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## VISIONS OF THE CHRIST.



### The Crucifixion of Christ.

T. J. GORE.

"In the Cross of Christ I glory,  
Towering o'er the wrecks of time:  
All the light of sacred story,  
Gathers round its head sublime."

"God forbid that I should glory save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

"And when they were come to the place which is called Calvary, there they crucified him."

As the life of the Lord Jesus passed by, he seemed to get more and more into the shadow of that tragic end, which has been the greatest power on earth for influencing the human race for good. The Lord Jesus in going about doing good was constantly and deeply impressed with the great truth which he so many times emphasized in these words. "From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the

Elders, and Chief Priests and Scribes, and be killed, and raised again the third day," Matt. 16: 21. "And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again," Matt. 20: 19. In fact, the Saviour puts the word *necessity* on this great event—in the ending of his life on earth. "And he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day," Luke 24: 46. Paul rests everything in the great plan of salvation on this. He says, "God forbid that I should glory save in the Cross of our Lord Jesus Christ." There is evidently something about the great truth of the atonement which centralizes all other truth. That the Just should die for the unjust in the way of an atonement for sin is a truth which passes human thought, and must be a revealed truth, one not coming by human wisdom. We can easily understand the Lord Jesus as an example—as one who teaches us the great lessons of life. But when it comes to the atonement there are those who cannot see why the innocent Son of God and Son of Man should die for the sin of the world. This great truth seems to have been the very inspiration of the Apostle Paul's life. He desires to boast, glory, or rejoice in nothing else. It is evident, then, that the Crucifixion of Christ occupies a unique place among all the truths of divine revelation. It can by no possibility be reckoned simply as the final and greatest of all his actions in placing before the world the noblest and best of all examples. Christ is truly the greatest exemplar and teaches us as no other how to live. Yet no one with the scriptures before him can come to the conclusion that the Lord Jesus by his death is simply teaching men how to live, or even how to die. The wonderful words, "My God, my God, why hast thou forsaken me?" point to a deeper depth than example. The Father for a moment withdraws himself in this great tragic event. Nothing of this kind falls to the experience of any of God's children. No man can make an atonement for the world. As our feet touch the waters of death we are permitted to hear the blessed words, "It is I, be not afraid." There is a something about the Cross not of earth, not simply teaching men how to live or die. Here we must ever see and feel the power divine, which for poor sinful man opens up the way of life, which does for him what he cannot do for himself. Yet there is something that must be done, or there is no salvation. We draw near to this great truth in the words, "Without the shedding of blood there is no remission of sins." "For Christ also hath once suffered for sins, the Just for the unjust, that he might bring us to God," 1 Pet. 3: 18. Here we have the atonement, the Crucifixion of Christ. The death of



Christ was unlike all other crucifixions. The events in the natural world at the time pointed to the fact that it stood out in all respects alone of all deaths on the Cross or elsewhere. The sun in all his glorious majesty refused to shine in his usual splendor, and the twilight but marked the awful solemnity of the great scene. The veil of the temple could no longer be between time and eternity—between the holy and the Most Holy. The divine power came and rent it from the top to the bottom—not from the bottom to the top. Divine power comes from above. The very graves were opened. Victory over death marked the Crucifixion of the Son of God.

The death of Christ means that the way of salvation is open to all, that, because of his death on the Cross, God may be "Just and the Justifier of him who believes in Jesus." It is evident that here is the power of the gospel. Any system of truth which denies the atonement has no power, and hence we can understand the utter weakness of Unitarianism in any of its forms. The greatest mystery in the world is the death of Christ, and yet it is the greatest power. In the death of Christ for the world we are made to feel the utter helplessness of man, and the simple power of God reaching out to bless him. The necessity and place of the Cross is then abundantly manifest. Is it too much to say that it appears in the garden of Eden in the promise to the woman that her seed should bruise the serpent's head? It sweeps through the Old Testament. It stands beside every altar on which smoked the bloody sacrifice. The great truth sweeps through tabernacle and temple worship, right on through the church into heaven itself. Heaven itself emphasizes the atonement more than earth does.

The word Lamb, referring to Christ, and indicating Christ as the Sacrificial Lamb, occurs thirty-two times in the New Testament. Of these twenty-eight are in the Book of Revelation. This is most significant. The references begin in the fifth chapter, where the angels and redeemed saints join in the glorious ascription of praise—"Worthy is the Lamb that was slain." "The seventh chapter also gloriously sets forth the atonement." "These are they who have washed their robes and made them white in the blood of the Lamb."

In that magnificent scene in the life of the Saviour, when time touched eternity, when earth and heaven were brought together, when the Lord entered into the world of glory for the little while, the meeting on the Mount of Transfiguration, we have the Cross set up in the midst of the grandest representative council ever seen on this earth. Moses was there as representative of those who have through death passed into the unseen world. Elijah was there as one of those who never die. When the Lord comes we shall not die but be changed. Peter, James, and John were those in the flesh. God presided at this council. Moses and Elijah spoke of the decease which Christ should accomplish at Jerusalem (Luke 9:31). They set up the Cross. God speaks from the cloud and sets his seal on the atonement made by Christ—"This is my beloved Son, in whom I am well pleased: hear ye him,"

Matt. 17:5. Moses brings the old law to lay at the foot of the Cross. Elijah brings the prophets' cries to lay at the foot of the Cross. The Old Testament is at the Cross. The New Testament is there. Peter, James, and John are there with the gospel. So the leaves of the Bible are bound together by the Cross. We must hear Christ and him crucified. So whether we understand the atonement or not, and whether we shall be able to formulate some theory which may perfectly satisfy us or not, we must accept the fact that Christ died for our sins, died the Just for the unjust. "Without the shedding of blood there is no remission of sins."

In fact the atonement as expressed by the Crucifixion of Christ is the thread on which all the beads of divine truth are strung. Cut the thread and the beads are scattered. It is the keel on which the whole ship of truth is built. It is the vertebræ about which gather the bones and sinews of divine truth.

We might enquire now as to the message which this great truth brings. About what does the Cross speak? It speaks to us of sin as nothing else does. Sin is not some little mistake which may be overlooked as a very small matter. It is something which, for its expiation, demanded the sufferings of the Son of God, even the death of the Cross. No one who thinks of the price paid can think lightly of sin.

It speaks to us of salvation from sin or forgiveness as nothing else does. The Lord Jesus in the agonies of the Cross prays that his enemies may be forgiven. What is there save the Cross that talks of salvation, its need and accomplishment. Does Pantheism? Does Materialism? Does Spiritualism? Does Freethought, so-called? There is in all this universe only one voice of help, and that comes from the Cross. Man needs help and here he finds it.

It speaks of the Love of God as nothing else does. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." Here is the Cross of Christ. Do we know that God loves us? The Cross of Christ says, "Yes." Here is the highest manifestation of love. Paul says, "Christ loved me and gave himself for me." John says, "Hereby perceive we the love of God because he lay down his life for us." "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." In the atonement which Christ made we have the strongest possible proof of the divine love. Christ is doing for man what he could never do for himself, and yet without which there could be no salvation.

Again, the Cross is the translation and meaning of every great fact, commandment, and promise of God. Take faith. Take repentance. Take baptism. Take prayer. Prayer is of no avail save in the name of the Crucified One. Faith is of no avail apart from the gospel. The great truth in the gospel is the death of Christ for sin. Repentance is commanded because the Lord has died for sin. Baptism is burial into the death of Christ. So the Cross lies at the basis of the commands of God. Take this out of the Bible and what have we left? We despoil the Bible of its chief glory if we take the atonement out of it.

We may note the power of this great truth as expressed by the Apostle Paul. He speaks of a double crucifixion wrought in himself is crucified to the atonement. He the victory over self, and the world is crucified unto him. He recognises the power of the Christian life.

When we look upon the scenes which were immediately antecedent to the Cross, and remember the last days of our blessed Lord on earth, our hearts are made to feel that none ever loved as Jesus loved. When we go with him to the High Priest, to Pilate, to Herod, we are made to know how much of love for the souls of men was manifested in so few days. When we come to the Cross we can never have a proper conception of the amount of suffering which was his portion in a few hours' time on the Cross of Calvary. We know that as he was lifted up, so he had compassion on sinful man, and provided for him a way of escape. As we behold him on the Cross, so loving, so forgiving, making the great expiation, we can each one say: O thou loving Saviour, take me and make me wholly thine forever.

## Poets' Corner.

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

### The Temple of Fame.

"How far away is the Temple of Fame?"

Said a youth at the dawn of day;  
And he toiled and dreamed of a deathless name,  
But the hours went by and the evening came,  
That left him feeble and old and lame,  
To plod on his cheerless way.

The youth who had failed could never guess

The reason his quest was vain,  
But he sought no other to help or bless;  
He followed the glittering prize, success,  
Up the narrow pathway of selfishness,  
And this has been his bane.

"How far away is the Temple of Good?"

Said a youth at the dawn of day;  
And he strove, in the spirit of brotherhood,  
To help and succor, as best he could,  
The poor and unfortunate multitude  
On their hard and dreary way.

He likewise strove with adversity

To climb to the heights above;  
But his dream was ever of men made free,  
Of better days in the time to be,  
And self was buried in sympathy—  
He followed the path of love.

He was careless alike of praise or blame;

But after his work was done  
An angel of glory from heaven came  
And wrote on high his immortal name,  
Proclaiming this truth, that the Temple of Fame  
And Temple of Good are one.

For this is the lesson that history

Has taught since the world began,  
That those whose memories never die,  
That shine like stars in our human sky,  
And brighter grow as the years roll by,  
Are men who have lived for man.

—W. A. Edgerton, in *Ram's Horn*.



# GOD'S SPIRIT AND THE SPIRIT'S WORK.

By W. C. MORRO, B.A.

No. 7.—THE WITNESS OF THE SPIRIT.

There remains for us yet the task of examining the Spirit's part in giving man assurance and in allaying the uneasy, disturbing doubts that are inclined to arise in his mind. Left to himself, every man must confess the uncertainty of all present things. Without a revelation, he would be in utter darkness as to the future and his own present. Even the possession of the Bible does not alone remove his forebodings, as the various and conflicting creeds and theories attest. Even in the Christian mind there arise the questions constantly, Can I be fully assured that this which I have embraced is the true doctrine of God, of my own existence, and of my future? May it not be after all that I am a derelict adrift upon eternity, without Captain, without Pilot, and with no harbor into which I shall ultimately find rest? And even if the Christian religion be true, how can I know that I have properly followed out its requirements? May it not be that this is the true religion but I have no part in its hopes? We know that as things are now constituted these questions do arise in every intelligent mind, and how important it is that God should make provision for a feeling of security. There is a firm foundation, but man must know its firmness and be certain that he is on it. There is safety in Jesus Christ, but men must know the certainty of this safety and that he is in it. To give Christians this sense of security is a work of God's Spirit. This phase of its ministry is mentioned under different figures and terms, but the one most prominent is that of a witness, bearing testimony to our sonship and giving unimpeachable evidence to the love and devotion of our Father. In Rom. 8: 16 such a work of the Spirit is affirmed: "The Spirit himself beareth witness with our spirit, that we are children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ." This passage is frequently interpreted wrongly because of a failure to observe the force of the preposition of the leading clause. It reads, "The Spirit beareth witness *with* our spirit," while the usual interpretation is as though it were "The Spirit beareth witness *to* our spirit." The false interpretation is as though the Spirit addressed us, while the true idea is that of conformity of evidence." The Greek word can have no other meaning. It means to bear witness in support of another. In this instance the Spirit of God supports the testimony of our own spirit. The testimony is not to us, but is testimony as to the truthfulness of a certain fact, and that fact is our sonship. The testimony of the Spirit is invariable, the same yesterday, to-day, and through time. If we have obeyed his voice and have given heed to his commands, our own spirit knows this, and rests upon the agreement between the Spirit's description of a true child of God and ourselves.

It becomes evident therefore that to come to a clear understanding of the Spirit's witness, we must come, first of all, to a clear conception of how the Spirit gives its witness, and then there must follow a further understanding of what the testimony of the Lord is and how the testimony of the two spirits agree.

But before that is discussed it will be well to examine other passages of scripture bearing on the same topic. There are two other expressions of a similar force sometimes used separately, and in at least two instances appearing conjointly in the same verse. They are the *sealing of the Spirit* and the *earnest of the Spirit*. The meaning of sealing is too well understood to need much explanation. A seal is a mark of genuineness. It is well known that in the Jewish worship, before a lamb was sacrificed, it was the custom for a priest to inspect it with the most minute scrutiny in order to discover if it was without physical defect, and then, having satisfied himself that it conformed to the legal requirement, it was sealed with the temple seal, thus certifying that it was fit for sacrifice and for food. Jesus said to the multitude that sought him for the loaves and fishes, "Labor not for the meat which perishes, but for the meat which endures unto eternal life, which the Son of man shall give unto you, *for him hath the Father sealed*" (Jno. 6: 27). In this verse Christ makes definite claim for the Father's approval, reference being beyond doubt to the bestowment of the Spirit and the voice from heaven at his baptism. The seal of a Christian's genuineness is the Spirit of God. In Christ, Paul tells the Ephesians, "After ye believed, ye were sealed with the Holy Spirit of promise" (Eph. 1: 13). Again, he tells them, "Grieve not the Holy Spirit of God, whereby ye were sealed unto the day of redemption" (Eph. 4: 30; see also 2 Cor. 1: 22). This day of redemption referred to is at the advent of our Lord in glory, when he shall raise the dead and translate the living. His own are intermingled with the world and the world knows them not, but he knows them, for he has put his secret seal upon them, and by this sign he shall recognise them at his coming. This seal is the Holy Spirit. "If the Spirit that raised up Jesus dwell in you," is the great condition of final quickening.

The expression, *An earnest of the Spirit*, is not so familiar as that of sealing, but is as easy of understanding. An earnest is something given as a pledge or part payment in a transaction. The earnest is a guarantee that the remainder will be paid. God has promised us great things, and that we may not doubt him he has given us the Spirit as an earnest or pledge of that which shall follow. God "hath also sealed us and given the earnest of the Spirit in our hearts"

(2 Cor. 1: 22). "God hath wrought us for salvation, and hath also given us the earnest of the Spirit" (5: 5). This Spirit is our pledge "until the redemption of the purchased possession, until the praise of his glory" (Eph. 1: 14). It is now evident that the witness of the Spirit, the sealing of the Spirit, and the earnest of the Spirit, are different ways of presenting the same work of the Spirit, the assuring of the child of God as to the genuineness of his religion and the soundness of his faith. It is a pledge that God accepts men and that he is one whom God will receive.

We now approach the question, How does the Spirit bear this witness? The uniform method of communicating thought is by speech, and I know no reason for thinking the witnessing of the Spirit is an exception. On the other hand, we have abundant proof that he made use of words to convey his thoughts to men. He not only acts, but speaks as well. This is repeatedly affirmed. Seven times in the Apocalypse is the exhortation repeated, "He that hath an ear, let him hear what *the Spirit saith* unto the churches." Peter said, "This scripture must needs have been fulfilled, which the *Holy Spirit* by the mouth of David spake before concerning Judas, who was guide to them that took Jesus" (Acts 1: 16; cf. Mark 14: 16). And, "Wherefore, as the *Holy Spirit saith*, To-day, if ye will hear his voice, harden not your hearts" (Heb. 3: 7). It thus becomes plain that the Spirit has employed human speech to convey his thoughts, and why not grant at once that by this means he bears witness to our divine sonship? It must be granted that it is most difficult to conceive of any other way by which his testimony could be conveyed to human intelligence.

Having reached this conclusion, it follows as a matter of the clearest consequence that the witness of the Spirit is to be found in the Word of God, the Bible, and in no other book. Many good books have been written, but it has pleased God to inspire but one. The Spirit was breathed into the apostles, and their words and their writing became the message of the Spirit. The apostles were commissioned to speak for the Lord until the New Testament, his authoritative voice, was completed. It follows, therefore, that the inspiration of the apostles was provisional; that of the New Testament is stereotyped. So there is something greater than the apostles if we consider them apart from their message, and that is their message itself. They were temporary; it is perpetual. The New Testament, as the very mouth-piece of the Lord, pronounces forgiveness upon all in every age who truly believe, repent and obey the Son of God. Modern scholars of the most advanced type have much to say of Bibliolatry, and scoff at any belief which is akin to verbal inspiration,



this being the mark of one that is behind the age. There is a cant phrase at the present frequently used, "The Bible is simply literature." But this is an inadequate statement. Literature refers only to the letter, the writings, but the Bible is more than this. However lofty its character and pure in tone it may be, literature is not scripture. The one thing which makes this one Book stand alone among all other writings is that it was inspired by the Holy Spirit. As one writer says, "As coal has been called 'fossil sunlight,' so the New Testament may be called fossil inspiration, the supernatural illumination which fell upon the apostles being herein stored up for the use of the church throughout the ages."

By means of this inimitable Book, God sets forth a picture of a perfect child of God. He gives first of all the foundations of his faith. In no other name than that of Jesus is there salvation, and in no other religion than the Christian is there a true presentation of the character and purposes of God, man's origin and destiny, and the conditions by which he is to attain the highest good. While the Bible is not primarily a book of evidences, it does have the witness in itself. It gives the most conclusive proof of the truthfulness of our religion. Then it adds to this both by instruction and by examples the necessary steps by which a man is to pass from the world into Christ. His faith, his repentance and his obedience are described for him, not in one place only, but in many. Then in the same careful way his life after baptism is portrayed. It must not be forgotten that this marvellous Book is the work of the Holy Spirit. Then there is the consciousness of each man as to his efforts to secure salvation. No man knoweth the things of a man save the spirit of man that is within him. But does the testimony of his own spirit conform to the Biblical portrayal of the ideal Christian? It is as though I had a copy of some painting, but there was some doubt as to its being a faithful copy. To test the matter I secure the original, and placing them side by side compare them. Mine conforms in all general details to the original, and so I decide it is a copy of this picture and not some other. So on reading the Bible I am convinced that my obedience agrees in the main with that presented by the Spirit—not so perfect, lacking in many things, manifestly the work of an amateur, but beyond doubt a copy. Hence there is an agreement. The Spirit has borne witness to the true sonship, and in every particular in which my life agrees he bears witness to my sonship. The Spirit has borne witness with my spirit that I am a son of God.

Thus it seems that the witness of the Spirit is borne through the word of God, but it is no less the work of the Spirit because it uses this medium. Someone may ask if this is the whole truth. It certainly satisfies the requirements of the text, and its correct explanation demands nothing more. I do not consider that the action of the Spirit through the word will fully explain all the passages quoted during this series of articles, but I do think it satisfies every requirement as to the witness of the Spirit. The power and influence of the word of God are always capable of being attributed to the Spirit, and

so much that in one place is attributed to the Word is in another spoken of as the work of the Spirit. The word is always the agent of the Spirit, though I am not prepared to say that it is sole agent.

During the time these articles have been appearing I have received many letters concerning them, and expressions of opinion otherwise conveyed. Some have been in praise, others have adversely criticised the positions taken. I have appreciated what was said in commendation, and tried to be benefited by the adverse criticisms. Mistakes have very possibly been made, though in each case the position seemed to me to be the reasonable conclusion or inference. I can only express a regret that my other duties have prevented my giving to the task the full amount of time its importance would have justified.

## Divine Healing.

J. H. MOHORTER.

(Concluded.)

6. Another argument used is that the work of healing, as performed by Christ and the apostles, was intended to be the common blessing of God's people in all time. "The need for it is the same as in Christ's day, and it is continued for the same reason for which it was given."

We freely grant that if the same need exists, the same power is probably given. But we deny the existence of the same need, therefore, that the power has been given. These miracles were given for the establishment of an extraordinary proposition. That proposition was the Messiahship of Jesus. This truth once established, miracles became superfluous, and hence passed away. Paul, in writing to the Corinthians, said, after discussing the various manifestations of the Spirit, "Love never faileth: whether there be tongues they shall cease, whether there be knowledge it shall pass away," thus indicating the passing of the miraculous manifestations of the Spirit as the need ceased to exist.

It is urged that the gift of healing was prompted by God's benevolence toward men, and that Jesus and the apostles went forth as commercial travellers soliciting trade, carrying healing as a sample of their stock in trade. This view may be in harmony with the character of the miracles—no one disputes their benevolence—but it is not in harmony with the divinely declared purpose for which they were wrought. John did not say, unfortunately, "These are written that ye might see the quality of the goods and desire them," but, "That ye might believe that Jesus is the Christ, the Son of God, and believing ye might have life through his name."

It is declared that as miracles of healing were needed in Christ's time to establish faith, so they are needed now to overcome infidelity. "Dives" was informed that if his brothers would not believe the testimony of Moses and the prophets, who preached the gospel of his time, they would not believe

though one arose from the dead. That was not always true. There was a time when Moses' gospel needed miracles to establish its claims, but that time has passed. It might be said to-day, truthfully said, if men will not believe on the evidence that nineteen centuries of Christian activity have furnished, they would not believe though one should be healed.

7. The claim is made in support of this doctrine, that it rests upon the word of God alone. "The testimony of the healed and all phenomena are discarded." This position is regarded as showing their confidence in God, and as relieving the friends of the doctrine from the necessity of defending it, since they who attack it, question the word of the Lord. This proposition serves most admirably as a refuge from failure. They say, when questioned, "We depend upon the word, and hence keep no account of failures." They seem to take care in keeping account of what they regard as successes; fairness would seem to require that some notice be given the failures also. This position is strangely inconsistent with the teachings of Scripture, and with the laws of human intelligence. The Saviour said: "Ye shall know a tree by its fruit." He and his disciples seemed to depend upon their works to establish their claims. He said: "Believe me that I am in the Father, and the Father in me, or else believe me for the very work's sake." And when the disciples attempted to cast out an evil spirit and failed, Jesus rebuked them for having "little faith." The evidence of their faith was wanting their success.

Having considered the principles upon which the doctrine rests, we now consider a few general difficulties which stand in the way of its being harmonized with Scripture.

In the first place, there is no consideration whatever given to the difference in dispensation. There is the most indiscriminate use of Scripture. Nearly all Scripture cited is from the Old Testament. From the manner in which it is used, no respect whatever is paid to an age and condition in which the material and spiritual were necessarily united. They fail to see that, Christianity being a spiritual system, physical miracles were but the staging employed for its erection, destined to fall away and disappear when the structure was complete. These miracles were the signs of divine presence and approval, given to a people in a gross and material age, and have no mission in a highly spiritual age.

In the second place, "Divine Healing" has never been in general practice in the church so far as its history reveals. This is strange in view of the claims made for it, and in view of humanity's characteristic eagerness for the recovery of lost health, and in view of the hosts of godly men who have sought to know and to do the whole will of God, and yet who have suffered. There has been in every age an occasional advocate of this teaching, but only enough to establish the rule.

In the third place, it has a tendency to set up a false standard of life and conduct. It has a tendency to exalt the physical and material above the spiritual. There is a marked inclination to boast of these cures, and to regard them as the evidence of a



strong faith and favour with God, and their absence as an indication of a less favoured life. With many they are given the pre-eminence. Paul, in speaking of these gifts, classed them far below spiritual gifts, which are the first fruits of the Spirit. The Corinthians quarrelled over the use of these miraculous gifts and merited rebuke from Paul. The great apostle referred to this power but twice, and then to prove his apostleship. (Rom. 15 : 19 ; 2 Cor. 12 : 12).

When the seventy returned there was a disposition to boast that devils were subject to them. Jesus mildly rebuked them, saying, "Rejoice not that the spirits are subject unto you, but rather rejoice because your names are written in heaven." Thus did Jesus always magnify the spiritual.

It appears clear to me that "Divine Healing" is not supported by reliable testimony or fact. When the searchlight of the word of God is turned full upon it, it will be found to be a delightful but extremely dangerous delusion. It opens wide the door to other delusions which must be injurious to the cause of Christ, and should be avoided by those who love the honour of our Lord's kingdom.

In conclusion, let me say that it is the Christian's blessed privilege to pray when he is ill or in trouble, and expect an answer. This God has promised. His word and our experience teach us to expect that he will co-operate with man and bless his efforts to regain lost health, but that he will work in connection with agencies and means. And if we are not delivered we have the blessed assurance, "My grace is sufficient for thee." God has abundantly filled nature's storehouse with blessings for his children, and it is man's duty to use these in every way possible for the promotion of his own health and happiness, and to be thankful to him who is the giver of every good and perfect gift.—*Christian Standard*.

## The Home.

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

### Alexander Campbell.

BY A. P. ATEN.

The age had waited for his advent long ;  
For time had come and gone on weary wing  
Since one before, a stalwart man of God,  
Had risen with an unction from on high  
To do the church's work of great reform.  
From out the darkness and from captive chains  
Had Luther led the beautiful Bride to light,  
But mists had shadowed o'er again her form  
While darkening gloom had gathered thick once  
more.  
So now in his good time whose hand of might  
Directs the ways of angels and of men,  
And clears the clouds from all the earthly skies  
And darkened souls of mortal men as well,  
Bursts into being one whose mighty mind  
Could grasp the work awaiting him so long ;  
Whose arm of mental might could reach the depths  
And rescue from pollution's touch the church.  
With faith deep founded in eternal things  
And rising into realms unknown to sight ;  
With courage greater than the conqueror knows  
Who faces death upon the field of blood ;

With knowledge matchless of the word of life,  
And keenest insight into sacred lore ;  
With grace of godliness upon his soul,  
The heavenly gift from hand of love divine ;  
With wisdom from the fountain infinite  
To guide amid all dark and devious ways ;  
And, crown of all, the universal love,  
The pattern of the perfect attribute  
That crowns the glory of the godhead great—  
All these were his to fit him for the work  
So needing some tall spirit of the earth,  
And for whose coming did the people wait.  
With sword of Spirit grasped by arm of might,  
Behold him challenge error's countless hosts  
And rush where angels well might fear to tread.  
Behold the victories of the cross once more,  
And rising up again to glorious life,  
A church revived from touch of death  
Grand man of God, though dead thou speakest yet,  
And still beyond the years thy work shall last,  
And waves of influence from thy mighty life  
Shall break in blessing on eternal shores !  
*Christian Evangelist.*

## The Land of Uprightness.

Harold Vane pushed aside his atlas with a sigh of relief.

"There! I have studied all I can for the examination to-morrow. I hope I will do well, but geography is my poorest branch, and to think it should be made of such special importance this term!"

Mr. Vane looked up from his paper. "How is that? he asked.

"Mr. Carson says that in view of the events of the past two years every boy ought to be well informed in geography; so he offers the reward of a fine book to any scholar who will get an average of eighty, or more, in the examination. I have been working hard, but, dear me! there are so many lands in the world, it seems almost impossible to remember them all.

"I wish you success with all my heart," said his father. "I quite agree with Mr. Carson. No one can transact business intelligently without a knowledge of geography. But now good-night, my boy. You need your rest to fit you for the morrow's work." Harold was about to turn out the light, when his eyes fell upon his Bible.

"Not a line read to-day!" he thought. He opened the Bible, and his eyes fell upon the 143rd Psalm. Pausing at the tenth verse, he slowly reread the closing words: "Lead me to the land of uprightiness."

"Curious! Another land! But this is not down upon the maps. I wonder how many people get led there?"

In the night a strange dream came to Harold. He thought he was travelling through an unknown country. Everything looked neat and thrifty, and an air of prosperity and happiness pervaded the land. Doors stood wide open, gardens without fences; all property seemed to be unguarded, and yet in perfect order. A magnificent rosebush laden with choice roses grew by the roadside. "I wonder the boys have not stripped that bush," thought Harold. A few steps more brought him to a cherry-tree, full of tempting fruit. "How is it no one disturbs it?" asked Harold of a passer-by.

"No one would do such a thing," said the man, in evident surprise and horror. "We are trained to whatsoever things are hon-

orable' in the land of uprightiness."

"O ho! So I have wandered into the land that is not down on the maps!" said Harold. While he was laughing at his discovery, he awoke.

Before Harold left his room, he glanced at the Bible, still open at his previous reading-place. As he left the room he murmured: "Lead me into the land of uprightiness."

"What a fine boy Percy Atkins is! Don't you think so, Harold?" asked his sister Katie at the breakfast table.

Harold glanced at his sister, and set his cup down very slowly before answering. He had disagreed with Percy yesterday about a point in a baseball game, and he found it hard to praise him. But, with a feeling of shame, he thought: "No one would go back on a friend in the land of uprightiness just because of a difference of opinion; and perhaps I was wrong after all." So when he did speak, it was to say sincerely: "Yes, Percy is all right; a first-rate fellow in every respect."

The rain was falling in torrents.

"Take the car, Harold," said his mother.

The car was crowded to its utmost capacity, and the conductor, in the pressure, overlooked Harold and his classmate, Joe Henly.

"We shall have to give him the fare as we pass out," said Harold.

"No," said Joe, "if he missed us that is his lookout; save your nickel for Saturday afternoon."

"Is that the way they do in the unmarked land?"

Who whispered this into Harold's heart?

"I will pay my fare," he said decidedly; "it would not be honest to keep the money."

"Oh, well, if you put it that way, I'll pay too," replied Joe, "but I must say I think you are rather too particular."

At the school door the boys were met by Frank Armstrong.

"Here, fellows," he said confidentially, "I'll never get eighty, anyhow, but I'm willing to help you who have a chance. Here are two maps I cut from a paper. We'll be sure to have some questions about the Philippine Islands. You may each have one of the maps to put in your pocket. A little glance might mean another ten to you."

"Thank you, Frank," said Joe, taking the paper eagerly.

Just for a moment Harold was tempted. Then like a flash came the remembrance of the land not down on the maps.

"Thank you, Frank, for the kindness you mean, but you don't want to help us to cheat, do you? I want to get my eighty honestly, and so does Joe," he added, turning to his companion.

Joe blushed, and looked uncertain, then tossed the map from him.

With a thrill of pleasure Harold realised it was the Good Spirit who had been taking the lead that morning, and that he was being led "into the land of uprightiness."—*Young People's Weekly*.

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## The Leader.

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

### The Power Behind Law.

Sir William Partridge, in his poem on Law, thus describes its all pervading character :—

"Thou livest under law, howe'er thou chafe;  
Law thou canst not escape. Thou couldst as soon  
Rid thee of thine own shadow as of law,  
That wraps thee round as doth a clinging cloak  
Or as a fitting skin. At home, abroad,  
Beside thy hearth, beyond the furthest sea,  
It grips thee with a tight, unloosing grip,  
And holds thee still its helpless prisoner."

What is this law about which the poet speaks so finely and so truly? It is a name that we give to forces which to a large extent we do not understand. We see them in operation and observe their effects, and this is what we call law. Thus, when an apple falls from a tree we speak of that fall as the law of gravitation, but of gravitation itself we know but little. The great business of man ever since his creation has been to

discover the operations of natural law and to utilise them for his own benefit. He is not their author, but their discoverer. In the words of a distinguished scientist, we may say that "we have begun to recognise some of the chief letters of this alphabet, and even to put two and two together; and like an intelligent, but somewhat conceited, child we are very proud of our achievement." This conceit of ours is apt to lead us astray and cause us to say things that were better left unsaid. Our foolish utterances only too frequently merit the rebuke which the Lord is represented as administering to Job, "Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof, when the morning stars sang together, and all the sons of God shouted for joy." It is possible, however, that we are now reaching that stage of knowledge in which our conceit in the little we do know is humbled by the consciousness of the vastness of our ignorance in other directions.

It has been part of the ignorance of the past to make law the supreme power, forgetting that there is something behind law that in the nature of things must be higher than it. As Sir William Dawson observes, "Whether we look at this notion from the point of view of science or scripture, it is equally absurd. Law is nothing in itself. It merely expresses the uniform exercise of some force or power; and if God is the source of the power, then the operation of the law is merely his uniform operation." The proper study, therefore, of the laws of nature should lead us into the presence of the Maker of these laws. And this, we take it, is the latest and highest utterance of science—an utterance given expression to by Professor Du Bois in his lecture on "Science and the Supernatural," in which he contends that the study of the book of nature leads up to nature's God. "They," he says, in speaking of the probability of other planets being inhabited, "look out upon the same great book of nature, which lies open to our gaze; read from it the same lessons; learn from it the same laws; recognise everywhere the workings of the same MIND, the same INTELLIGENCE, the same unchanging WILL, the same uniformity, the same unity, the same continuity—acknowledge the same Revelation—worship the same God!" It is with this conception of a power behind law that we must approach the study of the miracles of the Bible. The old idea that these occurrences were in direct

contravention to the laws of nature is not one that is now put forward by intelligent opponents. In this matter, perhaps, the believer had no better conception than the unbeliever. Both regarded them as violations of law. Here the Christian has learnt something from science. He has learnt that we are getting to know something about the laws of nature, and that the scientific miracle of to-day is the commonplace of to-morrow. His position now is "that Bible miracles do not involve the suspension of natural laws, but are only arrangements under the laws, which, however, may be as inexplicable to us as if they were contraventions of law." That that which appears to us as a contravention of law is merely the application of a higher—but to us—unknown law. The commonplace things of science are miracles to the ignorant savage. In like manner, the commonplace things of God are miracles to the most advanced scientists of the day.

The editor of the *Expository Times* has something to say on the subject of miracles in the current issue. He says: "The explanation of the miracles in the gospels, which at present seems to satisfy their unbelievers best, is that Christ was a little in advance of the science of his day." But, he shrewdly observes, "this does not carry us very far." For it is clear that if Jesus did all these things by means of his scientific knowledge, he was more than a little in advance of his own day. And the question arises, "Where did he gain his knowledge of science?" Is not this creating a miracle to explain a miracle. But, continues the editor, "we believe that Christ was in advance of the scientific knowledge of his day. We believe that in his miracles as in all his working, he takes care that everything be done decently and in order. Is it not at least possible when we do know more—much more—than we know now, we shall see that the miracles in all the Bible are in strict accord with the laws of God's natural and spiritual universe?" There was a time when unbelievers regarded the dividing of the Red Sea as a miracle that outraged the laws of nature. We have learned since that gales blow there, violent and persistent enough to raise the waters as a wall, and leave a possible passage for an army. We do not, however, count the crossing of the Red Sea less a miracle on that account. The chief point made by our later knowledge is that it is not safe to affirm that the miracles of the Bible are impossible. Another instance of the same kind is found in the giving of the manna to the children of Israel in their journeyings through the wilderness. Here again was a fine thing for sceptics to scoff at—another impossible story—another



myth which tradition had created! But here again their ignorance is rebuked by knowledge recently acquired. "The Strange Story of Manna" is told us in the *Sunday Magazine* for May. We are told that the most widely accepted suggestion as to the nature of manna has been that it is the sap of the tamarisk. That suggestion is now abandoned. Manna is a plant. It is an edible lichen. It is greyish-yellow in color, and grows on grey limestone rocks, in the form of a wrinkled crust so like the rock itself that it is easily overlooked. It is found over great tracts of south-west Asia, near Constantinople, in the Crimea, the deserts of Arabia, the Sahara, and the deserts of Algeria. As it ripens, the manna gets detached from the rock. Then, when the whirlwinds come, its featherweight pieces are caught up and carried far from their native home; and at any place, or any moment, a sudden shower of rain may bring them down and lay them along the ground so as to cover it to the depth of several inches. One of these showers occurred in August, 1890, in the neighborhood of Diarbekir, in Turkey in Asia. There was a sudden local rain and an abundant shower of manna, which fell over an area of about half a mile in circumference.

With the editor of the *Expository Times* we may say:—"Now that we have discerned the marvellous nature of manna, and unlike the Hebrews, who 'wist not what it was,' can actually describe it scientifically, we do not the less believe the saying that is written, 'He gave them bread from heaven to eat.'" We see in these instances that the laws of nature are obedient to the will of the great Lawmaker, and that he elected to exercise his power through ordinary channels. And as to those things in the life of Jesus that we call miracles, what are they? Are they not merely the pence that he scattered in his royal progress? Did not love demand them when disease and wretchedness appealed to him? When disease and death fled away before the touch of his sovereign pity, and evil drew back

"From the sweep of his white raiment,"

what was it but that behind the Son of Man was a power that gave him command over laws of which we know nothing, or, at most, dimly guess at? To him who made the worlds, a miracle was nothing but an expression of good-will to men. As the power behind all law, he made law his servant, not by doing it violence, but in harmony with the unity that exists between the unseen and the seen universe. Some day it will be our privilege to learn, and to learn with ever-increasing wonder, that the laws we now know and recognise are only a part of those that go to make up the great total of the complete universe of God.

## Editorial Notes.

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

### A Peculiar Excuse.

The American Christian Scientists are in trouble. Mrs. Eddy, their founder, and Mrs. Woodbury, one of their prominent leaders, have quarrelled. The former affirmed that the latter is the scarlet lady of the Book of Revelation, whereupon Mrs. Woodbury promptly issued a writ for libel—damages \$150,000. Each side is confident and determined and the case will be lively. The amusing part of it is that Mrs. Eddy seeks to be excused from going into the witness box, because she is in a poor state of health. As the *Southern Cross* says: "This is a statement which is calculated to set the world grinning, when it is remembered that Mrs. Eddy is the founder of a church, whose cardinal doctrine is that nobody has any right to be sick; that, in fact, sickness is a purely mental delusion."

### Decline of Spiritualism.

A contemporary says: "After a half-century of growth and decline, American Spiritualists, in taking account of stock, find small encouragement. Since Christian Science came in it has thrown Spiritualism into the shade. In twenty-one of the states its membership is said to be steadily decreasing. There are now reported less than sixty Spiritualistic Societies and Lyceums, the survivors of ten times as many in the palmy past." The decline of Spiritualism leaves no cause for regret. It has done nothing to elevate the world, and its communications from the spirits have consisted chiefly of inane twaddle. Peace be to its ashes.

### "Pastoral Helpers."

The first year's course of the "School for Pastoral Helpers" has closed in Cincinnati. This is a school for the training of young ladies to fit them to be assistants to city preachers. Eight young ladies graduated, and will readily find engagements. There is a growing conviction among the American brethren that women should take a more active part in church service, being peculiarly fitted for sick visitation and slum work. We are not aware of any of our Australian churches supporting Bible women or "pastoral helpers," but in the United States this is not uncommon, and it is claimed that the success of the experiment justifies the establishment of a school in which ladies may be specially trained for this branch of Christian effort.

### Are We Ready to Advance?

In a thoughtful article on the above subject, the *Christian Evangelist* discusses the

efficiency of the army of over one million disciples for further conquest, and in view of an aggressive campaign against the forces of evil asks the following pertinent questions: 1. About what proportion of our membership are so thoroughly converted to Christ as to feel the obligation daily to live and to labor in harmony with his will? 2. How many of them have a clear knowledge of the principles of our religious reformation, and know why they are what they are? 3. How many of them are receiving anything like continuous, systematic instruction and training in the things of the kingdom of God, and are growing in grace and in the knowledge of the truth? 4. In how many homes is there regular religious instruction and worship, where the children are being trained for God? 5. How many of these million reformers take any religious journal urging this religious reformation and acquainting them with what is being done, with what has already been accomplished, and with what is being planned for the future, so as to enlist them in active sympathy and co-operation? 6. How many are contributing with regularity according to their ability, to the support, not only of their local church, but to our Missionary, Educational, and Benevolent enterprises? We fear that both in America and Australia, were it possible to obtain correct answers to the above series of questions, an immense shrinkage in the number of efficient members of the army would be manifest.

### Elijah Incarnate.

If our readers think we pay undue attention to Mr. J. A. Dowie, we may plead that as an Australian we feel interested in his developments, and that his followers are establishing themselves in our cities. But apart from these considerations the man's amazing audacity commands our notice. Here is an extract from a recent sermon as reported in American papers: "I am Elijah the prophet who appeared first as as Elijah himself, second as John the Baptist, and who now comes in me, the restorer of all things. Elijah was a prophet, John was a preacher, but I combine in myself the attributes of prophet, priest, and ruler over men. Gaze on me, then; I say it fearlessly. Make the most of it, you wretches in religious garb. I am he that is the living physical and spiritual embodiment of Elijah, and my commission on earth a third time has been prophesied by Malachi, by God himself, by his Son Jesus, by Peter, and 3000 years ago by Moses. All who believe me to be in very truth all this will stand up." Over three thousand persons rose to their feet and greeted the announcement with hand-clapping and cheers. This, says the *Christian Evangelist*, was, according to the special despatch



in the daily press, the culmination of a frenzied speech in Chicago, in which he defied everything and everybody not in "Zion." He told the people he did not take counsel with them in his methods of government; that he had come to "proclaim theocracy pure and simple, a government of God, by God, and for God," and that he would "never rest until all other forms of government had been driven from the earth." If the man is mad, there is at least method in his madness. "Listen," he added, "to the first message of the prophet. You must pay your tithes and offerings into the storehouse of God. Accursed be ye if ye would seek to rob his house of its fulness by not obeying this his will sent through Elijah." All except his deluded followers will not fail to notice one marked distinction between this latest incarnation of the ancient prophet and those of the Old and New Testaments. The first Elijah and John the Baptist were men of poverty, but John Alexander is not so simple as to wear camel's hair raiment, and live on locusts and wild honey, while his tens of thousands of blind disciples are verdant enough to lay their hundreds of thousands of dollars at his feet that he may be clothed in broadcloth and fine linen and fare sumptuously every day. But will he be content to occupy a secondary position long? Already he claims to "combine in himself the attributes of prophet, priest, and ruler over men." There is but one step more for him to take. As the *Evangelist* well says: "That such a man with such blasphemous pretensions can obtain a following at this late period is a sorrowful commentary on the degree of civilisation attained by the masses of the people."

## Sunday School.

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

LESSON FOR AUGUST 11TH.

"God's Promise to Abraham."

GEN. 15: 1-18.

GOLDEN TEXT—"I am thy shield, and thy exceeding great reward."—Gen. 15: 1.



N the land where Abraham sojourned were found many hostile and idolatrous tribes, and yet this was the country promised to Abraham and his seed as an inheritance. It

was a narrow strip of country running north

and south. On the north was the Euphrates River; on the south the river of Egypt, a little river dividing Egypt from Canaan; its eastern and western boundaries were the Arabian Desert and the Mediterranean Sea. When God made this promise to Abraham he had as yet no seed to inherit it, yet he relied upon God's word.

### FAITH OF ABRAHAM.

Bringing him out from his tent, God asked Abraham to look into the heavens and number, if he could, all the stars. Being unable to do so, God assures him that his descendants will be as numerous. It was impossible for Abraham, as yet, to fully understand what that promise meant, or even how it was to be fulfilled, yet with a confidence that puts ours to shame he believed God, and that faith was reckoned to him as righteousness.

### COVENANT WITH ABRAHAM.

It was the custom when any great promise was made that the parties should make it binding with some kind of ceremony, and that was usually called a covenant. Abraham now asks God for a sign that he may be kept in his present faith. God had brought him from Ur of the Chaldees for this very purpose—to inherit this land. The sign that was given was similar to the ceremony used in covenanting. In it the parties passed between the severed carcases of certain animals. (See Gen. 15: 9-10).

### FORETELLING TO ABRAHAM.

After keeping watch through the day over the slain animals, towards night Abraham becomes drowsy, falls asleep, and a "horror of great darkness fell upon him." In this he is foretold of the servitude to which his seed must come in a strange land for four hundred years, but he is also acquainted with their deliverance and final possession of the promised land, and also of the punishment of that nation to whom they had been servants.

JAS. JOHNSTON.

## Victorian Missions.

M. McLELLAN.

The following is a condensed account of the reports submitted by the home missionaries in their various fields:—

WEDDERBURN DISTRICT.—E. Griffiths was at Yando on 16th June, when they had a good time, Bro. Tracey, from Boort, and Bro. Marrows, from Bendigo, being present. At Yando on 18th June. At the close of a gospel meeting, at which only two strangers were present, one of them expressed a wish to be baptised. Held four meetings at Mystic Park, 23rd to 27th; at Mumble Plains on the 30th. The prospects are encouraging.

KANIVA DISTRICT.—H. Leng's report is a cheering one. The meetings during the month (with one exception) have been well attended. Two temperance meetings were held—one at South Lillimur and the other at Yanac-a-Yanac. At the former place 16 pledges were taken. These meetings give us an opportunity of coming more in touch with the young people. On 23rd June at South Lillimur one woman signified her

intention of following Jesus. She was baptised on the Tuesday afternoon. On Wednesday, 3rd July, he baptised a young man in Kaniva (the second son of Bro. and Sis. Clipstone, of Dinyarrack). On 7th July two more additions by faith and baptism—one at South Lillimur and the other at Kaniva.

MALLEE DISTRICT.—W. Burgess has been to all the places in the circuit—viz., War-racknabeal, Warmer West, Brim, Galaquil and Maidavale (Hopetoun). One addition by faith and baptism; others expected to follow. The brethren in the circuit have supplied Bro. Burgess with a gig and harness, which enables him to get around comfortably.

HORSHAM DISTRICT.—A. W. Connor reports meetings held as usual during the month, but no visible results. The attendance at Polkenmett has improved. He had spent a week at Dunmunkle, where he had a good temperance meeting, at which 11 took the pledge.

BARKER'S CREEK DISTRICT.—R. G. Cameron has held meetings at Barker's Creek and Castlemaine as usual. At both places the attendance is encouraging. Arrangements are being made for a protracted effort at Newstead, to begin on 28th July. It is proposed to conduct a series of meetings at Drummond and Taradale during August and September.

ECHUCA DISTRICT.—T. H. Scambler is still in this circuit, and reports that on 16th June a number of special meetings were begun. The first opened very auspiciously, but on each succeeding night the rain descended and the winds blew, and destroyed all chance of getting a good meeting. A protracted effort was held at Cosgrove from 30th June to 7th July. Bro. Hagger gave splendid assistance. One remarkable feature was the exceptionally large number of young men who attended regularly. One confession during the month at Merrigum.

GEELONG AND MEREDITH.—G. H. Browne has divided his time between Geelong and Meredith. The weather has somewhat interfered with the meetings at Meredith. He has visited Steigletz twice, but no meetings have yet been held there. It is thought best to wait until the worst of the winter weather is over before starting meetings at the outlying places. On Thursday, 20th June, he baptised a young man who came out on the previous Sunday when Bro. Hale was preaching. The new convert will, it is expected, prove helpful in the work. We are also cheered by finding a very acceptable speaker in Bro. Mulvogue.

## From The Field.

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

### West Australia.

FREMANTLE.—At our morning meeting for worship Bro. Cosh, on behalf of the church, gave the hand of welcome to four dear souls. At the gospel meeting Bro. Hawkins gave a very powerful discourse upon "Life in Christ." At the close one young man made the good confession, and others were deeply impressed.

July 8.

J. H. GIBSON



**COOLGARDIE.**—About 60 members of the church of Christ held a very pleasant social last evening, prior to the departure of H. J. Banks, who is leaving Coolgardie, having been transferred to the Boulder, and I. J. Inkster, who is leaving for a holiday trip to England. Jas. Burt occupied the chair. S. Greenwood spoke of the pioneers, Mr. Garland spoke regarding the Sunday School and Bible class, and Mr. Quick on the Mission work. The Chairman showed that since Mr. Banks had entered into the work there had been some 85 members added, and through his efforts 68 had been brought into the church here. I. J. Inkster thanked the members for their kind remarks and hoped to return safely home to Coolgardie. Mr. Banks, in reply, spoke of the help that he had received from the members, and he exhorted the members of the church to unite in the bonds of love and to hold fast to the end. During the evening a good programme of songs was given by the members, and refreshments were handed round. The singing of the hymn 'God be With You till We Meet Again' terminated the proceedings."

**BOULDER CITY.**—H. J. Banks commenced his labors with the church here last Lord's day. A good meeting in evening, and one came forward and confessed her Saviour. This is a good start.

H. M. CLIPSTONE.

## Queensland.

**BRISBANE.**—On Lord's day, July 14th, we recommenced our out-door meetings with a good attendance of members, our Bro. Rothery giving a short stirring address, and the members of the choir rendering good service. At the close of the gospel meeting, two came forward and made the good confession—one, a gentleman who had learned the way of the Lord more perfectly, was immersed the same hour by Bro. Main; the other, a member of the Sunday School, Ethel, second daughter of Bro. and Sister Waterfield.

July 15.

A. S. W.

## New South Wales.

**MOREE.**—We had a good meeting last evening, and at the conclusion of a discourse on "Conversion" two lads from the Lord's Day School came forward and confessed Christ.

July 15.

D. C. MCCALLUM.

## South Australia.

**SUNDAY SCHOOL UNION.**—The annual social in connection with the Sunday School Union was held in the chapel, Park Street, Unley, on Friday, July 5th. There was a large and representative gathering of upwards of 280 S. S. teachers, workers, and elder scholars present, with Bro. Gore, the president, in the chair. The social took the form of a pound night, admission being gained by each visitor bringing a pound of eatables, the provisions that were left over being distributed among the poor of the district. Addresses were delivered by Bren. D. A. Ewers and P. Pittman. Bro. Ewers spoke on the "convertibility" of children, and mentioned that most Christians became Christians before they were 20 years old. At the close of his address Bro. Ewers asked those who became Christians after they were 20 to stand up, with the result that very few stood up. He then asked those who became Christians before they were 20 to stand, with the result that nearly all those present stood up, thus showing the great good that is being done in the Sunday Schools. Bro. Pittman, in speaking of the methods of teaching, etc.,

adopted in the Sunday Schools in England and Australia, stated that in most respects our methods were quite equal to those in England, and in some things ahead of them, but that the children in the English schools were better grounded in Bible knowledge than in Australia; the reason for this, in our brother's opinion, being the refusal of those in authority to have the Bible taught in the State Schools in Australia.

The overture was played by Miss Baker, of Unley. Part songs were rendered by the Norwood, Hindmarsh, and York schools. Recitations by Miss L. Hughes, of Norwood, J. Lennan, of North Adelaide, and T. B. Fischer, of Prospect. A solo by Master H. McPhee, of Grote-st., and a duet by Miss Verco and Miss J. Verco, of Unley. T. H. Brooker, in a few words, proposed a vote of thanks to those who had helped to make the meeting a success.

We are very pleased to see the increasing interest that is being taken in the work of the Sunday School Union, it being very encouraging to those who are trying to make the Union a power for good amongst the Sunday Schools.

W. JACKSON.

**CAREW.**—To-day brought out a full meeting of members. At gospel service in the afternoon, we had a full house, every seat being occupied, and a deep interest prevailed. We have to mourn the loss, by death, of our aged Sister, Mrs. Wallace, senr., who fell asleep on Saturday, 6th inst., aged 90 years.

July 14.

R. K. S.

**PROSPECT.**—On Thursday, July 18, the Prospect North Band of Hope held its second anniversary social, which was a great success, over 130 members and friends being present. The secretary, Miss J. Whitfield, read the report, which was very encouraging, and showed that the attendance at the monthly meeting averaged 75, while 18 have signed the pledge during the year. The programme for the evening consisted of an excellent address by Dr. J. C. Verco, two part songs by our young friends under Miss D. Fischer, dialogues and recitations by other friends of the society, while the part devoted to the refreshments gave most pleasure to the younger members of the assembly. During the evening the prizes were distributed by Mr. A. C. Relcher.

July 21.

J. C. W.

## Victoria.

**BALMAIN-STREET, SOUTH RICHMOND.**—Our fortnight's mission has opened with satisfactory attendances and good interest. Our hearts have been cheered by five making the good confession so far. Bro. Hagger, who is doing the preaching, has proclaimed the message faithfully and well—our hopes running high that a number more will decide before the mission closes. With continuous effort, we believe that a strong church on New Testament lines will spring up in this densely populated centre, and much credit accrue to Bro. R. C. Edwards for so liberally contributing to the establishment of the cause here.

Quite a number of the North Richmond members have shown their interest in Christ's work here, and we have also received visits from Brethren Scambler, F. M. Ludbrook and C. G. Lawson. We thank God and take courage!

July 22.

P. J. POND.

**KANIVA.**—Our work for the past few weeks has been somewhat interfered with by sickness. Measles and whooping cough are very prevalent in this district, in some cases whole families being laid up with measles. Nevertheless we had nice meetings yesterday and last night. At the meeting in Kaniva we

were cheered by seeing one young man come forward and make the good confession before many witnesses. We believe that there are others not far from the kingdom.

July 7.

H. LENG.

**BAYSWATER.**—M. W. Green paid us a visit, arriving by first train on Saturday, July 13, spending the day visiting in the homes of our people. On Sunday over 30 broke bread, when Bro. Green spoke. In the afternoon he addressed the scholars and preached the gospel at night. On Monday night he spoke again, and at the close one confessed Christ.

T. CLEMENTS.

## New Zealand.

**SOUTH WELLINGTON.**—This morning three were received into church fellowship by letter from other churches. The church has decided to hold a fortnight's mission, extending from August 25th to Sept. 8th. We look forward for a rich harvest.

July 7.

S. McIVER.

**WANGANUI.**—There was a large gathering of members and friends of the church of Christ in the meeting-house, Mathieson Street, on Thursday evening, the occasion being the holding of a social to say good-bye to A. F. Turner, who is leaving on Monday for his new sphere of labor in the South Island, after nearly three years' work in this town. The chair was occupied by T. E. Wilson, who, in a highly eulogistic speech, expressed the sorrow of the church in parting from one who had laboured so faithfully. The parting was not of their own seeking, but was forced upon them through another appointment which meant promotion to Mr. Turner, having been accepted by him. Mr. Purnell endorsed all that had been said by the chairman, and exhorted the members of the church to show that Mr. Turner's labour had not been in vain by the way in which they helped in the work of the church during the short interval that will elapse before the arrival of Mr. Turner's successor. Mr. Metzenthin, whilst sorrowing for the loss of one who will leave a name in Wanganui for good and faithful work, that will not soon be blotted out, expressed the hope that at the appointment to which he was going would be for his benefit. Mrs. Wilson, on behalf of the church, and Miss Staffan, on behalf of the shorthand class, then handed Mr. Turner several valuable presents, at the same time expressing regret at his departure, and hopes for his future well-being. In replying, Mr. Turner thanked those who had spoken such kind words about his work, and especially the members who one and all had shown him so many kindnesses during his stay amongst them. Refreshments were handed round, and a most enjoyable and enthusiastic meeting was brought to a close with the singing of "God be With You Till We Meet Again," and the benediction.—*Wanganui Herald*.

## Here and There.

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

There was one confession at Lygon-street, on Sunday evening last.

Two baptisms and one decision for Christ at the Tabernacle, Fitzroy, on Sunday night.

Hand the CHRISTIAN to your neighbor and ask him if he knows a good thing when he sees it.

Those interested in the new edition of the Hymn Book will find full particulars on next to last page of cover.

We regret that in our Acknowledgments of Victorian Mission Fund last week, we credited



Barker's Creek with £2, when it should have been £12.

F. M. acknowledgments next week.

D. A. Ewers will be in Melbourne on August 8, on his way back from South Australia to New South Wales. Shortly after he leaves for a few months' stay in Perth, West Australia.

A young man from the country, who had come to town for the purpose, was baptised at North Richmond on Lord's Day evening last. He unites with the church in Lake Rowan district.

TO SOUTH AUSTRALIAN CHURCH SECRETARIES—Please note that all church statistics which reach the Conference Secretary later than August 8th will be excluded from the Printed Tabulated Statistics.

Meetings for deepening spiritual life will be held in North Richmond chapel, on Wednesday and Thursday, July 31st and August 1st, at 3 p.m. and 7.30 p.m. each day. Good programme has been arranged. Members of sister congregations are invited to be present.

Bro. W. J. Williams, M.L.A., of Broken Hill, spent Sunday in Melbourne, meeting with the church in Swanston Street in the morning, and attending the gospel meeting at North Fitzroy in the evening. Bro. Williams was on his way to the opening of Parliament in Sydney.

In this week's CHRISTIAN, W. C. Morro closes his series of articles on the Holy Spirit. From many quarters we have received words of appreciation. The brotherhood is under obligations to Bro. Morro for his very able series of papers, and on their behalf we thank him most heartily.

It is commonly reported that quite a number of brethren from this side are thinking of attending the South Australian Conference, in Adelaide, in September. It is likely that Thos Hagger, Joseph Pittman, H. Mahon, and A. B. Maston, from Victoria, and G. T. Walden, from Sydney, will be there.

Full preparation is being made for the South Australian Conference, to be held in the chapel, Grote-street, on Sept. 10th, 11th, and 12th. The secretary would be glad if all intending visitors will let him know their intentions without delay, so that all arrangements in connection therewith might be expedited.

We have received an interesting private letter from Joseph B. Fraser, formerly of Newcastle, N.S.W., who now is in Armadale, Scotland. Bro. Fraser speaks hopefully of the Lord's work in his place. They had just had a visit from Mrs. Harrison Lee. Bro. Fraser wishes to be remembered to all old friends.

The much talked of Tent has been purchased; therefore will all who have promised contributions, and all who desire to help in this work, send their offerings to H. G. Harward, 97 McKean St., N. Fitzroy, as early as possible. Amounts will be acknowledged in the CHRISTIAN. The first Tent Mission will (p.v.) be held at Castlemaine, by Bren. Cameron and Hagger.

IMPORTANT NOTICE.—The South Australian Evangelistic Committee must have, without delay, another £30 to pay expenses until Conference. If the churches by whom the Committee were commissioned to send laborers into the field, expect those laborers to receive their weekly salaries and daily bread, they must at once respond to this urgent request. The work is important. Do not let there be any failure, through want of funds, to carry it on. Bro. T. G. Storer, the treasurer, would be glad to hear from the churches.

A few of the brethren and sisters of Merrigum,

Toolamba, Shepparton, and Cosgrove, who admired Bro. Burgess for his consistent work and Christian character, have decided to give him a useful memento in the shape of a pair of baptismal trousers, as advertised in the CHRISTIAN, and their wish is that he will often have occasion to use them. They also give a Gladstone bag, and they pray that God will make him the instrument in his hands of bringing in many precious souls.

T. Gole reports:—Visited North Carlton Lord's Day school, July 14th. Bro. Holloley, Superintendent; H. G. Maston, Secretary; 9 teachers; 157 scholars on roll; average attendance, 120; present, 115. Colored lesson plates for infant class ably conducted by Sister Kehon. Singing good. Lesson read by Superintendent and scholars in alternate verses, before teaching in classes starts. General order and attention good. No literature distributed. No Band of Hope. School generally in healthy condition and well managed. Librarian wishes to exchange books.

The issue of the CHRISTIAN of August 29 will be a special South Australian number, and while of general interest to all our readers, will be of special interest to South Australia. The issue will contain some special illustrations and an appropriate cover. The matter is being largely prepared by South Australian brethren. We will send extra numbers of this issue for general distribution at following rates:—25 copies, 2/-; 50 copies, 3/6; 100 copies, 6/-; 1000 copies, 60/-, sent postage free. The order must reach us not later than August 23.

A few weeks ago the inside of the City Temple in Campbell Street, Sydney, was decorated for some festive occasion. While this work was going on a youngster in the crowd let a small rubber balloon go in the building, the said balloon taking up a position in the lofty heights of the Temple, and in spite of all persuasion it refused to come down. On Sunday evening, just as P. A. Dickson was in the most interesting part of his address, and owing to the changed condition of the atmosphere, the balloon came down, slowly descending in front of the eloquent preacher's face, eventually finding a resting place on the floor. Suffice it to say it upset both preacher and audience, spoiling the sermon completely.

## Coming Events.

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

JULY 31.—Grote-street, Adelaide. Foreign Mission Band Social, Wednesday, [July 31, 7.30. Returned Missionary from China will give address on "Single Lady Missionary's Work in China." We also expect Miss R. L. Tonkin to be present and speak to us. Admission Sixpence. Refreshments, singing, &c.

AUGUST 4 & 6.—ANNIVERSARY of the Malvern Sunday School. Sunday Afternoon: Special Singing; F. M. Ludbrook will speak. Tuesday Evening at 8: ENTERTAINMENT; good singing, recitations, dialogues; Address by H. G. Harward. Note the place:—Wattle-tree-road, near Glenferrie-road, MALVERN.

AUG. 11, 13.—South Yarra Church and Sunday School Anniversary services will be held at the South Yarra Hall, opposite station. Tuesday, 13th, Tea Meeting, 6.30. Tickets—Adults, 1/-; Children, 6d. Public Demonstration at 8. Splendid Programme. Dialogues, recitations, solos, etc., etc. Reserve these dates,

## Acknowledgments.

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

### BURWOOD BOYS' HOME.

Mrs. Styles, Croydon	..	£0	2	6
North Melbourne C. of C. S.S.	..	..	1	18
Mrs. McMaster	..	..	0	10
Church of Christ, Dandenong	..	..	1	0
John Darling & Son	..	..	1	0
T. Brunton & Co.	..	..	1	0
Swanston-st. S.S., per F. Gladish	..	..	1	1
Enmore S.S., per H. H. Horsley	..	..	1	1
"Inasmuch," per N.S.	..	..	1	12
Newmarket S.S. Anniversary	..	..	2	10
C. of C. S.S., South Yarra	..	..	0	17
C. of C. S.S., Moree, N.S.W.	..	..	0	14
Miss T. Thompson	..	..	1	0
Little Rupert	..	..	0	10
Sale of Produce	..	..	0	5
Maintenance	..	..	3	8
	..	..	4	2

### N.Z. MAORI MISSION FUND.

Church, Takaka	..	..	£0	11	6
Church, Greymouth	..	..	1	0	0
Sister Mrs. Kitching (Karangahake)	..	..	0	10	0
Bro. and Sister J. H. Tozer (Ngaroto)	..	..	1	10	0
			T. J. BULL,		
			Treasurer,		

Auckland, 8th July.

### To Subscribers.

W. W. Tomlinson, Mr. Smith, J. M. Goldsworthy, Miss L. Dudley, 2/6; Miss C. Gunthorpe (D. C. McCallum), Mrs. Murray, 3/-; E. Griffiths, 4/-; J. Putland, G. Lee, J. G. Morris, M. A. J. Dickens, J. C. Symes, A. R. Benn, Miss S. Taylor, W. Smith, P. Bremner, 5/-; W. C. Craigie, L. A. Menzies, S. Green, Carl Zahl, 7/-; C. W. Rankine, H. Christopher, 7/6; B. Hill, 9/6; R. Sheehan jr., 10/-; A. W. Smith, G. Murdoch, 12/6; H. J. Ward, 15/-; Mr. Knights, 18/9; J. J. Booty, H. Cox, A. R. Benn, H. McDowell, 20/-; E. A. Riches, 22/6; T. Manifold, 25/-; Mr. Cooper, 27/6; J. McGregor, 30/-; W. Pryde, 70/-; W. H. Keam, 100/-

## MARRIAGES.

LAMBERT—FELLOWS.—On the 24th of May, at the Church of Christ, Bowmont-street, by James Greenhill, evangelist, Alfred Gorham, eldest son of Gorham Lambert, of Pleasant Point, to Louisa Christina, fifth daughter of Richard Fellows, Invercargill. Dunedin and Home papers please copy.

GORDON—DUFF.—At Launceston, Tasmania, on June 26th, 1901, by C. T. Nixon, evangelist, Coningsby Mathieson, eldest son of Alexander Gordon, of South Australia, to Helen, second daughter of the late Michael Duff, of Cumberland, England.

WRIGHT—STACEY.—At Bream Creek, Tasmania, on July 12th, by C. M. Gordon, evangelist, Arthur Edward, son of John Storey Wright, of Tasman's Peninsula, to Harriett, daughter of Robert Stacey of Tasman's Peninsula.

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## Baptismal Trousers

We have just received a small shipment of the above from the Goodyear Rubber Co. of New York. They are the very best thing of the kind made, solid rubber boot with leg coming down to the bottom of heel looking when on the baptist like a neat pair of black trousers and polished boots. Jas. Johnston has a pair of these trousers which he has used constantly for six years, and they are now as good as ever, and the church in Collingwood has a pair which they have had for at least twelve years, and they are still good and being constantly used. With fair treatment these trousers will last for many years. We have only a few pairs by way of trial, with following sized boots 7 and 8. Price at office £4 10s.; by post or carriage in Victoria £4 12s 6d.; outside of Victoria £4 15s. Austral Co.



## Biographical.

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

## Life of Elder John Smith.

CHAPTER XXXIII.

The day for the gathering of the churches at Somerset arrived. A large majority of the disciples, as we have said, were ready to dissolve the Association; but some were still fearful that the spirit of reform was becoming wild and revolutionary, and they paused to commend a more conservative policy. There was no express precept or example for an Association, they granted; neither was there any law to forbid it. "But may not such assemblies," they asked, "be proper, if, indeed, they are not necessary to the welfare of the church?" All were determined, however, that, when they came together, nothing should be done through strife or vain-glory; that they would be one in action, though divided, it might be, in opinion.

On the 23d of July, 1831, the Association convened—save, indeed, seven churches and four parts of churches, which met at Howard's Upper Creek, on the same day—under the leadership of James French and David Chenault. Messengers from fourteen churches and four parts of churches, representing thirteen hundred and eighty-two disciples, were formally enrolled under the old Constitution. Elder Thomas White was chosen Moderator, and Buckner H. Payne, Clerk. It was agreed that the *preaching brethren* present should decide among themselves who could most profitably address the people on Lord's day; and, accordingly, John Smith, Peter Hon, and John N. Payne, a brother to the Clerk, occupied the stand, while Asa Maxey and Archibald Stewart addressed those who assembled in the house. A committee had duly prepared a table for the Commemorative Supper, and they all sat down, as one body, and broke the loaf together.

On Monday, the interesting question was asked: *Where shall the next Association be held?* Usually, many churches claimed, or begged the honour of entertaining the next Association; but now no such claim was set up, and no petition was preferred—not a congregation in all the bounds of North District proffered either house or grove!

But the main question, which had been held in reserve, was now solemnly propounded: "Is there any authority in the Word of God for this Association to meet at all?" After some debate, in which nothing was said or done to give offense, they finally, and with much unanimity, resolved:

No church requesting the next Association to be appointed at any of their meeting-houses, and this body not having authority to force it upon any; and every church which appeared here by letter and messengers unanimously agreeing that the Word of God is the only rule of faith and practice for Christians—on motion and second, that the Constitution of the North District Association of Baptists be dissolved—after consultation among the brethren, when the question was put, it was carried in the

affirmative; and the said Association was thereby dissolved.

Upon after consultation, the brethren agreed to attend at Sharpsburg, at the request of her messengers in the name of the church, on the Friday before the third Saturday, and the days following, in August, 1832, and there communicate with one another, either by letter or otherwise, such information respecting the progress and affairs of each church as they may think of sufficient importance or interest to communicate.

North District Association thereupon, in the twenty-ninth year of its age, formally and quietly adjourned *sine die*.

CHAPTER XXXIV.

The disciples of the North District having now formally repudiated all denominationalism by dissolving their Constitution and assuming the position of independent churches of Christ, John Smith went to be a witness of the final proceedings of the Elkhorn Association against those few Reformers who still lingered hopefully in her jurisdiction.

"How is it, Brother John," once asked Jacob Creath, "that you have singly captured so many Baptists in the North District, while we have been overpowered in the Elkhorn Association?"

"You have used honey only," replied Smith, "You have hornets, Brother Jacob, to deal with, and not flies; nothing but vinegar will do for them."

John Smith was present at the Tate's Creek Association, also, as a messenger from the disciples that had dissolved their Association in July. He bore, of course, no letter; but he was cordially received as a *disciple*; for the twelve churches, now assembled at Mount Nebo as the Tate's Creek Association, with Josiah Collins as their Moderator, were the same that had been censured by the unrelenting Calvinists at New Providence, in 1831. Smith occupied the stand on Lord's day, and with his usual power addressed the multitude, now, at last, in full sympathy with him, as one of the boldest, ablest, and most discreet of the Reformers.

On his return home, he was much gratified to find a letter from a prominent citizen of Monticello, who, though not a professor of religion, urged him to visit that place again, at his earliest convenience. He went down in October, and on presenting the Gospel to them, nine persons, among the best citizens of the place, professed faith, and were baptised for the remission of their sins. "Not," as Smith was wont to say, "that the water has any virtue to cleanse from sin, or that baptism, or any thing else that a sinner may do, can atone for the guilt of his soul; for pardon is only through the blood of Christ; but this is ordained to bring us to a knowledge and enjoyment of that pardon, which we receive only through the blood of the Lamb."

"But what shall we now do?" said those few disciples, after they had been immersed; "no church here will receive us, and we have no one to teach us."

"Meet every Lord's day," replied Smith. "If others occupy the meeting-house, meet in your own houses and gather around your own

firesides. If you cannot exhort one another, pray together; or, if you can not do that, then read the Book and sing."

They follow his advice, and I grew in grace and in knowledge; and soon, one of them began to speak in public, much to the comfort and edification of the little church.

CHAPTER XXXV.

The North District Association, 1828, though composed largely of Reformers, had, with great unanimity, resolved to countenance no church that would commune with *Arians*. Yet the Baptists of the Mayslick church, two years afterward, complained that these same Reformers had trampled on the feelings of their brethren by encouraging *Arians* to occupy their meeting-houses. The Bracken Association, also, about the same time, declared that the Reformers, whom they had just cast out, "would not have been satisfied until they had brought into the churches, and to the communion table, everything that professed faith in Jesus Christ, and had been baptised for the remission of sins, regardless whether they were *Arians* or anything else."

Perhaps no two religious parties in the land, at that time, were further removed from each other by mutual prejudices, doctrinal differences, and diverse customs than the Baptists and these *Arians*, or, as they were invidiously called, *Newlights* or *Stoneites*. These differed from the Calvinists in their views of the Trinity, and of the nature, ground, and extent of the atonement. They had, besides, renounced all human creeds, and, for a quarter of a century, had been urging the union of all believers on the Scriptures as the only standard of faith and duty. They had refused to be called by any sectarian name, and had taken that of *Christian*, in the belief that it was the name divinely conferred on the disciples at Antioch. Though generally immersionists, they fraternized with the unimmersed, and admitted them, without scruple, to their communion.

The Baptists, on the other hand, especially those of the Regular school, held, as an essential element of the *Christian faith*, and the very foundation of all communion with God, that in the divine and infinite Being there are three subsistencies—Father, Word, or Son, and Holy Spirit—of one substance, power, and eternity. Each of these has the whole divine Essence, yet the Essence is undivided. The father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father, and the Holy Spirit proceeds from the Father and the Son. All are infinite, without beginning, and therefore, but one God, who is not to be divided in nature and being, but is distinguished by several peculiar relative properties and personal attributes.

They held, also, that Christ underwent the punishment due to the sinner, and, by his perfect obedience, and the sacrifice of himself in the blood of his cross, made a proper, real, and full satisfaction to God's justice, and fully discharged the debt of those whom the Father had given to him, and for whom only he thus died; or, as they sometimes sang:

DRINK FRY'S COCOA IT IS THE BEST.



"He for the sins of all th' elect

Has a complete atonement made;  
And justice never can expect

That those same debts should twice be paid."

They generally regarded a creed, or covenant, as essential to the purity of the faith, and the unity of the Church. They wore their distinctive name, not only without distrust of its propriety, but with complacency, if not with pride. They were, as we have seen, almost without exception, strict, or close, communionists, and very zealous for the traditions and usages of their society.

Conceiving that no other view of the atonement could be scriptural than that which thus regarded it as a scheme of substitution and imputation, limited in application or design, they looked on the *Christians*, who rejected that view of it, as the worst of heretics, and but little better than infidels.

No doctrines had been more readily received or more tenaciously held by the Reformers while Baptists than the divine *Trinity* and the *vicarious atonement of Christ*; and they, too, had looked, with something like horror, on a people that denied, as they erroneously supposed the *Christians* did, the preciousness of the blood of Jesus, and taught that the blood of Paul, or Peter, or even of goats and pigeons, would have been just as efficacious.

## Our Missions.

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

### South Australian Evangelistic Committee.

#### HOME MISSION WORK.

KADINA.—The following items are culled from Bro. G. B. Moysey's three last letters from the field:—

June 17th.—On Wednesday, June 4th, Andrew Paterson, a respected resident, and for a long time a worker with one of the sectarian bodies, made the good confession. He was baptised on the 9th in the presence of a large audience.

We are beginning to look forward to and to make preparations for our anniversary, which will be held during the first week in August. A service of song to be rendered by the Sunday School is already in hand. We hope that one of the attractions of the occasions will be the presence of a battery of "heavy guns" from the city. Probably we shall require the Town Hall to accommodate the people.

July 1st.—Since my last report of a fortnight ago, matters have continued to progress, though not so rapidly as our impatient souls desire. Our meetings on Sunday week were, from the point of attendance, admirable. The evening meeting brought us a great disappointment. I had what seemed excellent grounds for believing that three young men intended to come out for Christ that night, and in my mind I easily reckoned up five or six who, on their knowledge and admissions, ought to follow. I made a special appeal. Alas, for human hope, not a soul stirred! Disappointment was plainly written on our faces. However, we were comforted last night, when the three referred to came out from the body of the hall, and before a

crowded house made the good confession. They are three fine young men, and their example must have a good effect.

July 8th.—Our meetings all day yesterday were glorious. Large morning meeting, Sunday School and Bible class, and a packed gospel meeting. Before the service began I had to ask the people to close up ranks. We immersed the three who confessed last Sunday night, and another who made the confession the same hour, making four. A fifth came forward. These men were fine samples of humanity physically. Four of the five were, I suppose, six feet high. Whilst pleading with them to come out, my eye rested on at least six others, reputable, intelligent and pious men, who have frankly admitted to me that the plea is right, and our scheme of salvation the gospel plan. Doubtless they will soon come.

## Obituary.

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

LANDELLS.—Death has removed another of the old identities in the person of our Bro. Landells, who had reached the advanced age of 87, and died very suddenly at last. Very little is known of his history, as he had no relatives out here and had lived alone for many years at Adelaide Lead, which is about five miles out of Maryborough. He was born in Copenhagen, and came to the Colonies in the fifties. He was baptised in Maryborough, August 12th, 1870.

F.B.E.

WALLACE.—On July 6th, 1901, our esteemed Sister David Wallace passed quietly away to her rest at the ripe old age of 90 years. Our sister was baptised by Bro. Way, at Bordertown on April 8, 1889, and has remained steadfast to the end. For the last eight years she has been confined to her bed and has borne her afflictions like a Christian. It has been the privilege of the writer to visit her bedside, and so strong was her faith in Jesus that we always felt benefited by such visits. She leaves four sons and one daughter who will miss her very much, especially Bro. and Sister Wallace, of Wampooney, as they have had the sole care of our sister for many years. We laid her body to rest in the Mundalla Cemetery on July 8th, to await the resurrection of the just.

"When earth's songs have all been sung,

Labor ended, trials done,

We'll meet again; oh, happy word,

And be forever with the Lord."

Kaniva, July 16, 1901.

H. LENG.

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