahomet, it is safe to assert that through Christianity alone has civilisation come into the world. On the continued activity of its beneficent forces we must depend for its preservation; for the completion of man's conquest over nature; for the realisation of the dreams of the universal republic.

## From The Field.

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

### Victoria.

S.S.U. REPORT.—On Lord's day, 9th September, I visited the North Fitzroy school. Bro. Forbes still continues as Superintendent, and Bro. J. Collings as Secretary. The school is the largest in the Union, there being something like an attendance of 280. On one side are the boys, and girls on the other. The two large Bible classes, which formerly were on the platform, are now merged into one, and taught by Bro. M. W. Green in the room at the back, where the infants used to be. About 40 young men and maidens are in this Bible class. In order to provide suitable accommodation for the infant class they have taken the Temperance Hall, Rae-street, and Bro. and Sister McMillan have removed thither with their numerous small family. I went round and saw them for a few minutes. At the close I interested the school in the subject of the "Books of the Bible," and by the way it was received "knowledge will be increased." The singing was much improved, and they take great care of the Bibles used by the classes. They have also a good library, kept in order by Bro. L. Gole.

M.R.H.  
HAWTHORN.—On the 9th September Bro. Palmer again addressed a large and attentive audience, his subject being "Does the Daily Press Elevate?" of which he made a real good Gospel address. When the invitation was given, three young ladies stepped out and made the confession, each one of these having been led to do so by one or other of those who have lately "Put on Christ." "So the Word grew and was multiplied." During the sermon Bro. Palmer took occasion to advocate the claims of the Christian, the result being 20 subscribers to end of year.

BENDIGO.—I have also to report that the Bendigo school shows a marked improvement on last year's record; average attendance, 170. Last year 13 scholars joined the church, and so far 9 have this year. The Bible class, conducted by Dr. Cook, numbers 40, and there are about 40 infants. The singing was good, and they have a fairly good staff of officers and teachers.

M.R.H.

## Tasmania.

BREAM CREEK.—Since Brother Gordon came there has been six additions. He is preaching at Kelleve, Bream Creek, and Nuegent. For a few days he was laid aside with illness, but is again able to be about his work.

S. SMITH.  
HOBART.—The Sunday School celebrated its anniversary this week. On Sunday afternoon Bro. Nixon occupied the chair, and gave an appropriate address to the children and friends present. On Monday evening tea was provided for the scholars, and after the tea the usual recitations and singing were indulged. Bro. Nixon then distributed the prizes. After this Bro. D. Wield, who has conducted a very successful Bible class for many years, presented special prizes to three young lady members for the intelligence and interest shown by them in the work of the class. Bro. Gordon has been handicapped by another month of very bad weather. Speaking of one trip, he says: "I forded the Carlton River three times, and had to work a passage through mud up to the horses' knees." But, in spite of the elements, he has had good meetings at Kelleve and Bream Creek, and three additions by faith and baptism:

Sept. 7.

A. W. ADAMS.

## South Australia.

WILLIAMSTOWN.—We held the combined anniversary of the church and Sunday School on September 2nd and 3rd. On the Lord's Day G. D'Nesi preached three times to good audiences. Prizes were delivered to the S.S. scholars in the afternoon. At the tea on Monday we had Bros. Keay and Rankine with us; there was a large attendance at the public meeting. W. G. Pappin occupied the chair. The secretary's report was a very encouraging one; 50 have been added to us during the year; loss, one by death. A Lord's Day School has been commenced, also a F.M. Auxiliary. Every week we have a prayer meeting and Bible Class. The treasurer's report was likewise satisfactory. We are glad to be able to keep Bro. D'Nesi with us. Now we have a larger building it has become necessary to have a preacher on the same scale. Bro. D'Nesi has laboured very acceptably with us in the past, and we look forward very hopefully to our eighth year of service in the Master's vineyard.

Sept. 4.

W.G.P.

UNLEY.—Since last report four have come forward and confessed their faith in Christ. The audiences are very good, and we are hopeful of further additions shortly.

Sept. 3rd.

P.T.G.S.

HINDMARSH.—Bro. Dunn, who is now visiting this colony from Victoria, preached in the Robert Street chapel last evening to a very large congregation. With reference to the sermon, we have heard many appreciative remarks, and pray much good may result from his presentations of the truths respecting "Christian unity." Bro. R. Lyall presided at the gospel service, and who with Sister Lyall is also on a visit. We are glad to make our acquaintance with these members of the household of faith. One young person confessed her faith in the Lord Jesus at the close of the service. The third issue of the "People's Friend" has just appeared. This is a neat little local paper of four pages, published in the interests of the church of Christ, Robert St., by Bro. J. C. F. Pittman. The little paper has a circulation of a thousand copies per month; is well got up, and should make itself influential in the town and district of Hindmarsh.

10/9/00.

A.G.

**PORT PHILL.**—Our brother, the Hon. K. W. Duncan, preached a powerful address to-night, resulting in the good confession of a young woman.

Sept. 9.

W.C.O.

**CAREW.**—Had a good day all through. Bro. Long with us on his monthly visit. Beautiful weather. Two full meetings, and keen interest prevailing. Two young girls immersed last Friday were received by "right hand of fellowship." Colds very general.

Sept. 9.

R.K.S.

## New Zealand.

**AUCKLAND.**—Yesterday two were welcomed into the fellowship of the church. In the evening one came forward and made the good confession. We have collected over eight pounds more for the Indian Famine Fund. This will be forwarded to Bro. Stubbin. This makes over £45 raised at church, school, and gospel meetings since the famine began. The CHRISTIAN was commended at the church and gospel meetings yesterday. Bro. Collier tells of three subscribers as the immediate result; more to follow we hope.

3rd Sept., 1900.

T. J. BULL.

## West Australia.

**SUBIACO.**—The brethren will be glad to know that our building is rapidly being erected, and we are hoping for a rich blessing. We had first fruits—one confession last week, and believe others are near to the kingdom. Up to the present we have had very few donations in response to our appeal, and would again mention our need to the brethren generally. The opening of chapel will take place during October.

Aug. 30.

G. PAYNE.

**COOLGARDIE.**—The Sunday School held its annual picnic last Friday. The spot chosen was about three miles from here, and was a lovely place for a picnic, the ground being covered with wild flowers. On Sunday, August 27th, the Sunday School anniversary was held in the afternoon. Bro. Butt took the chair, and distributed the prizes. Bro. Banks gave the children an excellent address. In the evening the chapel was crowded, Bro. Banks speaking. The children occupied a raised platform, while the chapel was prettily decorated with wild flowers and mottoes. At the close of the evening service one young man came forward and made confession.

## New South Wales.

**MEREWETHER.**—A dark cloud gathered over the church here, when word was received that the N.S.W. Home Mission funds were exhausted, and consequently bringing before the church the possibility of the cause here being abandoned by the Conference Committee. To save the church from thus being crushed out of existence, an heroic effort is being made to clear off all indebtedness on the chapel, so as by being freed from instalments falling due each quarter, to use all our contributions for evangelistic effort. The debt on the chapel, which at the beginning of the year was about £80, is now reduced to £68, but for ground rent and necessary improvements to the chapel, another £8 is due, making thus £76, all of which is legally over due. Now mark this, it is not now that the church is drifting back; No! for the amount raised these last six months is far above any previous records in the history of the church here, and we have now received promises to the total of £50 from the members here, for this present effort. It must be remembered that a number of our members really need assistance themselves, instead of being able to

assist the church. A cause that helps itself like Merewether is now doing, is worthy of assistance. We ask your help in this, the church's hour of need, and shall we call to the brethren in vain! Very gratefully we acknowledge a donation of £10 from Bro. Thos. Johnson of the Greenmount church, Queensland, also £3 5s. from Sisters Christensen and Henrichsen, and Brothers Henrichsen and Christensen, of Rosevale, Queensland, and £1 from the Mount Whitestone, Queensland brethren. Bro. C. G. Lawson of Melbourne, also remembered us by sending a guinea to help us. Another £10 is required to free us. Bear in mind that every shilling invested in the cause here will count mightily in the future for this district. Newcastle and suburbs with its numerous and extensive coal mines, its smelting works and foundries, and great shipping trade etc., is sure to become a mighty city in the Australian Commonwealth. Help the church on to its feet, and we will throw our energies into building up the cause throughout the city and suburbs of this, the second city of N.S.W. Donations will be thankfully received by either church secretary or P. J. Pond, Merewether, Newcastle, N.S.W. 9/9/00.

P. J. POND.

**ROOKWOOD.**—Our sister who was immersed last Lord's day evening was received. Crowded meeting for the Gospel service. At the close one young man came out to make the good confession, and desired to be immersed the same hour with the young man who came forward on Wednesday last. Record attendance at Sunday School. Seating accommodation severely taxed, boys and girls to the number of 112 being assembled. Vestry walls rising higher. Brethren and sisters who can be asked to share in aiding the building fund.

Sept. 2.

M. ANDREWS.

## Here and There.

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

Three confessions at Brighton.

W. C. Morro left on Monday to attend the Conference of churches in Adelaide.

Send in Famine Relief money at once please, so that a proper balance sheet may be published without delay.

P. A. Dickson telegraphs from Sydney, under date Sept. 11th:—"Good meeting, two confessions, City Temple, Campbell St., Sydney."

Large gathering at Prahran Sunday night last. One young woman made the good confession, and was baptised the same hour. J. Pittman preaching.

Secretaries and others writing reports would help us a lot by leaving out all unnecessary words and putting the date at the close instead of the beginning.

M. W. Green is absent from the city, at North Yanac, where he is spending two Sundays at the anniversary services of the church there.

Brighton Chinese scholars gave a tea last week, of which about 300 partook. At the larger gathering, W. Iling sang "Calvary," and F. McClean, S. Wong, and Palmer gave good addresses.

We much regret to have to announce the death of Mrs. Haddow senr., which took place suddenly last Friday evening. She was a charter member in Lygon St. Bro. Haddow and family have our sympathy.

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.

J. A. Palmer presented the claims of the CHRISTIAN at Hawthorn, on Sunday last, and got 20 new subscribers. If all our preaching brethren would interest themselves in this way our subscription list would soon double.

Isaac Selby is expected to arrive in Melbourne by the "Westralia" this day or to-morrow (Friday). Should he return in time he will preach for W. C. Morro, and receive a welcome by tea and public meeting on Tuesday evening, the 18th, in Lygon-st., at 8 o'clock. Tea at 6.30. One shilling.

The chapel at North Melbourne is now in the hands of the contractor for repairs, and renovation. The meetings next Lord's Day, will be held in the local Town Hall. R. G. Cameron preaching in the afternoon at 3, and evening at 7. It has been decided to celebrate the re-opening of the chapel and the church anniversary by a good old-fashioned tea meeting, for which the sisters will provide. See Coming Events.

There was one more confession at Doncaster on Friday night; one of our senior scholars, a son of Bro. McDowell. He was baptised along with a married man, who came forward the previous Lord's Day. Both were received into fellowship on Sunday morning. Good meeting at night, when Bro. Greenwood preached on the Leper's cleansing, and at the close one more was baptised.

H. G. Picton, whose picture appears on another page, is a very old disciple. He was born in England nearly 75 years ago. He was baptised by David King when 23 years old. Early in 1852, he left England for Australia, arriving in Melbourne the same year. From that time to the present he has been an active worker in the Lord's cause. Though 75 years old, he is still active in the work. He is now devoting much time to refuting the doctrines of the Seventh Day Adventists, and helping the little cause in Ballarat East.

At Swanston Street Chapel, on last Friday evening, September 7th, the Foreign Mission Committee gave a farewell meeting to Miss Thompson and Miss Pfrunder, who are proceeding to India as missionaries. Owing to the short notice there was not a very large meeting, though the chapel was well filled by a representative gathering. J. A. Davies presided, and short addresses were delivered by the chairman, Thomas Hagger, W. C. Morro, H. G. Harward, James Johnstone, Robert Lyall, Mrs. Zellus, Miss Pfrunder and Miss Thompson. Much regret was expressed at the absence of Nat. Haddow, owing to the sudden death of his mother. On Saturday, at 4.40 p.m., Miss Thompson and Miss Pfrunder proceeded to Adelaide to attend the conference there. A large number was present at the station to see them off.

T. Bagley writes:—A grand temperance meeting was held at Woollahra, on August 31st, under the auspices of the Conference Temperance Committee. The house was crowded. Bro. Walden, with his new and magnificent lantern, beautifully illustrated the subject with over 150 pictures, and with his popular temperance recitation, "Buy your own Cherries," made a lasting impression for good upon the audience. Bro. Colbourne delivered a stirring address, and solos and recitations were well rendered by Misses L. Fancourt, D. Williams, R. Evans, Mrs. Shearston, Mrs. G. Bagley and E. McLeod. The sale of work in connection with the sisters sewing class, will be held on 11th and 12th of October. Gifts for this sale will be thankfully received. A splendid opportunity for all to help in our Building Fund. On October 21st, Bro. Walden will begin a protracted meeting at Woollahra. The hall has been engaged for two weeks. Services every day at 3 and 8 p.m. We shall hold up our brother's hands, and intend to work to make this series of meetings a glorious success. May a rich harvest of souls be the result. God grant his blessing."

The protracted meeting at North Richmond, conducted by Bro. Jas. Johnston, continues this week. Twenty-two confessions to date, Tuesday.

The "public demonstration" by our students on Wednesday 19th Sept., will take the form of an oratorical and elocutionary display: Addresses, expositions, orations, and recitations, pathetic and dramatic, sandwiched with spirited and classical musical selections, conducted by Mr. N. Haddow. The whole is under the auspices of the "Conference Educational Committee." The brotherhood is invited to attend, as the future success of the student movement is depending upon the support and sympathy of the brethren. Remember the place and time. Lygon Street chapel, Wednesday, 19th Sept., at 8 p.m.

## Obituary.

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

**RUSSELL.**—Bro. and Sister Russell, who are new arrivals in the district and hail from Ararat, have been bereaved by the loss of their youngest daughter, aged 2 years. Our sympathy is with these brethren, may they with us, have faith, and in submission exclaim "Thy will be done."

Wedderburn,

C. McDONALD.

**BOWMAN.**—Another old veteran to Christianity has been called to his home. Our dearly beloved Bro. Bowman has departed from us to dwell with Christ for ever. Bro. Bowman has been a very consistent follower of Jesus for over 30 years. Our brother's labors were for a number of years connected with the church at Dunolly. Recently his labors were in connection with the church at Bet Bet, where he will be missed very much. During the past few months, owing to deafness and being short-sighted, our brother had to cease his labors. Most of the family, of which there are ten, have fellowship with the church at Bet Bet. Our departed brother had reached the ripe age of 82 years. May the bereaved ones find consolation in the happy thought that he is not lost to them, but gone before, and may we, who have had fellowship with him and all his family, be faithful unto death.

Dunolly.

JOHN BEASY.

## 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:—

#### NEW ZEALAND.

Church, Mornington ..	£1 0 0
QUEENSLAND	
Three Members, Rosewood ..	0 18 0
Rosewood Mission Band ..	0 10 0

### INDIAN FAMINE FUND.

#### VICTORIA.

Collecting Cards per the following:

J. Evans, Mysia ..	0 15 0
Drummond ..	0 16 8
Brother and Sister, Traralgon ..	0 5 0
Church, Bairnsdale ..	0 8 0
Coll. by S.S. Wedderburn ..	0 14 0
" Warrnambool ..	1 8 6½
" Brunswick (additional) ..	0 8 1
" North Fitzroy (additional) ..	1 4 2
" North Richmond ..	1 0 9½
Coll. by Church and Scholars, Dunolly ..	2 2 4
" Thos. Heffernan, Archerton ..	0 4 6
Manager and Employes, Great Central Vic.	
G.M. Coy., Ironbark, per Mr. Chas. Streader ..	1 12 0

#### NEW ZEALAND.

Collected by Sis. Andersen and L. Rogers, per A. Roy ..	4 3 0
Collected by T. M. Joll, Hastings, N.Z. ..	2 0 0

#### TASMANIA.

Church, Gormanston ..	1 0 6
C. Bruce, Zeehan ..	1 0 0

#### NEW SOUTH WALES.

J. P. F. Walker, for Lismore Church	2 12 0
Collected by Miss Hilda S. Wilson, Oberon	2 5 9
Miss Walker's Class, Petersham S.S.	0 5 6
A. Butler, Mungundi ..	0 17 6
R. Butler ..	0 2 6
Rookwood Church ..	0 5 0
Per Wm. Winter, Moree, Shearing Shed	1 0 0
"Christian Literary Society," Corowa ..	0 7 6½

#### SOUTH AUSTRALIA.

Churches—	
Alma (additional) ..	1 16 0
Per Bro W. C. Cook, from brethren meeting at Bow Hill, River Murray ..	0 11 6
and friends at Younghusband ..	0 8 6
Williamstown ..	2 0 6
Hindmarsh (additional) ..	0 10 0
Collected by Cottonville S.S. ..	5 13 2
" Henley Beach S.S. ..	1 8 2
" Two Boys, Carew ..	1 16 9½
" Queenstown S.S. ..	5 0 6
" Norwood S.S. (additional) ..	1 8 7½
" Grote-street F. M. Band (add.)	1 5 0

#### QUEENSLAND.

Coll. by S.S., Ma Ma Creek, per C. Risson	5 0 0
" Mrs. S. Weaver, Wallumbilla ..	0 4 0
Collection at Miss Pfrunder's farewell at Rosewood ..	1 14 6
John Langdon, Rosewood ..	0 6 0
Collected by J. H. Asmus, Bundaberg, Q...	3 4 6

#### WESTERN AUSTRALIA.

Perth, four Collections at Gospel Services..	9 15 4
Perth S.S., per Col. Cards..	5 13 8
121 Collins-st.	F. M. LUDBROOK, Sec.
39 Leveson-st.	ROBERT LYALL,
Nth. Melbourne.	Treas.

#### BURWOOD BOYS' HOME.

Contributions for August:

Collector, Miss Jeans ..	£12 13 9
South Yarra Church of Christ S.S.	1 0 0
Mrs. W. H. Rich, Millicent, S.A.	0 4 6
Mrs. Henry Saltmarsh, S.A.	0 18 6
Mr. T. H. Brooker, M.L.A., S.A.	0 10 0
Boys Friends ..	7 9 3
Sales, Plants Flowers ..	3 10 9

## Coming Events.

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

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

**OCT. 9.**—North Melbourne Church Anniversary and re-opening of Chapel. Tea and public meeting. Reserve this date. See future announcements.

**SEPT. 18 (Tuesday).**—A Social Tea and Public Meeting will be held in the Lygon-street Chapel to welcome Bro. Isaac Selby. Good Speeches and Singing. Come!

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

## IN MEMORIAM.

**POND.**—In loving memory of Edith Rose, only beloved daughter of W. and R. Pond, and loving sister, who died at Perth W.A., 13th October, 1898.

Two years ago to-day,  
Yes we remember well  
We sat beside her dying bed  
To take a long farewell.

With tearful eyes we watched her,  
We saw her pass away;  
Although we dearly loved her,  
She could not with us stay.

Inserted by her Parents and Brother, Boulder City, W.A.

The issue of the AUSTRALIAN CHRISTIAN of November 1st, 1900, will be a special issue known as the

## New Zealand Number

It will consist of 16 pages of Reading Matter with Special Cover printed in colors. No pains will be spared to make it both useful and attractive. It can not now be stated definitely as to contents, but the following is an outline, subject to changes.

1. The first page will contain a beautiful picture illustrating the entrance of Christ into the home.

2. The second page will be taken up in a brief statement of the plea of those churches in New Zealand standing for a return to New Testament Christianity. This will be in large type, printed in two colors.

3. On the third page will commence the regular reading matter, and much of the paper will be taken up with just that kind of literature which you would like to place before an intelligent outsider.

4. The third page of special cover will be taken up with the names and addresses of all our places of meeting in New Zealand, printed in large type and in two colors.

5. The fourth page of cover will set forth in an attractive manner the claims of our Literature.

## WHAT IS PROPOSED.

We now ask the New Zealand churches to help us to put a copy of this paper into at least

## TEN THOUSAND HOMES

in New Zealand. In all the centres of population, especially where we have churches, we ask the brethren to combine, and see that a copy of this number of the CHRISTIAN is sent into every home. A short time ago, a religious journal in Melbourne put 50,000 copies of its paper into 50,000 Australasian Homes. We have the grandest plea in the world and should spare no pains to

## LET EVERYBODY KNOW IT.

But now the question how can this be done? Below it will be seen that we are placing the price so low that the churches and individuals can afford to buy them and then they can be easily and systematically distributed.

25 copies ..	£0 2 0	100 copies ..	£0 6 0
50 copies ..	0 3 6	1000 copies ..	2 15 0

These prices include postage to any address in parcels of four and upward. We will send them addressed singly, but in this case the postage ½d. each paper will have to be paid by the purchasers. J. Inglis Wright, Upper Walker-st., Dunedin, has promised to take orders from churches in the South Island, and all others can send direct to Austral Office. We do not make it a condition, but we would consider it as a favor if cash were sent with order.

All orders must be in by October 25th, as we propose to print only those ordered before hand. I hope this will prove both a useful and satisfactory experiment.

A. B. MASTON.

## BIRTH.

On August 17, at Bendigo, the wife of Joseph Southwick, a daughter.

## TO LOAN.

A widowed sister has £200, the whole of her earthly treasure, which she desires to loan at a low interest, on good security. Money now available. Apply to A. B. MASTON.

Printed and Published by the Austral Publishing Co., 528 Elizabeth-street, Melbourne.