

The Australian Christian.

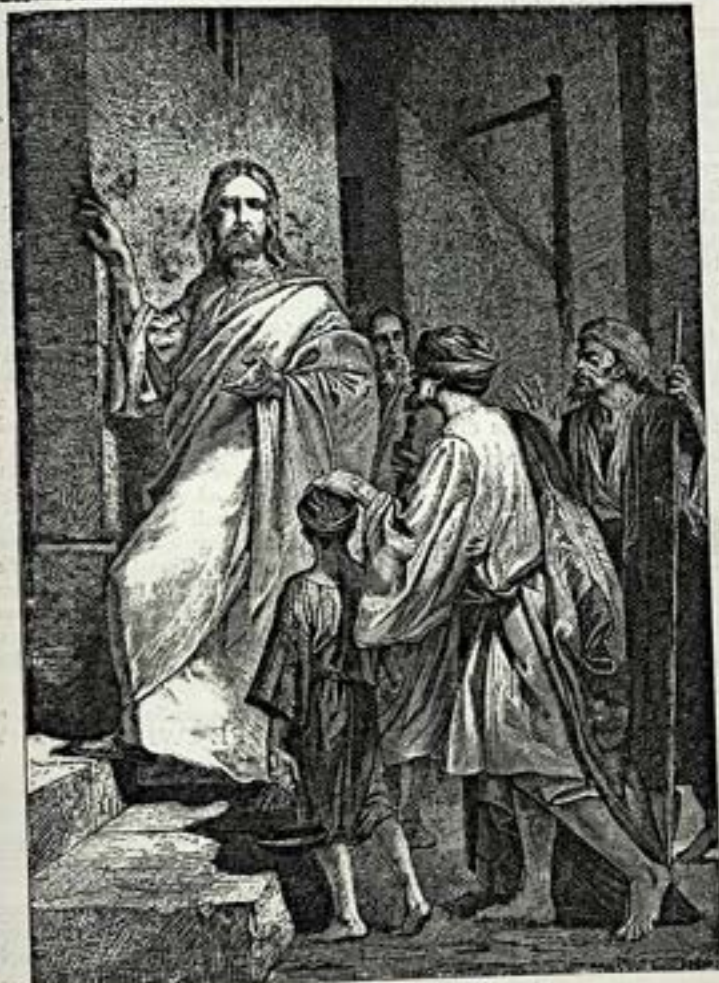
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VISIONS OF THE CHRIST.



The Healing of Two Blind Men.

MATT. 9 : 27-31.

A. F. TURNER.

"He comes from thickest fogs of vice
To clear the mental ray,
And on the eyeballs of the blind
To pour celestial day."—*Doddridge.*

"I am the Light of the world: he that followeth
me shall not walk in darkness, but shall have the
light of life."—*Jesus.*

More than 700 B.C. the prophet Isaiah, speaking of the work to be accomplished by the world's Redeemer, declared, amongst other things, "then the eyes of the blind shall be opened." That Jesus of Nazareth did on several occasions do this very thing is known to all who have read the testimony of the gospel writers.

Owing to the prevailing custom of sleeping in the open air, as well as the existence of fine dust in the surrounding atmosphere, blindness prevails to a very large extent in all

Eastern countries. Palestine being no exception in this respect, we are not surprised to learn that numbers of those thus afflicted were brought to Jesus to be healed of their trouble.

When two of John's disciples came to Jesus and asked the question, "Art thou he that should come, or do we look for another?" the Saviour replied, "Go and tell John . . . the blind receive their sight," thus showing that Isaiah's prediction had now become the simple description of what was a daily occurring fact.

The particular case before us derives some little interest from the fact that it is the first recorded of many cures of blindness performed by Jesus. He had just left the house of Jairus, whither he had been to raise that ruler's daughter from the dead, when he is followed by two blind men, who cry out saying, "Thou son of David have mercy on us." To this earnest entreaty Jesus apparently pays not the slightest bit of attention. He even allows them to follow him into the house, without taking the least notice of their cry.

The question then may be asked, Why was this? Why did he not at once respond to their appeal for mercy?

Surely it was not because of any lack of faith on their part, for we must remember that in calling him the "Son of David," they were acknowledging him to be the Messiah, the rightful successor to the kingdom of David. Such, was evidence of their recognition of him as the one who had been promised, and therefore the long expected Redeemer of the world. And, believing him to be such, it was an expression of their belief in his ability to remove their affliction.

Why then does he not at once restore their sight? We find that the Saviour before granting relief to those who sought his help, frequently called for some outward evidence of their faith and sincerity. And just so it was in this case. He desired to still further test and strengthen their faith in his ability to heal them.

That this was accomplished is evident from the fact that they follow him into the house, and patiently wait for him to grant their petition.

From their conduct, let us learn the wisdom of exercising earnest faith and importunity in prayer. With more earnestness and frequency we should urge our petitions at the throne of grace. We should persevere just as we would do in every other department of life, where we want our wishes attended to. If we find that the desired answer does not come at once, let us not therefore feel faint and discouraged, but continue asking; not that our doing so will alter God's purpose, and make him grant unwillingly the things which we seek; no not at all, but because our importunity will better prepare us to enjoy the blessing asked,

and lead us when granted to make a proper use of them. True it is that in our shortsightedness we sometimes ask for things which if bestowed upon us would prove calamitous, and most ruinous to our spiritual interests.

In such cases our petitions may not be answered, no matter how persistent we may be in asking them. The fact that their long continued prayers have failed to bring the desired answer, has led some to the doubt the efficacy of prayer, and the truthfulness of the promises of the divine word. But we should never forget that God knows best what is good for us, and oftentimes manifests his love more in denying than in granting our petition.

Parents, in their wisdom, oftentimes feel compelled to refuse their children the things for which they ask, not because of any wish to deprive them of their desires, but because they know it is not for their highest welfare that they should have them. Let us ever remember that our Heavenly Parent hears the petition of his children, and if it is for their good he will assuredly answer them; in what way we may not know; when, we need not care; but some how, and in some way, they will be answered, for he loves us, and has promised that no good thing will be withheld from those who fear him. Let us then learn to ask that we may receive; to seek that we may find; and to knock that it may be opened to us.

Before Jesus grants the request of these blind men, he seeks from them a further confession of their belief in his ability to perform such a miracle. He said to them, "Believe ye that I am able to do this?" They answered, "Yes, Lord." Jesus then touched their eyes saying, "according to your faith be it unto you," and immediately their eyes were opened and their sight restored. The cure was instantaneous and complete, so much so, that they were able to at once go out from his presence.

Before they do so, however, he solemnly charges them to keep silence concerning the matter. His object in making such a demand is not told us. It may have been that too many would have come to him for healing, and so leave him insufficient time for preaching the truths pertaining to his kingdom. But the more probable reason is that it was owing to the fact that these miracles were calculated to rouse the envy and jealousy of the religious leaders of the people and so endanger his life. However, his injunction was ignored, for instead of doing as they were commanded, they went out, and spread the news all over the country.

At this we are not greatly surprised, for we can imagine the sensations experienced, as they realise that they now see those things around them to which for so many years they had been blind. Anyone so suddenly relieved of such an affliction, would find it difficult to repress his feelings, and keep silent concerning one who had condescended to thus heal him of his trouble. Little, however, did these men think that their disobedience of his expressed wish, was hastening on the time when his crucifixion would be brought about. The gratitude would have been better shown had they obeyed their Benefactor's wish. Let us learn from

it the lesson that obedience is better than sacrifice, even though the sacrifice be intended as a special mark of honor to God.

We say that we are not greatly surprised that they should have acted in the way they did.

What IS surprising is, that to-day so many of those who have been blessed with the restoration of spiritual sight—those who once were blind, but now do see—should be so backward in proclaiming to others concerning the blessings they have received.

How often we come in contact with those who are spiritually blind, those whose minds are dark and ignorant concerning the truths of the gospel, and yet we make not the slightest effort to tell them of that Saviour who has done so much for us.

Now, the object of Matthew in recording this miracle, was, so John indicates, that those who hear it may believe that Jesus is the Christ the Son of God, and that believing, they might have life through his name.

In restoring the sight of these two men, Jesus gave unmistakable evidence of his claim to be the Messiah. In the healing of many of the diseases to which the human frame is subject, there is no evidence given of any special power. Frequently such is the result of the influence which the mind exerts over the body, or the trouble may have run its course, and the time come for the change for the better; but the instantaneous restoration of sight to the blind, by the mere utterance of a few words, is conclusive proof of miraculous power, and consequently a strong link in the chain of evidence presented in the scriptures concerning his divinity.

But our purpose now is not to notice the miracle in this aspect, but rather its general bearing upon the scheme devised for the redemption of fallen man as presented to us in the word of God. In the case of these two men, we have portrayed the natural condition of every one of the human family, for their affliction is a type of sin, which in the scriptures is frequently contemplated as moral blindness, or as the Patriarch Job expressed it, "a groping in the dark without light," whilst the removal of their blindness—their awakening, as it were, from the blackest night to the brightest day—is a fitting symbol of the condition of those who have been called out of a spiritual darkness into the marvellous light of the gospel of Christ.

The human race, apart from Christ, are represented in the Bible as being in darkness. Their mind is so blinded by appetites and passions that they are insensible to the light and beauty of the realities of eternity as seen in the gospel, or they are indifferent to the necessity of having their eyes opened.

But Christ came to this earth to endow with sight those thus blinded. When in the temple, the old man, Simeon, took the child Jesus in his arms, he declared that he was "a light to lighten the Gentiles and the glory of thy people, Israel."

And so we read concerning his sojourn in Galilee, "The people which sat in darkness saw a great light, and to them that sat in the region and shadow of death, light is sprung up."

To the Scribes and Pharisees Jesus said, "I am the Light of the World." He was

such in the sense that he was the revealer of all spiritual knowledge. He is the one who by the revelation which he made concerning himself has enlightened the world regarding the things pertaining to their eternal welfare.

Let us briefly notice two ways in which he has done this:

1. He has enlightened the world concerning SALVATION FROM SIN.

Sin is that which in God's sight is the most hateful thing in the universe. It is that with which no compromise can be made. "The soul that sins it shall surely die," are the words of the Almighty Fiat.

All have sinned and therefore all are under condemnation. But when Jesus came the angel of the Lord announced to the doubting and perplexed Joseph, "Thou shalt call his name Jesus, for he it is who shall save his people from their sins."

John the Baptist pointing to Jesus said, "Behold the Lamb of God, that taketh away the sins of the world."

Paul writing to Timothy said, "This is a faithful saying, and worthy all acceptance, that Jesus Christ came into the world to save sinners."

Jesus himself said to his disciples, "Thus it is written, and thus it behoved the Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

Standing on Mount Olivet, and just about to ascend to heaven, there to be exalted at the right hand of God, a Prince and a Saviour to give repentance and remission of sins, "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptised shall be saved, but he that disbelieveth shall be condemned." So that, now, though by wicked works we are alienated from God, Christ having suffered in our stead, he is able to deliver us from the eternal consequences of our wrong doing. Through the gracious provisions of the gospel we can now be saved, and our calling and election be made sure.

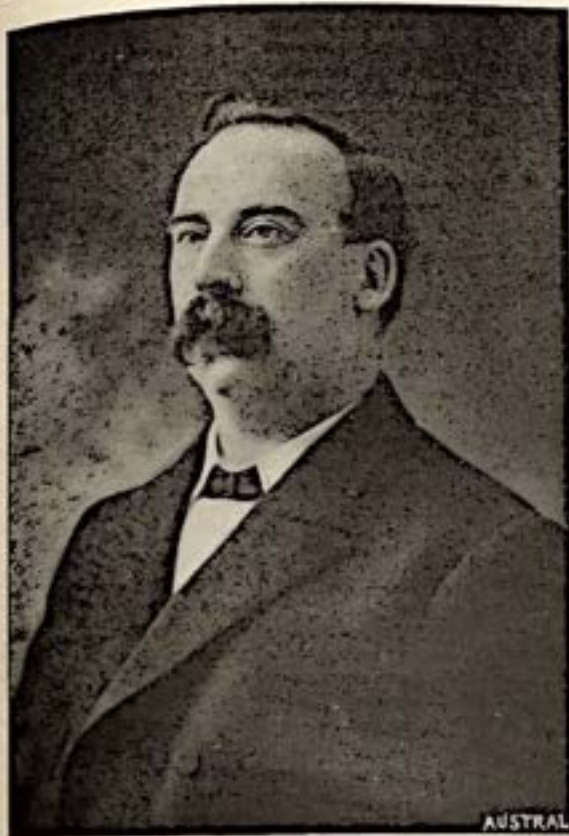
2. He has enlightened us concerning THE LIFE WHICH IS YET TO COME!

True, many of the Old Testament saints had some idea of a future existence. But, in so far as the masses of the people were concerned, they had no definite conceptions of such.

They seemed unable to penetrate the gloom which surrounded the subject. The Jews, though God's chosen people, had no clear hopes of life and immortality.

We have on record the last words of Jacob and Moses, and Joshua and David, but we find in them no reference to the life to come. The rewards and punishments in connection with the Mosaic Economy do not appear to have extended beyond the life then being lived.

Notwithstanding the many excavations of ancient cities that have been made, no distinct evidence has been found leading us to conclude that the people believed in a future state. Many expressions of loving sympathy on the part of friends with the departed have been found in the inscriptions on the tombs, but not a single sign which in-



A. F. TURNER.

upon us because of the sins of our past life. In Christ, faithfully living the Christian life, we can at last die in the sure and certain hope of a glorious resurrection to an everlasting life. To this assurance and hope I would point you to Christ, who seeks to impart spiritual light to your dark understandings. If you have no wish to spurn his overtures of mercy, open your hearts to him and do so now.

"The whole world was lost in the darkness of sin,

The Light of the world is Jesus;
Like sunshine at noonday his glory
shone in.

The light of the world is Jesus."

Come to the light 'tis shining for thee.
Sweetly the Light has dawned upon me:
Once I was blind, but now I can see,
The Light of the world is Jesus.

"Ye dwellers in darkness with sin-
blinded eyes,

The Light of the World is Jesus:
Go, wash at his bidding and light will
arise,

The light of the world is Jesus."

No need of the sunlight in heaven we're
told,

The Light of that world is Jesus;
The Lamb is the Light in the City of
of Gold,

The Light of that world is Jesus.

icated a hope that they ever expected to meet again.

But when Jesus came he said to the people, "I came that you might have life, and have it more abundantly." "I am the Resurrection and the Life."

At his command death is vanquished and life is restored, and man obtains a further glimpse of the possibilities of life and immortality beyond the tomb. And when at last he rose a triumphant conqueror over death and the grave, life and immortality are brought full and clearly to light, and we have definite and defined teaching respecting the future. The believer can now take his departure from the scenes of earth rejoicing in the sure and certain hope of a blessed immortality.

In concluding, then, we would remind you of the words of Jesus to these men, "According to your faith be it unto you." If you are to possess and enjoy the assurance of salvation from sin, and the hope of eternal life, Christ must be received into your hearts by faith, and this faith must be such that it will lead to trust in him for salvation, and obedience to the commands of his gospel. Faith in itself has no power to save from sin, but it leads us to do that which the Gospel Plan of Salvation reveals as necessary to be done to be brought into Christ, the only place where forgiveness of sins is promised. Leading us to trust Jesus, and turning from sin to be baptised into the sacred name of the Father, Son, and Holy Spirit, we are then freed from the condemnation resting

Life's Chief Concern.

CHAS. WATT.

"But seek ye first the Kingdom of God and his righteousness; Matt. 6: 33.



HOSE words occur in the
"Sermon on the Mount."

NOTE.

1. THE INJUNCTION.

The Lord has just been warning the people against undue anxiety in worldly things. "Take no thought" hardly expresses the idea, it should rather be, as in the R.V., "be not anxious." And he at once adds "but seek." Seek what? "The kingdom of God." The only thing men should be anxious about is eternal life. And this they are enjoined to strive after. But in order that the seeking should be successful three things are absolutely necessary.

(1) TO SEEK IN THE RIGHT PLACE.

A foreigner living here, and seeking to be naturalised would at once inquire for the office. He must go about it intelligently or he would seek indefinitely. And so to be admitted into Christ's kingdom we, too, must seek in the right quarter. Not in the Old Covenant Scriptures but in the New. Not of Moses but of Christ.

(2) TO SEEK THE RIGHT THING.

Some seek for "faith." They ask for "faith to believe," and think they cannot be saved unless this is supplied! But "faith and belief" are one. God presents facts sustained by evidence and calls upon men to "believe." Others seek for some mysterious and sudden change, and expect when they are converted to feel such a change. And so, if converted, they certainly will. But, mark, the mistake that is made here is in confusing the RESULT of conversion with the thing itself. For instance, when a man has missed his way to a given point, and is in serious danger, if some one points out the path of safety the man is sure to feel happy—if he takes the right path. But if we felt happy while continuing in the path of danger his feeling happy would not help him.

So, precisely with the sinner; he has missed his way and God points out the path of safety. Seek the kingdom of God. Get into it and you cannot but feel happy. Ask for the old path, where is the good way and walk therein.

3. TO SEEK IN THE RIGHT WAY.

Some seek to WORK themselves into the kingdom of God, and they quote "work out your own salvation." But those words were written to Christians, having found, were already in the kingdom. Others seek to PRAY themselves into the kingdom of God, and thus ask of God what he is already anxious to give; Now to "seek" in the right way is to read what that way is and walk in it. Christ said (John 3: 5) "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

2. THE PERSONAL NATURE OF THE INJUNCTION.

"SEEK YE!

The Christian religion is neither a national nor a family, but a PERSONAL THING. Now there are THREE things of a personal nature.

(1) PERSONAL NEED.

The traveller who does not KNOW he has lost his way will have no DESIRE to be put right. The man who does not know he is sick will have no desire for the doctor's services.

(2) PERSONAL DETERMINATION.

The woman who lost the piece of money searched diligently until she found it. The man who discovered the treasure in the field sold all that he had and bought that field. "Strive to enter in at the strait gate" (Luke 13: 24).

(3) PERSONAL APPROPRIATION.

The only faith that will save is the faith that can say, "he loved me and gave himself for me." The faith that can lay hold of and trust Jesus as a personal Saviour.

3. THE URGENT NATURE OF THE INJUNCTION.

"SEEK YE FIRST."

Men are prone to give, not only first, but chief concern to the things of time and

sense. These often engross all their attention. Like the Duke of Alva, who, on being asked if he had seen a certain wonderful astronomical display, replied, "Ob, no; I am too busy with things on the earth to look up to heaven!" Now, there are three all important reasons why "the kingdom of God" should be our chief concern.

1. *Because of the interests involved.*

Those interests are not only for time and merely affecting the body; they are for eternity, and they touch the soul. Think of how God estimated the worth of the soul. "Ye were not redeemed," writes Peter, "with corruptible things as silver and gold, but with the precious blood of Christ." Well might we "seek first" a salvation that has been purchased at such a price.

2. *Because of the uncertainty of life.*

This needs no demonstration; we are surrounded with evidences of it on every hand. The trouble is that men and women don't stop and think about it. They allow themselves to be so carried away by the responsibilities of this life that they don't realise how near they may be to its close. And yet our Creator everywhere in his Word indicates this by such entreaties as "Now is the accepted time," and "To-day, if ye will hear his voice."

3. *Because by delay the heart becomes hardened.*

In a passage already quoted in part we read, "To-day, if ye will hear his voice, harden not your heart." Of course, we do not mean to say that every young man who delays decision for Christ will always plunge deeper into presumptuous sins. What we do mean, though, is that each time a young man or woman resists the Lord's pleading it becomes increasingly difficult to surrender to Christ. Men become less and less impressionable in proportion as they—from whatever cause—stifle conviction. Is not this why the Lord so importunately urges you to "seek FIRST the kingdom of God?"

We have many striking examples to guide us in the Holy Scriptures.

When Saul of Tarsus was convicted of sin, and the Lord's servant told him how he was to enter the kingdom. Although he had not broken a three days' fast, he complied first with the divine requirements ere attending to the pressing needs of the body, "he arose and was baptised" (Compare Acts 9: 9, 18, 19). When the Jews, on the day of Pentecost, were informed, in answer to their question, "What shall we do?" to "Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins," 3000 were baptised the same day. When the Ethiopian nobleman learned the truth he was in the midst of a chariot journey, but he at once got down from the chariot and was baptised. When the jailor at Philippi learned the truth it was at midnight, and under circumstances that were themselves of sufficient importance to engage all his attention. Nevertheless, the same hour of the night "he and his were baptised straightway." Be warned, dear reader, and "seek first the kingdom of God and his righteousness!"

"Pat, what is that hanging over your bed with a string attached to it?" "Well, sor, that's an alarm clock. As soon as I draw the string I am awake in a jiffy!"

The Home.

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

Mother's Way.

Oft within our little cottage,
As the shadows gently fall,
While the sunlight touches softly
One sweet face upon the wall,
Do we gather close together,
And in hushed and tender tone
Ask each other's full forgiveness
For the wrong that each has done.
Should you wonder why this custom
At the ending of the day,
Eye and voice would quickly answer:
"It was once our mother's way."

If your home be bright and cherry,
If it holds a welcome true,
Opening wide its door of greeting
To the many—not the few;
If we share our Father's bounty
With the needy day by day,
'Tis because our hearts remember
This was ever mother's way.

Sometimes when our hands grow weary,
Or our tasks seem very long;
When our burdens look too heavy,
And we deem the right all wrong;
Then we gain a new fresh courage,
And we rise to proudly say:
"Let us do our duty bravely—
This was our dear mother's way."

A Good Answer.

There are few of us who do not know by experience the fruitlessness of certain kinds of sorrow for wrongdoing. We cannot blot out a fault by tears, but only by resolute striving after better things. Some of us need the lesson given in the answer of a little Sunday School girl when the superintendent asked what was meant by the word repentance.

A little boy was the first to raise his hand.
"Well, what is it, my lad?"
"Being sorry for your sins," was the answer.
A little girl on the back seat raised her hand.
"Well, my little girl, what do you think?" asked the gentleman.
"I think," said the child, "its being sorry enough to quit."

Growing a Grandmother.

He was a wee little man, only three years old, but very brave, courageous and uncomplaining—more courageous and uncomplaining than anyone knew, for, though he was only a baby, he had trials to bear. The family had gone to a new country in the far West—the mother, this little man, and the sister, a little older.

It was a very new country, very different from the city, where they had left many friends, relatives, and, nearest of all, a dear old grandmother. The mother was so busy in her new home that she had little time to devote to the babies, except to see that they were clean and well fed. So the little ones were lonesome sometimes, as mamma found out one day in a way that brought tears to her eyes. The little three-year-old had been very busy and quiet, making a big hole in the ground with such earnestness of purpose that, fearing the little fellow was planning some mischief, she went to see what was being done.

The hole was completed when she reached the spot,

and in it had been placed something that she took out and examined with wondering curiosity. It was the strangest thing to go into a hole in the ground—mamma at home.

"Why, baby," exclaimed mamma, "What are you doing with this?"
"I fought," said the little man, with quivering lip, and all the pent-up loneliness of homesickness in his voice as he tried to explain, "I fought, maybe, if I planted it, anoizzer grandma would grow."

What the Flowers Say.

The red rose says "Be sweet,"
And the lily bids "Be pure,"
The hardy, brave chrysanthemum
"Be patient and endure."

The violet whispers "Give,
Nor grudge, nor count the cost,"
The woodbine, "Keep on blossoming,
In spite of chill and frost!"

And so each gracious flower
Has each a several word,
Which, read together, maketh up
The message of the Lord.

"Lots of folks who would like to do right, think that servin' the Lord means shoutin' themselves hoarse praisin' his name. Now, I'll tell you how I look at that. I'm working here for Jim. Now if I'd sit 'round the house here, tellin' what a good fellow Jim is, an' singin' songs to him, I'd be doin' just what lots of Christians do, but it wouldn't suit Jim, and I'd get fired mighty quick.

"But when I hustle among the hills an' see that Jim's herds are all right, an' not sufferin' for water an' feed, or bein' off the range branded by cattle-thieves, then I'm servin' Jim as he wants to be served."—A Converted Cowboy.

1901

Is the first year of the

TWENTIETH CENTURY

And of the

Australian Commonwealth,

And so is a year whose history will be of far-reaching effect. During the year that is gone the

AUSTRALIAN CHRISTIAN

Has been much improved, and the circulation has gradually gone up. For two years now we have, about this time, made

A Very Special Offer,

Which we have found to work well, as it encouraged both our patrons and ourselves—our patrons to pay, and us with the

READY CASH.

In the light of past experience, we make the following offer:—To everyone paying their subscription in full for 1901, whether 5/- or 7/-, we send post free any one of the following books:

- Life of Campbell (Cloth).
- (Or 2 Copies in Paper).
- Out of the Desert (Cloth).
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- The Way (Cloth).

Remember that the amount must be paid in full and free from exchange, and that the offer applies to either old or new subscribers, whether receiving through an agent or direct. In case of old subscribers all arrears must be paid up to January 1st, 1901. Besides this, all new subscribers will be furnished with the paper from the time subscription is received up to the end of the present year free of all charge.

This offer will close absolutely on 19th January, 1901.

A BRIEF STATEMENT

Of the Principles and Objects of the Movement urged by the Disciples of Christ.

BY ONE OF THEM.

THE ORIGIN AND PRESENT STATUS OF THE MOVEMENT.



THE movement with which these churches are identified had its origin in the United States about three quarters of a century ago. It was produced, like all great reformations, by the devout study of the Word of God. Certain learned and God-fearing

men, being grieved by the bitterness of party spirit, among Christians of different denominations, issued a "Declaration and Address" deploring the divided state of the church and the evils resulting therefrom, and urging, as the only remedy for this state of things, a complete restoration of primitive, apostolic Christianity—its faith, its doctrine, its ordinances and its life—and the consequent rejection of all creeds or confessions of faith which stood in the way of such a return to the ancient order of things. An association was formed at Washington (Pa.) for the purpose of promoting the principles set forth in the "Declaration." Their motto was: "Where the Scriptures speak we speak; where the Scriptures are silent we are silent." Under this rule they felt compelled to surrender some tenets and practices which they hitherto had held as binding, and to accept others which they had heretofore disregarded. In this way, and by degrees, as they were compelled by their study of the Scriptures, they finally came to occupy the position which we shall presently describe under the head of "Belief and Practice."

It thus appears that the movement they were inaugurating was not to be so much an effort to reform the church, after the manner of previous reformations, as the complete restoration of the faith and practice of the primitive church. They boldly proposed to go back beyond the decrees of Popes, Councils, Synods and Assemblies, and "take up things just as the Apostles left them." They felt it to be their high privilege to stand "upon the same ground on which the Church stood at the beginning," and they believed that to be the only remedy for a divided Christendom.

Their success was phenomenal. Beginning with a single congregation of about thirty members in 1811, they increased during the next fifty years to over 300,000, and in the

thirty-five years following have more than trebled this figure. They support numerous institutions of learning throughout the States, publish about a dozen religious weeklies and one quarterly, and are doing missionary work in India, China, Japan, Africa, Turkey and Scandinavia.

The last census of the United States showed that their increase was more rapid than that of any of the other leading religious bodies. During the decade preceding the census they had increased *eighty-three* per cent. Some of the most eminent and influential citizens of the United States are members of their churches. The late President, James A. Garfield, was a devoted member.

BELIEF AND PRACTICE.

First, as to the faith of the Disciples:

What the churches identified with this movement believe and teach may be summarised as follows:—*

(1) The Old and New Testaments as a divinely inspired revelation of the will of God to men, and as containing all that is necessary "for teaching, for reproof, for correction, for instruction which is in righteousness, that the man of God may be complete, furnished completely unto every good work." *But the New Testament is the source of authority in matters specially pertaining to the Gospel and the church.*

(2) The divine excellency and worthiness of Jesus, who is the Christ, the Son of the Living God; and his official authority and glory as the Christ—the Anointed Prophet, Priest and King, who is to instruct us in the way of life, redeem us from sin and death, and reign in and over us as the rightful Sovereign of our being and Disposer of our destinies. *The practical recognition of the supreme Lordship of Jesus is the rallying point of the movement.*

(3) The personal and perpetual mission of the Holy Spirit, to convict the world in respect of sin, and of righteousness and of judgment; and to dwell in believers as their Comforter, Helper and Sanctifier. *But all speculative theories as to special operations apart from the Truth are rejected.*

(4) The Gospel as the power of God unto salvation to everyone that believeth. This Gospel in its fulness embraces (1) Facts, (2) Commands, (3) Promises. The facts are to be believed, the commands obeyed and the promises enjoyed. By reference to 1 Cor. 15 it will be seen that the Apostle declares the facts of the Gospel to be as follows:—

- a. The death of Christ for our sins according to the Scriptures.
- b. His burial.

* The reader will of course understand that this is not an authoritative declaration of faith, nor an exhaustive statement, but simply a compendium of the main points emphasised in the religious movement of the Disciples.

c. His resurrection the third day according to the Scriptures.

These are the simple but comprehensive facts which underlie the whole plan of salvation, and these facts were everywhere preached by the Apostles during their ministry; and when the people believed the facts the following conditions were submitted to all who desired to become Christians:—

- a. Repentance towards God.
- b. Confession of faith in Christ.
- c. Baptism in the name of the Lord Jesus into the name of the Father, Son and Holy Spirit (see Acts 2: 38; 8: 12, 36-39; 16: 33; Matt. 28: 19; Gal. 3: 26-27; Rom. 6: 3-4; Col. 2: 12).

And to all those who heartily accepted these conditions, the following promises were distinctly made:—

- a. Remission of sins.
- b. The gift of the Holy Spirit.
- c. Adoption into the family of God and eternal life. (See the foregoing references).

The Gospel is thus seen to be a system of teaching which brings with it, in so many words, the assurance of pardon and acceptance with God. Hence it does not leave the convert dependent on his feelings, and so a prey to doubts and misgivings, but gives him a definite pledge from God. "If you do these things," says the Lord, "you shall be accepted." "I have done these things," says the obedient believer, "therefore I am accepted."

(5) The Church of Christ, a divine institution, composed of such as have turned away from sin, openly confessed Christ with the mouth, and have been baptised, thereby expressing their loyalty to him as their sovereign Lord, and by an overt act entering into covenant relationship with him—by which act they definitely pledge themselves to take up their cross and follow him. Baptism (immersion) is, therefore, not a regenerative act, nor is it a mere bodily act. It properly follows such a change of mind and heart as is evidenced by "repentance towards God and faith towards our Lord Jesus Christ," and is the decisive step by which the penitent believer accepts Christ, and assumes the obligations of the Divine Government. It is the faith-act in which he throws himself in loving self-surrender upon his grace, and accepts as a gift the salvation which he cannot claim as a debt. *It was undoubtedly intended to be a condition of church membership, and a pledge to the believer of the pardon of his sins* (See Matt. 28: 19; Mark 16: 16; Acts 2: 38; 22: 16; 1 Peter 3: 21, et al). This view makes neither too much nor too little of baptism; while, on the one hand, it repudiates the dogma of baptismal regeneration, on the other hand it rescues the ordinance from contempt, as it has come to be regarded in some quarters.

(6) The fulness and freeness of the salva-

tion offered in the Gospel to all who accept it on the terms proposed.

(7) The necessity of righteousness, holiness and benevolence on the part of professional Christians, alike in view of their own final salvation and of their mission to turn the world to God.

Second, as to the practice of the Disciples :

(1) The Disciples are immersionists. This is so because they believe in the absolute sovereignty of Jesus. When Christ commanded his Apostles to baptise he commanded them to immerse. Immersion is not a mere mode of baptism ; it is baptism itself. Other acts, in vogue at the present day, are mere substitutes for baptism. *To make such a substitution, or to countenance it in any way is, practically, to set aside the Lordship of Christ.*

(2) They require penitent sinners, who are desirous of becoming Christians, to make a public profession of their faith in Jesus as the Christ, the Son of the Living God. *This is the creed basis of the church, and it was constituted by its Divine Founder.* This profession of faith having been made, sinners are instructed to "arise and be baptised and wash away their sins, calling on the name of the Lord."

This, of course, does away with infant baptism—a practice admitted to be of purely human origin, and which has wrought infinite mischief by filling the "church" with unconverted men and women—which has, in fact, wherever it has prevailed, done away with conversion altogether, and lowered to an appalling degree the standard of Christian character. It is the invention of the sacerdotalist, and is the logical sequence of the dogmas of "total depravity" and "baptismal regeneration," but is an anomaly in English Nonconformity.

(3) They observe the Lord's Supper every first day of the week in memory of the Saviour. The ordinance thus becomes a means of renewing, every Lord's day, the covenant into which we entered with him when we were "baptised into his death." Moreover, the Lord's table and the Lord's day are thus kept together as they should be. We "keep" the day by observing the ordinance.

(4) They wear no denominational name. As churches they are simply churches of Christ, and as individuals, Christians or Disciples of Christ. This they do "that in all things we might have the pre-eminence." Such names as "Wesleyan," "Baptist," "Congregational," etc., in which men glory to-day, are dishonoring to the great Head of the church, and are distinctly forbidden in the New Testament (See 1 Cor. 1 : 10-15; and 3 : 21).

(5) They pray and work for the unity of God's people, and seek earnestly to co-operate with all who love the Saviour in all good works for the salvation of men and the glory of God.

In all these matters, contenting themselves with being simply scriptural, and not going beyond the teaching of the New Testament either to add to or take from, the Disciples erect, between themselves and others, no barrier to union and communion. If any such barrier exists, they must be held responsible who have, knowingly or otherwise, departed from the simplicity that is in Christ.

THE MESSAGE OF THE DISCIPLES.

We beseech you, brethren, in the name of Jesus Christ, that you put away your divisions, for they are your weakness and your shame; and be ye perfected together in the same mind and in the same judgment, that so we may hasten the coming of the Kingdom of God.

This is the message of the Disciples of Christ to the friends of Jesus scattered throughout the various sects and denominations of Christendom. Sectism is our sad heritage from the great Apostasy. It is the secret of the church's impotency in the presence of gigantic evils at home, and of her pitiful failure on the mission field. "Neither for these only do I pray, but for them also that believe on me through their word; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me." So prayed Jesus on the night on which he was betrayed. Until we repent of our divisions, and cease to glory in party, and begin to seek first the Kingdom of God, all our praying "Thy Kingdom come" must seem to God but hollow mockery. There can be no sincerity in the prayer of him who knowingly clings to that which renders the granting of his petition impossible.

We submit the following:—

(1) The present state of the church, with its divisions, its party spirit, its party names, its conflicting creeds, is not what Christ intended, and cannot be approved by him.

(2) These evils are the result of a departure from the purity and simplicity of the Gospel.

(3) Therefore, the only permanent remedy is to return to the simple faith and practice of the Apostolic church, throwing overboard whatever corruptions have crept into the church during the succeeding ages.

(4) This accomplished, the church can resume its original unity, and, under the sole leadership of Christ, go forward in its sublime mission of bringing the whole earth in subjection to him.

Also the following, as a basis for union:—

a. The primitive creed—"Thou art the Christ, the Son of the Living God."

b. The primitive ordinances—baptism and the Lord's Supper.

c. The primitive life—that which has Jesus Christ for its highest example.

Soon shall the slumbering Morn awake,
From wandering Stars of Errors freed,
When Christ the Bread of Heaven shall break
For Saints that own a common Creed.

The Walls that fence his Flocks apart
Shall crack and crumble in Decay,
And every Tongue and every Heart
Shall welcome in the new-born Day.

Then shall his glorious Church rejoice
His Word of Promise to recall—
One sheltering Fold, one Shepherd's Voice,
One God and Father over all!

DR. HOLMES.

A London pastor once said, "When I look over my congregation on a Sunday morning I ask myself, 'Where are the poor?' But when I see the offertory counted in the vestry I say, 'Where are the rich?'"

Poets' Corner.

So will we sing and praise thy power.—Psalm 21. 13

Do Something.

If the world seems cold to you,
Kindle fires to warm it;
Let their comfort hide from view
Winter that deforms it.
Hearts as frozen as your own
To that radiance gather;
You will soon forget to moan:
"Ah! the cheerless weather!"

If the world's a wilderness,
Go build houses in it!
Will it help your loneliness,
On the winds to din it!
Raise a hut, however slight,
Weeds and brambles smother,
And to roof and meal invite
Some forlorn brother.

If the world's a "vale of tears,"
Smile, till rainbows span it:
Breathes the love that life endears,
Clear from clouds to fan it.
Of your gladness lend a gleam
Unto souls that shiver;
Show them how dark sorrow's stream
Blends with hope's bright river.

—Selected.

George Muller's Experience Regarding Baptism.

About the beginning of April, 1830 (writes Mr. Muller, of the Bristol Orphan Houses), when I was 25 years of age, I preached at Sidmouth, England. While I was there I heard three Christian women converse on Baptism. One of them had been baptised after she became a believer. After they had conversed some time, they requested me to give my views on the subject. I replied that I did not think it necessary for me to be baptised again.

Upon this, the woman who had recently been baptised, asked me, "But have you really been baptised."

I answered, "Yes, when I was an infant." "But have you searched the scriptures on this point and prayed over it?" "No." "Then," she replied, "I beg you not to speak of it again until you have done so."

It pleased God to impress me with the importance of this remark. For just then I was in the habit of exhorting many who heard me to accept nothing as truth which could not be proved from the Word of God. Notwithstanding, I often spoke against the baptism of believers without having ever examined the scriptures concerning it, or prayed over it. I at once resolved, with the help of God, to examine the subject, and in case I should find infant baptism grounded in the scriptures, to defend it with all zeal; but if I should be forced to acknowledge believers' baptism as scriptural, then to defend that as the truth of God, and to be baptised myself.

As soon as I found time, I set myself to the investigation. At first I prayed again and again that God would give me his teaching on the subject. Then I began to read

the New Testament with special reference to the question. But I had no sooner begun than a multitude of objections suggested themselves to me.

1. Many pious and learned men are unable to agree on this point; is it not manifest, therefore, that on this question it is impossible to come to any satisfactory results?

To this, I answered, if the ordinance of baptism is revealed in the Word of God, why cannot I be enlightened in regard to it? For the Holy Spirit as Teacher, in the church of Christ, as he did anciently.

2. Very few of my friends have been baptized. Most of them are opposed to believers' baptism, and will turn against me.

If all forsake me, but only the Lord accepts me, I may well be satisfied.

3. I shall certainly lose half my income. As long as I am willing to serve the Lord faithfully, He will not suffer me to want any good thing.

4. People will call me a Baptist, and I cannot agree with the Baptists in everything.

But I can be baptized, and still not necessarily go with the Baptists in everything.

5. I have been a preacher many years, and shall have to confess publicly that I have been in error if I accept believers' baptism.

But it is not far better to confess that I have been in error than to remain in it?

6. Even if believers' baptism is right, it is too late now to submit to it. I ought to have been baptized as soon as God gave me faith.

Better would it be to follow the command of Jesus now than to persevere longer in the neglect of it.

As soon as I reached this state of mind I saw in the Scriptures that none but believers should be baptized, and that immersion is the only true baptism. The passages which specially convinced me of the former were Acts 8:36-38—the baptism of the eunuch. The passage which made clear the latter was Rom. 8:3-5—"Buried with him by baptism." Shortly afterwards I was baptized. I was greatly blessed in the ordinance, and I have never for one moment regretted the step.

Before closing, permit me to say a few words in regard to the difficulties which in the outset seemed to me to surround the baptismal question.

1. It is my firm conviction that of all the truths revealed in the Holy Scriptures none is clearer than the truth in regard to baptism—justification by faith not excepted; and that this truth is obscured solely because inquirers are not willing to let the Bible alone decide the question.

2. Not one of my real friends in the Lord has, as I feared, turned against me. On the contrary, most of them have since been baptized themselves.

3. Although I have lost worldly goods by being baptized, still the Lord has richly compensated me for the loss.

Finally, my example has led many to examine the question of baptism, who, as a result of their examination, have been baptized on the profession of their faith in the Lord Jesus. As this truth was made clear to me from the Word of God, I felt it my duty to speak on this as on the other truths of the Bible; and in the 23 years of my residence in Bristol, more than 1000 believers among us have been baptized.



The Tabernacle, Great King Street.

Christians' Chapel, Argyle Street, Sth. Dunedin.

Oddfellows' Hall, Roslyn.

LORD'S DAY MORNING at 11 o'clock. At this hour we meet for worship in conformity with the practice of the early church. (See Acts 20:7.) All immersed believers, whether in membership with us or not, will be cordially welcomed to "break bread" at the Lord's table.

LORD'S DAY SCHOOL at 2.45 p.m. The teachers endeavor to train the children in the nurture and admonition of the Lord. The Superintendent (Mr. James Lowe) will very heartily welcome any children who may not be attending any other school.

BIBLE CLASS at 3 o'clock. This class is held in the Lecture Hall behind the Tabernacle, and is taught by Mr. Watt, who will gladly welcome any who desire further knowledge of the Word.

GOSPEL MEETING at 6.30 p.m. At this meeting our desire is to bring the unsaved to Christ, and for this purpose we preach "the gospel of the grace of God."

We have no wish to bring sinners to human teachers nor to human systems. This would, probably, be more successful, numerically, but would be neither satisfying to men nor glorifying to God.

N.B.—The Superintendent of the South Dunedin Sunday School is Mr. Charles Watson. The preachers on Sunday evening are Messrs. T. H. and S. J. Mathison.

Halting Between Two Opinions.

JOHN L. STINE.

"How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him."—1 Kings 18:21.

And we may just as well ask, Why halt between two opinions? If it be better to follow Christ, then follow him; if not, then follow the ways of the world.

There are many reasons why we should accept Christ, and none why we should reject him.

1. God so loved us that he gave his only Son for us.

2. Jesus so loved us that he died for us. Greater love hath no man than this, that he lay down his life for his friends.

3. He makes us better neighbors and better citizens. If all would follow his teachings there would be nothing that would not be pure and holy.

4. He makes us true friends. No true Christian is envious, jealous, spiteful, easily offended, slanderous, or anything that would mar friendship.

5. He preserves our health and lengthens our days.

6. He comforts us in trouble. Though we walk through the valley of the shadow of death, we need fear no evil, for his rod and his staff they will comfort us.

7. He gives us life after death. "And if Christ be not risen then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God."

8. He gives us the Holy Spirit, the fruit of which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance.

9. He strengthens us in all our efforts to do good. "Lo I am with you always, even to the end of the world."

These are a few of many reasons why we should accept Christ. Who can give one good reason why we should not accept him. If the sceptic can point out one family that has lived and died happy by rejecting Christ, the Christian can point out one hundred that have lived and died supremely happy in a Saviour's love.—*Christian Standard*.

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THE AUSTRALIAN CHRISTIAN pleads for:

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

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

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

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

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

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

The Leader.

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

The Present Unrest.

There are days in which the religious world is strangely troubled. And though this trouble may not be evident to those whose eyes do not travel beyond the quiet seclusion of their own particular Bethel, it is none the less a fact that those, whose vision takes in the wider survey of the great religious world see unmistakable signs indicative of a coming upheaval. And those who see these things coming are not dismayed. On the contrary, the present unrest with the inevitable that must follow, is, to them, but the prelude to a better state of things consequent upon the removal of certain evils, which now, and for centuries past, have crippled the power of Christianity. Christianity is always, so to speak, in the crucible. Yesterday it was the crucible of science,—to-day, Christianity, or that which passes for it, is being tested from within. From the first, it has lost nothing that properly belonged to it, but, from the second, it is hoped and expected that much of the human dross which has been incorporated into it during the ages will be eliminated from it. This testing period which has now begun will, in all probability, be a time of disquiet to those who love to take their ease in Zion, and who above all things desire peace, even though thereby the truth be hidden or obscured.

It is not without cause that such books as Sheldon's "In His Steps" have produced so profound a sensation through the civilized world. For however extreme we may regard some of the positions taken, there is so much of absolute truth in them, that we are compelled to acknowledge that between the

theory and practice of Christianity there is a wide divergence. The divine ideal is far from being the human ideal—for the Church of Jesus Christ, so fair and beautiful in its initial conception, has become, through human perversity, a blurred indistinct vision. We say these things, not because we do not recognise the power of modern Christianity, for we do. With all its faults, modern Christianity is the mightiest force for good on earth. It is because we desire to see that power for good exerted to its fullest extent that we put forth the plea that it should be unfettered by errors of doctrine and practice. This is a thought that is not peculiar to ourselves. It is one that some of the best and most thoughtful writers of our generation have frequently given expression to. The latest utterance on the subject is from the pen of Marie Corelli, in "The Master Christian." This book, with all its faults and lopsided philosophy, is, nevertheless a powerful indictment against some forms of modern Christianity. W. T. Stead, referring to this work in the current number of the *Review of Reviews* says:—"The British public, it is evident, in the last year of the nineteenth century prefers to take its theology served up with a sauce of fiction. The amalgam may not commend itself to a literary judgment, but the critics are out of court. Their judgment may be quite sound, and the book may perish and be forgotten as unworthy to live; but its temporary and its immediate popularity is the conclusive answer to those who condemn it as unreadable. If 100,000 men and women of the English-speaking world find it in their hearts to pay 6/- for Marie Corelli's sermon, that conclusively disposes of the allegation that it is unreadable." In all probability, all those who buy the book will read, not the whole of it perhaps, but enough to find out its main line of thought. It may therefore be expected to produce a somewhat powerful impression upon the minds of the English-reading community. This impression will be one of increased hostility to the Romish Church, and, with some may create a prejudice against churches in any shape or form.

Ever since Harriet Beecher Stowe wrote "Uncle Tom's Cabin," it has been felt that fiction may be used as a powerful lever in overthrowing existing abuses. Other successful instances of fiction written "with a purpose," have gone to confirm this idea. It may, therefore, be assumed that though the Romish Church has not been overthrown, it must have sustained some serious damage from the recent works of fiction directed against it. Powerful writers like Mrs. Humphrey Ward, Joseph Hocking, and Marie Corelli, do not, as a rule, write in vain. As a direct and immediate result, the awakening

of Protestant England may certainly be looked for, and perhaps a timely warning be safe thing to subsidise Roman Catholic schools taught by Roman Catholic priests. One of the sketches drawn by Marie Corelli is that of a typical priest. One of the characters in her story is an artist, who paints a picture satirically labelled, "A Servant of Christ." It is thus described, "A Servant of Christ—brows—a sensual, cruel mouth, with a loosely projecting under-lip—eyes that appeared to be furtively watching each other across the thin bridge of nose—a receding chin and a narrow cranium, combined with an expression which was hypocritically humble, yet sly. This was the type Angela Sovrani had chosen to delineate, sparing nothing, softening no line, and introducing no redeeming point—a type mercilessly true to life; the face of a priest—A Servant of Christ," as she called him. The title united with that wicked and repulsive countenance, was a terribly significant suggestion." When upbraided for selecting such an evil type of priest, she declares "there is no question of choice. These faces are ordinary among our priests. At all the churches, Sunday after Sunday, I have looked for a good, noble face in vain! for an even commonly honest face—in vain!" How far this may be an exaggeration, we cannot say. It is true enough, however, that we do not require to go to the pages of fiction to learn that the ordinary ecclesiastic of Roman Catholic countries is not by any means a high type of man. Their best specimens, perhaps, are engaged in the attempt of converting England. Such pictures as are given us in this and kindred works, show us to what extent a pure system like that of Christianity can be prostituted. They show us the infinite danger of grafting on to the divine ideal, that which is purely human in conception.

The writer of "The Master Christian" is more successful in pointing out the defects of modern Christianity as shown more particularly in the Romish Church and the Episcopal High Church, than she is in proposing remedies for their eradication and cure. According to her ideas, it would be a distinct gain to the world at large if all the churches at present in existence ceased to be, and in their place were raised what she is pleased to call a "Church of Praise." As a reformer, she is successful enough in pulling down, but, as a restorer, she shows profound ignorance of the art of building up. She has a very fine conception of the exalted character of the Saviour and of his great mission, but is completely at sea in her attempts to formulate how that mission is to be rendered effective. When she makes one of her characters say that "Christ founded

no church," she shows her inability to appreciate one of the vital and fundamental ideas of Christianity. If he did not come to found a Church, what did he come for? If a church means a people "called out," was not the very object of his coming to bring a people to himself that they might form the body of which he is the head? It would have been more to the purpose, if, in showing the errors into which the modern church had fallen, she had attempted to direct it to the perfect model of the New Testament. What this model was, is not a matter of conjecture. It is not even a matter of discussion. The scholarship of the day is not divided as to the character and constitution of the apostolic church. Strip all the churches of that which is extraneous to the teaching and practice of primitive Christianity, and completely restore its essential parts—then we will have at once a united church—infinitely powerful. It will be a church of praise, not because it ignores divine authority, but because it is framed in harmony with it. The great need of the church to-day is a complete return to Christianity as it was at the first. It is the hope that this great truth may dawn upon the world that causes us to view the present unrest without any fear as to the results. Indeed, there should be no rest until the last rag of sacerdotalism and priestly assumption has been utterly destroyed. With these gone there will be abundant space for the glorious development of the beautiful simplicity of the fair Church of Christ.

Editorial Notes.

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

The Wonderland of the South.

New Zealand is destined in the providence of God to occupy a prominent position and to exercise an immense influence in the future of the southern hemisphere. Whether she will ultimately form one of the sisterhood of states in the Australasian Commonwealth, or whether she will become a leading partner in a federation of South Sea Islands distinct from that of Australia, she must in either case ever be one of the brightest jewels in the English crown—one of the most prosperous portions of the British Empire. With an area one-fifth larger than that of Great Britain, a climate unsurpassed for salubrity, a well-watered and fertile territory untouched by drought, and with practically limitless mineral resources at her disposal, New Zealand must in time be occupied by tens of millions of people. The country is not less noted for the magnificence of its scenery and great natural advantages than for the progressive character of its people. The first

province in Australasia to grant womanhood suffrage, it is in other directions becoming the pioneer of advanced legislation. Its arbitration bill for the settlement of labor difficulties and its pensions for all its aged colonists are attracting the attention of the world's politicians, while its temperance legislation is far in advance of that of the other Australasian provinces. Conservative thinkers may regard the politics of New Zealand as experimental rather than sound, but all must recognise its decided progress and amazing vitality.

Primitive Christianity in New Zealand.

There are in New Zealand some forty-four churches pleading for primitive Christianity, of which nine meet in private houses, thirteen in public halls or schools, and twenty-two in church buildings of their own. The total membership is probably less than three thousand, with but eight or nine evangelists devoted to the ministry of the word in the whole of that large and rapidly developing country. Compared with other religious bodies, they have doubtless made very fair progress, but in view of the importance of the plea presented the advance has hardly been satisfactory. Now is the time for a forward movement. Every real convert made now will tell effectually on coming generations. If we are to become a power for good in the future of these young states we must gain a firm footing in the days of their youth and grow with their growth. The young twig of nationality can be more readily bent in the direction of righteousness than the full-grown tree. What is required in N.Z., and in each of the Southern provinces is a keener realisation of the importance of seizing the present opportunities, together with an increase of missionary zeal. We must be more decidedly aggressive. This means money and labor and self-sacrifice, but all these are fully justified by the importance of the issues at stake. The plea we present for a reproduction of the primitive faith and practice can only be successful when accompanied by a reproduction of the primitive zeal. We need in New Zealand several more able men devoting their life's energies to the work of the gospel, and we need also more of the spirit which characterised the Jerusalem disciples, who when they were scattered abroad went everywhere preaching the word. Some of us are giants in doctrine, but pigmies in zeal. Let our soundness of doctrine be energised by the spirituality and aggressiveness of apostolic Christianity, and the united forces of the world, the flesh, and the devil, shall prove powerless to stay the onward progress of the Saviour's cause. Could not a united effort be made by the forty-four churches in the early months of the coming century to bring the ancient gospel more prominently before the public of New Zealand?

Larrikinism.

The word "larrikinism" conveys expressively to an Australian's ears one of the growing evils of our city life. No thoughtful man can walk down our streets at night without being impressed with the dangers arising from the numbers of youths of both sexes perambulating the paths and engaged in such "larking" as, in the pronunciation of an Irish policeman, is said to have originated the term "larrikin." Many of these are children who ought to be sound asleep in bed. Our own conviction is that upon the parents rests the chief responsibility of the existence of this evil. The father who allows his children to be out on the streets of an evening, unattended, is providing them an education from which they may reasonably be expected to graduate in immorality and crime. We feel we have no language at command strong enough to denounce in appropriate terms the criminal negligence of otherwise respectable parents. No Christian mother who lets her little boy or girl in the street of an evening is blameless in the sight of God. She is training her child in the service of the devil, where it will have a permanent situation. Our children are committed to our care, and we must answer for their spiritual and moral welfare at the bar of the Almighty. We must make our homes attractive and show our loving interest in their welfare. And this may be done while they are little. In most cases we have settled the matter of our control over them or otherwise before they are ten years of age. If we neglect them to attend to lodges, concerts, or even prayer-meetings, we shall be held responsible for such neglect. To "train up a child in the way he should go," does not mean that we are to allow him to wander where he will and to seek such society as he chooses so long as he does not bother us. It would be better to let our children be poisoned by serpents than to allow their minds to be poisoned by street companions.

Temperance Legislation.

The Commonwealth Parliament will have committed to its charge many of the questions which up to the present have occupied so much of the time and attention of the provincial parliaments. Such burning questions as free trade and protection will no longer be discussed by the state legislatures, and this will give them time to deal with important issues that have so persistently been shunted in the past. Foremost among these is the temperance question, which must now come to the front. It behoves electors at the next state elections to devote special attention to the candidates' views on the liquor traffic. Each state has full power to legislate in this matter, and if the temperance party is wide

awake a forward step may soon be taken. As we see the immense advance made by temperance reformers in other parts of the world we are encouraged to hope for substantial progress in our own country. A short time ago a plebiscite was taken in Canada, and all the provinces except Quebec gave overwhelming majorities for prohibition. As Quebec, which is a Roman Catholic province, voted against prohibition by direction of the priests, nothing was done at the time, but since then the states desiring prohibition are getting it, and soon the greater portion of British North America will prohibit the manufacture, sale and importation of intoxicants. In New Zealand also every election shows a decided advance. Prohibition is now the law in one district, and majorities voted for it in several others at last election, but a three-fifths majority is required to make it effective. As the law stands, 200 people can overrule of 299, but even with this immense disadvantage prohibition is within sight in that country. The people of Canada and New Zealand are of the same stock as those of Australia and what is done there will be done here when the religious and temperance sentiment is once aroused.

A Scriptural View of Christian Union.

BY A. S. JOHNSON.

The population of the world is one billion four hundred millions. There are, representing all shades of opinions, four hundred millions who profess to be Christians. In view of the work to be done, is not sectarianism positively sinful in the sight of God? "In unity there is strength." It is equally true that in division there is weakness. Let the Bible talk and we will listen.

1. *God intended to bless all nations through his Son and bring them together in "one body."* "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him (Eph. 1: 9, 10)."

2. *Jesus Christ declared that he would establish "one fold" or "church."* "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd (John 10: 16)."

3. *He prayed for the unity of his people:* "Neither pray I for these alone, but for them also who shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me (John 17: 20, 21)."

4. *He died in order to do it:* "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances: for

to make in himself of twain one new man, so making peace; that he might reconcile both unto God in one body by the cross, having slain the enmity thereby (Eph. 2: 15, 16)."

5. *He is the head of the "one body":* "And he is the head of the body, the church: who is the beginning, the first born from the dead; that in all things he might have the pre-eminence (Col. 1: 18)."

6. *He is the Saviour of one body:* "Christ is the head of the church, and he is the Saviour of the body (Eph. 5: 23)."

7. *The apostolic description of the unity of the church:* "Endeavoring to keep the unity of the spirit in the bond of peace; there is one body, and one spirit, even as ye are called in the hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all (Eph. 4: 3-6)."

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body so also is Christ, for by one Spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit, for the body is not one member but many (1 Cor. 12: 12-14)."

"But speaking the truth in love, grow up into him in all things, which is the head, even Christ; 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, making increase of the body unto the edifying of itself in love (Eph. 4: 15, 16)."

"For we are members of his body, of his flesh, of his bones (Eph. 5: 30)."

"Now the God of patience and consolation grant you to be like minded one toward another, according to Jesus Christ; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ (Rom. 15: 5, 6)."

"Be of the same mind one toward another (Rom. 12: 16)."

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints and the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit (Eph. 2: 19-22)."

"We have the mind of Christ (1 Cor. 2: 16)."

8. *Divisions are condemned:* "Is Christ divided? Was Paul crucified for you? or were ye baptised in the name of Paul? (1 Cor. 11: 18-19)."

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them (Rom. 16: 17)."

"For first of all, when ye come together in the church, I hear that there be divisions among you, and I partly believe it, for there must be also heresies among you, that they which are approved may be made manifest among you (1 Cor. 11: 18-19)."

"For where envying and strife is, there is confusion and every evil work (Jas. 3: 16)."

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak

the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment (1 Cor. 1: 10)."

9. *The people of God are commanded to "come out of Babylon"—"sectarianism"—"divisions"—"confusions":* "For God is not the author of confusion, but of peace, as in all the churches of the saints (1 Cor. 14: 33)."

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the Living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be sons and daughters, saith the Lord Almighty (2 Cor. 6: 14-18; Rev. 18: 1-5)."

"Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing (Phil. 3: 16)."

"Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish (Eph. 5: 25-27)."

Conclusion: Will you work and pray for that for which Jesus worked and prayed? Are you willing to stand with the apostles? Why not begin to-day?

God is Judge, and God is King.

Thine eyes O Lord upon me look,
My secret thoughts are in thy book;
Yea, while I preach and while I sing,
And many may my praises ring,
I am aware as self I scan
That thou dost see me as I am,
For thou art God—and I am man.

Within the soul there is a well,
The hidden springs no man can tell
But he who built its lofty walls,
And measured out its secret halls,
And ruled and lined its plain so vast
To hold within its ample grasp
The ages coming, present, past.

To gather in its spacious store,
Heaven, earth, and whatsoever more
Has been, or is, or yet to come,
When planets cease their course to roam
And time shall reach its terminus
And stop at last, as all here must,
And the world's great axis melt to dust.

He knows thy soul, its inmost cell,
Thy deepest thoughts (which none can spell
Mong men, nor e'en 'mong Seraphim)
Are read and weighed and judged by him,
And in his own time forth will bring
The good, the bad, the secret thing
For God is Judge and God is King.

Children's Page.

Faith For a Sixpence.



NE cold and wet night I was walking along the streets of London with a desponding friend, trying to cheer him, and longing to see a spark of hope kindled in his

heart. In our walk we arrived at Victoria Station. While talking together, a little child

stepped forward and said, "Any lights, sir?" "No, Topsy," I replied, "I don't want any; I don't smoke."

"O, but please, sir, do buy a box!" she persisted, in a pleading tone.

"No, no; run away, Topsy," I continued, "I have no use for lights."

But still she persisted. At last, seeing her earnestness, I asked her what she did all day, and at what time she was going home, for it was then past 10 o'clock.

"O," she replied, "I go to school in the day, and after four o'clock I come out here."

"But why do not your father and mother take care of you?" I asked.

"Father has run away, and mother is ill in bed."

"And what do you come out here for?"

"I come and stay here till I have taken sixpence."

"But you don't a'ways take sixpence, do you?"

"Yes, I do, sir."

"Well, how much have you now?"

She seemed inclined not to let me know, but I said, "Come, Topsy, you must tell me all about it."

So, half afraid, she drew some coppers from a pocket in her cotton dress and counted out threepence-halfpenny.

"Well, now, you will never get sixpence to-night," I said.

"O, yes, sir," she answered, "I shall! I always take home sixpence."

"Now, Topsy, tell me what makes you sure of getting sixpence."

For some time she would not answer, but after a little pressing she said, "Because, before I come out I kneel down by mother's bed and say the Lord's Prayer; and mother says our Father will help me to get sixpence, and He always does."

"O, but I thought you said your father had run away!"

"Don't you know, sir," she simply answered, "that we have a Father in heaven?"

"Yes; but you don't mean to say he hears you about the sixpence?"

"Yes, he does, sir; and he will send me sixpence."

"Well, if I were to give you two-pence halfpenny, what would you do?"

"Why sir, I would run home to mother, because my Father had given me all I asked for."

It is needless to say that the two-pence halfpenny was speedily produced, and suitably acknowledged by the little one, who merrily tripped home. I turned to my friend, who all this time had stood by without saying a word; our glances met, and my only remark was:—"There, H—! you have got your lesson. We henceforth separated—I to my bachelor chambers, he to be led into hope and brightness by the faith of a little child.—John Shrimpton, in the Christian.

The Hospital Collection.

BY MARY A. LATHBURY.

"Where are you going, my little maid?"

"I'm going c'lecting, sir," she said;

"But not for me," she added; "it's all for the poor sick folks in the hospital."

I followed her down the garden walk;

I saw her smile, and I heard her talk.

"Pansies, have you some seeds to spare?
Thanks! How happy and good you are!"

"Poppy, your box is full, I see,—
Plenty for you and enough for me."

"And oh, you 'Startiums! Sure's I live,
You've two—three—four—seven seeds to give!"

"No seeds in your pockets, O Fleur-de-lis?
Why should you hide them, dear, from me?"

"Sweet Peas, you darlings, you never hide;
You carry your pockets of peas outside."

"Next May I will scatter them here and there
And hit-or-miss in my garden square;

"And after a while the flowers will call;
'We're ready to go to the hospital.'"

Why is there never any such thing as one
whole day?

Because every day begins by breaking.



Helpful.

The Help That Came Too Late.

An American art student died not long ago in Paris of starvation, and some three weeks later he was being advertised for by a firm of London solicitors, as an uncle had recently died in Illinois bequeathing him a property worth two hundred thousand dollars. He died after having applied vainly several times to his uncle, whose belated inheritance came too late. How often it is that our help is delayed too long to be of service. There is an old proverb which says: "He who helps quickly helps twice." It is the friend "in need" who is "the friend indeed." Do not put off until to-morrow an opportunity to say the kind word or to stretch out the hand of help to the man within your reach. "To-day is the day of salvation," is a proverb as true in our relation to our fellows as in our relation to God.

A Priceless Gift.

Among the jewel collection of the Dowager Empress of Russia is an egg that commemorates a family storm and a royal problem. Nicolas II. the present Czar, when a boy, had, as all the world knew, a most irrational and vehement love affair. Society was shocked, and his royal parents were greatly distressed. Nicolas was hurriedly sent around the world to complete his education and time and absence brought a satisfactory change to his mind. But the empress grieved greatly over the separation from her son, and on Easter of that year the Czar gave her an egg, inside of which was a model of the ship in which her rebellious son was sailing away from his entanglement. A goldsmith of famous skill had spent ten months making the ship, which was of solid gold, mounted on a beryl stone, and was complete and accurate in every detail, down to the smallest cable. This is certainly a very interesting souvenir, but every sincere Christian who remains faithful to the end is to receive a souvenir far more interesting than that. It is described in the book of Revelations, where it is promised "To him that overcometh will I give to eat of the hidden manna and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

The Key Log.

A lumberman recently talking about rafting logs says that a log jam is one of the most formidable problems to be encountered in his line of business. The breaking of a jam is a very delicate operation and seems to be largely a matter of instinct with old river men. The lines and angles of strain in such a blockade are so complicated that the best engineer in the world is apt to go wrong in indicating the proper point of attack. A veteran lumberman, on the contrary, will often take a long look at the mass and then point out the "key log." The key log is the timber on which the strain centers, and when it is blown out or pried out, the pack in almost every instance, will break up of itself. We see something like that in human life. How often a family is held together by one

person. The father or mother or one of the younger folks is the "key log," and when death or misfortune pries them out the family all goes to pieces. The same thing often happens in church life. It is better to centre our hopes on Jesus Christ and concentrate all our force about him, for he shall never be dislodged.

Responsible for His Work.

When the police in Denmark find a man helplessly drunk in the streets they drive the patient in a cab to the station, where he sobers off; then they take him home. The cabman makes his charge, the police doctor makes his, the agents make their claim for special duty, and this bill is presented to the landlord of the establishment where the drunkard took the last glass that did the business. In God's book the man who gave him the first glass will be held responsible as well as the man who gave him the last. Very heart-searching is that word that declares "Cursed is he who putteth the bottle to his neighbor's lips and maketh him drunken also." And that surely will apply not only to the man who sells liquor over the bar, but to the one who offers it to another at his table.

"The Church:"

How Do Men Get Into Christ?

BY M. B. RYAN.



HE Church sustains such a relationship to Christ that the richest blessings are assured to those who are in it. The way into it is, therefore, a matter of first importance. Certain things must be evident in the outset.

First, a man is not in the church by natural birth. If a birth of the flesh brings men into the church, then the church and the world of mankind are co-extensive. But the essential idea of the church is that it has been "called out" from the world.

Second, men are not brought into the church unconsciously. If the church is "the called out," then the call must have been heard and accepted. Those who compose the church have come into it voluntarily.

The conditions of membership in the church are plainly stated in the New Testament.

1. The call.—Christ sends his message to men. The gospel is his good news of salvation. This is the instrumentality by which men are moved to come to Christ. Without that message they could not come to him. This is the call. It is sent to every man. It summons men forth to Christ. It is the first requisite to the existence of the church. Through this God teaches men. By this he draws them to Christ.

2. The acceptance of the call.—"Every

one that hath heard from the Father, and hath learned, cometh unto me." Hearing, learning, coming; there are certain steps to be taken.

1. The message must be heard.
2. Christ must be believed in.
3. The sinner must forsake his sins.
4. The name of Christ must be confessed.
5. The believer must be baptized into the name of the Father, Son, and Holy Spirit.

CONSIDER THE FOLLOWING SCRIPTURES.

"Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mark 16: 15-16). "The word is nigh thee, in thy mouth, and in thy heart; that is, the word of faith which we preach; because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. . . . How, then, shall they call on him in whom they have not believed, and how shall they believe in him of whom they have not heard?" (Rom. 10: 8-10, 14). "Repentance and remission of sins shall be preached in his name among all nations, beginning from Jerusalem" (Luke 24: 47). "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit" (Acts 2: 38). "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life" (Rom. 6: 3-4).

The words placed in italics in the above passages

AID US TO KEEP TRACK

of the steps that must be taken in coming to Christ. Not only can we see what must be done, but we see, also, the order in which the steps are taken. The preaching of the Word is the first thing. Hearing comes next, followed by believing. Repentance, a turning away from sin, with a confession of the Lord Jesus, follow believing. Baptism comes as the climax in the process of turning to Christ. It stands on the line which divides the old from the new. In it there is transition; men are baptized into Christ. As in his death, and burial and resurrection, Jesus passed out of his state of humiliation into his glorified state, so in the death to sin, which takes place when one has truly turned from it, and in the burial and resurrection which take place in baptism, there is a transition out of the world into Christ; out of the kingdom of darkness into the kingdom of God's dear Son. The man who has, in sincerity, heard the Word, believed in Jesus as the Christ the Son of God, turned away from his sins and the sinful world, confessed Jesus before men, and obeyed him in baptism, has truly heeded the call and come out. He is now one of the "called out." He is in "the church." He now walks, not as of old, in sinful indulgence or in careless neglect, but in "newness of life."

What is so plainly taught in the Scrip-

tures cited above is taught with equal clearness in connection with the figures by which the church is represented. The church is a building. Then there are certain things evident.

THE FOUNDATION MUST BE LAID

before men can build upon it. The material must be prepared before it can be built upon the foundation. There is an act of building by which the material is transferred into the structure. These are all necessary things in any building. Do we find them in the construction of the church?

The Apostle Peter calls the people of God "a spiritual house" (1 Pet. 2:5). Peter was one of their master builders. How did he proceed? His first work on the building is recorded in Acts 2. We find him proceeding, as any wise builder would, first, to lay the foundation. The foundation was Christ. Christ must be set forth before the people. This Peter did in one of the greatest sermons ever preached. He reminded the people of his marvellous earthly life, and of his violent death at their hands. He asserted his resurrection, and proved it by the disciples of Jesus, including himself, who had seen him after he rose; by the prophecies of the Old Testament; by the presence and power of the Holy Spirit, as manifest in the signs and wonders which the people saw. He triumphantly demonstrated the Messiahship and divinity of Jesus. This was the rock foundation.

This preaching evidently had an effect upon the people. The Word of God was the instrument to prepare them for being built upon the foundation which Peter had laid. They ask, "Men and brethren, what shall we do?" They were not yet in the building. Though the foundation had been laid, they were yet to be built upon it. It is evident that they now believed in Christ, and desired to come to him. Peter's answer points the way. "Repent ye, and be baptised every one of you in the name of Jesus Christ unto the remission of your sins." Repentance was necessary as a further preparation.

BAPTISM WAS THE "BUILDING" ACT

in which they were to be transferred into the building. So we read that as many as received his word were baptised, "and there were added unto them in that day about three thousand souls."

Paul calls the church a building, and himself a master builder (1 Cor. 3:9-11). How did Paul build at Corinth? He laid a foundation, even Jesus Christ (1 Cor. 2:11). This he did by preaching Christ (1 Cor. 2:1-2; 15:1-8). The Corinthians were prepared and built upon the foundation, as indicated in Acts 18:8. "And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptised." The preaching of Christ was the instrumentality to prepare their hearts for Christ's service. They heard and believed the things preached. They were made ready to build upon the foundation. They were "baptised into Christ." Baptism was the "building" act. Paul could then write to them, "Ye are God's building."

The church is the family of God. How do men become children of God? By being

begotten of God and born in a new birth. What are the means? "Of his own will he brought us forth by the word of truth," that we should be a kind of first-fruits of his creatures (Jas. 1:18). "Having been begotten again, not of corruptible seed, but of incorruptible, through the Word of God, which liveth and abideth" (1 Pet. 1:23). "Except a man be born of water and the Spirit, he cannot enter the kingdom of God" (John 3:5). "For ye are all the sons of God, through faith, in Christ Jesus. For as many of you as were baptised into Christ did put on Christ" (Gal. 3:26-27).

In these passages

SEVERAL FACTS ARE STATED:

First, the instrumentality by which we are begotten is the word of God. Second, no man can enter the kingdom unless he be born of water and the Spirit. That is, in order to enter the family of God one must be born, as well as begotten. Third, we are children of God, in Christ Jesus. Fourth, we come into Christ, or put on Christ, in baptism. It is there that the transition takes place. For this transition faith prepares us. We are children of God, by faith, in Christ Jesus. The birth of water and the spirit is realized when, through faith in Christ, upon the testimony of the Spirit, we are baptised in water into the name of Father, Son, and Holy Spirit. The church is Christ's bride-elect. How is she espoused to him? Paul says he espoused the Corinthians to Christ (2 Cor. 11:2). What did Paul do? He preached Christ crucified, buried, and raised from the dead (1 Cor. 15:1-4). That won their hearts for Christ and made them desirous of entering into a union with him. They heard and believed. The espousal took place in baptism. "Many of the Corinthians hearing believed, and were baptised" (Acts 18:8). Hearing and believing changed their hearts. Baptism changed their relation to Christ. Henceforth they were his and must live for him. Hence Paul was jealous over them with a godly jealousy. He wanted to present them as a chaste virgin to Christ. He was afraid lest they should be beguiled from the simplicity and the purity that is toward Christ.

The evidence from these figures agrees with that contained in the direct statements found in the first part of this article. Men are not in the church "naturally." They are not brought in unconsciously. They hear God's word and voluntarily accept the call. They are prepared for membership in the church through the hearing of the word, faith in Jesus Christ, an abandonment of sin, and a confession of Christ. They enter the church through a baptism into the name of Father, Son, and Holy Spirit. They belong, then, to "the called out." They live for Christ, and wait for his appearing. It will be seen that this is a natural order of events; that each act or step is where we would expect to find it; that each spring naturally out of the preceding one, and prepares the way for the succeeding one.

We cannot change the order without DISTURBING THE HARMONY OF THE EVENTS. We cannot put hearing before the preaching of the Word, nor believing before hearing. Repentance comes naturally after faith, or as a result of it, and not prior to it, or without

it. The mouth cannot confess a faith which does not exist in the heart. But "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Baptism has no meaning but as an act of obedience and faith. It is the fitting expression of such a faith, and stands out fittingly only at the climax of the soul's acceptance of Christ. Baptism, without faith, without repentance, is meaningless. That is not true baptism which is administered either to unconscious infants or unbelieving adults. That only is true baptism which is an act of an intelligent faith, a formal surrender of a ready soul to Christ. It is the building of prepared material into the building. It is the birth of one to whom life has already been imparted. It is the initiatory rite, introducing the prepared and ready candidate into the body. It is the public espousal of the person whose heart has already been won to Christ. Hence it is that we find these steps always given in this order in the record of the apostles' work. Those men were guided by the Spirit of God. They made no mistakes in method, any more than in matter. In the Book of Acts, in which the story of their work is told, we have everywhere, first, the preaching of the Word, then the hearing and faith on the part of the people, followed, by their turning away from sin, their confession of Christ, and their baptism into his name. Never once is this method reversed. It is the way. We can make no mistake by walking in it.

The Healing of Naaman.

MRS. ROSALIND NEBBITT.

Olives, grapes, delicious fruitage,
Gold and jewels all the kings
All he'd give to heal poor Naaman,
All, yet no relief it brings.

Israel's maid, a captive gentle,
Whispered to her mistress kind,
"Would to God our prophet knew him,
He would ease my master's mind."

He, Samaria's greatest prophet,
Yes, Elisha has the power,
But to speak and cleanse my master,
Send him there this very hour."

Syria's king sent royal greeting
Asked Jehoram to relieve,
Captain Naaman, Loved commander,
And the regal gifts receive.

But the king perplexed much, answered,
"Have I power to make alive,
Do you wish to take my kingdom
Or with me in battle strive?"

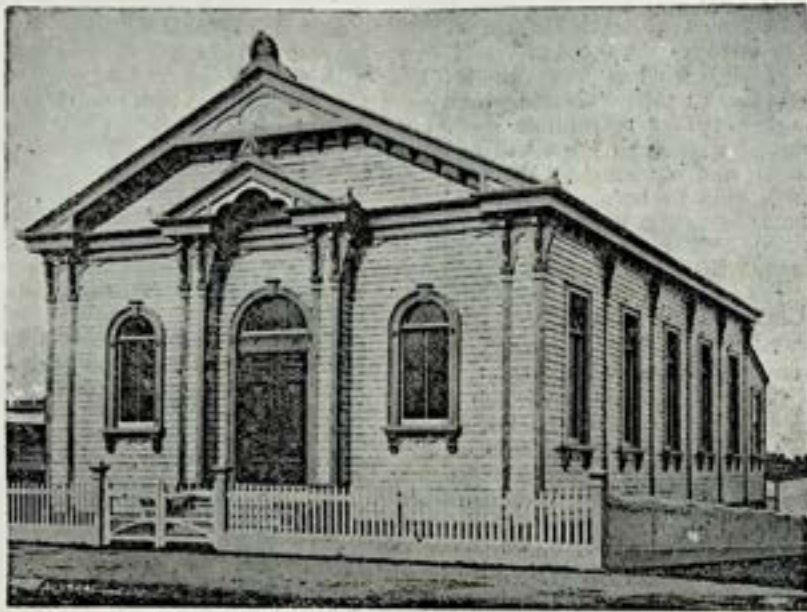
When Elisha knew the trouble,
To his king he quickly sent,
Humbly asking his great ruler
Why the royal robes he rent.

"Send the man to me my ruler,
Israel yet a prophet owns,"
Quick he reached the humble dwelling,
Listened for the prophet's tones.

But a servant took this message,
"Go and bathe in Jordan's river,
Seven times, and I assure you,
With God's help, you are cured forever."

Gently flowed that ancient river,
O'er him flowed the crystal waters,
Seven times then Syria's captain,
Blest the least of Israel's daughters.

Blessed the little captive maiden,
Whom they thought so poor and mean,
For in health he rose and vigor,
And his flesh was pure and clean.—*Guide.*



Church of Christ. Meeting House, Ponsonby Road, Auckland.

LORD'S DAY MEETINGS—11 a.m. "To Break Bread" (Acts 20: 7; 1 Cor. 11).
2.45 p.m., Bible School and Senior Bible Classes.
6.45 p.m., To "Preach the Word."

WEEKLY MEETINGS—Monday, 7.30 p.m., Literary Society.
Wednesday, 7.30 p.m., Prayer, Praise and Bible Study.
Friday, 7.45 p.m., Singing Practices.

FORTNIGHTLY MEETINGS—Thursday 2 p.m., Sisters' Sewing Class.

MONTHLY MEETINGS—First Tuesday, "Christian Standard" Band of Hope.

Enquiries will be gladly answered by any of the Church officers, or
THOS. J. BULL, Evangelist, 15 Paget Street, Ponsonby.

From The Field.

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

Queensland.

GYMPIE.—One more added to the church by faith and baptism last Lord's day.
Oct. 24. A.H.

New Zealand.

NELSON.—On the 26th of last month, accompanied by my wife, we paid a short visit to the Tadmor church, some 45 miles distant, here we found a small band of 15 earnest brethren. Although the weather was much against the meetings, yet the Lord was with us, and before leaving we had the joy of receiving into fellowship ten. The last Lord's Day evening two others decided. We had a very full house. Some had come many miles. From conversation we are sure that there are others very near the kingdom. Although the weather was so much against us, yet we spent a very happy time, both with the church, and also with Bro. and Sis. Angley, whose hospitality we much enjoyed. W. T. CLAPHAM.

KAITIANGATA.—The church here has been favoured by a visit from Geo. Manifold of Christchurch. Bro. Manifold preached for ten nights, including two Lord's Days. The meetings were well attended, the result being one addition by faith and obedience, and three restored. The last night Bro. Manifold preached the building was packed, people having to sit round about the platform, and some could not get in the chapel.
Oct. 11. ERWIN ROWERS.

SOUTH DUNEDIN.—We are pleased to report that a young woman made the good confession last Sunday night, Oct. 14th.

Oct. 18.

T.H.M.

New South Wales.

ROOKWOOD.—Two confessions last Lord's Day evening, 21st inst. L. A. Williams preached to crowded meeting. Next Tuesday, November 6th, we intend to hold a tea and public meeting to open vestry building, tickets 1s. each. Lord's Day School annual picnic to be held at Fairfield, probably on Bro. Stimson's estate.

The Lord's day school entertainment held the 22nd inst. proved a great success. The scholars acquitted themselves well, and were assisted by a visiting sister, Miss Hodgkinson, to afford an agreeable evening's amusement to the audience. Bro. J. Lockley presided and also adjudicated in the competitions in singing and reciting.

Victoria.

MEREDITH.—Since last report three have been added by faith and obedience, one being a lady, the wife of our Bro. Wyatt, who was led to the truth by her husband. The other two being brothers in the flesh, were brought to the light by the efforts of various friends assisted by the preachers.

Oct. 29.

T. POTTER.

DONCASTER.—On the evening of the 18th inst., the brethren besieged the home of Bro. and Sister McDowell, and after singing and a little rice-throwing invited the happy couple to the S.S. building to celebrate their silver wedding by a social. A good programme arranged and a happy evening spent. The

bride of 25 years was presented with a silver teapot. Bro. Greenwood preached an impressive sermon on "The Death of the Saints," on Sunday evening last.

SURREY HILLS.—Sunday and Tuesday, Oct. 22nd and 23rd, we celebrated the anniversary of our Lord's Day School, which proved a great success. On Sunday afternoon Jas. Johnston gave an excellent discourse to the scholars, parents and others, on "Lack of foxes spoil the vines." In the evening there was a good meeting, when the writer spoke. Special singing was provided by the children at both these meetings. On Tuesday evening a tea for the scholars, was followed by a public meeting presided over by Bro. Newman, the superintendent, when the scholars went through a very acceptable programme. At the close of the meeting the prizes awarded for the year were distributed in an appropriate manner by Bro. Holmes, late superintendent of the school, a prize being given to every member of the junior classes. This year there had been a decided improvement in the school especially in numbers. D. C. McCALLUM.

South Australia.

UNLEY.—On Sunday, October 28th, the scholars of the Park Street Sunday School gave a successful rendering of the Service of Song entitled, Peter the Fisherman, under the leadership of Mr. Pettit, with Miss M. Baker as organist. Consecutive readings were given by Mr. H. E. Poole, and wife by Mrs. Cheesman, Mrs. Gracy, Miss L. Baker, and Messrs. Gracy and Uncle. The church was full, and a collection was taken up in aid of the School Picnic. Oct. 19. PERCY STUBBS.

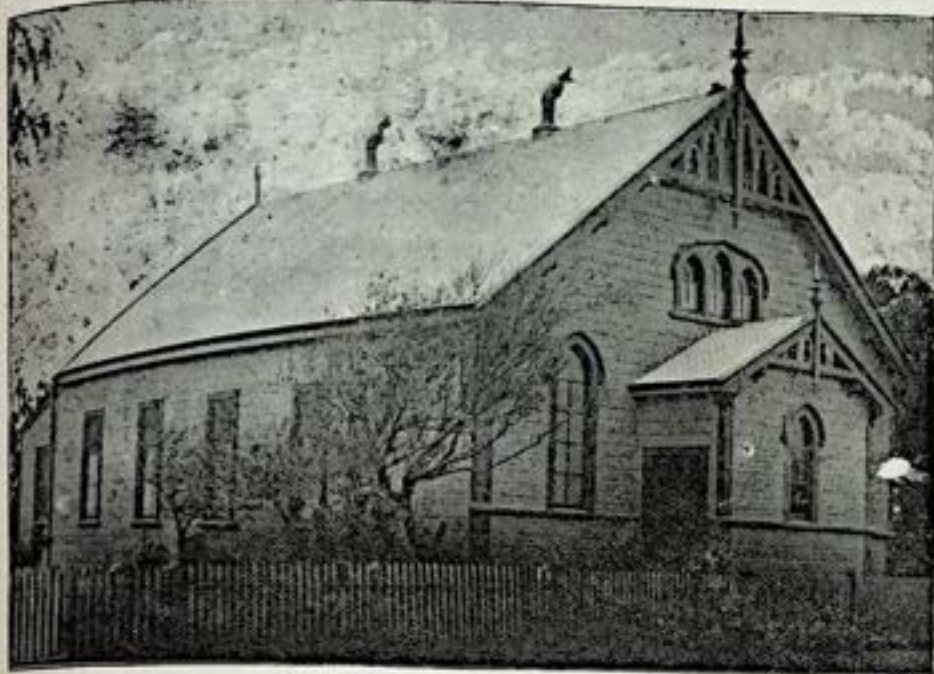
YORK.—Good gathering at the gospel service last night. Subject of discourse: The Will of God. At the close one man made the good confession. He has been a member of the Baptist Church, but we rejoice with him that he now sees the will of God more perfectly. The meetings generally continue well attended. Oct. 21. W. G. L. CAMPBELL.

GLENELG.—We had a good meeting here this evening. Our esteemed brother Keay preached an excellent sermon on What Man Must Believe to be Saved. At the close of the service our hearts were rejoiced by two—one a married man, and the other a young woman from the Sunday School—making their confession of faith in Christ. Oct. 28. SAMUEL MELLA.

KERRIDGE STREET, North Adelaide.—At our church business meeting held Oct. 18th, we made a slight departure from our usual course of procedure, in having a members' tea to precede the meeting. This had the desired effect of bringing a much larger attendance of members together, and consequently the meeting was characterised with more than usual interest and enthusiasm. Satisfactory reports were read by the church, and Sunday School Secretaries and the treasurer, and vocal selections greatly enlivened the meeting, and it was decided that in future our quarterly church meetings be a members' tea. V.B.T.

HINDMARSH.—Bro. Campbell Edwards of the Hawthorn church, Victoria, paid us an unexpected visit yesterday morning. We had the pleasure of hearing an address from him, our own speaking brother giving him the preference. We were all pleased to hear him. Our hearts are saddened to-day at the illness and death of one of our elders, our esteemed Br. E. W. Palmer. One confession at close of our mon last evening. A.C.

It will cost something to be a Christian, it will cost more not to be one.



Chapel, South Wellington.

Here and There.

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

Bro. Ewers baptised five believers at Petersham last Sunday night and another confessed his faith in Christ.

The annual picnic of the Victorian S. S. Union will be held on Monday, November 12th, at the Burwood Boys' Home. Take train for Surrey Hills.

The rally for the Burwood Boys Home will be held in the Lecture Hall, Swanston-street Chapel, Wednesday, 7th November, to which all sisters are heartily invited.

H. G. Harward is at present in Corowa, N.S.W., holding some special meetings. W. S. Houchin's spoke in the Fitzroy Tabernacle both morning and evening last Sunday.

A. M. Ludbrook writes: "I have perused 'The Way' with much interest. It is calculated to do good, and should be helpful to saved and unsaved alike."

The protracted meeting at North Melbourne, is now in its third week, and in spite of election excitement, going strongly. Seventeen decisions to Tuesday night.

Next week's CHRISTIAN will contain a full report of the Sunday School Anniversary held in Lygon-street, together with a full-page flashlight photograph of the children on the platform.

Nth. Richmond church was in the Town Hall on Lord's day evening, it being the day of the church anniversary. The place was filled with an attentive audience. At the close one confession.

We have now no cloth bound hymn-books in stock, nor will we have for some weeks. We have a few of the leather bound at 3/-, and a very few at 4/6. We hope soon to have another edition ready.

A. R. Main was on last Tuesday, October 30th, married to Miss Sommerville of the Hawthorn church, and on Wednesday they started for Brisbane, Q. We wish them much happiness and great usefulness in the Lord's work.

The attention of the Dorcas workers and ladies is directed to the rally for the Burwood Boy's Home at Swanston Street, on Wednesday, Nov. 7th.

We learn from private letter that Bro. McNeer of Dunedin, N.Z., buried a daughter recently, aged 22 years, but we have no further particulars. We think of them and love them as the friends of long ago.

"Owing to inability to obtain sufficient speakers, and other circumstances, the church at Berwick has decided not to hold the tea meeting advertised to take place on Cup Day, 6th November. GEO. FENSTON."

The protracted meeting at Woollahra conducted by Bro. Walden commenced Monday, October 22nd, and will continue until Sunday night, November 4th. Services are held every day at 3 and 8 p.m. Attendance good. Sunday night full house. Powerful discourses, result must be good.

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.

The *Lookout*, one of our American papers, says:—"F. W. Troy, the new preacher for Smyrna, and Rappahannock (Virginia) churches, has an eighteen-year son who is beginning to preach. He is preaching at Flatbush, New York. He recently preached at Smyrna for his father, and those who heard him were much pleased."

"A united conference of the churches of Christ throughout New Zealand will be held in the Dixon St. chapel, Wellington, commencing Dec. 3rd, 1900, in order to mark the incoming of the 20th Century. We are expecting a large gathering of delegates and brethren, and hope for much good to come out of our gathering. We expect the Conference to close on or about Jan. 2nd, 1900. Any church wishing to send one or more delegates would confer a favor by writing as soon as possible, so that accommodation might be arranged for them. Address, Frank Hales, Moller-St. Wellington."

We are requested to insert the following:—"The brethren at Rookwood have just completed the new vestries, and intend to celebrate the opening by a tea and public meeting on Tuesday, Nov. 6th. We are making a big effort to clear off the debt in one hit. Several brethren gave their labor, and one provided material for painting. The sisters are undertaking to provide the tea. We appeal to the brethren of the different churches to help us in our work. We would be thankful for gifts either in money or in kind, and anyone feeling inclined to send along a cheque or a ham will please send the same to Bro. Mark Andrews, Storekeeper, Rookwood, N.S.W., by whom it will be thankfully received and duly acknowledged."

On Thursday, October 4th, a very pleasant church social was held at Woollahra. The Sunday School teachers and Bible Class took advantage of the occasion to express their good wishes and hearty congratulations to Mr. and Mrs. Chapple, who had just returned from their bridal tour. Miss Lewis and Miss Hukids, on behalf of the Bible Class, presented Mrs. Chapple, who had been a member of the class for two years, with six silver serviette rings as an expression of their good wishes and kindly feelings. The superintendent of the school, on behalf of the teachers, presented Mr. Chapple with a beautiful clock as a mark of their esteem and appreciation of the valuable services he has rendered to the school as a teacher. Several appropriate speeches were made, and some special music rendered. Altogether a happy evening was spent.

The temperance demonstration at Doncaster under the auspices of the Conference Temperance Committee was a brilliant success. The large hall of the Athenaeum, which had been secured for the occasion, was filled with an appreciative and enthusiastic audience. The chair was taken by F. W. Greenwood, who in a few brief sentences stated that his position on the temperance question was no surrender and no compromise! W. C. Morro gave a pithy address, which would carry weight with thoughtful minds. The musical part of the programme was as usual under the management of Nat Haddow, and was an unqualified success, encores being demanded again and again. Bro. Shain, the secretary of the committee, gave a recitation in his well known style, and was also encored. The collection, which amounted to £2 2s. 5d., was an indication on the part of the audience that they appreciated the committee's efforts and hope for another visit during their next campaign. The party from Melbourne, which totalled 16, were entertained to tea at Bro. Greenwood's, and to supper at Bro. Tully's. We hope that good will result from this meeting. One thing is certain, the committee will feel cheered and encouraged to push on in the work.

Church of Christ, Dixon-st., Wellington.

LORD'S DAY—

11 a.m., Worship; 3 p.m., Sunday School and Young Men's Bible Class; 6.30 p.m., Preaching of the Gospel.

TUESDAY—

7.30 p.m., Young People's Society of Christian Endeavor.

THURSDAY—

7.30 p.m., Prayer Meeting.

FRANK HALES, Evangelist.

Moller-street.

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

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| 1 Set Crystal Chime | Celeste Reeds of 24 Notes. |
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