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VISIONS OF THE CHRIST.



The Lord's Supper.

LUKE 22: 19-20.

T. J. GORE, M.A.

Here, O my Lord, I see thee face to face:

Here would I touch and handle things unseen:

Here grasp with firmer hand the eternal grace,

And all my weariness upon thee lean.

Here would I feed upon the bread of God;

Here drink with thee the royal wine of heaven;

Here would I lay aside each earthly load,

Here taste afresh the calm of sin forgiven.

As the shades of the night drew near when the light of life should pass into the darkness, our Lord was in the midst of his disciples. They were in sadness because of the coming separation. He was in the fulness of the great thought of finishing the work which he came to do. It was a time of preparation for all that the oncoming ages. Jesus prayed for all that they should believe in his name. He prepared for their happiness in the life he would have them live. He had revealed himself as the light of the world, and as the bread of life. Hence he made it clear in his teaching

that the great need of the soul was the Lord himself. It may be well to note that the attention of the disciples at this closing period of the Saviour's life is drawn not to his glorious life but to his death to which he was now hastening.

The institution which he now establishes has reference to his death and not to his life. His life had been the most beautiful ever lived on earth. His teaching had shone with all the brilliance and beauty of heaven. His moral teaching has never been equalled. It is still unequalled and will ever remain so. In this last supper with his disciples he is not emphasising the magnificent precepts of the sermon on the mount. These had been given and must ever remain as the most sublime and beautiful precepts as to human morality in the world. Yet the Lord's work is not finished. Man's happiness is not yet secured. He must die for the sin of the world. Here is the great work toward which the Lord was ever coming—the dark shadow which ever fell across his path. This great truth which Paul calls the propitiation, which we have most commonly called the atonement,

here on this last night of the Saviour's life presents itself in all its power and mystery. Why should the Lord die? Why the just for the unjust? How could the death of Christ be for the forgiveness of sins? However, this we know is the Lord's teaching. Because of the greatest importance, and the indispensable nature of this death for sin, our blessed Lord wants his people in all ages to remember him. Hence he sets this simple institution as a memorial. How simple! "He took bread," "He took the cup"—the one emblematic of his blood, the other of his body. It would be difficult for us to imagine anything more simple, more easily understood. Just a memorial feast. "Do this in remembrance of me." Yet what a great mystery is made of this. What superstitious gather about it. We are aware that the doctrine of transubstantiation has been built upon these simple words, "This is my body." There is nothing more surprising in all the interpretation of the Bible than that which is put upon these words. The advocates of transubstantiation would have us believe that Jesus meant to teach that this bread became the actual body, the actual blood of Christ. It does not matter if this contradicts all reason and the common usage of words. They will have the doctrine of the actual fleshly presence. If Jesus had meant to teach this then there had been two Christs there at the institution of the supper—the one speaking the words, and the one in the form of the bread. The language is plain and simple enough, and in the light of other passages presents no difficulty. Jesus says, "I am the Vine." In this he uses the same substantive verb in Greek. No one has any difficulty in understanding this expression. No one would ever think of Christ as a literal vine. Paul says, "That rock was Christ," 1 Cor. 10: 4. Here again we have the same verb in Greek. Yet no one can fail to understand this expression. When Jesus says, "This is my body," no one should get away from the simple meaning. When Christ says, "This do in remembrance of me," his interpretation of "This is my body" is given. The emblems in the supper bring to our remembrance our blessed Lord in his death for our sins, and in thus bringing Christ before our minds and hearts help us to live for his glory. Jesus would be remembered because it is for our good to remember him. If the Christian would remember Christ at every moment of life temptations would lose their power, and life would indeed be a blessing. The Lord gave this institution that his people might remember him all through life. When the church began, when the three thousand on Pentecost entered into the church through faith, repentance and baptism, they found the Lord's supper waiting for them. Hence "they continued steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread

and prayers." Paul says, "You do show the Lord's death till he comes." Here he is very explicit in pointing out the nature of this institution. It has to do with the death of Christ on this earth. When Christ comes again this institution will not be observed. It is to be only till he comes. As long as there were to be conversions there were to be observers of this supper on the part of the converted. When the gospel ceased to be preached and conversions ceased, then the Lord's supper would be no longer observed. Hence again we note this institution was to be observed "till he comes." Whatever may be after he comes we are not to have this institution. This is for converted people in the flesh. So when the Lord comes we do not expect to have the church as we have it now.

The next question which we may consider is, when should we attend to the Lord's supper? It is not left to chance how often we should come to the Lord's table. We have three institutions revealed to us in God's word, which are to be found in the closest association. These are the Lord's house—the church, the Lord's day, and the Lord's supper. We should have the three together. The Lord's supper is in the Lord's house, and on the Lord's day. The disciples came together to break bread on the first day of the week. The day of Pentecost was the first day of the week. On the very day on which the three thousand were baptised, they met at the Lord's table. We cannot improve on the Lord's plan. Let us have the Lord's supper on the Lord's day, and every Lord's day. This is, undoubtedly, a part of the worship of God, and a very important part. On the frequency of communion Dr. Marcus Dodds has some very excellent remarks in his comment on 1 Cor. 11. He says: "Again, Paul does not insist that because frequent communion had been abused this must give place to monthly or yearly communion. In after times, partly from the abuses attending frequent communion, and partly the condition of the cities into which Christianity found its way, a change to rarer celebration was found advisable; and for reasons that need not here be detailed, the church catholic, both in the east and in the west, settled down to the custom of celebrating the Lord's supper weekly; and for some centuries it was expected that all members should partake weekly. Paul's reluctance to lay down any law on the subject suggests that the abuse of this or any other ordinance does not arise simply from the frequency of its administration."

Further, in speaking of the fear which some have of the practice of frequent communion, he says: "It is, however, obvious that these fears need not be verified, and that an effort on our part would prevent the consequences dreaded. Our method of procedure in all such cases is first to find out what it is right to do, and then, though it cost us an effort, to do it. If our reverence for the ordinance in question depends on its rare celebration, everyone must see that such reverence is very precarious. May it not be a merely superstitious or sentimental reverence? Is it not produced by some false idea of the rite and its signification, or does it not spring from the solemnity of the paraphernalia

and human surroundings of it? Paul seeks to restore reverence in the Corinthians not by prohibiting frequent communion, but by setting more clearly before them the solemn facts which underlie the rite. In presence of these facts every worthy communicant is at all times living; and if it be merely the outward equipment and presentation of these facts which solemnise us and quicken our reverence, then this itself is rather an argument for a more frequent celebration of the rite, that so this false reverence at least might be dissipated."

This institution not only sets forth the death of Christ, and this is in the remembrance of him, but the unity of the church is most strikingly and powerfully presented. After the death of Christ the unity of God's people probably comes next in importance. For this Jesus prayed; for this the Holy Spirit strives; for this the apostles worked. Who can estimate the importance of this truth? "The unity of the Spirit" is an apostolic phrase. The Holy Spirit is the author of this unity among the people of God. In connection with the Lord's supper Paul says: "For we being many are one bread, and one body: for we are all partakers of that one bread," 1 Cor. 10: 17. Hence when the Lord's supper is observed the great question of unity is emphasised. It is strange there should be so much disunion among the professed people of God when unity is so powerfully taught and impressed by the oft repeated observance of the Lord's supper. How easy it is to forget the great essential in an institution, even of the Lord's own plant-

ing. Christians who sit at the Lord's table should be careful that they are in harmony with their brethren, for if they entertain hatred or even cold-heartedness they fail to receive the blessing they should have from the observance of the memorial feast. The question of unity in the individual church is an important one and must not be overlooked. The Lord's supper keeps this before us every Lord's day. Some Christians deceive themselves by supposing they can properly observe the Lord's supper when with brethren of the same church they have little or no fellowship. God is not mocked. Unity he must have in his church. The blood of Christ demands it, the Holy Spirit demands it, the apostolic teaching demands it. There is no blessing without it.

I would not close this paper without saying something as to the preparation needful on the part of the Christian for the proper observance of the Lord's supper. Paul says, "Let a man examine himself, and so let him eat of that bread and drink of that cup." He speaks also of those who do "not discern the Lord's body." We must discern the Lord's body. This I apprehend means that we must be in the fulness of mind and heart in sympathy with the great truth of Christ's sacrificial death. Without this we could not approach in the right spirit. We thus come every Lord's day into constant fellowship with the great central truth of our redemption and are made to feel the warmth and blessing of the tender loving heart of our blessed Saviour, the Lord Jesus Christ.



F. ILLINGWORTH.

Conference Sermon delivered in the Christian Chapel, Lake-street, Perth, W.A., on Wednesday evening, April 10, 1901.

"Which things also we speak, not in words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual."—1 Cor. 2: 13.

"To the law and to the testimony, if they speak not according to this word, it is because there is no light in them."—Isaiah 8: 20.

"They (the Bereans) searched the scripture daily, whether these things were so."—Acts 17: 11.

INTRODUCTION.

In all lands and in all ages WORDS have been and are the symbols of ideas, the tokens by means of which thoughts are exchanged, the medium by which spirit communes with spirit, mind with mind. When words spoken correctly express the thought of the thinker, and when the hearer clearly understands the precise meaning of the words uttered by the speaker (or writer) in the exact sense in which the speaker (or writer) uses them, ideas or thoughts are exchanged. Words, like coins, must be reduced to one common currency before mind can fully commune with mind, spirit

with spirit. Nearly the whole of human differences, especially in things religious, may be traced to "confusion of terms," that is, to the use by the speaker of words which when uttered convey ideas to the hearer different from those in the mind of the speaker (or writer). Clearness of definition, pureness of speech, is a prime necessity of intercourse with the inner nature or spirit of man. "For what man knoweth the things (thoughts) of a man, save the spirit of man which is in him" (1 Cor. 2: 11). Only that man who has heard (or read) the thought of the thinking man expressed in words which clearly convey to the hearer the thought of the thinker has or can have commune with the mind that thinks.

If this be true in regard to things human, how much more certainly is it true in regard to things divine. For—"The Spirit of God knoweth no man, but (only) the Spirit of God." Unless God had spoken in word or deed, his thoughts concerning us must have remained unknown. Speaking generally, fair creation, as viewed from Eden's bowers before the fall, was the uttered thought, the expression of the mind of God. Then Jesus Christ is "God's Word," the expression of

the mind of God towards man now. But the difficulty is that while "the light shineth in darkness the darkness comprehendeth it not." Men misunderstand each other for lack of pure speech, for lack of words of common value which correctly convey thought and feeling, sometimes because the thinker lacks ability to express his thought, but more frequently because the hearer lacks ability to grasp the full import of the words which the speaker is using; still more frequently because the same word in the mind of the hearer has an entirely different meaning to that which it has in the mind of the speaker. Hence "definition of terms" with a view of obtaining "purity of speech," free from all ambiguity of thought, is in all cases most desirable. This is so in common things. How much more desirable, indeed, imperatively necessary, is it when dealing with "the words of God," by means of which the thoughts of the eternal can alone be conveyed to us.

In the fullest and truest sense man can only understand God when his heart is attuned to the cadence of the divine view, for "spiritual things are spiritually discerned." This lack of "spiritual discernment" too often closes whole pages, indeed, whole books, of the "Word of God" even to professing Christians. Paul complains in 1 Cor. 3:2—"I have fed you with milk, and not with meat; for hitherto ye were not able to bear it. . . . For ye are carnal . . . and walk as men."

Paul was cultured in a high degree. He was well versed in both Hebrew and Greek classics. His writings (weighty and powerful, as even the carping Corinthians admitted) demonstrate the power of his logic and the extent of his learning, yet, when he preached the gospel at Corinth, he declares that he did not rely on these gifts. He spoke "not in words which man's wisdom teacheth, but which the Holy Spirit teacheth, comparing spiritual things with spiritual."

"THIS RESTORATION MOVEMENT" with which we stand identified here to-night is distinguished by many things, but to my mind its special claim for distinction rests upon its demand for "PURE SPEECH." Bible language for Bible things, and not only Bible language, but Bible thought. The grand proposition announced in the early days of the restoration—

"Where the Bible speaks we speak,
"Where the Bible is silent we are silent,"

is revolutionary in its character. It was so in the ears of the man to whom it was first uttered, for he said: "If that is to be our watchword, then infant sprinkling and many fondly revered religious practices must go by the board." But the demand for a "pure Bible thought expressed in Bible terms" has been made and the restoration movement is still going on, and will continue to advance just so long as we adhere to the principle thus announced. My object to-night is to impress once more

THE NECESSITY AND IMPORTANCE OF PURE SPEECH.

By this I mean Bible language for Bible things, free from human wisdom or mystical interpretation. And I propose to do this by briefly reviewing the terms which have

already been purified during the past progress of this restoration movement.

FAITH

At the beginning of our movement was one of the most indefinite of theological terms. To the Calvinist it was and is still "the direct gift of God," the immediate operation of the Holy Spirit. To the Calvinist man in his natural state is "dead in trespasses and sin." He cannot believe to the saving of his soul unless the Divine Spirit imbues him with spiritual life. He may believe the general facts of scripture, but this is "intellectual and not saving faith." The power to believe unto salvation is only given to "the elect." These and these only can or ever will obtain the gift of "saving faith," and these only will be saved. The Armenian school also holds that faith is "the gift of God." They, however, hold that "God is no respecter of persons"; that salvation is for all men, hence faith or the power to believe unto salvation is available for all men. To obtain this power men must beseech the throne of God, hence devout preachers and leaders invite those who desire salvation to come forward to pray and be prayed for and to be prayed with, earnestly entreating God to give to the seeker

"FAITH TO BELIEVE UNTO SALVATION."

Both schools of thought hold fast the theory that no man can believe the gospel and be saved thereby unless "the Holy Spirit works faith in the heart of the seeker by direct operation." Both sing most fervently—

"Faith, 'tis a precious grace,
Where'er it is bestowed;
It boasts of a celestial birth,
And is the gift of God."

Both schools present the gospel to men as unattainable unless God by his Holy Spirit works faith in the heart. That faith is the gift of God is not, and cannot be, disputed, but the question to be decided is

"HOW DOES FAITH COME?"

The leaders of this reformation said—If faith be the direct and immediate work of the Holy Spirit, then God holds the key to the whole position. No man can be saved in this gospel dispensation without believing, and if no man can believe unless God bestows the power, the position is hopeless until God is pleased to bestow this inestimable gift. But searching for pure speech and comparing "spiritual things with spiritual" this position came into view:—*Faith comes by hearing.* Now, hearing is a faculty common to all men. But hearing what? Immediately the answer came, "The Word of God." But what is the Word of God? The answer came, "Christ is the Word of God." His life and teaching constitute and reveal to us the mind and will of God. The written word gives us all that it is possible to know concerning the Christ. To believe Christ, to obey Christ, to imitate Christ. This is faith, and it is possible and available for all to whom the knowledge of Christ can be brought. Hence the commission—"Go into all the world, preach the gospel to the whole creation. He that believeth and is baptised shall be saved." Hence to the broad and universal need for preaching the gospel, for it is written (Rom. 10:13-17)—"Whosoever shall call upon the

name of the Lord shall be saved. 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? And how shall they hear without a preacher?" Verse 17—"So, then, faith cometh by hearing, and hearing by the Word of God."

Such an exposition was luminous, and the presentation of it worked wonders, for it became clear that the revelation of God in Christ was "the gift of God," and that to believe the divine testimony was the way to appropriate God's gift to us in Christ. "All faith was one: in object, not in kind, the difference lay."

REPENTANCE

was also a word of dispute and doubt. What was "repentance"? And how could the false be distinguished from the true? This was important, for as no man could be saved (in this dispensation) without "believing the gospel," so except men repented they must perish. This, too, it was held was "the gift of God." Men prayed that "God would give them true repentance and inward sorrow for sin." Men doubted the genuineness of their repentance, as they doubted the genuineness of their faith; and so, bowing their heads like bulrushes, they sang in plaintive tones—

"'Tis a point I long to know,
Oft it gives me anxious thought—
Do I love my Lord or no?
Am I his, or am I not?"

An examination of the words used by the Holy Spirit, as recorded in the scripture, and the comparing of "spiritual things with spiritual," served to dissipate this gloom and doubt.

Repentance was seen to be "a change of mind" consequent upon faith in Christ. Naturally it was accompanied with "sorrow for sin," and it was followed by a reformation of life also dependent and consequent upon "faith in Christ." It was therefore possible for men to believe, repent, be immersed, and in the same hour to

"GO ON THEIR WAY REJOICING"

in full and complete knowledge of the fact that their sins were remitted; that they were born again, born of water and of the Spirit; that they were "sons of God and joint heirs with Christ Jesus." No long days or months of sorrow and doubt. No visions were necessary. The word the Holy Spirit used was METANOYA, and its equivalent in English was "a change of mind."

CONFESSION

was a word the meaning of which had long been hidden beneath the rubbish of theological interpretation. Men were taught to "confess to the priest," not their faith in Christ, but the record of their failures in life's duty. Hence priestly domination became an insupportable load. Questions arose—"Who was the priest? Why should a sinful man confess to a man equally human? Who was this man set up in the church who dared to pronounce absolution in God's name? Had he power on earth to absolve from sin? If so, who gave him this power?"

Turning again for light to the "Sacred Word," and "comparing spiritual things with spiritual," it became clear that what the scriptures demanded was not a "confession

of sins committed," but a confession of faith in Christ, the Saviour of Saviours. "Dost thou believe in the Son of God?" was the question asked. "I believe that Jesus Christ is the Son of God," was the answer required; for "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Approaching the waters of baptism through which men were to "die to sin and rise again to the new life," one question alone was in order, one condition only was a precedent qualification:—"If thou believest with all thine heart, thou mayest." On this confession the Eunuch was baptised and went on his way rejoicing. This was the true confession—a faith in the crucified and risen Christ—not a confession of sin, but a confession of faith.

Not until the sinner was pardoned and admitted into fellowship with God through Christ did confession in connection with sin become a duty. But then the forgiven one had full access to the Great High Priest who had passed into the heavens. To him and to him only, was confession of sin to be made. "If any man sin we have an Advocate with the Father." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Faults between ourselves truly we must confess, but to the injured one only, who is ever exhorted to forgive, even as Christ "has forgiven each and all of us."

BAPTISM

is another word which it has been the special duty of this restoration to purify. The task was made doubly hard because of the erroneous views held in regard to faith, or rather in regard to the question, "How does faith come?" If, as so many held (and still hold), faith was the direct gift of God through an immediate operation of the Holy Spirit, every allusion to baptism in the scriptures at once became confused and difficult of interpretation. This was, and still is, the great stumbling block to a clear conception of this frequently used hill term. Peter said, "Repent and be baptised every one of you in the name of the Lord Jesus for the remission of sins" (Acts 2:38). This seems distinctly to place baptism before, and one of the prerequisites to, forgiveness of sins. This thought was horrifying to the man who held that "justification was by faith alone," and that saving faith was a work of the Holy Spirit. Who dared dispute the pardon of the individual in whose heart God had worked saving faith? The very thought was something bordering on the blasphemous. It was fairly easy to prove that baptism was by immersion, and that the word expressed no other act. But when it was suggested that baptism was one of the conditions precedent to the remission of sins, men stopped their ears at once. Surely a man to whom God manifested his approval by bestowing upon him the gift of "saving faith" must be there and then pardoned. "Baptism to such a man could only be a duty." It must be like that of the Saviour—an act just to "fulfil all righteousness."

This was the point of cleavage between the leaders of this restoration movement and their Baptist brethren. It is the point of cleavage still. It is the thing above all others which separates us from our Baptist

friends, as also from other bodies who practise "believers' immersion." To purify this Bible term, "Repent and be baptised in the name of the Lord Jesus for the remission of sins," has ever been and still remains a great and distinctive work. It can only be done by keeping clear in our own minds, as well as in the minds of our hearers, that "faith comes by hearing the word of God," that is, by hearing the substantial facts concerning Christ the Saviour, who is God's one great salvatory gift to man. The doctrine of salvation by faith alone is true in itself and needs no special comment. The real tilting ground is "How does faith come?" Once it is shown that faith is produced by the words of "the Holy Spirit recorded in the scriptures concerning the death, burial and resurrection of our Lord and Saviour, the dispute as to the design of baptism will cease. Once men cease to exalt faith into a SAVING ACT of such vast importance as to be completely salvatory in itself, and restore it to its true position as a human act and not a divine inspiration, then will the command uttered at Pentecost, "Repent and be baptised every one of you in the name of the Lord Jesus for the remission of sins," become luminously intelligible. We need no longer wrangle over the words of our Lord, "Except a man be born of water and of the Spirit he cannot enter the kingdom of God." We shall all comprehend the glorious fact that "salvation is all of grace" (not of works, not even the act of faith), but that faith itself, along with repentance, confession and baptism, are the divinely appointed mediums through which God's wondrous grace flows down to us; that not one of these human acts alone, nor all combined, possess salvatory power in any degree; but that "the blood of Jesus Christ, God's Son, cleanses us from all sin."

(To be concluded next week).

Our Missions.

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

Foreign Mission News and Notes.

H. G. HARWARD.

The first meeting of the new Committee was held on April 20th, with a full attendance of members. F. M. Ludbrook was re-appointed secretary, with the writer as assistant. Meetings will be held the first Wednesday of every month at Mr. Thurgood's.

Preparations are being made for Miss R. L. Tolkin to visit some of the States before her departure to China, her chosen field of labor. Remember her in your prayers.

Miss Ehrenberg spoke to fair audiences at Fitzroy and Carlton. Her messages were very helpful. We regret that ill-health prevented her speaking at other places. She returns to her work in Deoghur, India, immediately.

A. M. Ludbrook writes encouragingly of the missions and missionaries in India. His visit was much appreciated by the workers. He says: "Bro. Shah—one of our native preachers—is a reliable and energetic man

and a fluent speaker." "The greatest sight in India is Pundita Ramabai's huge household of 1700 Hindoo orphans and child-widows, who only a few months ago were mostly heathen, miserable, starving, and dying, but are now healthy and happy, and singing the praises of Jesus."

At the recent convention of the brethren in India over 50 immersions were reported. Bro. Stubbin writes: "I received a unanimous vote of thanks from the mission, for the good work done on the buildings."

Through Miss Thompson we learn that the missionaries in Deoghur would like Bro. Stubbin to remain there and work in the villages.

This is the trying season of the year with the missionaries in India. Most of them have to go to the hills. Miss Thompson has suffered much from fever since her return, but is busy with the work in and around Hurda. Pray for these workers.

Miss Pfrunder has made a good impression on her fellow-missionaries. We learn that she and Mr. Stubbin were to be married on May 1st.

The Committee is beginning preparations for the July offering. A special number of the CHRISTIAN will be issued. We hope to arrange for missionary rallies in all the city and suburban churches. It is not too soon for the churches to plan for their offering and for special meetings. Write to us for help.

"Educate, agitate, concentrate, and you can do anything that ought to be done."

Sunday School.

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

SUNDAY SCHOOL LESSON FOR JUNE 9.

Jesus Appears to Paul.

ACTS 22:6-16,

GOLDEN TEXT.—"I was not disobedient unto the heavenly vision." Acts 26:19.



WHEN Paul was journeying to Damascus, about A.D. 35, with full authority to lay hold of men and women who followed the lowly Nazarene, and put them in prison, he was sur-

rounded with a bright light at noon of the day that he was to arrive at that city. The journey from Jerusalem to Damascus would occupy about five or six days, the distance being about 130 to 150 miles. This lesson is selected because it affords study upon another appearance of Jesus after his resurrection. The Syrian sun is a bright one, but Paul tells us that the brightness which fell from heaven upon him was "above the brightness

of the sun." Overpowered by the glory Paul was smitten to the earth. Added to the brightness was the voice of him he hated, and for whose followers he had nothing but contempt. With the voice of reproach

JESUS APPEARS TO PAUL.

It is hard to tell whether Paul could have answered that striking question put to him by the Lord. Few persecutors of right, if any, can give legitimate reason for their course. Paul had no doubt as to who was addressing him, for he asks: "Who art thou, Lord?" Jesus answers by giving his most familiar name, "Jesus of Nazareth, whom thou persecutest." As others saw the light and heard the sound of the voice, this would prove that this appearance was an objective one, and not merely an inward feeling and voice to Paul alone. In his extremity Paul asks what he shall do. Though Christ could have given Paul all necessary instructions himself, he here directs Paul to Damascus, where he will be instructed. Christ ordained that there should be human instrumentality in man's salvation. Not even an angel, as in the case of Cornelius, is permitted to interfere. Man is God's vessel to convey the terms of salvation to man. Accordingly, Paul having reached Damascus and having waited at least three days,

ANANIAS COMES TO PAUL,

salutes him familiarly as "Brother Paul, receive thy sight." Nothing more is known of Ananias than what is recorded here. Ananias informs Paul why God has chosen him to know his will, see Jesus and hear the voice of the beloved, and how he was to be a witness to all men with whom he came into contact, of what he had seen and heard. Now there was nothing else for him to do but to arise and obey the Lord's command. Even though he had seen the Lord by special revelation, yet it was necessary that Paul should come into the church in the Lord's appointed way, viz: to be baptised that he might have forgiveness of sins and the gift of eternal life.

JAS. JOHNSTON.

Vic. Sunday School Union Examinations.

The following are the results of Examinations held on "First Principles," subject to the condition that no one of the prizetakers has previously received first prize in the division in which they are now recorded. All Certificates are in order of merit. Our Committee has much pleasure in offering its congratulations to the respective prizetakers, etc.

JOHN S. MCINTOSH, Hon. Sec.

LIST OF AWARDS.

S. S. UNION EXAMINATIONS, 1901.

SENIOR TEACHERS' DIVISION.

- 1st prize, Miss Mabel Martin, Lygon-st. School.
- 2nd prize, Miss L. Dudley, Shepparton.

JUNIOR TEACHERS.

- 1st prize, Ellie M. McCullough, Warrnambool.
- 2nd prize, James Hatty, Newmarket.
- 3rd prize, Jennie A. Kemp, Ascot Vale.
- Certificate of Merit: Matilda Thompson, South Melbourne.

Certificates: Polly Thompson, Warrnambool; Miss McRae, Shepparton; J. O. Fergusson, Fitzroy Tab.

OVER 18 YEARS.

- 1st prize, Annie M. Craigie, Lygon-st.
- 2nd prize, Lucy Darnley, North Richmond
- 3rd prize, Louisa Franklin, Ballarat.
- 4th prize, Ethel Reid, Ballarat.

Certificates of Merit: W. G. McCance, North Melb. (this paper was equal with 2nd prize, but, being previous 1st prize taker, by Rule II. cannot take any other than special 1st prize in same division); Frank Fisher, Cheltenham; Mary Spence, Lygon-st.; Harriette Davis, Bendigo; James E. Stevenson, Fitzroy Tab.; Rose Bruton, Glenferrie; Grace E. Judd, Glenferrie; Lydia Thompson, Warrnambool; Alice Thompson, North Melbourne.

Certificates: James Francis Davey, North Richmond; Maud Morris, Ballarat; Edith A. Jackson, Windsor; Annie Stewart, Ascot Vale; George Emmerston, Footscray.

15 TO 18 YEARS.

- 1st prize, Edie Craigie, Lygon-st.
- 2nd prize, Bessie S. Bruton, Glenferrie.
- 3rd prize, Emmie Somerville, Glenferrie.
- 4th prize, Violet Lee, Footscray.

Certificates of Merit: Arthur T. Cox, Fitzroy Tab.; Ruby Grey, Brighton; Alex. W. Clarey, South Yarra; Jessie Upstill, Bendigo; Ida V. Judd, Cheltenham; James McGregor, Fitzroy Tab.; Clara F. Morris, Ballarat; Lillie Lee, Footscray; Ina Hider, North Carlton; Jessie E. Kemp, Swanston-st.

Certificates: Jean Franklin, Ballarat; Margaret S. Clarey, South Yarra; Stanley G. Chipperfield, North Richmond; Herbert E. Nichols, Bendigo; Elsie M. Webster, Swanston-st.; Alexander Wilson, North Carlton; E. H. Lewis, South Yarra; Alick Crouch, Doncaster; Ruby F. Staggard, Glenferrie; Jessie Kirkwood, Brighton; Minnie B. Griffiths, Brighton; Eva Leftley, Brighton; Ernest D. Lewis, South Yarra; Albert T. Tully, Doncaster; Flora Wilson, Fitzroy Tab; Marie T. Peters, Ascot Vale.

12 TO 15 YEARS.

- 1st prize, Elsie Reid, Lygon-st.
- 2nd prize, Elsa McClelland, Lygon-st.
- 3rd prize, Florance Johnstone, Lygon-st.
- 4th prize, Jeannie Craigie, Lygon-st.

Certificates of Merit: Emily S. Woodgate, Fairfield; Ruby G. McCullough, Warrnambool; Nettie Morris, Ballarat; Lillian McKean, South Melbourne; Daisy Franklin, Ballarat; William Spence, N. Melbourne; Harold F. Minahan, Ascot Vale; Florance Knight, Shepparton; Fredrick G. Casey, North Richmond; Irene Sievwright, Brighton; William F. B. Tissott, Warrnambool; Rebecca G. Turnbull, Ballarat; Alice Ada Lewis, South Yarra.

Certificates: James Armstrong, North Richmond; Rose Tully, Doncaster; May Kirkwood, Brighton; Staughton Eaton, South Yarra; Annie M. Salholm, Glenferrie; Percival H. Aslett, North Melbourne; Ida V. Caldwell, Glenferrie; Hilda M. Leftly, Brighton; Lizzie Peters, Ascot Vale; Edith Petrie, North Melbourne; Harry B. Lee, Footscray; Sarah E. Hannaford, Fitzroy Tab.; Isabel E. Stewart, Ascot Vale; Daisy Gwyatt, Shepparton; Mary Grace McKean, South Melbourne.

10 TO 12 YEARS.

- 1st prize, Linda Craigie, Lygon-st.
- 2nd prize, Alice Allamby, Lygon-st.
- 3rd prize, Willi m Reid, Lygon-st.
- Certificate of Merit: Olive Lee, Footscray.

Certificates: Ernest S. Tucker, Prahran; George B. Woodgate, Fairfield; Lena M. Pinner, Shepparton; Elizabeth McGregor, Fitzroy Tab.; Hilda E. J. Pettv, Doncaster; M. H. McCoughtry, North Richmond; Bertha Morris, Ballarat.

UNDER 10 YEARS.

- 1st prize, Forest Lawrie, Footscray.
- 2nd prize, James Stewart, Ascot Vale.
- 3rd prize, Thomas H. Vanston, Ballarat.
- 4th prize, Ida Sharp, North Richmond.

Certificates: Roy Knight, Shepparton; Winnifred H. Ludbrook, Brighton; Harold Barrett, Fitzroy Tab; Alice E. Wheat, Prahran.

To New Zealand Churches.

We are sending you under separate cover envelopes stamped—"Mornington Church of Christ Building Fund." We also enclose a form of announcement which explains matters. Will you kindly hand one envelope to each member of your church, and also have an announcement similar to the form enclosed made by the president on the first Lord's day after you receive this. Then take charge of the envelopes as they come in and post them to our secretary as early as possible. You might also get the president every Lord's day during June to remind the members of the matter, as there may be some not present on the first morning; and it will be better, at any rate, to keep the matter before them. It is clear that if the churches of Christ throughout New Zealand helped one another in this way great assistance could be given without anyone being hard pressed, and you will see that the success of this scheme depends largely on the energies of the secretaries and the sympathy of the presiding brethren. Kindly, therefore, use your best endeavors to have the envelopes distributed at the earliest possible date to every member of your church, and see that your presiding brethren (if you do not make the announcements yourself) receive the announcement in plenty of time, so that they may peruse it and lay matters clearly before the members.

On Lord's day, 9th June, please get it announced that any who have not already contributed and would like to do so can send in their contributions to you, and you will send them to us.

Write to us immediately if we have not sent enough envelopes. Trusting that your church will be able to assist us,

We are, your brethren in Christ,
 M. B. STEVENS } Members of
 E. WHITE } Committee.
 M. GLAISTER, Secretary.

Secretary's address: Spring Hill Road, Mornington, Dunedin.

Additional Information.

The Mornington church has purchased a piece of land for a chapel, and is now raising funds to erect the building. For this purpose it is applying to the churches of Christ throughout New Zealand. The members will each receive an envelope stamped, "Mornington church of Christ Building Fund." Will each member put in the envelope what he or she can give (no matter how small a sum it is), also name, or initials, or a *nom de plume*, such as "Member," "Christian," as the subscription lists may possibly be published; then seal up the envelope and put it in the plate on any Lord's day morning up to June 2nd, but please take note to have all envelopes in by June 2nd AT LATEST. It is not necessary that subscriptions be cash—cash, if possible, of course—but you can make a promise to pay in say three or six months' time; or, if some would like to see the building up before they contribute, let them promise a sum payable "when the building is erected." Those who make promises will, of course, give their names, but if they do not wish their names made public will kindly say so.

THE Australian Christian.

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A. B. Maston - - - Managing Editor.

The AUSTRALIAN CHRISTIAN preads for:

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

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

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

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

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

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

The Leader.

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

A Little Child Shall Lead Them.

One of the marks of a high civilisation is the care bestowed upon the education and bringing up of children. The status of children in a community is a certain indication of its progress. If the condition of children is one in which indifference and cruelty have largely stifled the natural affection of their guardians, that condition indicates a state of barbarism. On the other hand, if the condition of children is a much happier one, indicating that they are regarded as the most precious jewels of the community, that condition of things is a sure and certain sign of an advanced civilisation. Civilisation, however, is not a cause, but a result. The question which is sometimes asked, "Which has had the largest share in promoting the general well-being, civilisation or Christianity?" is not a fair one. It is not fair, because the two things are not equal. To be equal, the two—civilisation and Christianity—should be first causes. They must be principles which, when put into operation, produce certain results. This definition is pertinent enough when applied to Christianity, but not so when applied to civilisation. Christianity is a set of principles put into operation and producing certain results. Civilisation is only a name that indicates a certain state or condition which men have arrived at. Just as when building-operations are completed, we call the structure a house, so when a community has reached a certain stage of progress we speak of it as being civilised. When, therefore, we speak of a people as being civilised, we have yet to learn what were the causes producing this state of

civilisation. An impartial inquiry into the matter will reveal the fact that a nation's civilisation runs largely on parallel lines with its religion. It was the deliberate opinion, we are told, of the greatest intellects of ancient Rome that they were the most religious people of their time, and that of all the forces which contributed to their greatness, and which helped them to the mastery of the world, religion was the first. History so far confirms their verdict, and adds that when they ceased to be religious they ceased to be great. From the religion of ancient Rome to that of the fetish worship of the lowest savage is a great descent, and the descent in civilisation is as great as the descent in religion. It may therefore be assumed, without further argument, that the religious ideal is the great factor in civilisation or the absence of it.

Returning now to the point from which we started, we again say that one of the indications of a high or low civilisation is found in the position which children occupy in the community. Viewed from this standpoint, the civilisation of ancient Rome left much to be desired. Childhood, so far from being sacred, ranked no higher than an article of commerce. Natural sentiment, though it could not be killed, was blunted. The affections were, to a large extent, smothered by the national religion. In this religion the State, as represented by the Emperor, was the embodiment of deity. All things, family interests as well as others, were viewed in the light of their utility to the State. This utilitarian way of viewing things brought with it its own nemesis. Child exposure, child destruction, and child commerce, were mistakenly regarded as being in keeping with the best interests of the State. It was a fatal error, and proved that the civilisation of that time lacked some essential element. This element which it lacked was supplied by Christianity. In nothing else is this so abundantly demonstrated as in the change wrought by Christianity in the family relations. Professor Schmidt, in his "Social Results of Christianity," tells us that "the Christian spirit, by raising woman and sanctifying marriage, changed the family (which till then had only had a civil importance) into a religious institution. It modified the relations between parents and children, without weakening the authority of the first or the respect and obedience of the second." The elevation of woman made an immense difference in the educational problem. Pagan morality knew nothing of a mother's influence, but in the new order of things a mother's influence became the prime educational factor. Hitherto a slave herself and a toy for man to play with, she could not and did not

have any high educational function, but when the genius of Christianity changed all this, she became the "power behind the throne" in the development of the highest possible civilisation.

We have been moved to write in this fashion because of the thoughts that passed through our mind when we looked upon the greatest of all the spectacles presented to our gaze in the recent Commonwealth celebrations. With one consent it is agreed that the great gathering of the children in the grounds of the Melbourne Exhibition outshone all other displays in connection with the opening of our Commonwealth Parliament. Such a sight was impossible in the days of a pre-Christian civilisation. The great functions of the State were for warriors and men, not for women and children. That this is not so now is due to the influence of Christianity in the development of civilisation. Gradually the State has been learning that the child is father to the man—that the child is a political unit that must not be overlooked or neglected, save at the peril of the nation. And this great change which has come over the thoughts and ideas of men was made possible by the advent of Christ. The incarnation of the Son of God made motherhood and childhood sacred for evermore. The manger of Bethlehem became the world's great object lesson in reference to the sacredness of childhood. Childhood is the world's great trust. Into its hands the children have been given, and "woe be to them who offend one of these little ones." In the discharge of this trust the State must do its part. What that part is, we do not stop to say. We are concerned more just now, with the obligation resting upon the church to effectually discharge its responsibilities. Obviously, the church's responsibility is a religious one, and one that it cannot shake off from its own shoulders to the shoulders of any one else. It is responsible for the moral and spiritual education of the little ones, and upon the manner in which it discharges these obligations, depends the shaping of our civilisation. There are some people foolish enough to think that young children need not be troubled with religious questions. In thinking in this way they are greatly mistaken. The earlier a child can be influenced heavenward the better it will be for the child and for the nation. The little ones should be won for Christ. C. H. Spurgeon, referring to this subject, says: "There are very many who have no great faith about the conversion of children. They look upon a converted child as a sort of *rara avis*, to be put into a museum of natural curiosities. Others believe it to be very possible and very desirable, but yet

they have a strong suspicion of the piety of any child who is brought to believe on the Lord Jesus Christ. Why there should be such suspicion I cannot tell. The advantage is rather on the side of the child than the adult. Of two cases of conversion, one at thirteen and the other at sixty, I would look on the elder with the greatest suspicion. I have during the past year baptised as many as forty or fifty children, and of all those whom I have talked with on the subject of conversion, I have never proposed any for church fellowship with greater satisfaction than I have done these little ones. Amongst those I have had at any time to exclude from church fellowship, out of a church of 2700 members, I have never had to exclude one who was received into the church while yet a child." The testimony of all preachers is in a similar direction. If this is so, it seems eminently desirable that the preaching of the gospel to the young with a view to their conversion should be regarded with much greater favor than seems to be the case at the present time. Of this much we are certain, that the religious organisation which devotes itself most to the winning of children will, in the long run, be the most successful, and will contribute most to the advancement of the highest civilisation. The hope of the nation lies in the moral and spiritual education of its little ones. If the church, in its collective or individual capacity, neglects to do this, who else can or will?

Editorial Notes.

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

Some Big Meetings.

To the Australian reader one of the features most readily attracting attention in our American paper is the reports of accessions to the churches. In the *Christian Standard* of March 6, L. C. Wilson states the summary of additions reported for the week ending March 9, as follows:—Baptisms, 3002; letter, etc., 256; from the denominations, 48; total, 3,306; and the *Standard* comments: "It is safe to say that one third of the additions were not reported." Many of those added are brought in at protracted meetings often lasting over several weeks. The following numbers are reported in one issue only of the *Standard*:—C. A. Ragan at Ottumwa, O., had 40 additions; D. D. Boyle, Sedgwick, Kan., 41; Bro. Hedges, Ellwood, Ind., 52; H. H. Simpson, Urichsville, O., 64; J. J. Harris, Carterville, Ill., 67; C. M. Weimer, Iola, Kan., 69; C. M. Chilton, St. Joseph, Miss., 110; S. M. Martin, Columbus, Ind., 103; Updyke and

Webb, Brazil, Ind., 205; C. R. Scoville telegraphs from Des Moines, Iowa, "Thirty-one added at University Place yesterday; 155 in thirteen days; exactly 600 in forty-eight days." Besides these additions in big meetings a large number of meetings with smaller visible results are reported. The Australian reader wonders why it is that such numerical progress does not accompany the preaching of the gospel here. Are the American people different, or is the difference in the preachers, or in the methods adopted?

Preachers, Please Read!

It is not surprising if Australian preachers as they read of such glorious successes as we have just quoted feel their mouths water and long to partake in these rich feasts, nor is it surprising that our young men, inspired by such reports, sometimes set sail for the land of big things. But, after all, the American preacher has the same kind of worries as his Australian brother, and possibly more of them. A writer in one of our weekly papers quotes from a correspondent the following doleful list of his troubles which we commend to any of our preachers who may be looking across "the fish pond" with longing eyes: "1. If some people don't like the elders they won't support the church. 2. If some people don't like the preacher they won't support the church. 3. Some people won't pay to support Christ's cause unless they know just who is going to preach. 4. Some people won't pay unless they go, and they don't go very often. 5. Some people won't 'pledge,' but they 'will give what they can.' They usually can't. 6. Some people don't seem to be able to see the difference between an opinion about a thing and a fact about it. 7. Some people think 'one church is as good as another'; that is, they claim to think so, but really they think 'the other' church the better. 8. Some people expect a \$1000 preacher for \$500. 9. Some people expect a preacher to preach two grand, GLORIOUS sermons every Sunday, teach a class in Sunday School, lead the prayer meeting, visit all the sick and everybody else, run the finances, raise his own salary, preach all the funeral sermons, build up the church, increase the membership, always have a pleasant way about him, dress well and feel well at all times." After reading the above, decided to remain in Australia for the present.

Hypnotic Conversion.

The *Christian Evangelist*, of March 21st, contains a thoughtful article on the above topic. The writer refers to a recent sermon by Prof. McKenrick, of England, and to Prof. Sturbuck's work on the "Psychology of Religion," and concluded that "much of what is called conversion, in popular revivals,

is nothing more than a certain species of hypnotism, which intensely emotional revivalists are able to produce on susceptible persons." While recognising that a certain amount of excitement is necessarily present when men are brought under the convictions of sin and to realise the sacrifice of Jesus as their Saviour, the editor urges:—"Still, it remains true that in very many cases converts are made simply by hypnotic influence, or by what the new psychology is pleased to denominate 'suggestion.' In some instances the manipulator of these revival meetings must be held severely responsible for the manner in which he carries on his work. The whole thing, from beginning to end, is an exhibition of the art of the hypnotist. Nor is it necessary to accuse him of playing a part. It is just as possible for him to be deceived, as to the power he is exerting, as it is for his converts to be deceived. He may be intensely in earnest. Indeed, if he is not in earnest he will not be a success in producing hypnotic conversion." The best magnetism is the magnetism of the cross of Christ. "I, if I be lifted up from the earth, will draw all men unto me." Paul decided not to preach anything but Jesus Christ and him crucified. He appealed to the reason as well as the affection, and as a result his hearers "searched the scriptures to see if these things were so, and therefore many of them believed." The conversion that is not the result of an intelligent grasp of the truth cannot be depended on to permanently affect the life. When the old gospel with its facts, commands and promises, is faithfully proclaimed there is not much likelihood of hypnotic conversions as the result.

Faith-Cure Vagaries: A Disclaimer.

In writing of some faith-cure vagaries recently, we instanced the case of Dowie's followers in Chicago making a raid on druggists' shops. Our remarks were based chiefly on the following quotation, from another paper, which appeared in the *Southern Cross*, of Melbourne:—"Dowie's followers have been destroying drug stores in Chicago, after the manner of Mrs. Nation with regard to the liquor shops. Armed with pitchforks, umbrellas and canes, and shouting, 'Drugs are the devil's agents!' six women smashed a number of plate-glass windows belonging to chemists. At one shop they called the proprietor to the door. 'Don't you know that all illnesses can be cured by prayer?' asked the spokeswoman. 'I am not aware of the fact, if such is the case,' replied the apothecary. He received a buffet on the ear from one of the umbrella-wielders. His shelves and counters were then wrecked by the Amazons of Zion amid shouts of 'Hurrah for Dowie!' but the chemist and his

assistants finally cleared the shop by dispensing *aqua pura* to the invaders by means of a hose. Another chemist subsequently drove them out of his shop with a revolver. No arrests were made, and the Hooliganesque Zionites dispersed after chanting 'Zion Forever,' a favorite hymn of the sect." We have received a letter from Mr. Wilhide, "Overseer Christian Catholic Church in Zion, in Australasia," denying the truth of this report, and forwarding copy of Mr. Dowie's paper containing a sermon, in which the statement as it first appeared in the Chicago papers, is dealt with. Putting aside the comments of Dowie, it would appear from the report read at the sermon of "Overseer" J. G. Speicher, who visited the drug shops, that the statements were, to say the least, greatly exaggerated. In only four or five cases did druggists state that women had visited them and smashed their medicine bottles with canes and umbrellas, and in only one case had a woman said, "Hurrah for Dowie." Mr. Dowie claims that none of these women had been identified as connected with "Zion," and that if they had been, he would have paid all damages and expelled the offenders. Mr. Dowie characteristically closed his sermon with the gentle statement, "I brand Victor Lawson, the editor and proprietor of that paper, as a scoundrel and a liar, and the worst kind of a thief; for he 'who steals my purse steals trash,' but he who filches from me or this church its good name, is the worst kind of thief. I proclaim that the other papers in copying Victor Lawson's lies, are thieves of the same kind. May God have mercy on them." We are glad to learn that the "General Overseer" and his disciples have no sympathy with these misguided women.

From The Field.

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

New South Wales.

SYDNEY.—At the City Temple, Campbell-street, Sydney, on Tuesday, April 30th, a tea and social evening in celebration of the fifth anniversary of Bro. Dickson's labours with that church was held, when we were favoured with a large number of members from sister churches who came to do honour to our Bro. D. who was the recipient of a purse of sovereigns in token of the esteem in which he is held by the church. It must certainly have been very encouraging to Bro. D. to hear all the good things that were said of him.

H.N.

West Australia.

PERTH.—We are pleased to report that three were immersed by A. E. Illingworth on Wednesday evening last, and another confessed her faith in the Saviour on the evening of Sunday, 28th inst. Bro. A. Lucraft preaching.

April 29.

J.H.

Tasmania.

IMPRESSION BAY.—At the close of an address to-night on "The Metropolis," we were rejoiced at hearing two witness the good confession.

May 9th.

C. M. GORDON.

Queensland.

CAIRNS.—Three persons were buried with Christ in the waters of baptism yesterday, and we hope to extend to them the hand of fellowship next Lord's day, if our Father spares us all.

May 3rd.

PERCY CROOKES.

ROMA.—Our evening service on Lord's day, April 28th, was a happy time. There was a large attendance of members. Bro. J. Saunders addressed the church, illustrating the apostles' doctrine (Rom. 12: 10), by examples of the experiences he and Sister Saunders had among the disciples in N.S.W. We are thankful to God for prayers answered, and to all his dear children in N.S.W. who have assisted to make the health trip of our brother and sister so enjoyable to them. We were favored at night with a large audience in the open air, and not quite so large a one indoors. The leader in the AUSTRALIAN CHRISTIAN of April 25th is being read with great interest here. No doubt it will benefit the work in this corner of the field. For some months we have been considering how we could still further increase our usefulness, and have come to the conclusion to hold entertainments on the lines indicated on the card enclosed. On Thursday, May 2nd, we held the first of the kind, the leading thought of the evening being that

"Lives of good men all remind us,
We can make our lives sublime."

The writer gave some anecdotes of the (late) good Queen Victoria. We had altogether 37 items on our programme, comprising solos by Mr. J. Saunders, Mrs. Pitman, and Miss Kiesecker; quartette by Miss Kiesecker, Mrs. Hoskins, Mr. Hoskins and Mr. Gilmour; and recitations by Misses Mabel and Ethel Pitman. We had a kind of church portrait gallery shown on a large screen by the aid of a powerful light. Bro. Hoskins furnished some gramophone selections, much to the delight of the audience. To day (Friday) I have received some kind words of commendation from our Presbyterian friend Mr. McCallum, of Argyle Cottage, Health Home.

May 3rd.

ROBERT C. GILMOUR.

New Zealand.

SOUTH DUNEDIN.—On May 1st a tea and public meeting was held to celebrate the opening as a sister church. For some years the brethren at South Dunedin have been connected with the church in the Tabernacle, but having been granted permission by that body to hire off they have started out for themselves. The chapel being too small for the tea meeting it was held in Nauman's Hall. About 220 sat down to tea, and about 300 attended the after meeting. A good programme was submitted, commencing with the stirring hymn, "Onward, Christian Soldiers." Bro. Watt, who occupied the chair, emphasised in his opening remarks the necessity of not only preaching but living the gospel. Duets were given by Sisters Clark and Scott and Sisters L. and B. Glaister, recitations by Sisters Robb and Routledge and Bro. S. J. Mathison, songs by Sister E. Cook and Bro. E. Edmonds, and short addresses by Brethren S. Elborn, F. L. Hadfield and T. H. Mathison. The choir, which received considerable help from the Tabernacle and Mornington church choirs, rendered some beautiful anthems, and was ably conducted by Bro. Murray Glaister. Great credit is due to the sisters, for the way in which they worked to make the meeting a success. The outlook at South Dunedin is a good one, and we trust that the brethren and sisters realising their individual responsibility, and working unitedly for the glorious cause of our dear Saviour,

may be instrumental in leading many wandering souls from nature's darkness into God's marvellous light.

AUCKLAND.—Last night a man who has attended our meetings for a considerable time "witnessed the Good Confession" in the sight of many witnesses. He will be baptized in due course.

Last Monday Sister Mrs. Downey Senr. and two young brethren—Charles Downey and Harold Davies—left us for a trip to England via Sydney. The Thursday previous the Literary Society and the Senior Bible Class tendered them a Social send-off. We wish them God speed and a safe return.

6th May.

MATAURA.—At a church meeting held on Friday, April 12th, it was decided to offer Bro. Franklyn a further engagement of 12 months, to commence from about May 1st. There is an increased attendance and interest evinced at both church meetings and those for the proclamation of the gospel.

I am pleased to say that Bro. Franklyn has accepted the offer, and is about to bring Sister Franklyn and family from Oamaru, to take up their residence here. We believe that our brother with the hearty co-operation of the church, will be the means of doing a good work in Mataura and neighbourhood.

The two young men previously reported to you as having nobly confessed Christ, were immersed into the ever blessed name on the 3rd ult., and received into fellowship the following Lord's day. May many more follow their example.

J.P.

Victoria.

DONCASTER.—The Mission Band has been in recess for the summer, but opened the winter session on Wednesday night, May 1st, when about 70 members and brethren were present. The business of the evening was the election of officers, which resulted as follows:—President, Chas. Gill; Vice-President, T. Petty, junr.; Treasurer, Miss May Crouch; Secretary, Miss Florry Tainton. Mrs. Chas. Gill, *nee* Florry Zelius, who has been secretary since the inception of the Mission Band until now, has been an indefatigable worker, and much of the success achieved is due to her. Her resignation was accepted with regret, Brethren J. Tully and F. Greenwood speaking in terms of praise of our sister's faithful labors. It was resolved that Bro. Greenwood and Sister F. Tainton draw up a suitable letter to present to our late secretary. Will correspondents please note the change of secretaries. At the close of the meeting, Bro. Greenwood announced that all the members and friends would be entertained in the school-room at a social cup of tea, and that Bro. and Sister Geo. Petty were to be the guests of the evening. This came as a complete surprise to our brother and sister, as we intended it should. During the social Sister Frank Smedley on behalf of the sisters of the church, presented Sister Petty with a beautiful silver coffee pot, suitably inscribed. It was Bro. and Sister Petty's silver wedding on April 13th, but owing to adverse circumstances, we were unable to arrange the meeting until later. Brethren Tully, Hudson, and Greenwood endorsed what Sister Smedley had said, and expressed the hope that Bro. and Sister Petty would long be spared to labor together for the Lord, until at last they sit down to the great marriage supper of the Lamb.

COLAC.—We have changed our place of meeting, and are now holding our meetings in the "Sons of Temperance Hall," formerly the Bible Christian Church. It is a place well suited for our requirements, and in a good position. We have also started a Sunday school, and have got a fair attendance of

scholars for a start. Bro. H. Gray, of Port Fairy, conducted the opening services for us, which were well attended, and we trust that the good seed sown will spring up and bear fruit to the honour and glory of our Heavenly Father. A. E. GALLOP.

BARKERS CREEK.—A very enjoyable evening was spent on Monday, April 29th, when we bade farewell to Sister Maggie Baxter, who is going away to West Australia. Bro. Cameron was in the chair. After a fair programme had been gone through, Bro. Cameron on behalf of the church presented Sister M. Baxter with a beautiful silver teapot for the great help she had been both to the church and Sunday School. J. Hogarth returned thanks on behalf of Sister M. Baxter. About 50 then sat down to light refreshments. May 4th. A. E. GARTSIDE.

EMERALD.—On Lord's day, the 12th, Bro. M. Burgess addressed the meeting in the morning, and preached the Gospel in the afternoon at 3. At the close one young man made the good confession, and was received into fellowship the following Lord's Day. He also held another Gospel meeting the same evening at 8 p.m. May 20. M. B.

—o—
South Australia.

HINDMARSH.—Since last report three have been welcomed into the fellowship of the church, namely, two by confession and baptism, and one by letter from Grote-st.

It is our pleasure to record two splendid meetings yesterday. The morning meeting was well attended, and many expressions of joy were heard as the worshippers dispersed, on account of the sweet and profitable character of the service and its harmonious whole. The evening was specially devoted to the Rescue Home, Armadale, Victoria. Bro. Pittman preached, his subject being, "Casting the Stone." "He that is without sin among you, let him first cast a stone at her." At the close a collection was taken up towards the rescue work realising £3/5/0. The audience was most attentive throughout. May 13th. A. G.

PROSPECT.—The teachers, parents and workers were again cheered by seeing another of our scholars, Beatrice Joyce, coming out and confessing Christ as her Saviour. We are trusting that now others will follow. May 26. J. C. W.

GLENELG.—Last Wednesday evening the church here held its usual quarterly business meeting. By removal and death our numbers have decreased to 92. At the conclusion of the business, a social was indulged in, provided as a welcome to our esteemed Bro. D. A. Ewers, by the senior Christian Endeavourers. A collection taken up will be used for the purchase of a sewing machine for the Dorcas Society. To-night, May 5th, a collection was taken up for Bro. Pittman's Rescue Home; result, £1/17/0. Bro. Ewers' services were much appreciated. The meetings are better attended. All the brethren will be pleased to know that his health is much improved. May 5th. W. M.

QUEENSTOWN.—April 27th anniversary tea and public meetings a success. Secretary reports five additions for the year, two being scholars. £25 paid off principal of building. May 5th—At the close of the 603rd meeting, one of the scholars came out and made the good confession. We pray that more may follow. Brother McNichol, preacher. R. H.

POINT STURT.—Last Lord's day week, 12th May, we were pleased to hear the confession of one of our S.S. scholars. This is the third from the S.S. just

recently, and gives us much encouragement. Bro. Thomas has started a Young People's Class, which we trust will prove a blessing to our young members. May 29. A. W. P.

HENLEY BEACH.—We are not able to report any confessions here at present, but the church is being built up by the noble addresses delivered by Bro. D. A. Ewers, who, we are pleased to say, has greatly improved in health since his arrival among us. God willing and with his blessing, we intend making an attack upon the stronghold of Satan on Lord's day, May 26th, when Bro. Ewers is to commence a week's mission. Wanted, brethren everywhere to pray for the success of the mission. 19/5/01. G. A. H.

NORWOOD.—Since our last report we have added one to our number by faith and obedience. The attendances at all our meetings are well maintained. Last Tuesday week our Junior Endeavour Society held their annual social, and in the evening the chapel was filled. Bro. W. Charlick presided. The juniors rendered action songs and choruses, and gave recitations, &c. These items were all creditably performed. Much praise is due to our sister, Miss Gurr, the president of the Society, and to her helper, Miss E. Weir, for their untiring efforts put forth in training the young in this direction to love and follow the Saviour. The chapel was tastefully decorated, and refreshments were served during the evening. May 20. A. C. RANKINE.

Here and There.

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

Foreign Mission acknowledgments will appear next week.

Splendid meetings Swanston St. Three confessions since last report.

N.S.W. Conference Committee desire to clear debit. Who will assist?

N.S.W. Conference Committee regular meetings last Thursday in each month.

Conference Treasurer of N.S.W. is now J. Stimson, 45 Glebe Road, Glebe, Sydney.

The S.S. connected with the City Temple, Sydney, is busy preparing for its anniversary.

At the close of Bro. Morro's meeting at Lygon St. on Sunday evening last one decided for Christ.

There were three confessions at Hawthorn just previous to J. A. Palmer's departure for the country.

M. W. Green is preaching to good audiences at North Fitzroy, and last Lord's day there were two baptisms and three confessions.

We have received a cheering letter from Cairns, Q. Any brethren going that way should look up the little church there. They are doing their very best to spread the truth.

Mrs. Morrison, 47 Pitt St., Redfern, Sydney, is the superintendent for the Home Mission Fund, and will be glad to receive large or small amounts for the work.

Bro. W. Burgess has now gone to take up the work in the Mallee District for the present. Bro. Scambler has succeeded him in the Echuca District. Bro. Burgess commenced at Brim last Lord's day.

A very successful Band of Hope meeting was held in the chapel, Geelong, on May 15, G. H. Browne presiding. The children and friends rendered appropriate items, and Thos. Hagger gave a stirring temperance address. The brethren in Geelong feel hopeful.

Five confessions at North Richmond on Lord's day, 12th May; one the following Thursday; and three last Lord's day. May 19th was a record in amount contributed in the offering, and in attendance at Sunday School.

We know of a good reliable preacher, well known amongst the churches, and one whom we can recommend, who would accept an engagement in Melbourne if a suitable opening presented itself. Will be glad to furnish any further information.

Bro. and Sis. J. Pallot, of Fremantle, W.A., left Melbourne for their home last week, after a most pleasant visit amongst old friends in Victoria. All were delighted to see them, and to know that the fire of their zeal for Christ burns as brightly as ever.

We have to congratulate the Hon. T. H. Brooker, M.P., of S.A. on his promotion to the position of Minister of Education and Industry in that State. Bro. Brooker is one of the elders of the Hindmarsh church and Superintendent of the large Sunday School there. Bro. E. Batchelor, the former Minister of Education, is now a member of the Commonwealth Legislature.

The first meeting under the auspices of the new Victorian Temperance Committee was held in the Fitzroy Tabernacle on 30th April. There was a good attendance. Bro. Haddow's party of singers acquitted themselves in their usual excellent way. Earnest addresses were delivered by A. L. Gibson and Jas. Johnston. Five pledges (all adults) were taken at the close.

W. S. Houchins writes us from Fremantle, that up to that time they had got on nicely, escaping with only a few attacks of sea-sickness. He wishes us to say that a number of useful presents were handed to them on board the steamer in Melbourne, the donors of which they can not trace, and that Mr. and Mrs. Houchins take this means of thanking all such for their kind remembrances.

Having a few copies of the S.S. Commentaries for 1901 left on our hands, we propose to sell them at the following low rates for cash:—Christian Commentary, 2/-; by post, 2/6. Standard Eclectic Commentary, cloth boards, 2/-; by post, 2/6. Standard Eclectic Commentary, limp cloth, 1/6; by post, 2/-. Lesson Helper, 1/-; by post, 1/6. Lesson Mentor, 1/-; by post, 1/6.

At the monthly preachers' meeting in Adelaide on Monday, last week, there were present Brothers H. D. Smith, Rankine, Gore, Campbell, P. Pittman, R. K. Finlayson, D. A. Ewers and F. Pittman. One baptism was reported from Norwood, two from Hindmarsh, four decisions from Prospect and four from York. F. Pittman read a suggestive paper on the method of improving the morning meetings, which opened up an interesting discussion, and the writer received a hearty vote of thanks.

Under the auspices of the N.S.W. Sisters' Conference Committee preparations are being made to hold a monster sale of work to inaugurate a fund by which many cases of want and destitution may be relieved which frequently come under the notice of the sisters. In the course of a few days circulars will be distributed throughout the churches in N.S.W. Help of any kind will be gratefully received and acknowledged by Mrs. Lee, Carey St., Marrickville, Sydney, or Miss Smith, 179 Oxford Street, Sydney.

In our report of Victorian Conference we accidentally omitted to print the following resolutions that were passed at the close of Bro. Ludbrook's address on "Systematic Giving Among S.S. Children." 1st—"That it be a recommendation from the Conference that the children in our Sunday Schools should be encouraged to make offerings for philanthropic

objects, in order to train them up to thoughts and habits of liberality." 2nd—"That this Conference recommend the churches to provide for the expenses of their Lord's day schools from their church funds."

Much interesting matter has been crowded out this week.

The Victorian Sunday School Union of Churches of Christ needs money.

We have received many words of praise concerning our last issue, for which we are grateful. We might say that is just what we would like to see the paper every week. Will our friends help us?

Gospel meetings at the Lygon-street chapel begin June 16th, and continue every night for two weeks, Saturday nights excepted, Time—Sundays, 7 p.m.; week nights, 8 p.m. Bro. W. G. Harward assists Bro. W. C. Morro. Splendid singing. Members of other churches please attend.

To keep the Sunday School Union of Churches of Christ in Victoria a real live Union, the annual subscription was reduced to 5/- each school, which sum by no means keeps the Union financial; consequently it has to depend on donations and the collection at annual meeting. Friends of Sunday Schools attending the big meeting at Lygon-street on Wednesday, the 29th inst., will kindly come prepared to assist in reducing the Union's debt.

All acknowledge that our Victorian S.S. Union is a good thing, and is doing a needed and useful work. But it requires money, like other good things, to run. It is a modest institution, and does not intrude itself, but just now the management is in need of money to meet current expenses in connection with prizes and other things, and they take this means of asking the brethren for help. Money may be sent or handed to B. J. Kemp, Spencer St., or for the convenience of any may be left at Austral office.

We have received the following letter:—"Brother and Sister Thomas B. own, of the church at Flagstone Creek, had the misfortune to have their place burned, and all their belongings but what they were wearing. We are taking up subscriptions on their behalf, and ask if you can bring it before the brethren in the Southern States generally, through the CHRISTIAN, as they are without the means to rebuild and refurnish. Subscriptions will be thankfully received by the secretary of the church, W. Bailey, or the writer, John Bailey, Flagstone, Helidon.

A brother writes: "Why were the churches of Christ not represented at the Duke's Levee, along with all the other denominations? Are they *non est* or are they sleeping?"

We have yet to learn that the church of Christ in the New Testament sense is a denomination. All Christians who were at the Duke's Levee were representatives of the church of Christ, though they may have been members of "other denominations." We are now speaking as we understand the book to teach. We know nothing of denominations in religion, neither do we know anything of any church of Christ as excluding any man or woman in all the world who is "in Christ."

For a long time we have had in mind the publication of a paper for distribution in our Lord's Day Schools to take the place of at least some of the denominational matter now used, and at the beginning of 1902 we expect to commence this work, and now ask the help and co-operation of all our Australasian Schools. We cannot now enter into particulars, but a sample with price will be sent out in good time to order for January, 1902. We will say now, however, that we expect the paper to be as cheap and attractive as others of the same class. We want a name for this paper and would be glad to hear from any who have a suitable one in mind, together with any other suggestions. Write plainly on a separate piece of paper from other correspondence and all will receive consideration.

Coming Events.

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

MAY 26th & 28th.—Ascot Vale. The 10th Anniversary Services in connection with School will be held in Chapel, St. Leonard's Rd., on Sunday, May 26th. Church meets for worship at 11 a.m.: Speaker, W. C. Morro. Afternoon at 3 p.m., F. M. Ludbrook, "Shew Your Colors." Evening at 7 p.m. F. M. Ludbrook. Tuesday 28th, Annual Demonstration and Distribution of Prizes; Singing, Recitations, etc., by Scholars. All Welcome. No Collection.

WM. BROWN.

MAY 29.—ANNUAL DEMONSTRATION and DISTRIBUTION OF PRIZES, of our Victorian Sunday School Union, will be held at Lygon-st. Chapel, on Wednesday evening the 29th May, at 7.45 o'clock. Good Programme will be provided by the various Schools of the Union. Admission Free. Collection. J. S. McINTOSH.

JUNE 2nd & 3rd.—Church of Christ, PRAHRAN, S.S. Anniversary. Sunday 2nd, Public Meeting at 3 p.m., W. C. Morro, B.A. will speak. J. Pittman at 7 p.m. Monday 3rd, Tea Meeting at 6 p.m. Public Meeting at 7.45 p.m. All welcome. CHAS. NAYLOR.

Acknowledgments.

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

RESCUE HOME.

Received with thanks:—

From churches:		
Cheltenham ..	£2	15 6
Warrnambool ..	1	2 6
Bet Bet ..	1	13 9
Melbourne (Swanston-st.) ..	6	2 2
Pakenham ..	0	14 3
N. Fitzroy ..	2	15 4
Mount Clear ..	0	11 6
Croydon ..	0	6 0
Meredith ..	1	1 6
S.Yarra ..	0	17 3
Zillmere, Queensland ..	0	15 0
Henley Beach, S.A. ..	0	15 3
Bungawalbyn, N.S.W. ..	1	0 0
Boonah, Queensland ..	0	14 0
Geelong ..	0	12 0
Elmhurst ..	0	10 0
North Yanac ..	0	16 0
Willunga, S.A. ..	0	10 0
Dunmunkle ..	1	5 7
Lygon-st., Carlton ..	9	12 6
Castlemaine ..	0	13 0
Berwick ..	1	0 0
Mooroolbark ..	0	9 6
Bayswater ..	0	13 6
Doncaster ..	2	15 0
Bairnsdale ..	0	7 6
Colac ..	0	7 0
Shepparton ..	1	0 0
Millicent, S.A. ..	1	0 0
Hindmarsh, S.A. ..	3	5 6
Fernihurst ..	1	0 0
Subiaco, W.A. ..	2	0 0
Chatham, N.S.W. ..	2	7 9
Glenelg, S.A. ..	1	17 0
Horsham ..	1	2 4
Hawthorn ..	3	5 4
Mr. John Verco, S.A. ..	2	2 0
E.E.H. (for refurnishing) ..	0	5 0
Mr. Peter Winter, Moree, N.S.W. ..	1	0 0
Mr. Flood, senr., Prahran ..	0	10 0
Mrs. Crisp, Thorpdale ..	1	0 0
Mr. and Mrs. Pallot, W.A. ..	0	10 0
Mr. Thos. Hair, Kanmantoe, S.A. ..	1	1 2
Mrs. and Mrs. Edwards, Cundleton, N.S.W. ..	5	0 0
A Sister, Brunswick ..	0	10 0

J. PITTMAN, Armadale.

To Subscribers.

Adam Taylor, 1/3; Jno. Robertson, 3/9; Mr. Zornig, J. Langdon, 4/-; Mr. Vanselow, W. Murray, (per A Downs), Mrs. Lobegeiger, E. Grundy, W. Berlin, W. Bade, W. Mason, 5/-; R. B. Hopgood, 5/9; Mrs. Alcorn, Mrs. F. G. Squair, H. Goodacre, 7/-; Mr. Menzies, 10/-; Thos. Hair, 18/-; F. Domrow, 20/-; F. Pocknall, 32/-; Jas. Thompson, 33/4.

VICTORIAN MISSION FUND.

Church, Barker's Creek ..	£9	0 0
Shepparton ..	4	10 0
Wedderburn ..	7	10 0
Collingwood (Conference Fee) ..	1	0 0
Mitchie ..	0	10 0
Carew ..	9	10 0
Malvern, per Sister E. Robinson ..	0	9 1
Prahran, per Sister J. Bryan ..	0	9 0
Collingwood, per Sister Rowles ..	0	11 6
Surrey Hills, per Sister Lynch ..	1	10 6
Cheltenham, per Sister Gouldthorpe ..	1	0 0
Doncaster, per Sister M. Gill ..	1	2 0
Bro. J. Tully, Doncaster ..	1	0 0
Bro. P. Winter, Moree, N.S.W. ..	1	10 0
Three Members, Croydon ..	0	3 0

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N.S.W. CONFERENCE TREAS. STATEMENT
To April 26th.

Debit to March 18th ..	£60	15 8
Expenditure to April 26 ..	25	15 6
	Total	£86 9 2
By Receipts ..		46 14 6
	Debit, 26/4/01	39 14 3

WANTED!

An Elderly Sister would like a Housekeeper's place to a father and son or two brothers. Apply at AUSTRAL.

A Brother who has some ability as a Preacher and Teacher in the church would like to locate somewhere in Victoria as a SHOEMAKER, where there is a church in which he might be of use. Apply AUSTRAL.

An Aged Sister wants BOARD and LODGING in Private Family, not more than ten minutes' walk from Lygon-st. Chapel; room with ground floor. Willing to pay 16/- weekly. Apply at Austral Office.

BIRTH.

CLAREY.—On the 9th May, at Prahran, e of F. W. Clarey, of a daughter.

BROWNE.—On May 13th, at Preston-street, Geelong, the wife of G. H. Browne, evangelist, of a son.

MARRIAGE.

DARLEY-HARRISON.—On May 20th, 1876, at the United Methodist Free Church, Burley Lawn, Leeds, by W. J. Clark, Mary Hannah, only daughter of John Harrison, Esq., of Burley Lawn, to Thomas, third son of Joseph Darley, Esq., of Leeds. Present Address, 18 Richmond Terrace, Richmond, Melbourne.

IN MEMORIAM.

In loving remembrance of Thos. F. A. Stone, who departed this life at Warrnambool, on the 22nd day of July, 1898.

"Fading away like the stars of the morning,
Losing their light in the glorious sun—
Thus would we pass from the earth and its toiling,
Only remembered by what we have done."
J.T.

We sorrow not as those who have no hope. In loving remembrance of our beloved daughter, Bertha, who departed this life May 23rd, 1899.

"Asleep in Jesus; peaceful rest
Whose waking is supremely blest.
No fear, no woe, shall dim the hour
That manifests the Saviour's power."
T. H. and E. E. COWLEY.

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Biographical.

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

Life of Elder John Smith.

"You are certainly apprised, Brother Vaughn," said Smith, pleased with the idea of making so distinguished a convert, "that this is giving up all that we ask? But I wish others to hear this." So, when he had called in the family of Jesse Holton, he continued:

"Now, Brother Vaughn, I want you to say here, before these friends, what you have just said to me, that there is no promise in the Book that God will ever give his Spirit to a sinner while in disobedience."

Smith did not see how Vaughn could admit so much without renouncing his whole system of religion; but the Elder had his own way of escaping from the dilemma.

"Yes," said Vaughn, boldly, "I say that God has nowhere made such a promise."

"And did you not say, too, Brother Vaughn, that such a promise, if made, would have encouraged sinners to disobey?"

"Yes," replied Vaughn, "I said all that; but, mark, I did not say that God does not, nevertheless, give his Spirit to them! He has not promised it to them, I know; but he gives it notwithstanding. I did not promise to come here to-day, but I came anyhow."

Smith looked at him with surprise; and then, in a tone of humorous remonstrance, replied:

"Billy, just look at the attitude in which you have placed yourself! You say that God never promised to send his Spirit to sinners, because such a promise, if revealed, would have had a bad effect upon them. Still, you teach that God will give his Spirit to them nevertheless! When did God, who, you say, never published such a promise, make you his confidant in this matter, and let you into his secret counsel? And why do you blab it all out to sinners, as you do, every time you preach, when, as you say, God don't want the people to know it? Billy," said Smith, affecting indignation, "you ought to be killed outright for such a breach of confidence!"

CHAPTER XXVII.

It was not long till John Smith, after due notice given, appeared among the divided brethren of Clear Creek. When he reached the neighborhood, John Taylor came to him and informed him that the regularly-constituted church had determined to occupy the meeting-house next day themselves. "And now," said he, "what, under the circumstances, do you propose to do?"

"Brother Taylor," said he, "I propose to let you alone. Do you meet in the house, and I will go to the woods."

But Taylor called again early next morning, and said to him that they had decided to let him preach in the house, agreeably to his appointment, but that Elder—must speak first. Smith might follow, and he himself would deliver the closing address; each speaker, however, would be limited to one hour.

"I care nothing for the other discourses," said Smith; "and it is a matter of indifference

to me who speaks first or last, but I will not consent to be limited in time."

Taylor finally agreed to give him what time he might wish, and then went away. Jacob Creath, sen., who was present, was much concerned that Smith had thus put himself in the power of his enemies.

"Brother John," said he, "your discourse will be torn to pieces by Elder Taylor; and he has so arranged it that you can not reply to him, or defend yourself."

The conflicting appointments had brought many together, and they were all curious to see how Smith would meet the opposition that had been so unexpectedly concentrated against him. When the hour came Elder— arose and read his text: "Is it well with thee? is it well with thy husband? is it well with the child?"—2 Kings 4: 26.

The dead child was made to represent the sinner, dead in trespasses and sins; the prophet was Christ; and the staff was the preacher. The prophet first sent his staff to give life to the child; but it could do no good: so Christ first sends the preacher to the sinner, who tries in vain to save him. Finally, Christ goes himself, as did the prophet of old, and he puts his eyes to the sinner's eyes, and his mouth to the sinner's mouth, and his hands upon the sinner's hands; and he stretches himself down upon the sinner, till the dead one sneezes, and opens his eyes.

"Brother John," said Creath, softly, for they sat together in the pulpit behind the speaker, "do you think that you can carry the flag safe through all that?"

But Smith was unabashed. When his time came, he arose and read the third chapter of Paul's letter to the Philippians. He made no allusion to the allegory of the staff and the prophet, nor any criticism on the doctrine which the speaker had extracted from the story of the Shunamite's son; but he noticed, in complimentary terms, the exhortation with which he had closed his performance, for he had, in concluding, said many good things. Smith's eye, while speaking, was on him who was to follow. When he sat down, Taylor arose, and, alluding to the chapter which had been read, remarked, in conclusion:

"My brother has preached to us to-day from twenty-one texts of Scripture, and yet I can not object to any thing that he has said! I don't believe, after all, brethren, that John Smith is so bad a man as we have heard. All that he has said to-day I can heartily indorse, and I now give him my hand;" and with these words, he walked down from the pulpit. But an old Calvinistic elder, who was present, cried out at this, for his zeal for good order and orthodoxy had almost consumed him: "Brother Taylor, if you give your hand in that way to a *Campbellite*, we never want you to come into Clear Creek meeting-house again!" But the hand was given, and Taylor went in and out at Clear Creek as before; nor were the doors ever closed even against John Smith from that day.

On his way home, Smith stopped at the house of Jeremiah Vardeman to pass the night, for he was anxious to learn the real views of his friend, who was now certainly preaching again those things which he had once labored

to destroy. Smith again asked for some reason for the course he had taken; but his host tried persistently, though pleasantly, to waive all discussion, saying that he would not be drawn into controversy with a brother whom he so much loved.

"Should Brother Campbell's views prevail, however," said Vardeman, in the course of the evening, "one result will inevitably follow: t' e ministry will be put down."

"But we profess to be governed by the Scriptures," replied Smith, "and we should be willing, if we are wrong, to be put down by the Scriptures. Where, then, is the proof that we are in error?"

"Brother Smith," said Vardeman, evasively, "you know how stingy the Baptists already are toward their preachers. But you will now get nothing at all for your preaching; you must all starve."

"Still, you give me no proof that I am in error. Men have been martyred for the truth in times past; and, for one, Brother Vardeman, I would rather starve for its sake, now, than to fatten on error, though I should get to be like the man's buck that cut two inches on the shin-bone. But you do much mistake Brother Campbell's views; his object is to establish a Gospel ministry, in opposition to the hireling priesthood of the day."

CHAPTER XXVIII.

Smith had received but little compensation during the year 1829, even from those for whom he had specially labored: but his wife, with the help of the hired man, had raised a good crop, and, by this means, had still further reduced the amount of his indebtedness. But he now felt that, in justice to her, he ought to take charge of the farm for the ensuing year, and try to do something for the greater comfort of his family. But the good woman suggested that, with the same servant to help her, she might still cultivate the farm profitably; and she assured him of her perfect willingness to undertake it. He thought of the probable result of the deliberations of the Convention which James French had called to meet at Lulbegrud, in April, and he felt that a crisis in the religious affairs of the Association was at hand. His whole heart was in the Gospel, and he doubted whether he could consistently or profitably give his mind to any thing else. He concluded, finally, that if he could hire the same man again, he would continue to devote his time to preaching; and that, as soon as affairs in the District would allow, he would again visit more distant parts of the country. But his poverty embarrassed him. He could not pay off the note which he had already given for hire in the preceding year, and he was unwilling, under the circumstances, to burden himself with additional debt.

"Brother Hansborough," said he, "I owe you sixty-five dollars; I have property, but no money; and now I beg that you will come and select what you wish, and pay yourself."

"Brother Smith," said he, "go on and preach, as you have been doing. Never mind that note. Take my man another year, and give yourself entirely to the cause."

The fourth Saturday in June, which was the day for the Calvinists to assemble at

DRINK FRY'S COCOA IT IS THE BEST.

Goshen, came on. Messengers, representing a minority of ten churches or parts of churches, gathered themselves together.

The usual time for the meeting of the Franklin Association was in September. Grieved, however, at the course which the anti-creed men had pursued at South Benson, and especially at the conduct of Jacob Creath, in constituting them into a church, they assembled thus early in an extraordinary session, evidently to move the Elkhorn Association, to whose jurisdiction the Creaths belonged, to take action in reference to their alleged disorders. Silas M. Noel, John Taylor, and others, were accordingly appointed messengers to bear a letter to Elkhorn. In that communication, Franklin declares her determination to drop her correspondence with Elkhorn, if such schismatic teachers as Josephus Hewitt and the Creaths should be retained in her fellowship.

Silas M. Noel, John Taylor, and others, were also appointed a committee to prepare a Circular Letter to the churches of the Franklin Association; and, on the next day, they reported a document, evidently written by Dr. Noel, from which the following extracts are taken:

DEAR BRETHREN.— You will learn from our Minutes the [action] of our Association. Before Alexander Campbell visited Kentucky, you were in harmony and peace; you heard but the one gospel, and knew only the one Lord, one faith, and one baptism. Your Church Constitutions were regarded, and their principles expounded and enforced by those who occupied your pulpits. Thus you were respected by other denominations as a religious community. Often were you favored with refreshing seasons from on high, and your neighbors and your families were brought to a knowledge of the truth. How delightful were your morning and evening interviews, cheered by the songs and prayers and exhortations of the brethren, and by the presence of him who has promised that where two or three are gathered together in his name, to be in the midst! Have not those happy days gone by? In place of preaching, you may now hear your church covenants ridiculed; your faith, as registered upon your church books, is denounced, and you yourselves are traduced, while the more heedless and unstable abjure the faith and join with the wicked in scenes of strife, schism, and tumult. The fell spirit of discord stalks, in open day, through families, neighborhoods and churches. If you would protect yourselves as churches, make no compromise with error—mark them who cause divisions, and divest yourselves of the last vestige of *Campbellism*.

As an Association, we shall esteem it our duty to drop correspondence with any and every Association or church where this heresy is tolerated. Those who say they are not *Campbellites*, and yet countenance and circulate his little pamphlets, are insincere—they are to be avoided. When they say they are persecuted because "they will not swallow the Philadelphia Confession of Faith," you are not to believe it, for no church has called one of them in question on that point, so far as we know. It is not so much their objection to this book as our objections to their Confession of Faith that makes the difference.

When they tell you that the Holy Spirit

begins the work of salvation, that he carries it on, and that he perfects it, they may only mean that all this is done by the words of the Holy Spirit; that is by the Testament read or heard, and not by the quickening energies of God's Spirit directly. All supernatural, immediate influences are discarded by them as mere physical operations. All that we have esteemed religion—the work of God's grace in the soul directly—is rejected. Mr. Campbell calls it a whim—a metaphysical whim! And, that you may know the full extent of our objections, we herewith send you several articles, gathered from the *Christian Baptist* and the *Millennial Harbinger*, with references to the pamphlet and the page, where you can read and judge whether they are or are not the tenets of the Reformation.

Thirty-nine paragraphs, sentences, and parts of sentences, extracted from the pages of the *Christian Baptist* and *Millennial Harbinger* follow these remarks, concerning which extracts the editor himself afterward remarked:

In forming, for me, thirty-nine Articles of Faith, the writer—Dr. Noel, as I am informed—has ascribed to me words, sentences, and articles which I never uttered or wrote; and many others are, by a perverse ingenuity of quoting, made to speak a language antipodes to any thing I ever taught.

When this circular letter was read before the Franklin Association, and a motion was made to adopt it, much discussion ensued. Jacob Creath, jr., who, with other Reformers, had come to witness the proceedings, tried in vain to speak a few words, in defence of himself and his brethren; he was forced down by the noisy interruptions of the messengers. Jacob Creath, sen., endeavored to gain the floor, declaring, in their hearing, that he could refute every thing that had been charged against them; but he was loudly called to order from every part of the house. He stood there before them with composure till the disorder subsided; and then, laying his hand on his white head, said:

"Brethren, I am now sixty years old; I have been forty years in the service of God and my country, and this is the first time in my life that I have known men to be arraigned before any tribunal on any charge and the constitutional privilege of answering for themselves denied them!" But loud and repeated clamors for order forced him to silence.

John Smith also, who was a deeply interested, but unrecognized spectator on this occasion, next arose to speak, but even his voice was drowned in their cries, and he was compelled to take his seat.

During these strange proceedings, some allusion was made in the discussion to the fact that the Reformers and the Baptists of the North District Association had separated, and the question was raised, whether the letter ordered the year before to be written and sent to that Association when convened at Spencer, should not now be recalled. The question excited much interest, during the discussion of which, John Smith again arose, and asked for the privilege of giving the history of that unfortunate division: "For if Franklin," said he, "wishes to act wisely and justly, she will listen to the facts in the case." But he was answered only by impatient cries of "order!"

"I do not wish, brethren," continued he,

"to argue any question of doctrine or policy; but to give you a simple statement of the facts for your own advantage."

"D n't let him do it, Brother Moderator! Don't let him do it!" and the cries for order grew more earnest and noisy.

"Brethren," at last said John Taylor, "I have known Brother Smith a long time, and I know him to be a truthful and candid man. I move that we allow him the privilege of speaking." But the motion was quickly voted down.

"Then," persisted Taylor, "do let us allow him the privilege of talking just five minutes, if no longer."

This proposition was debated for nearly one-half hour, but was finally carried. Smith instantly arose, and out came the watches in every part of the house.

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