

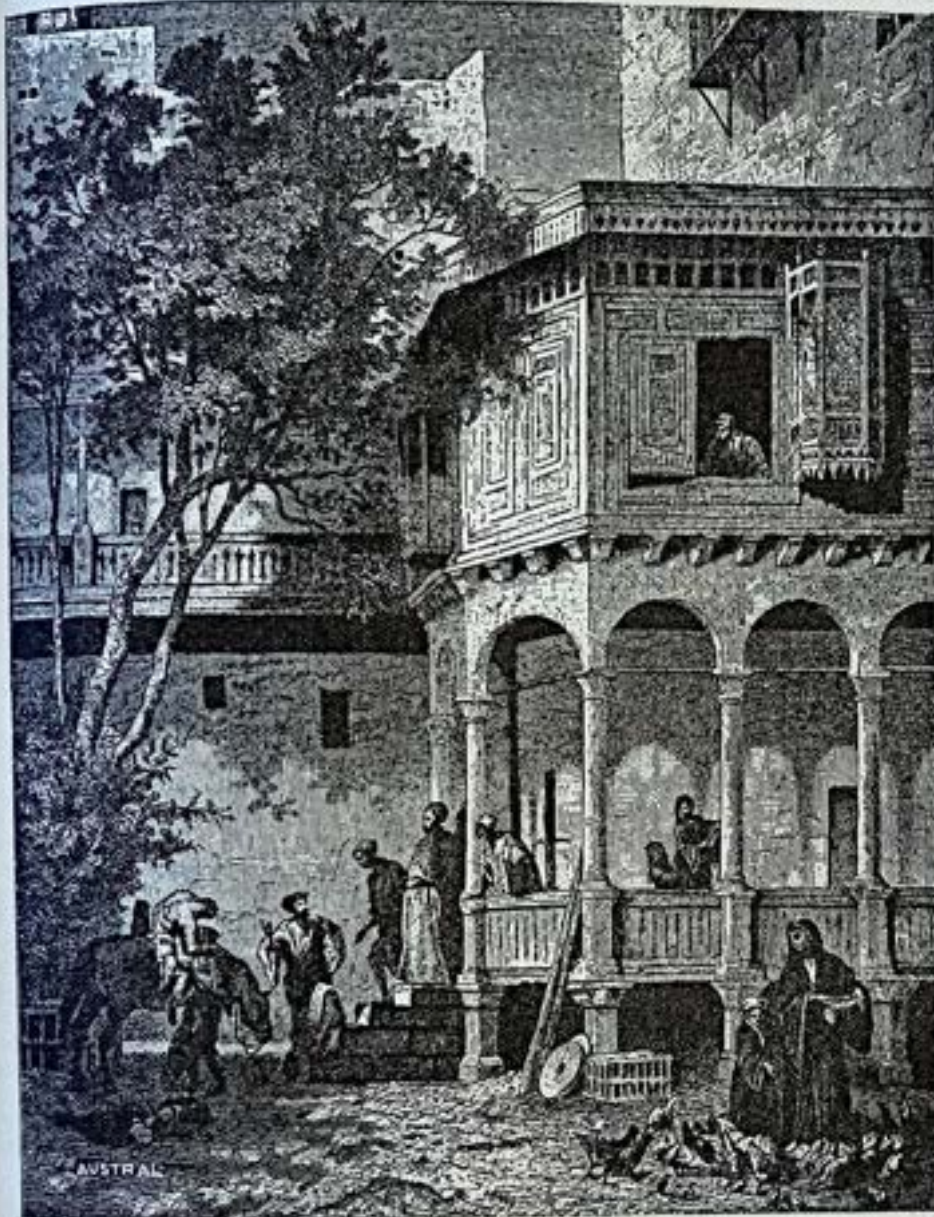
# The Australian Christian.

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## Original Contributions.

Seek that ye may excel to the edifying of the church.  
—1 Corinthians 14 : 12.

### The Good Samaritan at the Inn.

JAS. JOHNSTON, B.L.

The mind which apprehends great truths from common occurrences is a great mind. And to the truly great there is nothing too small, nothing too trivial. "A golden mind stoops not to shows of dross." The measurement of a man's heart, as well as his head, is estimated from its product, not from its actual. One characteristic of a great nature is sympathy. Sympathy is a commodity that lacks circulation. Souls are seeking it

daily as they would seek the diamond from the mine. The victim of the cruel tragedy on the road to Jericho is not the solitary exception to the barbarities that await a man on his journey in life. Life's pilgrimage has its ambushes, its obstacles, its calamities. The man who claims acquaintance with flowery roads to life's consummation has yet to feel the thorny track; has yet to immolate his dearest and best on dame Nature's altar, or he may never wear the victor's crown, the poet's laurels, the statesman's chaplet, or the hero's fame. Dost thou covet a great mind? despise not small matters. Dost thou envy the great-hearted? cultivate sympathy. It rests entirely with the individual whether he will accept Nature's proffered helps to raise him to the sphere of conqueror, or reject

them to become the child of circumstance. Happy is he who rises to this thought and finds his place in life's drama like the Good Samaritan in the picture before us.

It is genius that recognises the silver lining to every cloud. It was no uncommon thing to fall among thieves on the way to Jericho. Here was a cloud of deepest black. They, from whom sympathy should have flowed as a cool refreshing spring, passed by on the other side. He, from whom no help was religiously required, stopped before the silver rays of anticipated joy. It was genius that saw in this tragedy the morning star of universal brotherhood. Any act which aims at the alleviation of humanity and universal fraternity savors of the divine. He was divine who adorned the Good Samaritan with this celestial raiment. Like the hanging gardens of Babylon, where leaf and petal hung under the joyous burden of pearly showers distilling their fragrance to be wafted into the halls and corridors of the king's palace, Jesus casts an aroma round the sacrificial act of the Samaritan which has been wafted through the halls and corridors of centuries, energising the dilatory, arousing the negligent, and vivifying the indifferent to acts of duty and heroism. It was Jesus who told the story of the man that fell among thieves and was maltreated; it was he who opened the pearly gates of paradise and revealed the tender-heartedness of the Son of God for a priest-ridden, ceremony-righteous people; it was he who portrayed with a master touch the obligations devolving upon those who claim acquaintance with God; it was he who solved the greatest of problems, *viz.*, "Who is my neighbor?"

No one is more admired than he who sacrifices for another. This is Samaritanism. Samaritanism of this type is God-like, for the God-man gave himself a ransom for many. It is the centre of Christianity. It costs something. In these commercial days we look for progress and development in the moral and spiritual realms without expense. To expect business to increase without expenditure of time, talent and money is preposterous. Is not this the universal law—physically, morally and spiritually?

Interruption in our plans may be the very step to honor. The Samaritan was interrupted in his projected journey and forced off the road—that force was the high conception he had of life, and the realisation of his duty to one in need. It placed him among the heroes of life. Individual lives are encircled and entwined with great emergencies. Heroes have emerged from obscurity, in life's battle, like the flash of lightning from the cloud of night, in these emergencies. The hero-creative power is not lost while life shall last. We all have time to have our names engraved on the same list with the Good Samaritan's.

Inconvenience followed close upon the

beels of interruption. The Samaritan places the victim of such base outrages on his own beast, walking himself, and proceeds to the nearest inn. Shakspeare said: "A friend should bear his friend's infirmities." A greater than Shakspeare said: "Greater love hath no man than this, that a man lay down his life for his friends." If the act demonstrates the thought, then who can say that the Samaritan was any other than a friend and brother? Friendship that makes the least noise is very often the most useful; for this reason Samaritanism is the most preferable and profitable.

Hard cash played a prominent part in the relief and sustenance of the unfortunate man. The inn being reached, provision was made for his reception and recovery. Market value is not always a fair estimate of intrinsic value any more than fair words are a fair estimate of a man's disposition. But when a man is ready to pay in money what his conception of duty demands you have the legitimate measure of his character. In other words, self-sacrifice recommends him to be classed with the benefactors of humanity, the noble of the race, the heroes in the strife, the possessors in the conquest. These successive steps, interruption, inconvenience and provision, bring their own recompense, leading the faculties into greater utility, filling the breast with a sense of duty fulfilled, and creating loftier and holier conceptions of life's duties and obligations. That which calls forth the approbation and applause of the world; that which thrills every chord of sympathy and adoration in the human heart; that which places man above the mediocre of humanity; that which enshrines him in every honest life is self-sacrifice. The Good Samaritan at the inn is a master-piece in this study.

## Endeavor.

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

### Progressive Signs.

It is a noteworthy fact that the mottos chosen by the Christian Endeavorers of America and Great Britain express exactly the same sentiments; and that these sentiments are essentially progressive. The day is now past, when the Christian world looked upon the Christian Endeavor Society as simply a social institution, performing social functions. The practical work done, and the successes achieved have dispelled such misleading thoughts; and generally speaking the movement is receiving the unanimous support of the church.

The motto chosen by the American Christian Endeavorers has already been referred to in this column,—“Expansion and evangelisation,” or “going and growing.” “If Christian Endeavor would keep its youth,” says Allan B. Philpott, “it must keep growing. We need constantly to enlarge our fellowship to prevent that ossifying process which overtakes movements that come to a standstill. So with evangelisation which gives depth and meaning to all else in the church. We cannot keep an organisation going, not even the church, very long, without soul-winning. Unless there is some grist

to grind people begin to ask, What is the good of it all? We have every incentive to plan great things and expect great things. The matter we must ever look to is ‘going and growing.’”

On the other hand the Endeavorers of Great Britain have taken as their motto, “Thy Kingdom Come.” This has called forth a stirring and forcible article from the pen of Dr. Parker. In the course of that article he writes, “The Christian Endeavor motto for 1900 might fitly have been the motto of any century in all the chronicles of time. That motto is a prayer for the coming of the kingdom of God and the doing of the will of the heavenly Majesty. Moment by moment that prayer might have been fitly uttered, and it would indeed at any moment have expressed the painful, yet hopeful yearning of a world darkened by sorrow and quailing under dominion of death.

Are we prepared to accept the discipline of the Kingdom of God? It means self-denial, self-crucifixion, self-obliteration. If in our own little way we have been as kinglets within narrow circles, are we prepared to abdicate our tinsel thrones and to accept the sovereign rule of the kingdom of heaven? It is not easy to live the kingdom life. Every morning we must consult the king; every evening we must come before him in an attitude not only of thankfulness but of painful humiliation. The Christian life is no mere sentiment; it is a sword, a standard, a continual and inexorable judgment. If on the one hand, therefore, we recognise the sublimity of the kingdom, and on the other hand the tenderness of the enabling grace, we may go forward to the coming century in the hope that we may find in it a summer of ineffable loveliness, and a sphere of activity which will strain, but not to distress the increasing power of the grace of God as it regenerates the heart and rebuilds our manhood.”

H. PEACOCK.

## Biographical.

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

### Life of Elder John Smith.

#### CHAPTER 9.

He slowly retraced his way to Stockton's Valley, along the road by which, a few months before, he had moved with wife and children and substance, proud and expectant, to the rich wilds of Alabama. As he rode along, he reflected much on his recent experience, and began to see, in what he had suffered, the hand of the Father that scourges whom he loves. He was filled with devout wonder. The nettle began to blossom—the bitter bud was fast unfolding to a flower. He painfully pondered the subject of *Election*; but the heart of the father could not accept the doctrine of Infant Damnation. “My children are happy, for they were innocent, he argued: and the faith which he had speculatively held on that point gave way. He reached the Valley in safety. Kindred and friends wept at his story, and took him at once to their homes and their hearts again. After spending a week or two with his mother,

who now lived with her son Jonathan, he went on to Wayne, to his old home on the Little South Fork of the Cumberland; for he felt the need of his brother William's pious counsel. He found awaiting him there a letter from Jeremiah Vardeman, who had heard of his afflictions, and of his return to Kentucky. That faithful friend wrote, that the brethren of Elkhorn had raised a contribution for his benefit, which they would shortly send to him by his hands; and he urged him to be present at the meeting of the Taber's Creek Association, which would soon be held at Crab Orchard. It was to be an important meeting of the churches, he said, and a great number of ministers and people would be there.

Smith set out at once for Crab Orchard. It was the last of August, the heat was great, and the roads were dusty, from a long-continued drought. Puffs of hot air stirred the soil, and the dust almost smothered traveller and beast as they sweltered along the highway. His horse was jaded and lean. Across a worn and weathered saddle he had thrown a pair of tattered saddle-bags, in which he carried his single change of homespun; this he was keeping to wear on Sunday, the great day of the Association.

He reached Crab Orchard on Sunday, with the dust of the journey thick upon him. He wore a pair of homespun cotton pantaloons, striped with coppers—loose enough, but far too short for him—and a cotton coat, once checked with blue and white, but now of undistinguishable colors; they had been given to him in Alabama. His socks, too large for his shrunken ankles, hung down upon his foxy shoes. His shirt was coarse and dirty, and unbuttoned at the neck; his white cravat was in the coffin of his wife. He hitched his horse far off, to the branch of a tree, and, with his saddle-bags upon his arm, walked humbly toward the meeting-house. A great crowd loitered about the grounds, but no familiar face was there to greet him with a look of recognition. Great, indeed, was his humiliation; for the shadow of the wrathful cloud still lay dark upon his spirit. So unworthy did he feel, that he would have shrunk from recognition, even by Vardeman himself. He turned aside, and gave the way to every one, thinking it not strange that he drew upon himself their curious stare, or met their looks of pity or contempt. He reached the door of the meeting-house, and stood before it. Ministers and happy brethren were crowding the seats and thronging the aisles within. Stepping back, that a group of well-dressed people might pass in before him, he stood for a moment longer before the door, and then sat down upon the threshold. He had no heart to venture in; and he was weary and faint with his journey. They almost trod upon him as they crowded by him; for no one, it seemed, in all that vast assembly, either knew or cared to know him.

Soon a voice within, rich as music, caught his ear:

“Brother Moderator, it is impossible to transact the business of the Association in the midst of such a multitude as this. Many hundreds of people are yet without, and the house can hold no more. Let some one be appointed to preach to the people from the stand. This will engage the crowd, and we can go on with the business of the morning.”

It was the voice of Jacob Creath. While John Smith was listening, for the first time in his life, to the melody of that voice, his arm was grasped by an old friend, named Thomas Hansford, who had just recognised him. Only a few words could be exchanged; for the people had begun to pour out of the house, and were now hurrying to the woods.

"You must come and preach for us," said his friend; "the people will be glad to hear you."

"I can not do it, brother Hansford," said he. "If the people knew but half my story, they would not want to hear me. They would pity, and excuse me."

It was arranged by Thomas Hansford, however, that Smith should occupy the stand with two others that had just been appointed to speak. One of these was a student of divinity, who had recently come out from Philadelphia, in company with Luther Rice, who also was present on that occasion; the other was an awkward and inexperienced young preacher of the neighborhood; they now came out of the house together, and passed on to the grove. Smith arose, and walked behind them.

"Why does that dirty fellow follow us?" said one of the young ministers to the other, glancing behind him. Smith heard him, but without emotion. He had been so humbled by the chastisement of heaven, that he could not now feel the sneers of men. When he reached the stand, he found a great concourse assembled. He sat down on a log near by, and the two young ministers went up on the stand. They arose in turns, to speak; but each, after a vain attempt, had to sit down, and confess his need of grace to finish.

"If the Lord will not give it to me, brethren," said one of them, as he took his seat, "I can not get it!"

Thomas Hansford, and another, who now recognised Smith, again pressed him to go forward and say something to the people, who were disappointed, and were already beginning to disperse. At once an inspiration seemed to move him; he lifted up his head, and sat, erect; he arose, and, with a firm step, walked to the stand and stood up before the people. As he looked around upon them, his eye kindled and his spirit was stirred within him. The multitude stared curiously for a moment at the uncouth figure before them. Some laughed outright; while others turned away from him, and left the ground.

## Selected Articles.

Wise men lay up knowledge.—P. overbs 10: 14.

### Positions held Concerning Acts 2: 38.

J. A. HARDING.

In this verse the Holy Spirit spoke to convicted sinners the first time after the death and resurrection of Jesus, and he spake in answer to their question, "What shall we do?" telling them about repentance, baptism in the name of Jesus Christ, remission of sins, and the gift of the Holy Spirit. The language is evidently very plain and simple, and for all practical purposes easily understood; for on that very occasion it was heard and sufficiently understood to be obeyed by about three thousand souls, who were

added to the disciples, and thus became members of the church, the body of Christ, that day. With little, if any, explanation, the three thousand heard and understood sufficiently to obey the two commands, and actually did obey them before the day closed, though their opportunities for understanding the doctrine of Christ had not been so good, by any means, as ours have. But strange to say, in modern times, notwithstanding the fact that we have revelation complete in the Bible, with every convenience for reference and study that ingenuity can invent, many contradictory theories are presented concerning the meaning of this passage. It cannot be that the obscurity lies in the passage itself; for, if so, the three thousand could not have so readily believed and promptly obeyed. As Paul said of the Jews of his day in the reading of the law, so it is now with so many people in reading this passage, a "veil is over their faces"—a veil of prejudice, a veil woven of false interpretations of other passages. But Paul teaches that when one turns to the Lord the veil is taken away; and if we will come to this verse not to maintain some preconception of our own, but, with the docility of children, to learn the mind of the Spirit, that we may do and teach it, we shall not only learn the way of obedience ourselves, but we shall be enabled to teach it to others also.

The verse reads thus in the Common Version: "Then Peter said unto them, Repent, and be baptised in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

In the Revised Version it reads thus: "And Peter said unto them, Repent, and be baptised in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit."

Now I have in mind ten different theories concerning this passage, each one of which is contradictory to one or more of the others. It is the object of this article to consider these theories and to show from the word of God which of them are wrong, which are right; and this will not be an impossible task—indeed, it will not be a very difficult task—if both writer and readers come to the one—if both writer and readers come to the work with sincere hearts—that is, with hearts whose controlling desire is to know the will of God, that they may do it.

#### THE FIRST AND SECOND THEORIES.

1. Actual remission of sins comes as soon as one repents; and a formal remission, a ceremonial cleansing, is received in baptism.

2. According to the teaching of this passage, one is not authorised to expect actual remission of sins until he has repented and been baptised.

Now let us look carefully at the passage itself first, and take the meaning which lies on the surface; and then we will compare the verse with others in the scripture, teaching on the same subject, and then if they confirm this plainest, simplest interpretation—if if not one passage contradicts it—our case is made out, and we will see clearly which of the two theories is correct. I will quote, as is my custom, from the American Revised Version.

These three thousand were part of an audience to which Peter had just said, "Ye

by the hand of lawless men did crucify and slay Jesus of Nazareth." They were murderers of the Son of God. But they had been convicted of sin, they had heard Peter and had been "pricked in their heart," and had cried out in their grief and distress to him and to the other apostles, "Brethren, what shall we do?" So it was to convicted sinners crying out in grief, on account of their great wickedness, to divinely inspired teachers—to teachers who had just received the Holy Spirit, and who had just demonstrated in the most overwhelming manner that they had received the Spirit, and that they were then speaking as the Spirit gave them utterance—to such sinners inquiring of teachers Peter said: "Repent ye, and be baptised every one of you in the name of Jesus Christ unto [Greek "into"] the remission of your sins; and ye shall receive the gift of the Holy Spirit."

The preposition "eis" (into) here translated "unto" does not correspond to the English word "for," since it is always prospective, never retrospective; it always looks forward, never backward, as "for" often does. A man buys a hat, and one month afterwards goes in and pays five dollars "for" that hat. The word "eis," into, and "unto" never look backward like that, but are always prospective. Now in the passage under consideration we have, first, the two commands, "repent" and "be baptised . . . in the name of Jesus Christ," connected by "eis" (into, unto) with the remission of sins and the gift of the Holy Spirit. So, unless there is some other passage of scripture that clearly contradicts the idea, we must understand that obedience to the commands to repent and be baptised on the part of the three thousand brought them unto (into) the remission of sins, and that they then received the gift of the Holy Spirit.

In the next place, I call attention to the passages that confirm the position that baptism precedes remission. "Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born of water and the Spirit, he cannot enter into the kingdom of God (John 3: 5). Now, in the kingdom of God we are saved, have the remission of sins, and are the children of God—and out of it we are lost. In proof of this, see Col. 1: 13, 14, where it is affirmed that God "delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins." In Eph. 1: 7, also, we have similar words: "In whom we have our redemption through his blood, the forgiveness of our trespasses." Salvation, then, the forgiveness of sins, is found in Christ, in the kingdom of God's dear Son. But we must be born again, born of water and the Spirit, to enter this kingdom; Jesus says it cannot be entered in any other way. But to be born of anything is to come out of it; and hence to be born of water is to come out of it as we do in baptism. Hence when John baptised people, they were baptised "confessing their sins," but the Scriptures never require one to confess sins after he is forgiven.

In giving the great commission, which is now our only authority for baptising anyone, Jesus said: "Go ye into all the world, and

preach the gospel to the whole creation. He that believeth and is baptised shall be saved, but he that disbelieveth shall be condemned" (Mark 16: 15, 16). Paul says that God "saved us through the washing of regeneration [baptism] and renewing of the Holy Spirit" (Titus 3: 5). And of the church he says that Christ "cleansed it by the washing of water with the word" (Eph. 5: 6). And Peter, who told the inquirers on Pentecost to be baptised every one of them in the name of Jesus Christ unto (into) the remission of their sins, also says, in 1 Peter 3: 21, speaking of water: "Which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ." Ananias, whom God sent to Paul to induct him into the church, said to him: "And now why tarriest thou? arise and be baptised, and wash away thy sins, calling on his name" (Acts 22: 16).

Now, in the light of all these passages, it seems very clear that at Acts 2: 38 baptism precedes remission of sins; the text itself is clear and strong in this meaning, and the other passages quoted add to its force, in this respect, many fold. Convicted sinners are told to repent and be baptised "unto the remission" of their sins; Jesus says, "He that believeth and is baptised shall be saved;" Peter says water "after a true likeness doth now save you, even baptism;" Ananias says, "Arise and be baptised, and wash away thy sins;" Paul says Christ cleansed the church "by the washing of water with the word;" Jesus says, "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God;" Paul says in Christ "we have our redemption, the forgiveness of our sins," and he affirms, at Gal. 3: 27, that we are "baptised into Christ," and thus "put on Christ;" and he affirms also that God saves us "through the washing of regeneration and the renewing of the Holy Spirit." How could language make anything clearer?

Was Naaman cured of his leprosy before or after seven dippings? Were the children of Israel freed from their Egyptian enemies before or after they entered the Red Sea, in which they were baptised unto Moses in the cloud and in the sea? When they came up out of the water, did they not leave their enemies drowned in the depths of the sea? Was the bitten Israelite cured from the deadly wound before or after he looked at the brazen serpent? Did not God in all of these cases give a commandment—some act or acts to be done before he gave the deliverance? And did not the deliverance come after they had complied with his condition or conditions? Is it not a fact that God never gave any blessing of any kind whatever to any soul in any dispensation, on account of his faith, till that faith had been expressed by some sort of bodily action? It surely is. Had remission of sins been granted to people on account of their faith before that faith was expressed in any sort of bodily action, it would have been a unique thing in the history of God's dealings with man; for never at any time has he granted to any mortal any blessing on account of his faith, till that faith has been expressed in bodily action. If any man doubts this let him hunt for his

case, and if he hunts with proper persistence and diligence, he will be convinced: there is no room for doubt in the mind of one who has investigated.

God has in all the ages, and does yet, give many blessings to unbelievers, regardless of their lack of faith; but he has never yet given a blessing to a believer, on account of his faith, till he had expressed that faith. James 2: 20, R.V. says, "Faith apart from works is barren;" and at verse 17 he says; "Even so faith, if we have not works, is dead in itself." Faith till it expresses itself in action is dead; it bears no fruit, it is barren, it reaches no blessing.

"But," it is objected, "are there not many passages which teach that we are justified by faith?" Certainly, and so we are. The servant of God performs every Christian duty and receives every spiritual blessing by faith. By faith he repents, by faith he confesses, by faith he is baptised, by faith he obtains the forgiveness of sins and the gift of the Holy Spirit, by faith he lives the divine life, by faith he walks, and by faith he enters the everlasting kingdom of God; but not by faith only, for that is dead, barren, worthless.

"Does not John say, 'He that believeth on the Son hath eternal life?'" Yes, but in the same verse he says: "But he who obeyeth not the Son shall not see life, but the wrath of God abideth in him." John 3: 36, R.V.

"Does he not say, at 5: 24, 'He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life?'"

Yes, but the verse just quoted from chapter 3 shows he is speaking not of "faith only," but of obedient faith, for there he strongly affirms that "the wrath of God abideth on him" "that obeyeth not the Son." Paul makes this very plain at Gal. 5: 6, where he says: "In Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love"—that is, in the matter of being saved, of being a Christian, it is nothing to man's advantage to be a Jew, nor does it help a man to be a Gentile; neither circumcision avails, nor uncircumcision. What, then, does avail? What reaches the blessing? His answer is: "Faith working through love." Obedience to Jesus Christ from a loving heart reaches the blessing.

Does a man receive any blessing from repentance? Then it is of faith; for if he did not believe in Christ, he would not repent toward him. Does he receive any blessing through baptism? Then it also is of faith; for if baptism is not an act of faith it is worthless—it is not the baptism of Christ. And so of everything the Christian does; for "whatsoever is not of faith is sin."

But enough has been said, it seems to me, to enable the sincere heart to see which of the two theories with which we began is the true one. And enough has been said for the present article.—*The Way*.

#### A Fable.

Once upon a time there was a man who sat in his room at his boarding house, waiting for the gladsome sound of the dinner-bell. He was well nigh famished, and when

the joyous clang of the bell smote upon his ear, he arose in haste, and with jocund glee bled him to the dining room. When he entered the door, his eager eye fell upon the table, and he smiled happily as he noted in rapid succession the roast turkey, baked lamb, stuffed mutton, fried chicken, hot biscuits, mashed potatoes, stewed corn, cauliflower, green peas, mixed pickles, mint sauce, escalloped oysters, parsnips, carrots, baked sweet potatoes, brown gravy, celery, chow-chow, mince pie, tapioca pudding and angel cake. But a terrible frown quickly succeeded the smile, and with a snort of rage he tore himself away from the chair where he was in the act of seating himself, and turning to the astonished landlady, he bowled, "Why this insult? Why do you presume to have canned apricots on your table, when I do not like them? By me halidome, 'tis monstrous. I will not sit at your table!" In vain did the landlady endeavor to soothe him, and assure him that there was no rule compelling him to eat what he did not like, and that if he didn't like apricots, he could eat what he *did* like.

In vain did she point out to him the fact that she provided a large variety of edibles, that all her guests might find something to their liking, and that no one person was expected to like everything. The hungry boarder only raved the more, and stalked majestically from the room, preferring to go hungry rather than eat at a table whereon was placed an article of food that he did not like.

And there was another man who was a subscriber to a religious paper. He needed the matter therein contained, and he knew he needed it, and he greeted it with joy when it reached him each week. He read eagerly the editorials and news notes, and church reports, items of interests, and the correspondence, and the advertisements, and the poems, and the stories. But one day he chanced to find a little thing that he did not like. He did not have to like it. He did not even have to read it. But he was exceedingly angry, and sat down and wrote the editor a letter, in which he ordered his paper discontinued, and spoke his mind—what there was of it—with great freedom and fluency.

MORAL:—There are all kinds of silly people in the world.—*Christian Evangelist*.

## Symposium.

### The Relation of Christian Progress to Spiritual Development and Growth.

T. J. GORE.

What is necessary for the one is necessary for the other. Christian development and growth mean Christian progress. There may be progress which is not Christian. There may be development and growth which are not Christian. Remembering that what is necessary to development and growth is necessary to progress, we may enquire what is necessary according to the word of God to development and growth. The relation of development and growth to progress is a direct ratio, that is, the greater or less the one, the greater or less the other. There can be no doubt that every church which has in it any life and power desires to make

progress. By this they mean to increase in efficiency and numbers.

All Christians delight to have the number of the church to increase. They delight in progress. We need not forget that a growth in grace and in the knowledge of Christ is progress even if there be no numerical increase. According to the Apostle Peter the individual Christian is exhorted to grow in grace and in the knowledge of Christ. I understand there can only be growth as there is increase in the knowledge of Christ. Hence the study of God's word becomes of paramount importance. The Christian becomes developed and grows by taking into his spiritual nature the word which has been revealed. Paul says strong meat belongs to them who are of full age (Heb. 5: 14). This phrase "of full age" is a translation of a word which in other places is rendered by the word "perfect." I understand that the "strong meat"—the deep things of the gospel—are for those who have made progress by growth and development of the spiritual life and hence are able to grasp the greater and deeper truths. The Apostle Peter again exhorts that the children of God may "desire the sincere milk of the word that they may grow thereby." So in the case of the Christian it is necessary for him, if he would develop and grow, and thus make progress, to make the word of God the man of his counsel. Genuine study of God's word is much neglected. Many fail even to make a practice of reading it, and, of course, do not study. It should be both read and studied. In the development and growth of a strong Christian character and hence of a progressive life, the word God must be daily read and studied. This is God's way, and it is impossible to change it.

In the church's growth and development, and hence its progress, the Apostle Paul indicates the necessity of all the members doing their part which rests upon them in order that the whole body may be development. He says in Eph. 4: 16, "From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love." Here the "every joint" must mean every member. Hence the efficiency of every church in its development and growth, and hence in its progress, must depend on how far each member has found his or her work and is doing it. In most churches is it not a fact that many do nothing? They seem not to try to find anything to do. It is only by activity that growth and development and true progress can be obtained. Each member has to supply something in the growth of the church.

We may then conclude that if there is a prayerful and earnest study of the word of God, and a putting of the knowledge gained into practice on the part of the whole church, then there will be development and growth and hence true progress. Many churches very much long for an increase of their membership. This is a legitimate desire and may be fulfilled. Every church may have its numbers increased if it first puts itself into a proper condition to receive additions. The church whose members are growing and de-

veloping and are hence faithful in all their duties, is bound to have numerical progress. We want good, solid and permanent progress, based on a knowledge of God's word and unity and effort.

—o—  
FRANK HALES.

Our progress as a people will depend on the development and growth of the divine life within us. While we may desire to see the church enlarged by bringing into it, through Christ, those who are still in their sins, we must not forget that real progress can only be brought about by developing and bringing to perfection the life already in the church. The growth of the primitive church can be accounted for by the fact that the members of it were filled with the Holy Spirit. A mighty revival had taken place in their hearts. Their lives were "grand and fair." And in the hand of God they were mighty instruments to turn from darkness to light. The church was kept pure and it made real progress. Those of us who can truly sing—

"I love thy church, O God!  
Her walls before thee stand,  
Dear as the apple of thine eye,  
And graven on thy hand."

and desire to see her borders extended, should seek to bring that extension about by developing the divine life within us, and thus bring into the church a power that God will be pleased to own and use. Without that power, talent, education and money are almost useless. Increase the spirituality of the church, and she is bound to make progress. And we can only do so by increasing our own as members of the body of Christ. Nothing on earth can stop the progress of the church if her garments are unspotted from the world.

The evidences of true development and growth are: love to God and love to man. As we grow in grace we shall find our hearts filled with love to the Author of our salvation, and the effect of that love will be an intense longing to make his love known to our fellow-men. Then, and then only, shall we put forth our very best effort to bring men to Christ.

The more we develop the spiritual life of the church the more earnest will she become. How many of us are half as earnest for Christ and his church as he was, and is, for us? Many of us are earnest about everything else that concerns us but the salvation of the lost. Much can be accomplished if we are real, and work zealously for the Master. Has the zeal of God's house eaten us up?

The more we develop the spiritual life of the church the more willing she becomes to make some sacrifice for him who purchased her with his own blood. Sacrifice of time, talent, and money, if, indeed, it can be called a sacrifice to lend to God that which he has entrusted to us. We desire to make this year the brightest and the best in our history. We desire to open up new fields. How many of us are willing to make some little sacrifice in order that those objects might be accomplished? Have we time, talents, money that we can sanctify and present to Christ? Those things are all necessary for the extension of our work, and are the offerings of a life filled with the Spirit of God. If we lay on the altar of sacrifice hearts that are pure and holy,

hands that are honest and clean, feet that are ready and willing; and our time, talents, and money, who can say what shall be accomplished for God?

## Sunday School.

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

SUNDAY, APRIL 29.

Jesus and John the Baptist.

LUKE 17: 12-28.

GOLDEN TEXT.—"He hath done all things well."—  
Mark 7: 37.



John the Baptist had been cast into prison at Machaerus, a fortress east of the Dead Sea, overlooking a great precipice. His disciples brought him the news concerning the work and ministry of Jesus of Nazareth, and John being anxious to ascertain whether this was he of whom prophecy spoke, or if the people were to look for another. The imprisonment of John seems to have shaken his faith in Jesus, and so he is compelled, by his own distrust, to send two of his disciples to interview Jesus. The demonstration of the power of Jesus among the infirm and plague-stricken, the demon-possessed and blind, conveyed to John's two disciples more weighty testimony of the Christ than any words which Jesus could have said. Jesus then bids John's followers to go and tell what they had seen and heard, evidence which could not but convince the thoughtful of Christ's divinity. In addition he affirms that the poor have the gospel preached to them. The gospel's adaptation to the masses is unique. It is plain, sympathetic, free, elevating, and compensating; and happy is he who will not stumble for want of faith in the Christ of God. When John's disciples had left, Jesus bears a wonderful testimony to the character of John. Though John had appeared to be vacillating in his faith, yet his character was true and noble. It was not his costly apparel that had attracted the multitudes to hear him at Jordan—it was the message which he brought that had the drawing power. He came to prepare the way for Jesus; a work that any prophet would envy; a place that carried with it great honor. But exalted though John was, yet he that was in the kingdom of God was greater than John, because he was not in the kingdom, for it was to this end that John preached and Jesus came, to establish the kingdom.  
JAS. JOHNSTON.

# 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 Origin and Antiquity of Man.

1.

Scientific men, as a rule, are not Biblical scholars. Occasionally the combination may be met with, but it is the exception that proves the rule. Usually, it will be found that men of science find their particular department sufficiently engrossing without venturing into other fields of research. For the most part, indeed, so great is their devotion to the one object they have singled out for investigation that other things, equally important, do not receive that consideration to which they are legitimately entitled. Hence it is that experts in one domain of science frequently find that their conclusions on a given point are challenged by experts in another. Mistakes are made which would not have been made if a proper regard had been given to other lines of thought of equal importance. The extravagant claims, for instance, made by one branch of science in

reference to the antiquity of man, receive a severe check, when the possibility of such an extended period is denied by others in another branch of science, on the ground that the earth's surface, at such a remote period, would be altogether unsuitable as a dwelling place for man. It is, therefore, a matter for thankfulness when we find any of our great men of science in such a reasonable frame of mind as to admit, in a practical manner, that there are other departments of thought worthy of something more than a superficial study. An instance of this is afforded by the late Sir W. J. Dawson, who, while taking his place in the ranks of the foremost geologists of the day, was, at the same time, a profound student of the Bible, more particularly of those portions of it that seemed to touch upon his own department of scientific investigation. Naturally, such a man, when he speaks in the name of science in connection with revelation, is entitled to be heard with every mark of respect and attention. For it must be borne in mind that when he does speak, we are not listening to some dabbler in a matter of which he knows little or nothing, but we are listening to one of the acknowledged masters of geological exposition.

When, therefore, a man of such eminence in the scientific world gives us what we may term a commentary on the early chapters of Genesis, he confers a boon of great value upon the religious community. For, it goes without saying, that lovers of the Bible, while not regarding it as a scientific text book, are nevertheless desirous that anything in it that may be properly called science, should be of such a reasonable character as to stand the test of fair and discriminating analysis. To such a test the Bible is put to by Sir William Dawson, and with the most satisfactory results. In this way he has taken the first and second chapters of the book Genesis, and has treated them as they deal with the origin and antiquity of man. He notices that these chapters contain two narratives, the first of which may be regarded as the proem or introduction to the book, and the second as the more detailed account of the origin and early history of man. The first chapter and the first three verses of the second relate to the general creation and making of the world, from that chaotic state in which it was formless and void, to the final culmination of the work in the introduction of a rational and responsible being, as the lord of the whole created fabric. In this document he finds nothing to which exception may be legitimately taken. The "days" of creation, he says, are "the days of God, and not of man, and may be distinguished from ordinary natural days, by the terms used in respect to them, and by the work said to have been done in each of

them." With this subject he deals at considerable length in his "Origin of the World," and points out that the seventh day, or sabbath of creation, is not ended yet. That it began when the work of creating was finished and will last while time lasts. It is a sabbath or rest from creative work, and will never be broken until the work of creating is started anew. In regard to the second narrative, he says: "This is marked not only by a new heading, but by the introduction of a new name for God, 'Jehovah-Elohim.' Whatever significance literary critics may attach to this name, one thing is certain on the face of the document. When we enter the drama of human history, leading so soon to the fall and the promised restoration, it becomes proper to remind us that we have to do not merely with a Creator who reveals himself to us in the grandeur and complexity and beauty of his works, but with that same God in the capacity of the Covenant God, the Redeemer and Saviour, known not only by the name of Elohim, the powerful One, the object of awe, but by the dearer name of Jehovah, the coming Saviour, who is to redeem humanity from the evils brought on it by sin. Therefore the writer naturally and properly adds this new name to that which he had designated the Creator as such on the work of the six days."

In the description given of the origin of man, Sir William Dawson finds nothing that is inconsistent with such facts as are known to us. On the contrary, what we are told is quite in agreement with known facts. The fact that man stands last and highest in the creative work is one "that is confirmed and illustrated by the succession of the remains of living beings preserved in the rocky layers of the earth's crust." The special position of man as the head of this lower world, and as gifted with reason and responsibility, is not only a statement of things within our knowledge, but is the necessary implication from the Biblical account of the creation of man. With the fact that the narrative of Genesis does not permit of our acceptance of the idea that man was evolved from the lower animals, Sir W. J. Dawson has no quarrel. He finds that in reference to man the great word "created" is used, whilst, in connection with the lower animals it is "making" or "bringing forth." Further, it is not said of man as of other animals, that he is made "after his kind." In their case, groups are referred to, containing many species. In his case there is only one human species. The doctrine of the writer is the same as that afterward maintained by Paul at Athens, that God hath made all men of one blood. Many types of structure are embodied in the lower animals, one only in man, and that associated with the one and

indivisible Spirit of God which gives man understanding."

The second narrative is concerned more with the development of man and his interests, hence we are more explicitly informed as to his two-fold animal and spiritual nature, and their distinct origins. On this matter, Sir William Dawson is well worth hearing, so we make no excuse for quoting from him at length. He says: "Man's organism is moulded of 'dust from the ground,' in other words, the ordinary material of which other bodies are composed. These inorganic particles were themselves long ago produced by the creative power of God. They are employed in moulding the tissues and organs of man. It was not necessary to create new materials for this purpose. All the necessary elementary bodies were in existence with all their powers and properties. So far there is mediate creation, or the utilising of material previously produced. But there is no hint here of any elaborate and tedious evolution, whereby, by infinite minute changes, the human organism might be evolved from that of some lower creature. Why should there be? To create a single molecule of living protoplasm out of dead matter would, so far as we know or are likely to know, be as great a miracle of creation as to produce the countless millions of such molecules necessary to make up the complex organism of a complex animal. In other words, whether it pleased God to produce the man from organic particles and the woman from the side of man, or to develop both from individual one-celled germs, the power and skill implied are substantially the same, and the changes involved are equally incomprehensible to us, except in their perceptible results. So far, however, man is of the earth earthy, and in the material of his corporeal past in no respect superior to his tumbler living companions. But the twofold nature of man is recognised here, as well as in the general account of creation. God proceeds to breathe into his nostrils the breath of life (lives), and man becomes a living soul. The expression 'living soul' is used elsewhere of lower animals, but it is not said that God breathed into them the breath of life. This "inspiration of the Almighty," or breathing of the divine nature, is peculiar to man, and is equivalent to the image of God in the previous chapter. It gives him the godlike power of comprehending nature and communing with the Creator, and makes him a free, moral, and responsible agent (Job 32 : 8 ; John 20 : 22)." Thus, this Christian scientist sees in the Biblical narrative of the origin of life, a perfectly reasonable statement, and in harmony with such facts as are known to us. It may not be in har-

mony with some theories, but that is nothing, as theories change from day to day. One thing is certain, and that is, that the Biblical account of creation is not yet called upon to abdicate its pride of place as the most remarkable document in the entire realm of literature.

## Editorial Notes.

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

### A False Prophet.

For unblushing assurance and unmitigated conceit commend us to J. A. Dowie, "General Overseer of the "Christian Catholic Church," which he claims now numbers 42,000 members. He affirms that the late D. L. Moody was removed from this life on account of his opposition to Mr. Dowie's teaching. Dowie poses as a prophet, but makes some serious errors that should open the eyes of his dupes. For example, he wrote in his paper *Leaves of Healing* of a Methodist Episcopal minister, Mr. Bovard: "I warned him that the wages of sin is death, and said I believed he would be taken away if he did not repent." Mr. Dowie proceeds: "F. D. Bovard smiled at my warning, and at what I had written to Bishop Fowler. Yes, he smiled for a few weeks and then laid down! Then he did not smile, for the hand of death was at his heartstrings. He cried out, 'O my God, my God, I have sinned!' Yes, he had sinned, but there was no answer to his cry, he died and was buried." The amusing part of it all is that Mr. Dowie was misinformed or made a mistake, and Mr. Bovard is not dead. Hence his dying prayer was a genuine fabrication. A few weeks later Mr. Dowie wrote, "We are sorry that he is not dead," and he adds, "If an apology to F. D. Bovard is needed we make it and withdraw." The "Christian Catholic Church" is represented in some of the Australian cities, and Mr. Dowie is about sending out several evangelists from America to enlighten our darkness and gather tithes for his use. It is therefore well to know something of the inwardness of that organisation.

### Early Closing of Public Houses.

In New South Wales the early closing act which came into force at the commencement of the year compels the shops, with a few exceptions, to close at six o'clock four days in the week, at one o'clock one day and at ten on the sixth day. But public houses are allowed to remain open as before every night (except Sunday) till eleven o'clock. An agitation is now on foot to apply the act to hotels. The shop employees having their evenings free are likely to be attracted into

the well-lit drinking places. Besides, it is reasoned, it is unfair to the saloon employees to have to work such long hours. Petitions are being circulated by the Alliance all over the colony and are being largely signed. It is to be hoped this appeal to Parliament will be effective. We notice that in Auckland, N.Z., where licensing committees are elected by the voters that the Temperance party have scored a victory over the publicans by placing their five men at the head of the poll. Of course T. J. Bull was active in this election. The new committee are pledged to close hotels at ten o'clock instead of eleven as formerly. We always rejoice to hear of the restriction of the drink business.

### An Alleged Important Discovery.

The *Victorian Churchman* quotes from the *Friend of Israel* a statement concerning a recently discovered papyrus which, if substantiated, is most important. We are told that Dr. Bullinger, who was present at the Congress of Orientalists held at Rome last October, states that Professor Euting of Strasburg exhibited a large facsimile of the papyrus. "It is actually a dated letter addressed to King Darius in the 24th year of his reign, and contains several names mentioned in the book of Daniel. Professor Oppert, of Paris, and others who were present, agreed in the date, which is given in the papyrus itself as at least 500 B.C. It is remarkably akin to the letters in Ezra and Nehemiah, in form, language, style, titles," etc. Dr. Bullinger continues: "This discovery was a rude shock to the assumption of the so-called higher Biblical criticism, which says that these letters are of quite a recent date and not contemporary with the books in which they appear. Indeed the production of the papyrus produced a somewhat startling effect upon the audience. . . . They all looked very subdued." The importance of this find may be understood when we reflect that not only the destructive higher critics reject the book of Daniel but that such scholars as Professor Sayce and Dean Farrar unhesitatingly affirm it is not authentic. But we should like to have some further information about the alleged discovery before placing too much reliance on its value.

### Prayers for the Dead.

Among prayers issued by Episcopal bishops is one which contains a petition for the dead. Many clergymen protest against its use, and one of them, Dr. Peake of Hampstead, wrote to the Archbishop against this particular prayer, to which the Primate, through his chaplain, replied: "I am desired by the Archbishop of Canterbury, to say that it has been decided at law that prayers for the dead are not forbidden in the Church of England."

This answer has caused much consternation among Protestant Episcopalians and corresponding jubilation among the Romanistic party. Now that prayers for the dead may be said to have Archbishopal sanction, we may look for further progress Romeward.

## From The Field.

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

### Tasmania.

HOBART.—The following is an extract from the Hobart "Mercury" of the 27th ult.:—"Farewell tea and social.—Last evening, at the Christians' chapel, a very enjoyable evening was spent, when the friends and brethren of Mr. J. A. Palmer, evangelist, assembled to bid him good-bye. The building was filled almost to overflowing, and the tables were spread with the "good things" that were too inviting to resist, thanks to skilful hands of the ladies who undertook the duty of providing. At the after meeting, the chair was occupied by Mr. John Bradley, M.H.A., and he stated that he was proud to know that it was the intention of Mr. Palmer to go to Melbourne in order to receive college training, so that he might be better suited for the work which he had at heart. People oftentimes made a great blunder when they came to the conclusion that they had nothing to learn, but Mr. Palmer had learnt to take time by the forelock and improve the talent with which he had been blessed. The programme of the evening consisted of songs, recitations, etc., which were creditably given. Mr. W. R. C. Jarvis, on behalf of the congregation, presented Mr. Palmer with a handsome travelling bag, as a mark of the esteem in which he is held. Mr. A. Adams, at the request of the Young People's Union (a society for the uplifting of street children) in connection with the church, handed him a neatly executed photograph of the members by Mr. H. Waterworth. Mr. Palmer, in a very feeling speech, thanked one and all, and by the singing of a farewell hymn a most enjoyable evening was brought to a close." The church at Hobart will miss Bro. Palmer very much as he was a very hard worker, and did all he could to further the interests of the cause he has at heart. The officers of the church are taking steps to obtain another evangelist in the place of Bro. Palmer.

April 2.

A. W. A.

### New Zealand.

CHRISTCHURCH.—On March 19th a public indignation meeting was held at the Opera House, numbering more than a thousand people, to protest against the unsatisfactory manner in which a coroner's enquiry, and subsequently a licensed committee's enquiry, were held relative to a man who had died through drink in a public right-of-way. It appears that a man named Burleigh (by no means a drunkard, and who was sober), entered the Masonic Hotel, who when a short time after having drinks served him, fell from off the form on which he was sitting. He was laid by the barman on a concrete floor, where he was allowed to remain for over seven hours without anything either over or under him, after which at closing time he was lugged out by the same humane (?) barman and dumped down on the bare asphalt in the open street, where he was allowed to die. The coroner's inquest exonerated the licensee and barman from all blame, while the licensing committee which sat at the instance of a public petition for a re-hearing dismissed the case and mulcted the two moving peti-

tioners, F. W. Isitt and H. C. M. Watson in costs amounting to £18. The coroner (Mr. Beetham) remarked that if the petition had been successful, it would have menaced the financial interests of the licensee and landlord! Of course it did not matter to have menaced the interests of a human life. When will the "trade" defenders learn to place more value on human life and what it involves, than on mere timber and stones and dollars? It is satisfactory to be able to state that the public are not allowing the two above-named gentlemen to pay the costs above stated, but are subscribing liberally towards meeting it; also that the two principal daily papers have spoken out against the proceedings in no unmistakable language; also that the matter will not yet be allowed to drop, as a monster petition is now being freely signed, praying that the present licensee of the hotel shall not obtain a renewal of his license. Our protest as a church was represented by Bro. G. Manifold, who was on the platform, and who would have spoken but for want of time. At the Wednesday evening prayer meeting on March 21st, after an address on the Good Confession by Bro. G. Manifold, a promising young man stepped forward and confessed Christ. He was baptised on the following Lord's day.

March 30.

W. CROWE.

NELSON.—Last Thursday we celebrated our School Anniversary by a tea and public meeting. The after meeting was a large one, every available seat occupied and more required. Bro. Clapham occupied the chair. The children rendered some thirty items, singing, dialogues, recitations, and some well rendered selections by the teachers and senior scholars, under the able leadership of our Sister Knapp, to whom much of the success of the meeting is due. Several of the sisters rendered good service to the teachers by assisting with the tea. Since my arrival here our meetings have been well attended both morning and evening. The building at night is well filled and we think a deeper interest is being created in the minds of those who come to listen. The regular attendance of the officers at all the meetings is an index of the interest taken, and we believe that there will yet be a strong church in Nelson. Last night we had the pleasure of seeing a young lady and her brother come forward and make the good confession. The young man had intended going to another meeting, but an invitation from his mother, who is a member, to come with her, resulted in his decision for Christ. Brethren do not lose an opportunity of inviting to the meetings.

March 20.

W.T.C.

### Victoria.

NORTH RICHMOND.—With some degree of fear and trembling the Sunday School teachers, in conjunction with the church officers, decided to hire the Town Hall for our anniversary celebrations this year. The venture has proved a glorious success. On Sunday afternoon, April 1st, between 500 and 600 people assembled, when Bro. H. G. Harward was the speaker, and the theme "Daniel." In the evening the Hall was crowded, and many people were turned away; an audience of 700 or 800 was present then. Bro. Thos. Hagger preached from Matt. 18: 2, 3. On Wednesday evening, April 4th, another over-crowded meeting was seen, when the annual entertainment and distribution of prizes took place. A programme lasting two hours was rendered, all the items with but about two exceptions being given by the children. After the opening hymn, and prayer led by Bro. Palmer, the secretary's report was read, showing substantial progress for the year. There are now 16 teachers and officers, and 247 scholars, an increase of one teacher and 50 scholars over last year.

Our great aim, that of winning the young for Jesus has been kept prominent throughout the year, with the result that 14 of the scholars have put on Christ in baptism, and thus entered his church. The singing by the children was led by Bro. A. Winter; and the church choir, under the baton of Bro. J. S. W. Walker, rendered some anthems very beautifully, and thus helped to make the meetings bright. Sisters Hillbrick and Meyers acted as organists. Bro. Brice is superintendent, Bro. J. Thomas, secretary, Bro. E. Fisher, treasurer, and Sister Miss Munro librarian of our successful school. Thanking God for the blessings bestowed during the past year, and for the highly successful anniversary we have had, we look to the future, believing that there are greater things in store.

T.H.

### New South Wales.

MERREWETHER.—Since our last report, we are pleased to be able to report two more restorations, thus making twelve restored since the beginning of the year. We are therefore greatly encouraged to go on persevering, knowing we shall reap if we faint not. But while we are speaking of our increases, we must also tell of our decreases. We are very sorry to have to report the departure of our Sister Mrs. James, who has gone to Western Australia to join her husband. Also Bro. Jones has left for the same destination. We had a farewell social on the departures for W.A. We have also to report our Bro. White, who is leaving this week for Queensland. We wish them all success in their new field of labour. As I intimated last report that the brethren here contemplated starting a new field for gospel work, I may say the brethren have fixed on Lambton as a test. Our evangelist, Bro. Pond, has great hopes in this place, and no doubt it is a splendid field, plenty of souls to be saved, and with the united help of the brethren much good may be done. Our prayers are for the extension of the Master's kingdom in this neighborhood.

April 6

C.N.

LISMORE.—Three more baptisms, Saturday, 24th. Total additions since Bro. Way commenced laboring here, 39. Good interest in meetings.

April 2.

J.P.F.W.

ROOKWOOD.—Splendid meetings last evening, Bro. Williams preaching. Several men from the Bushmen's contingent camp attended. Two men were immersed. On Tuesday the Rookwood Band of Hope purpose holding a public meeting and entertainment. We anticipate a crowded house.

April 9.

M. ANDREWS.

### South Australia.

HINDMARSH.—The church here conducted her usual quarterly business meeting on Wednesday evening last. Bro. Pittman presided over a very large attendance—indeed, we are safe to say it was the largest gathering of its kind we have seen for a long time past, yet its most pleasing feature was the kindly fraternal spirit prevailing a pleasurable family gathering, most enjoyable throughout. This is as it should be. The reports were good, finances satisfactory, and the various organisations fairly prosperous. There have been 18 received by faith and baptism and 8 by letter; 1 has been removed by death. Some of the brotherhood are out of employment, and have been for some time, which we deeply regret; some are laid aside by infirmity and sickness. Amongst the latter we mention our beloved Bro. Thomas Harkness, who has been seriously ill these three or four weeks past, although we are glad to say the latest reports from the sick room are reassuring. We pray he, with others of our loved ones, may be spared to the church for



awhile longer. Our chief business was the consideration of the matter of cleaning and renovation of the chapel building, to which the church readily gave sanction. At a rough estimate we expect this will entail an expenditure of nearly or quite £70, the greater portion of which is already in hand or promised, there being a stipulation that we do not incur any further debt, our present indebtedness being £275 on the building, which is being gradually but slowly reduced by our penny per week method. This system has been and still is working splendidly. We hope to again repay £25 next quarterly day, thus reducing our liabilities to £250 1st June next. What cause we have for thankfulness! An excellent letter was read from Bro. H. H. Stratton, who with his co-adjutors are doing splendid work in India. There was a break in the middle of the business for a social chat and a cup of coffee with other refreshments. At the close an unanimous vote, carried by acclamation, was accorded Bro. Pittman, wishing him an enjoyable trip to Melbourne, and greetings to Sister Pittman, whom he will rejoin there, and to all the sister churches visited by him.

April 6.

A. G.

**GROVE STREET, ADELAIDE.**—On March 12th our teachers entertained the delegates of the Sunday School Union of South Australia. A paper on "The Ideal Sunday School," by Mr. Bell of Victoria, was read and pleasantly discussed. Anthems by the choir and a song from Mr Osborne enlivened the meeting. Bro. Berford, the President, made kindly reference to Bro. Pollard, who was present, and who was his teacher 45 years ago. Tea and coffee served at the close did not damp the enthusiasm of the hour.

March 25th was our anniversary Sunday. We had the joy of receiving into fellowship a sister who was immersed the previous Lord's day. Bro. Walden refreshed us with simple vigorous counsel. At night Bro. Clarke had a fine audience, and with eloquence told the people, "Ye must be born again."

Wednesday following was our crowning effort. The sixpenny tea, with its crowded happy groups around the tables, bore excellent testimony to the wisdom of our officers in ensuring the presence of the people at our social gatherings. The evening meeting, too, was a success. Bro. Batchelor, the Minister of Education in our government, presided. Seated with him were Bro. Walden and Dr. Verco, and some who looked at this happy trio remembered that thus it is written: "Them that honor me I will honor."

The choir was at its best, and charmed us with anthems. Our esteemed and beloved Bro. H. D. Smith read a cheerful church report of the past year. Besides recounting our successes, he had to tell us that as the members had been indulging in the luxury of generosity the church finances were flourishing.

Dr. Verco then delivered a lecture worthy of his reputation to the delight of an interested audience.

R. V.

**QUEENSTOWN.**—Sunday we had a good time, and three splendid addresses from our good old practical and tried friend, Jas. Verco, which were enjoyed by all present. Morning, Christ in the Home; Afternoon, children's service, Clean Shoes; and evening The Twofold Relationship of God. May fruit be the result. Good meetings.

R. H.

**YORK.**—Splendid meetings still continue here with very encouraging results. Four believers were buried with Christ in baptism this evening. Bro. Campbell is laboring earnestly. He gave a powerful address from Mark 10: 17. The past quarter has been one of the most successful for some years. The church now numbers 146. We praise God, from whom all blessings flow.

April 8th.

T. BURT.

**HENLEY BEACH.**—On Thursday evening, March 29, the annual business meeting of the church was held, when a good number of members were present. Bro. J. W. Cosh presided over the meeting. The evangelist's, secretary's, and treasurer's reports were presented, which showed that progress had been made in all branches of church work during the year, whilst the spirit of peace and harmony prevailed among the members.

The election of officers resulted in the re-election of those brethren who have held office during the past year, and to these three sisters were elected as deaconesses. Sister Lawrie, for presiding at the organ for the year, and Sisters Craig, Matilda Fielder, and Alica Lawrie for attending to the cleaning of the meeting house for the year were accorded the thanks of the members. Refreshments kindly provided by the Sisters brought an enjoyable meeting to a close.

Thursday evening, April 5th, found us enjoying a splendid Service of Song, entitled "Margery" which was kindly given by friends from Park Street, Unley, whose singing was immensely appreciated, the dear little ones who took part were simply beautiful, showing that a good deal of time and care has been taken by Bro. F. Charlick in preparing the singing. Bro. J. Thomas gave the connective readings in an able manner. The whole tone of the service with its moral lessons was real good, which, we trust, shall have been impressed upon all. We thank our friends from Unley, especially Bro. Charlick, who we believe has a warm interest at heart for Henley Beach. The proceeds which was in aid of the Sunday School was very satisfactory.

G. A. H.

**UNLEY.**—The anniversary of the Sunday School was held on Sunday, April 1st. The morning service was conducted by J. Uncle and T. J. Gore. In the afternoon a service of song entitled "Margery" was given by the scholars under the able leadership of Fred. Charlick, to whom great credit is due for the efficient manner in which it was rendered. Miss Marian Baker presided at the organ. Jas. Thomas read the connective readings to the appreciation of all. Geo. T. Walden was present and opened the service by engaging in prayer. In the evening T. J. Gore preached. Special singing by the scholars. All services well attended. Wednesday, tea and public meeting. Splendid attendance at the tea. The admission being 6d., seems to have met with approval. At the public meeting Wm. Charlick presided. J. P. Jones, the secretary, read the report, which showed number of scholars 252, with an average attendance of 179. Added to the church, 10. Addresses by the chairman and Bro. Picton of Balmoral. Special singing by the scholars, under F. Charlick. The chairman distributed the prizes to the successful scholars for the year. T. J. Gore proposed a hearty vote of thanks to all who had taken part in the services, which brought a very successful anniversary to a close.

April 6.

T. G. STOKER.

## Queensland.

**ROMA.**—The disciples meeting at Roma, were cheered with the presence of Bro. Archdeacon he having been away in the far west for some time. Our Brother led in church prayer and helped the contribution considerable. He was converted under Bro. Walden's preaching many years ago in Melbourne. Bro. Taylor, Postmaster of the T. P. O., also visited us. Bro. R. C. Gilmour, evangelist, received Bro. P. us. Bro. Black into fellowship and exhorted the church on the grace of the Lord Jesus. A very large audience came to hear the gospel preached by our Bro. Gilmour at our open-air service. The lighting arrangements were greatly assisted by an Acetylene Gas Torch,

which our Brother made with the assistance of the local tradesmen. An especially good attendance was at the gospel meeting in the Christian chapel to hear R. C. Gilmour's theme on Redemption.

L. A. HOSKINS.

## Here and There.

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

**RESCUE HOME SUNDAY, MAY 6th.**

Two confessions at Woollabra last Sunday night.

Full house at Enmore and two confessions Sunday night.

Two more put on Christ in baptism on Sunday last at Dawson-street, Ballarat.

We hope to see a large audience at the Conference Sermon on Sunday afternoon next.

A crowded meeting and two more confessions at North Richmond on Sunday evening.

"Positions held Concerning Acts 2: 38" is long, but it should not be passed over on that account.

We regret to say that Bro. Jas. Johnston was called to Adelaide on Monday, owing to the serious illness of his mother.

Robert T. Matthews, a prominent speaker and writer among the American brethren has died of typhoid fever.

Lygon-street and Swanston-street chapels are now lighted up with the new gas lights, and they look like new places.

The Queensland Conference this year will be held at Rosewood. This is for the convenience of country churches.

M. W. Green has accepted an invitation to take charge of the work at North Fitzroy, and will commence his labors next month.

Don't go so far away on Easter Monday that you can't get back to the Cantata at night; if you do you will miss a rare treat.

**David the Shepherd Boy is the title of the Cantata for Easter Monday night in Lygon-street Chapel.**

H. G. Harward tells us that the audiences at the Fitzroy Tabernacle are increasing in size and interest, gradually spreading out to the side seats.

Will every church in the colonies please take up a collection for the Rescue Home on Sunday, the 6th of May. Two homes supported. 90 cases received last year; cost, £300. Reports can be had on application.

Six members were received in at North Fitzroy last Sunday morning, and two the previous Sunday, all commended by letter from the church at North Carlton.

We regret to hear of the death of Bro. J. W. Baker's eldest son, a lad 10 years of age. Bro. Baker has had much sorrow lately, and we know that all are in hearty sympathy with him.

The most and may be all of the paper next week will be taken up with Conference matter. If church and other reports do not appear it will be understood that the Conferences have the right of way.

The Sisters' Executive held their usual monthly meeting on the 6th. Mrs. P. Ludbrook presided, and welcomed to the meetings Sisters Mrs. and Miss Elliott, Mrs. Morrison, and Miss Leck, of Sydney, Mrs. and Miss Whitfield of Adelaide. Miss Whitfield gave a nice recitation, "Fishers of Men." Final arrangements for Conference were made, and some new plans of work suggested for the ensuing year.

C. R. Scoville, according to the *Christian Standard* to hand, was holding a meeting for C. L. Thurgood at Central Church, Pittsburg. Up to February 25th there were 103 additions, 37 on the last day.

We are glad to note that on Sunday night last there was a good meeting at Lygon-street, Carlton, and that Bro. Morro was cheered at the close of his address by seeing three go to the front and confess Christ.

Victorian Conference Foreign Missionary Meeting, Saturday evening, 8. The subject for the evening will be "The Dynamics of Missions." 1. The force acting, H. G. Harward. 2. The body moved, A. C. Rankine. 3. The results, Mary Thompson.

We regret to note the death from fever of our young Bro. James Jenks went to South Africa with the first New Zealand Contingent. He confessed Christ and was immersed a week or two before leaving for the Cape. He saw active service at the front under General French, but fell not in battle but under the power of enteric fever. May our Father comfort his sorrowing mother and brother.

#### TOPICAL ILLUSTRATIONS.

"The song that the angels sang was a song of good news"

The romance of Christmas is the romance of discovery—the Lord of heaven and earth found in a manger."

"The splendor of Christmas is the splendor of power, for the Babe that held the sceptre of the world."

And I heard a great voice out of heaven, saying, "Behold the tabernacle of God is with men, and he shall dwell with them."

Charity should pervade the whole life, just as the fresh odor of the trees fills the air with a thousand sweet scents.—*Ruth Askmore.*

Year by year he sets himself before us a little child in great humility, and bids us become like him, that when he appears again in his glorious majesty we may again be made like him. Year by year, through his holy nativity, he calleth us to behold him, and calleth by his very speechless infancy. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.—*Dr. Persey.*

Oh, star that led to him whose love  
Brought down man's ransom free,  
Where art thou?—midst the hosts above,  
May we still gaze on thee.  
In heaven thou art not set,  
Thy rays earth might not dim;  
Send them to guide us yet,  
Oh, star that led to him.

—*Felicity Hemans.*

A man who loves God ought to have a loving interest in all whom he loves. The question is not, "Does my neighbor love God?" but it is, "Does God love my neighbor?" If God loves our neighbor, we ought to love him on that very account. Our only tolerable plea for being unloving toward any fellow-man would be the plea that God has no love for him. But, so long as "God is love," there is no basis for such a plea.—*Sunday School Times.*

"That man may fast, but never lives,  
Who much receives, but nothing gives;  
Whom none can love, whom none can thank,  
Creation's blot, creation's blank!

"But he who marks from day to day,  
In generous acts his radiant way,  
Treads the same path his Saviour trod,  
The path to glory and to God."

All our cradle songs are sweeter  
For the song the angels raised,  
When the mountains caught the echo  
And the dreaming valleys praised,

Christ is born! Exultant nations,  
Send the tidings wide and far,  
Christ is born! The world is throbbing  
To the pulse-beat of his star.

—*M. E. Sangster.*

## Obituary.

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

**EVENS.**—On Saturday last, a few friends and relatives were present at Sister Maria Even's funeral; who died on March 29th, aged 63 years. She was the widow of the late Wm. R. Evens, a Nova Scotian, who for many years had a butcher's business in Hindley-st., Adelaide. Sister Evens was a colonist of 59 years. She was the mother of eight children, four of whom survive her. She professed Christ and was baptised by Bro. M. W. Green in February, 1891. She was a reverent and devotional follower of Christ, and her life has deeply influenced her children and friends for good. She was most regular in her attendance at church services, and a helper in things which profit the soul. Seven years ago, diabetes began to develop in her, and during the last year or two took an acute form. She was very prayerful and patient during all her affliction. There were no shadows in her soul about her future. She knew him in whom she believed, and praised him in the midst of suffering. Two months ago she was completely laid aside, and gradually sank, to rest in the Lord.

Adelaide. S.

## Acknowledgments.

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

#### FOREIGN MISSION FUND.

Church, Drummond, Victoria ..	£2 10 0
South Yarra .. ..	5 0 0
Warner West .. ..	2 10 0
Mrs. F. M. Ludbrook .. ..	3 5 0
Church, Port Albert, N.Z. ..	1 18 0
Church, Ma Ma Creek, Q. ..	1 0 0

#### INDIAN FAMINE FUND.

"Nobody" .. ..	0 5 0
Three Friends, per Mrs. Boyd ..	0 17 6

#### SOUTH AFRICAN EVANGELIST FUND.

Bro. A. M. Ludbrook, North Adelaide ..	1 0 0
F. M. LUDBROOK, Treas., R. LYALL, Sec., 121 Collins-st., Melb. 39 Leveson-st., N. Melb.	

#### BURWOOD BOYS' HOME.

Contributions for March—	
Collector .. ..	£15 1 8
Mr. Henry Freer, South Melbourne ..	0 10 0
Mrs. Butler, East Melbourne ..	0 10 0
Mrs. D. Ding, Bundaberg, Q. ..	0 10 0
Mrs. Crosthwaite, Junee, New South Wales ..	0 10 0
Mr. Geo. Howatt, per "Argus" ..	1 0 0
Plant Sales .. ..	2 17 6
Boys' Friends .. ..	1 19 6
Church of Christ, Hawthorn ..	0 2 9
.. S.S., South Yarra ..	1 5 0
.. Prahran .. ..	0 12 0

#### VICTORIAN MISSION FUND.

Church, Shepparton .. ..	£2 0 0
Footscray .. ..	4 7 7
N. Melbourne, col. by Sis. Dewar ..	3 6 0
Kerang East .. ..	4 5 0
Malvern, per Sis. Robinson ..	0 9 1
Collingwood, per Sis. Rowles ..	0 14 6
North Carlton, per Sis. Kelson ..	0 5 0
Prahran, per Sis. Bryan ..	0 14 6
Mystic Park Conference Fee ..	0 10 0
Newmarket .. ..	0 10 0
Ascot Vale .. ..	0 10 0
Footscray .. ..	0 10 0
Yando .. ..	0 10 0
Malvern .. ..	0 10 0
South Yarra .. ..	0 10 0
Berwick .. ..	0 10 0
M. J. Hopkins, Yinnar .. ..	0 15 0
Three Members at Croydon ..	0 3 0
Sister Martin, South Melbourne ..	0 5 0
A Sister at Brunswick .. ..	0 8 0

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## Coming Events.

Observe the time of their coming.—*Jeremiah 23: 7.*

**APRIL 15, 16.**—Church of Christ, Stirling East, S.A., Sunday School Anniversary. Sunday, April 15, Morning, 11; Afternoon, 2.45; Evening, 6.30. H. D. Smith will speak. Easter Monday—Tea in School, 4 p.m. Public Meeting, 5.40. Admission, 1/-. Come and bring your friends.

**JUNE 3 and 5.**—North Melbourne Sunday School Anniversary Services. Secretaries please notice date when arranging Anniversaries. Watch this column for further Announcement.

#### WANTED KNOWN.

C. F. D. NIXON terminates his engagement with the church in Maryborough, Queensland, April 25th, and will thereafter be available for engagement as an evangelist in one of the Southern Colonies or New Zealand. After two years' labor in the trying Northern climate, he and his family are seeking a cooler one in which to recruit. Address communications to Ellena-street, Maryborough, Queensland.

The church in HOBART, Tasmania, is in need of an Evangelist, and invites applications, to be made to the Secretary, H. E. Poultney, Liverpool-st., Hobart

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