

The Australian Christian.

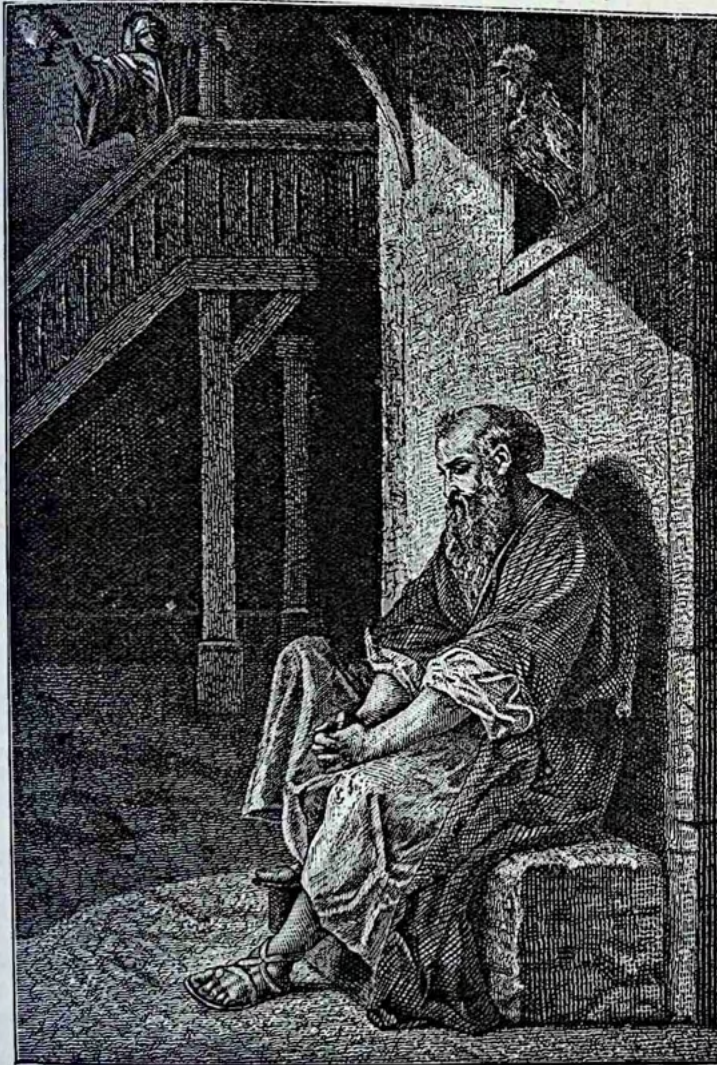
Circulating amongst Churches of Christ in Australian Colonies, New Zealand and Tasmania.

Vol. IV.—No. 29.

THURSDAY, AUGUST 1, 1901.

Subscription, 5s. per annum.

VISIONS OF THE CHRIST.



Peter's triple denial of his Master is the blackest blot on his life, and one of the saddest features of the awful tragedy that was enacted in Jerusalem on that the darkest day in human history. Probably nothing in all the harrowing and cruel trials through which the Son of God passed on that fateful day caused him such keen anguish as that thrice repeated and cowardly repudiation of any knowledge of him, by one who so recently had declared his readiness to go with him to prison and to death. The betrayal by Judas was base and heartless, but it was the act of a Judas. The chief priests and elders who made a tool of the betrayer and used him for their own purposes, together with the misguided people whom they led, never faltered in their fierce clamor for the life-blood of the victim of their malignant hatred, but they were his enemies, his implacable, unreasonable and unreasoning foes, who "hated him without a cause," and nothing better could be expected from them. But it was Peter, who had been one of his closest and most favored associates for three years! Peter!—who had professed the warmest and most devoted attachment, and the most unswerving loyalty and friendship for Jesus, even though it should involve him in the loss of personal liberty or even of life itself; it was Peter who inflicted the most cruel wound of all. And the Son of Man was "wounded in the house of his friends."

But there is a bright side to this dark blot on Peter's life. He repented. The betrayer gave no evidence of repentance. True, he acknowledged his crime to those who had been sharers with him in it, and in terms which indicated the bitter remorse that filled his guilty soul; but remorse is not repentance, and Judas went out from the presence of the scoffing priests to darkness. His was "the sorrow of the world, that worketh death." The chief priests and elders of the Jews repented not, but rushed on in their blind, mad folly, pursuing the disciples with the same relentless hatred and intolerant persecution that had characterised their treatment of the Master, until overtaken by the fearful doom which engulfed both them and their city in awful destruction. But Peter repented; and that fact at once redeemed and rehabilitated his character and saved his soul. Let us note the elements in Peter's repentance:—

The Repentance of Peter.

R. G. CAMERON.

"Wash me and dry these bitter tears;

Oh, let my heart no further roam.

'Tis thine by cares and hopes and fears

Long since—oh, call thy wanderer home;

To that dear home, safe in the wounded side,

Where only broken hearts their sin and shame can hide."

—KEBLE.

"If the angel of innocence had left him, the angel of repentance took him gently by the hand. Sternly, yet tenderly, the Spirit of Grace led up this broken-hearted penitent before the tribunal of his own conscience, and there his old life, his old shame, his old weakness, his old self was doomed to that death of godly sorrow, which was to issue in a new and a nobler birth."—F. W. FARRAR.

"For godly sorrow worketh repentance unto salvation, a repentance that bringeth no regret: but the sorrow of the world worketh death.—PAUL (R.V.).

He sorrowed. We cannot read the brief and simple statement by Luke that upon his third denial "the cock crew, and the Lord turned upon Peter: and Peter remembered the word of the Lord, how that he said unto him, Before the cock crow this day, thou shalt deny me thrice. And he went out and wept bitterly," without seeing that here we have evidence of the deep and genuine sorrow that overwhelmed the soul of the erring disciple as he realised how greatly he had

sinned, and how low he had fallen. The misery that filled his heart, the shame that surged over his soul as he rushed out into the night and shed the bitter, scalding tears of grief and self-reproach, none but convicted, heart-broken sinners know. And Peter's was a "godly sorrow" which led to repentance. Behind it was "a broken spirit, a broken and a contrite heart" that God has never yet despised. Such sorrow for sin always marks the beginning of true repentance. Not only so, but as the apostle teaches us, it "worketh repentance," it leads to repentance.

The natural and logical result of godly sorrow for sin is a determined, settled purpose to abandon it—to have done with it—to forsake the evil path and walk in the good. And such a purpose constitutes repentance. Thus, the prodigal truly repented when he turned back upon the scenes of his folly and sin and set his face towards his father's house. But there may be sorrow for sin without repentance, as illustrated in the case of Judas already noticed. That Peter's sorrow was of the "godly sort," there can be no doubt. The proof of it is in his after life. John the Baptist exhorted the people to whom he preached to "bring forth fruits worthy of repentance"; and by its fruit is repentance seen and known. Repentance is an act of the mind which is known at its birth only by the penitent himself and God who knoweth the hearts of all men; but just as surely as that "godly sorrow worketh repentance," so repentance in turn produces its natural fruit, in reformation of character and life. We may be witnesses of sorrow for sin, but we can only be assured that it is of that "godly sort" which leads to repentance when we observe the "fruits worthy of repentance" being brought forth in the reformed life. And by this token we know that Peter's repentance was genuine. Never again, so far as we know, so far as his after life and conduct are open to scrutiny, never again did Peter falter in unswerving loyalty to his Lord. Probably Peter was never again so self-confident as he had been prior to his fall. Then, his Lord's most solemn warnings had failed to convince him that he stood in any danger; those warnings only called forth from him a reiteration of his confident asseverations of unfailing devotion. Had he been less confident, he might have watched and prayed, and so have averted the great catastrophe of his life. But when next the question of Peter's relations to his Lord came up for discussion, we find him in a very different spirit. "Simon son of John, lovest thou me?" asked Jesus. "Yea, Lord; thou knowest that I love thee," is the meek answer. Peter has not forgotten that the Lord had known his heart better than he himself, and so now he lays his heart open for his Lord's inspection, and upon the third time of asking the question, "Lovest thou me?" Peter exclaims, "Lord, thou knowest all things; thou seest that I love thee." This is not the self-confident, boastful Peter of old.

And so we see in Peter's repentance the element of humility.

But the fruits of repentance are seen not in words only, but in deeds. During the interview with his disciples, in which the Lord questioned Peter as to his love for him as quoted

above, he gave the apostle something more than a hint of a time that would come when his love would be put to a severer test than it had yet known. "Verily, verily, I say unto thee, when thou wast young thou girdedst thyself and walkedst whither thou wouldest: but when thou shalt be old thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." And John significantly adds, "Now this he spake, signifying by what manner of death he should glorify God" (John 21: 18, 19).

It may have been those words that gave rise to the traditional story that Peter was at an advanced age crucified for his faith and love for Christ, that when the executioners were about to nail him to the cross in the usual way, he himself requested that his position on the cross should be reversed, that he might be crucified head downwards, as he regarded himself unworthy to suffer death in the same way as did his Lord. And the story may be true. But, however that may be, Peter soon gave abundant proof that no considerations of personal safety would again betray him into any disloyalty to his Lord.

We turn now to the Acts of the Apostles, and following upon the healing of the lame man, and the discourse to the wondering multitude, recorded in the third chapter, we have in the fourth the account of the first act of persecution of the disciples, in the arrest of Peter and John at the instigation of the Sadducees, who were furious "because they taught the people, and proclaimed in Jesus the resurrection from the dead." The arrest having been effected "at eventide," the two apostles were put "in ward unto the morrow." The next day they were brought before the Sanhedrin, the high court of the Jews, and called upon to answer the question, "By what power, or in what name, have ye done this?" And it was Peter who answered, "Be it known unto you, and to all the people of Israel, that in the name of Jesus Christ

of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole." Was it any wonder that the council " marvelled " at "the boldness of Peter and John"? And what a change in Peter! He who but a few short weeks before had trembled at the accusation of a girl that he was one of the followers of Jesus, and with miserable cowardice and wicked profanity had denied all knowledge of him, now boldly faces the supreme court of his nation—and that a bitterly hostile court—and not only acknowledges his own discipleship but declares that this Jesus whom they had crucified God had raised from the dead, and further, that it was in his name that this "notable miracle" had been wrought. Nor was that all, for after the council had "conferred among themselves," they recalled the prisoners, "and charged them not to speak at all nor teach in the name of Jesus." Now hear the noble and resolute reply: "But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye; for we cannot but speak the things which we saw and heard."

And not once only, but twice at least afterwards, was Peter imprisoned, and but for divine interposition would undoubtedly have been put to death; but we can detect no faltering in his loyalty to his Lord and Master. No craven fear of consequences ever again caused him to be ashamed of Jesus; but years afterward he could write, "If any man suffer as a Christian, let him not be ashamed; but let him glorify God in this name" (1 Peter 4: 16). And living, and probably ultimately dying by that rule, Peter's repentance was demonstrated to be genuine and complete. Beginning with "godly sorrow," it was perfected, as all true repentance is, in complete reformation of life and conduct. Blessed are all they who so repent.



Religious Movements Outside of the Church.

BY PERCY PITTMAN.

A Paper read at the Preachers' Meeting, Adelaide.



Every careful observer must have noticed that many of the advances made by Christianity in our time are due to religious movements outside of the church. There are movements within, and movements without, the church. What is termed a Revival, which has no existence apart from the church, may be reckoned among the former. The Reformation of Luther's time was of course a church movement, begun in the bosom of Rome, and afterwards taking the form of a church or sect. The same may be said of Wesleyanism, which at first intended to purify the Church of England, and, when that was found to be an impossibility, crystallised into a denomination. In like manner, the Restoration with which we are identified is essentially a church-movement, and does not contemplate any organisation or institu-

tion outside of the church of Christ. There can be no doubt that in the divine purpose the church was intended to be the grand and only instrument for the salvation of mankind. The New Testament authorises no institution or society except the church, which is the fulness of him who filleth all in all. On the other hand, it is evident that the church has in a measure failed to rise to an appreciation of the dignity conferred, and the obligations devolving, upon herself as the representative of Christ on earth. And it almost seems as if the Lord of the church had been, humanly speaking, compelled to raise up organisations and institutions outside of the church, in order to awaken her to a due sense of her responsibilities. Such, at all events, I conceive to be one of the reasons for the divine permission of these movements.

"That they are only for a season, and will have their day and cease to be," cannot for a moment be doubted. But the church will remain, for the gates of hell shall not prevail against her. Yet surely it is our duty as Christians to ponder well the lesson which these movements are intended to teach us. Christ expects great things of his church, and is evidently speaking loudly to her to-day by these voices crying in the wilderness. Possibly the church of Christ, which is always the church of the future, will incorporate within herself all that is worthy in these movements, and thereby rise to a fuller life, nearer to the pattern of primitive Christianity. It is our intention to pass briefly in review a few of these outside activities of modern days, asking the question, "What is their message to the church of God?"

I. THE Y.P.S.C.E.

The Young People's Society of Christian Endeavor is an institution so well known that the mention of the name brings to the mind the phenomenal growth and mighty influence of this great instrument for the blessing of the young. It sprang from a realisation of the needs of youthful Christianity. Twenty-five years ago the energies and enthusiasm of the young were an unused force in the church. To-day they are carrying all before them. Twenty-five years ago the older members of the church looked with suspicion upon even the conversion of those who were not of age. As to their taking part in the services of the church, in gospel work or visitation, the idea was not even entertained. The young people themselves had no thought of active service. The Sunday Schools were taught by elderly teachers, and the Bands of Hope managed by seniors. But the Y.P.S.C.E. came on the crest of a wave which swept away all such notions. The church owes a debt of gratitude to this movement, which she can only repay by making sure that the needs of the young shall be amply catered for in the future. The young Christian worker has come to stay. It is now conceded that the junior believer must not for ever be expected to sit in Sunday School. To win souls is to-day the recognised duty of all Christians, young and old.

Having said so much, the writer hopes he will not be misunderstood when he states that he has no passion for starting Endeavor Societies. So long as the church learns the lesson that the movement is calculated to teach, there is no necessity for the establishment of societies identical with the Christian Endeavor. The lesson is, to see that the young are cared for, and put to active Christian work. In some churches this may be accomplished without the inauguration of any new society whatever. The grooves of Christian activity may be many enough and wide enough to take all the energies of young and old. Other churches may see fit to hold classes or societies for the young workers, approximating to, but not exactly imitating, the Christian Endeavor. The writer is a great believer in individuality in church work. Every church must work out its own salvation. The lines which will suit one locality will not fit another. But each church must see to it that its younger members are used in the Master's work. The church that

henceforth allows its young people to sit idly in the market-place, will have closed its ears to the voice of God speaking loudly through the Young People's Society of Christian Endeavor.

2. THE WOMEN'S CHRISTIAN TEMPERANCE UNION.

What the Christian Endeavor has done for the young, the W.C.T.U. is rapidly accomplishing for women. There can be no doubt that women have not yet found their right place in the operations of the church. True, the Apostle Paul stands in the way of any claim on the part of woman to the right of speech in the public assembly. But it must be evident to the careful student that women had a larger share in the work of the primitive church than we have yet accorded them. Few of our churches, for instance, have an order of deaconesses. It is possible, also, to use the abilities of the sisters in evangelistic work to a greater extent than at present. The Apostle Paul taught the people in two ways: first, publicly; second, from house to house. Now although the sisters may be debarred from the public teaching of the word, surely they might visit the homes of unsaved women, and preach the word to them there. This, it seems to me, is probably the way in which those women in Philippi "labored with Paul in the gospel." The Women's Christian Temperance Union has accomplished mighty results in temperance and social reform through utilising the devotion of woman. Does it not seem a pity that our sisters should be compelled to go outside the church to find employment for their talents? I cannot help thinking that those worthy women who expend great effort in attempts to influence legislature, and to polish up the world, would be better employed in direct Christian work. Not a word should be said against temperance and other movements, and yet it will be agreed that the church has only one business, namely, to save souls. Would that our sisters might have the opportunity of throwing their great abilities into the more direct work of evangelisation. The lesson that every church has to learn from the W.C.T.U. is, "Help these women"—help them to labor in the gospel; help them to fit themselves for usefulness; find legitimate scriptural spheres of work for them in the ranks of the church, and do not compel them to pour out the wealth of their devotion upon objects which, however laudable in themselves, can only be viewed as side-issues when the great aim of the church is kept steadily in view.

3. THE GENERAL TEMPERANCE MOVEMENT.

We naturally pass to the great temperance movement, which has had such a widespread influence for good throughout the whole world. It cannot be denied that, while it may be dangerous to single out any one particular sin for special attack to the exclusion of others, the enormous proportions of the drink traffic, and the indifference of the churches and of Christians to its ravages even in their own midst, necessitated a movement to deal with this gigantic peril. It is questionable whether Christians do wisely to unite with organisations having semi-political, and in some cases semi-worldly,

aims and objects. Yet the influence for good of many of these organisations cannot be doubted. It is possible that the church oversteps the limits of her proper sphere when she joins hands with all and sundry in social and political agitations. Concentration is power. Diffusion is weakness. The church has a far more powerful instrument than agitation, viz., regeneration. Let her grasp the truth that the regenerate life is the life of unselfish love and regard for the weaker brother, and the temperance problem would not be far from its solution. Every church should be a Temperance Society, and all the children in its care a Band of Hope. Taking a world-wide view of the question, we may say that the church, and not the world, is the hope of the future for temperance. Legislature may do a little, but the church will do far more. And the church has to thank the temperance movement for opening her eyes to her duty in this respect. If the great temperance movement succeeds, as it seems to be succeeding, in awakening the church to the necessity of abstinence for the sake of the weaker brother, it will have accomplished its purpose in the hands of God. It is a voice to the people of God, to which they do well to take heed.

4. THE KESWICK MOVEMENT.

Coming now into a more spiritual sphere, we may notice the Keswick Movement, which has for its object the deepening of the inner life of the Christian. In every church there is a latent or developed tendency towards formalism. The Ranters of one generation become the respectable Wesleyans of the next, and the Wesleyans of to-day would do well to see to it that to-morrow does not find them in a formalism as stiff and soulless as that of the Episcopacy from which they seceded. In the Anglican Church the Evangelical or Low Church party is a dying cause, and the spiritual life is fast ebbing from that historic body, while ceremonialism and ritualism come in like a flood. In the Baptist, Congregational, and Presbyterian bodies the same tendency may be observed. Spirituality makes great demands on human perseverance, patience, and quiet heroism. Formalism adapts itself to the indolence of human nature. The tendency towards stereotyped methods is proverbial. There is a similar drift towards ornateness in worship. Without advocating extremes, we may lay it down as an axiom, that simplicity is essential to spirituality. The experience of centuries would seem to teach that art is *not* the true handmaid to religion, but that plain walls and a simple service are the best aids to spiritual worship. But better than all negative and defensive operations would be the inflow of a fuller, deeper, diviner spiritual life into the hearts of individual Christians, and into the services of the church. If we are filled with the Spirit, we shall have no desire to be drunk with the wine of ritualism and ceremonialism, wherein is excess.

In view of these things, every lover of Zion will be thankful for the Keswick Movement. I have heard of one preacher among the disciples of Christ who has forsaken the Restoration with which we are identified in consequence of an acceptance of the views of the Keswick Convention. But surely this is

a false step to take. The disciples of Christ hold firmly the truth of the indwelling of the Holy Spirit. We certainly teach the necessity of a complete surrender, not only to the claims, but also to the power, of a living Christ. The Keswick teachers place, as we do, new birth before the indwelling. The "perfectionists" among them are but a small minority. We may therefore, without being moved away from our immovable platform, gladly give heed to a voice which reminds us of the necessity of a fuller and deeper life in the Spirit. That there is need for a wider recognition amongst us of the fact that the Holy Spirit tabernacles in the heart of the child of God, cannot be denied. There is a fear, in the minds of some, of the danger of surrendering our witness to the word as the divine instrument in regeneration. But all the while the personal divine indwelling is recognised, the way must be clear to the fullest reception of the power of the Holy One along every avenue of our being. We may or may not be able to harmonise the indwelling with the sanctification of the truth, but the fact that scripture teaches both, remains. We are certainly called upon, therefore, to press home the necessity for a larger and higher life through the indwelling Spirit, while giving the fullest scope to the authority and power of the word. And the Keswick Movement has largely been the instrument in the hands of God of bringing home this truth to the church of our generation. It is a voice calling us to a more blessed life in the Lord, pleading with us to seek a deeper spirituality, and a fuller measure of the mighty power available for the individual Christian in the storm and stress of temptation, and for the church in her work of seeking and saving the lost.

5. THE SECOND ADVENT MOVEMENT.

While the Keswick Movement speaks of present privilege, the Second Advent Movement appeals to the church to look forward to her future glory. The personal return of the Lord is the scriptural hope of the church. But for ages this hope has been obscured. It waned as soon as Constantine led her to dream of worldly dominion apart from the King. But now at length the anticipation of a Millennium without the personal presence of Christ, is yielding to a conviction that the only hope for this old earth is in the assumption of the sceptre of the world by him whose right it is to reign. Sinful man has proved himself incapable of just and righteous rule. Every form of government, despotic, republican, and constitutional, has been weighed in the balance and found wanting. At last the eyes of Christians are turning towards the approach of One who shall first smite the nations with a rod of iron, as the vessels of the potter are broken to shivers; and who shall then inaugurate that blessed period, the golden age of the world, when men shall beat their swords into ploughshares, and learn war no more. While deprecating all attempts to predict the day and the hour, or to elevate a theory into a test of church-fellowship, we may be thankful for the movement which has called the attention of Christians to the impossibility of watching and waiting for the return of the Lord, if a period of at least a thousand years is bound to intervene.

6. THE UNION MOVEMENT.

The last movement at which we will glance is that whose object is the union of Christendom. The churches of Christ have from the beginning made this such an important item in their plea, that they cannot but rejoice in the evident desire of the scattered forces of the church to draw their ranks closer together. Nor can we be blamed if we should claim some small share in the honor of having fostered this divine sentiment. Christian union is not only in the air, but has already one foot on *terra firma*. We can only bid God-speed to every effort to bring the Lord's people into organic unity. And yet we do well to watch lest the desire for the fraternal grasp of the hand should lead to the sacrifice of principle. Unity by all means, but union only on the truth, must continue to be our motto. While we must be prepared, for the sake of union, to part with everything that is of man, we must be increasingly determined, though it should split the church into a thousand fragments, to hold tenaciously to all that is of God. But it will ever be found that the truth unites. It is error that divides. Union achieved through the abandonment of vital truth is the union of streams of living water in a stagnant pool. It is to be feared that the recent overtures to unite the Baptist and Congregational Churches were only made possible by the unfaithfulness of the former, who have drifted from open communion to open membership, and now even their officers need not be baptised. However, the spread of the unionist sentiment is in itself a cause for devout thankfulness, and an encouragement to labor on towards the seven-fold unity of the Spirit in the bonds of peace.

In conclusion, we may trust that the church will learn the lesson which these movements are calculated to teach. We believe in the church. It is the one heaven-appointed institution standing between Christ and the world. Through these outside voices the Bridegroom is calling to the Bride to make herself ready. A deeper spirituality, we may believe, will follow a fuller teaching of the indwelling of the Spirit. The powers of the church will be largely increased as the sisters and young people are trained for the work. The great obstacle of intemperance will be removed by the moral effect of the abstinence of the whole church for the sake of the weaker brother. A united church of Christ will once more mount the watchtower for the appearing of the Lord. If this be so, the church will again stand forth before the world as the one grand divine agency for the illumination of the darkness that precedes the dawn.

Selected Articles.

Wise men lay up knowledge.—Proverbs 10: 14.

The Distinctions between the Church and the Kingdom.

A Paper read at the recent meeting of the Prophecy Investigation Society.

BY FULLER GOOCH.

The capacity for discerning between things that differ is a God-given one, as indicated by the apostle's prayer in Phil. 1: 10 (R.V.) The possession of it is of first importance in

the study of the inspired Word. The failure to exercise it lies at the root of most of the errors which mislead and blind so many of the people of God to-day. Confusion of terms, and mixing up dispensational distinctions, such as form part of God's revealed plan, lead to a perverted judgment, prejudicial to intelligent perception, sadly tent action, and even acceptable prayer. A striking illustration of this is found in the prevailing tendency to regard the church and the kingdom as identical and parallel in nature, character and sphere. Those who do so regard the terms fail to perceive the true purpose of God in relation to either; they aim at issues impossible to effect, because contrary to divine intention, and they pray for what the Hearer of prayer has himself decreed shall not come to pass, or for the growth and extension in the earth of what at present does not exist. All this is doubtless overruled by the exceeding grace of God in the case of those who, though uneducated in mind, are honest and sincere in heart—none the less is it desirable that all should see light in God's light, and be ascribes "instructed unto the kingdom of the heavens."

The distinctions between the church and the kingdom as they are differentiated in the Sacred Writings are so many and so great, that it is marvellous how it can have come to be a disputed point among those who are students of the Word; but we all know how the force of habit, the influence of a favourite school of thought, and the predilections of personal prejudice in favour or otherwise of an idea, affect the best of us, so that it is not to be wondered at that the take-it-for-granted class of thinkers and readers even of the Bible, fail to see the dividing lines of truth, and are turned aside from the right track.

It would assist the enquiry as to the identity of church and kingdom, if at the outset enquirers would try substituting one for the other. If, for instance, when uniting in the grand prayer our Lord has taught us, we were to say, "Thy church come, and Thy will be done on earth, as it is in heaven"; or "Fear not, little flock, it is your Father's good pleasure to give you the church"; or "Heirs of the church which God hath given us, which he hath promised to them that love him"; or again, "Come ye, blessed of my Father, inherit the church prepared for you from the foundation of the world." Or conversely, "He gave him to be Head over all to the kingdom"; "For his body's sake, which is the kingdom"; "Paul sent and called the elders of the kingdom"; "The kingdom of God which is at Corinth"; "Feed the kingdom of God, which he hath purchased with his own blood."

This is no mere catch of words; it is obvious that the substitution of one for the other is impossible; there must, therefore, be a radical and essential difference between them. Several etymological points occur to us as we dwell upon this fact. The term church is often used in the plural in the New Testament—indeed, it is an absolute necessity that it should be; but the term kingdom, in its relation to God or Christ, is never plural—it cannot be; the kingdom is a corporate unity in its earthly development. The church will be so in the glory; but on earth it has its local and national demarca-

tions, and diversified lines of action and forms of development, quite in contrast with the uniformity of a kingdom united to maintain one concrete and unvaried form of visible existence. The term used by our Lord as to the origination of the church (as in Matt. 16: 18, "On this rock I will build my church"), is never used of the kingdom, though often employed in the New Testament; while the term "set up," used of the kingdom, is never used of the church. Moreover, the words kingdom of heaven and of God, were well known to and understood by the Jews; and, as Dr. Pusey has remarked, are "phrases which occur in the gospels as words as well known to the whole Jewish people as faith, hope, charity, worship or any other religious term." They are not explained, but are assumed to be understood. Not so the church: this had to be the subject of a special revelation. The unravelling of its meaning called for words of peculiar parabolic and didactic significance, uttered by him who came as the Great Teacher sent from God. The apostles were quite clear as to the kingdom, but were in utter darkness as to the church, until specially taught by the Holy Ghost, after the resurrection of the Lord. Scriptures such as Matt. 13, with its seven parables, or the epistles to the Ephesians and the Colossians, read as descriptive or expository of the kingdom, are wholly inexplicable; while read as explanatory of the church and events connected with its development as a precedent of the kingdom, they are radiant with light, clear as the sun, and divinely full of truth and grace.

Briefly, let me further say that the church is proved to be distinct from the kingdom by seven definite facts pertaining to both.

(1) The church is present; the kingdom future. Hence believers are said to be "heirs of the kingdom which God hath promised to them that love him." We are spoken of as (in Col. 4: 11) "fellow workers unto" it; it is said in 2 Thess. 1: 5 that we "suffer" for it, and our present life is to be so lived that we may be "counted worthy" of it. "Entrance into it" is a thing belonging, as Peter tells us in his second epistle, to the return of the Lord, and is made dependent on the present course we run, as to position and reward.

(2) The circumstances attendant on the church differ *in toto* from those pertaining to the kingdom. The church is surrounded by hostile kings and governments; "the heathen rage, and the peoples imagine vain things. The kings of the earth and the rulers gather themselves against the Lord, and against his anointed," but in the kingdom "all kings bow down before him, all nations serve him." While the church lasts, the king is absent; the heavens receive and hold him, until the times of restoration of all things spoken of by the prophets. In the kingdom, the King is on earth; "He reigns in Jerusalem and before his ancients gloriously."

During the church period, Israel is in dispersion, and under judgment from God. In the kingdom the Jews form again one nation in the land, and are restored to divine favor, and made God's witnessing people on the earth. The church wages war with

a rampant foe, the devil going about as a roaring lion seeking whom he may devour. In the kingdom he is cast out, bound, and confined to the abyss.

(3) The chronology differs. From Daniel 2 we learn that it is when the fourth kingdom of the earth reaches its end, as shown by the toes of the great image, that the kingdom of God is set up; it rises just when Rome totters to its final fall: but the church begins when Rome rules as mistress of the world, and when the Cæsars are in the height of their glory and pride. So in Rev. 11 we read that the seventh or last trump, which is the signal for the resurrection and reward of the just, is also the time for the inauguration of the kingdom. The church ends when the kingdom begins. "The seventh angel sounded, and there were great voices in heaven saying, The kingdoms of this world are become the kingdom of our Lord, and of his Christ, and he shall reign for ever and ever." The church is an interregnum, a parenthesis, between the kingdom as proclaimed at the first advent, and set up at the second coming of our Lord.

(4) The principles of administration vary. "Now is the day of salvation." Long-suffering reigns in grace. God is silent, and to outward seeming, unobservant of miseries and wrongs, sins and sorrows, calling for his just judgment and hot displeasure. He holds back the threatened and sure-to-come retribution, "not willing that any should perish." His church is commissioned to hold out the overtures of his grace, and to make known his reconciling love in Christ to all the world. But in the kingdom, justice shall smite, judgment shall fall, and the church's entrance to glory shall be marked by an outburst of storm and tribulation such as the world has never yet seen. Of the church it is said, "Now is the accepted time." Of the coming of the kingdom, "These are the days of vengeance, that all things that are written may be fulfilled."

(5) The church is an elective, and therefore limited body; the kingdom will be universal. Now, as we have it in Acts 15: 14, the Lord is "taking out" of the world "a people for his name." The very word *ecclesia* denotes this—a called-out, a selected assembly. Hence, the great multitude before the throne—representative, as some of us believe, of the whole mass of the redeemed church of God—is *gathered out* "of all nations and kindreds, and peoples and tongues." But the kingdom will comprise all the nations, kindreds, peoples, and tongues within itself. "All flesh, then, shall see the salvation of God." "The whole earth shall be filled with the knowledge" and with "the glory of the Lord."

(6) The church is, or ought to be, as a *spiritual* community, new-born, indwelt, and sanctified by the Spirit of God, sanctified to the Lord; her calling is not to earthly rule, worldly possession, or material greatness. Like her Lord, she is, while true to her calling, despised and rejected of men. Her true glory is in her lowliness and separation from scenes of grandeur and display. Led of the Spirit, the church on earth is made up of strangers and pilgrims; her pathway leading more through the valleys of humiliation and trial than along the heights of worldly ease

and prosperity. As dear Dr. Bonar has taught us to sing,

"The church has waited long,
Her absent Lord to see;
And still in loneliness she waits,
A friendless stranger she.
Age after age has gone;
Sun after sun has set;
And still in weeds of widowhood,
She weeps, a mourner yet:
Come, then, Lord Jesus, come."

Would God, in these apostate days, she could rise to this spiritual level! But not so the kingdom. Then, and in it, the Bridegroom will have come; the glory will be revealed: the days of mourning will be over. The church, Israel, the world, the earth below, and heavens above, will be in glorious sheen. The spiritual shall prevail—for the people shall be all righteous, and the wickedness of the wicked come to an end;—but the material also shall be glorified, deserts shall blossom as the rose. The curse shall be uplifted, and all nature burst into a song. The whole creation shall be delivered from the bondage of corruption into the liberty of the glory of the children of God.

(7) The church is heavenly in its calling and its destiny; the kingdom is largely pertaining to earth and its sphere as the cosmos and creation of God. True it takes in the heavenly as well as the earthly; it has its twofold departments and a glorious unity existent between them—nevertheless, the church's distinctness is preserved as a heavenly body now upon earth, then in the heavens. "Our citizenship is in heaven." "We are seated together with Christ in the heavenlies." We are "born from above"; heaven is our home. In a sense that cannot be predicated of the Jew or of the Gentile, it is the teaching of scripture that the church of God is heaven's own claim. And herein is an important, aye, vital difference between the kingdom and the church.

We admit that the sphere of the kingdom exists during the period of the church's ingathering, and Christ's claim to earth as such is represented and witnessed to by the church's presence upon it.

We recognise a *mystic* sense in which the church can be regarded as the kingdom of Christ. As Israel of old mystically prefigured the people of God to-day, so the church prefigures in principle and practice, by the Holy Ghost, the righteousness, peace, and joy of the kingdom soon to come; but as well might we say the Israel of Sinai and Moses are the church of the New Testament, as that the church of the New Testament is the kingdom. But in such a sense God has always had his kingdom upon earth—the saints of former ages were as truly his kingdom as the church of to-day; but the revelation of the kingdom by the prophets was not given to the kingdom, and certainly that which was already on earth was not what they foretold to come, and which was at hand when Jesus came in the flesh. The argument holds equally good for to-day.

To ignore these distinctions is to jeopardise the spiritual character of the church as distinct from the world, and to obscure the brightness of the prospect which ought to animate it while here below. The coming of the king, and of the kingdom, is the great hope for the church, for Israel, and for the world at large.—*Morning Star.*

THE Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth St., Melbourne.

A. B. Maston - - - Managing Editor.

All Communications should be addressed to **The Austral Publishing Co., 528 Elizabeth-st., Carlton.** Articles, etc., of any length intended for next issue should be in hand not later than first post on Monday. Short News Items, Coming Events, Wanted, etc., received as late as Wednesday morning. Births, Marriages and Deaths, 6d. each. Coming Events, 45 words, 6d.; each additional 45 words or fraction thereof, 6d. Wanted Advs., 1/- . To insure insertion this must be paid in advance.

We do not hold ourselves responsible for any views or opinions expressed in the communications of our correspondents.

Terms.—In Victoria, 2 copies or more in one wrapper, 5/- each, post paid. Other colonies, 4 copies or more in one wrapper, 5/- each, post paid. Single subscribers in Victoria can secure their copy for 5/- by having it sent fortnightly. Single subscribers in the other colonies may secure their copy for 5/- by having it sent monthly. Or when two copies are taken in the other colonies they may be obtained for 5/- each by having them sent fortnightly. Single copy, to any part of the world, 7/-.

Printer's Copy, and correspondence pertaining to Publication, should be on separate sheets of paper from any correspondence concerning Books, Tracts, or other business in connection with the Austral Co. This will save confusion and possible delay.

Cheques must include 6d. exchange from country and 1/- from other colonies. When payment is made from other colonies in postal notes, the original cost of the note must be added in stamps for exchange. Payment of small sums in stamps will be received, but where outside of Victoria 10% must be added for exchange.

No Notice can be taken of anonymous communications. Whatever is intended for insertion must be authenticated by the name and address of the writer, not necessarily for publication, but as a guarantee of good faith.

Persons desiring the return of their manuscript, if not accepted, should send stamps. We cannot, however, even in that case, hold ourselves responsible for its return. Authors should preserve a copy.

Subscribers should be careful to give their correct post office address, and when desiring it changed be sure to mention the former address.

If you desire to please the compositor and prevent annoying mistakes, write plainly, especially names of persons and places, and on one side of the paper only.

Remember that the Publishers must be notified by letter when a subscriber wishes his paper stopped. After having received the paper with the terms published regularly until you owe for 2 or 3 years, to order it off without saying anything about the pay does not make a very favorable impression.

Cheques, P.O. Orders, etc., made payable to the Austral Publishing Co., will be right, but to prevent confusion and delay, and ensure greater safety, Cheques, P.O. Orders, etc., should be crossed and made payable to A. B. Maston.

If the above Notices are carefully observed it will conduce to the happiness of all concerned.

In doing business with our advertisers you will do us great good and yourself no harm by mentioning this paper

The Leader.

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

"A Weighty Ecclesiastical Pronouncement."

The circular letter addressed by the Roman Catholic Archbishop of Melbourne to "the clergy of his arch-diocese" is described by the *Advocate* as a weighty ecclesiastical pronouncement. In some respects it may be admitted that the Roman Catholic organ is correct enough in its description of the pronouncement. As a labored effort to account for the significant uprising in some avowedly Catholic countries against the authority of the Romish Church it is "weighty" enough, but viewed as a clear and convincing defence it leaves much to be desired. It is true, however, as the *Advocate* says, that it "supplies food for reflection on several questions of much more than ordinary importance at the present time"—questions which, it appears to us, have an interest for Protestants and Catholics alike. For if, as the *Advocate* says, the opposition to the Catholic Church lately manifested in France

and Spain is not so much a movement against one form of religion as against any, then it becomes a question in which both Protestants and Catholics have a direct interest. In any case, and for whatever reason, members of the Protestant community must always feel an interest in any hostile movement directed against religious organisations claiming to be Christian in doctrine and practice. Interested, as Protestants undoubtedly are, in the religious progress of the world, it can never be a matter of indifference to discover what are the causes which bar the progress and retard the ultimate triumph of Christianity. It is essential to the well-being of religion that the forces which oppose it should be discovered and analysed, if for no other reason than for the purpose of ascertaining if the friends of religion have done anything to bring those forces into existence. It is to be feared that an enquiry in this direction would reveal the unpleasant fact that neither the Protestant nor Catholic communions could be held guiltless in this respect.

The *Advocate* tells us that "the persecution of the Catholic Church is but the first movement in a scheme for the overthrow of Christianity, and if Protestant sects would only get rid of the scales which irrational prejudice has placed before their eyes, that truth would be perceptible to them, and they would make common cause against the common enemies of all revealed religion, and of the morals based upon it." This invitation to join our forces with the Catholic Church against the common foe is not given, we are assured, because the Catholic Church is in any danger, but "chiefly if not wholly in the interest of our separated brethren." Presumably, from this we are to conclude that the hostility displayed towards the Catholic Church is not so much a menace to it as it is a danger to Protestantism. Unfortunately, this is not a method of reasoning that appeals to our common sense. It is rather an assumption of superiority which we have every right to say is open to question. The signs of the times do not indicate that the Roman Catholic Church is as impregnable as it claims to be. On the contrary, there is nothing more certain or more easily demonstrated than the decline of Romanism and the progress of Protestantism. From the statistical point of view, Protestantism is the progressive religion in English speaking communities. In the year 1800 the English-speaking population of the globe did not exceed 24,000,000, of which 5,500,000 were Roman Catholics; 4,500,000 were of no particular religion and 14,000,000 were Protestants. During the 95 years ensuing, that is from 1800 to 1895, the rate of progress has been as follows:—The English-

speaking population has increased 400 per cent.; the Roman Catholics among English-speaking people, 200 per cent.; and the Protestant English-speaking people, 500 per cent. Dorchester, in his articles on the "Comparative Growth of Romanism and Protestantism," says, "Popery is relatively weaker than it was two hundred and fifty or three hundred years ago. When the Pilgrims landed on Plymouth Rock, the great leading nations of the earth—Germany, Spain, France, Italy, Portugal, and Poland—were Roman Catholic. Not one of the four present great leading nations—Great Britain, Germany, the United States and Russia—is Roman Catholic. Three of the four are Protestant, and Russia sympathises with Protestantism rather than with Romanism." And it may be added, that in three others (one of which is reckoned among the great nations) which are recognised as Roman Catholic—France, Spain, and Italy—there is open revolt against the Papacy. From this it will be seen that the Romish position is not the impregnable thing it is made out to be, and that Protestantism is quite able to take care of itself.

But presuming that Protestants accepted the invitation to fight in a common cause against a common foe, what would be the first essential step to take? It would be to find out the real cause of hostility against the Church of Rome, and if possible remove it. If such an enquiry were instituted it would soon be discovered that the main cause of hostility was Rome's grasping and unscrupulous ambition for secular power. Father Hicker, in 1868, in a public address delivered in the Cooper Institute, New York, said that "in the year 1900, if not before, the Roman Catholics would have the majority in the United States, and that it would then be their duty to take control of the government and administer its affairs in the interests of the church. It shall be the mission of my life to educate the Catholics of America up to this idea." At one time the inflow of emigrants from Papal countries made the increase of Roman Catholics large and rapid. But the dream of Father Hicker has not yet been realised. It may be safely asserted that such a dream will never be realised either in America or in any great nation. The more intelligent and advanced Roman Catholics do not themselves desire it, being of the opinion of the great Daniel O'Connell, who said that "while they took their religion from Rome they would as soon take their politics from Stamboul." Instructive reading is found in a message from the President of the United States transmitting to the Senate a report from the Philippine Commission on "Lands Held for Ecclesiastical or Religious Uses in the Philippine

Islands." The testimony of leading lawyers, born in the Islands and trained by the Jesuits, is of special interest. In speaking of the Friars in the Philippines they give the general run of them anything but a good character. "The picture given of their vice and extortion and tyranny, and the absolute dominance of the people of their parishes in a religious, social, and political way, is certainly a startling one, and one that makes it quite clear why the people of the islands rose for the purpose of expelling them." And this, to a greater or lesser extent, is the reason why, in Catholic countries, the people are rising against the rule of the monk. If therefore the Romish Church desires to disarm the hostility which is manifested against it, it must renounce its worldly ambition and realise that the weapons of its warfare are not carnal, and that the kingdom of which it claims to be a part is not a temporal but a spiritual one.

In reference to Archbishop Carr's allusions to persecution by the Protestants of Australasia, whether Orangemen or otherwise, we can only regard such an allegation as an insult to the intelligence of the Catholic community. In no country in the world do Catholics enjoy greater liberty than in these colonies. They have the same privileges and opportunities as their Protestant fellow-citizens, and to do them justice they have used all these privileges and liberties to the fullest extent. Their Protestant neighbors simply claim the right to criticise their religious propaganda and to declare undying hostility to their schemes for regaining the lost sceptre of temporal power. When the day comes in which they honestly renounce their schemes of regaining and using secular authority for the enforcement of spiritual ideas, they will receive greater sympathy from their "separated brethren." Until then, Protestants the wide world over will not fail to do their utmost to thwart the designs of the papacy in endeavoring to secure a larger territory to reign over than is found in the space enclosed by the walls of the Vatican. And if Protestants are to do this work thoroughly, they must see to it that they themselves do not infringe the principle which they profess to stand by, and which is found in the words, "Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's."

Editorial Notes.

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

Secret Societies.

The United Presbyterian General Assembly of the United States, which recently met in Des Moines, Iowa, adopted a drastic resolution not to permit members of secret

societies to become members of the church. It is not clear whether this may be interpreted to exclude those who are already members, but if not, it will at least be unpleasant for them. The resolution is probably aimed especially against Freemasons, but has a much wider application, and it remains to be seen whether it will ever come into practical force. The assembly has undertaken rather a large contract. Whatever may be our views of the evil tendency or otherwise of secret societies, it is undoubtedly a huge mistake to impose conditions of church membership unknown in the New Testament.

Public Houses and Libraries.

An influential deputation waited on the Minister of Education in Adelaide last week to urge that a larger government subsidy should be granted to country institutes and public libraries. Among the speakers was the Hon. Sir E. T. Smith, M.L.C., a brewing celebrity, who pleaded for the increased grant "on the ground that the moral influence of institutes prevented numbers of persons from going adrift, and saved many thousands of pounds yearly that would, but for their existence, require to be spent in maintaining order." In plain English the institutes counteract to some extent the evil influence of the public houses. A visitor from Mars might be excused for wondering why persons could not be "prevented from going adrift," and "many thousands of pounds saved yearly" by the simple process of closing the hotels. How would it do to stop the distribution of the poison instead of considering how to administer antidotes? But Sir Edwin Smith could scarcely be expected to see the force of such an argument.

Princely Giving.

This is the day of great gifts. According to the *Christian Evangelist* not less than £30,000,000 have been contributed within the last five years for the endowment and equipment of colleges and universities. The munificent gifts of Mr. Carnegie for libraries and universities are evidently influencing other men of wealth, and last Friday's cablegrams inform us of £2,000,000 willed by the late W. R. Sutton of London for the erection and maintenance of dwellings for poor families in centres of population, while an anonymous gift of £100,000 has been made to a London Hospital for Consumptives to establish a convalescent home in the country. Compared with the gifts of Carnegie, Rockefeller and other millionaires, the erection of buildings for the Christian College, Columbia, Missouri, at a cost of £15,000, by two ladies of the church of Christ may seem insignificant, but it is in proportion to their means a more princely donation.

There have been in past years a few large gifts made by wealthy Australians for religious, educational, and benevolent purposes, but there is much room for improvement in this direction. There are hundreds of men in the Commonwealth who could give their thousands or tens of thousands with less inconvenience than many of our readers could donate £5. These have yet to realise the great lesson of stewardship. Let us hope that the example set by men of means in the United States and the United Kingdom will be felt in our own land.

Federated Presbyterianism.

The General Assembly of the Presbyterian Church of Australia and Tasmania, which met in Sydney last week for the first time, represents the federation of Presbyterians. For over twenty years this has been talked of, but at length all difficulties are overcome and the union consummated. This is not the union of different branches of the Presbyterian body. Some thirty-five years ago the three divisions of the church united in New South Wales, and about the same time a similar union was effected in South Australia, while in Victoria the different Presbyterian bodies united even earlier. But up to the present in each state the church has been independent, just as the states themselves were independent of each other. The federation of the states into a Commonwealth, with a Parliament and Government of its own, has been followed by the federation of the Presbyterian churches of the states composing the Commonwealth into one body with a supreme court to legislate for the whole. There will still exist a local assembly in each state, just as there is a local parliament, but the Federal Assembly will be supreme. It is believed that this union will result in a more efficient supply of pastors for churches, and afford a wider range of churches for pastors seeking new fields. Mission work, both home and foreign, will also be more effectively prosecuted, and it is urged that the church will have a higher status in the land. The Westminster Confession is retained with the longer and shorter catechisms to be subscribed to by all ministers, but a qualifying clause is added for the sake of those to be ordained. Federated Presbyterianism starts on its course under favorable auspices. Delegates from the home-land representing the Established Church of Scotland, the United Free Church of Scotland, and the Presbyterian Church of Scotland, were present to convey congratulations. The fact that the Governor-General of the Commonwealth is himself an elder of the Church of Scotland also adds lustre to the newly organised assembly.

A Federal Conference.

The churches in Australia, content to be guided by the New Testament only, can never federate along the lines of the Presbyterian Federal Assembly, for the simple reason that a union of churches for the purpose of ecclesiastical legislation finds no warrant in the word of God. In each of the states these churches have an annual Conference, not to legislate for the churches nor to interfere with their independency, but to co-operate in mission work. So far as Home Missions are concerned each state Conference attends to its own, and possibly this is at present the more effective way of doing the work. In America, however, as in England, it has been found advisable to hold a General Conference, at which means are adopted for Home Mission efforts which cannot be so readily undertaken by the existing state conventions or district Conferences. It may be found in the not distant future that a similar course would be advisable here. In some of the states the cause of primitive Christianity has but a small following, while there are large cities to be occupied. A central committee taking a broad national view of the field might, perhaps, occupy important positions that must otherwise remain neglected. Then there is the question of the Commonwealth capital shortly to be established. The local Conference may unite in securing a site and planting and supporting a cause there, but the work could be done more effectively by one united body. Already our Foreign Mission work is federated, and there cannot be two opinions about the practical wisdom of that step, but even in this case a General Conference might possibly lead to more efficient co-operation. At the proposed Jubilee Convention or Celebration in Victoria, the assembled wisdom of the brotherhood might profitably be directed to the consideration of the question of holding a Federal Conference at regular intervals.

Sunday School.

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

LESSON FOR AUGUST 18TH.

Abraham's Intercession.

GEN. 18: 16-33.

GOLDEN TEXT.—"The effectual fervent prayer of a righteous man availeth much."—Jas. 5: 16.



he saw three men passing. At once, realising the discomfort in travelling in the heat

of the day, and seeing an opportunity for hospitality, Abraham invited the strangers to tarry with him, share the shade, have a rest and some refreshments before passing on. In doing this, he "entertained angels un-awares." When the company had dined, they all started in the direction of Sodom, 30 miles distant. Two of the strangers went on their way while the other remained with Abraham on some high place where possibly a view of Sodom could be had; and there the conversation recorded in this lesson took place.

SODOM DOOMED.

Abram, now Abraham (which means "father of a multitude"), soon became aware of Sodom's doom, and immediately begins to plead for its salvation. The stranger is now recognised by Abraham to be an angel and the representative of God. With this understanding he addresses God through the angel. How readily the Lord listens to the intercession of a righteous man! Surely the Lord will not destroy Sodom if fifty righteous are found in it!

ABRAHAM THE INTERCESSOR.

If one can be heard because of much pressing, then Abraham was heard. But Abraham was heard all the time, and answered promptly; therefore his importunity was in the hope that some righteous might have been found in Sodom. Gradually he reduces the number, thinking that surely there were a few good folks in the doomed city. Faithfully and persistently the intercessor pleads for the salvation of the wicked for the sake of a few who, if found, would be the

SALT OF THE EARTH.

Lower and lower comes the figure, until Abraham is made painfully aware of Sodom's immediate doom for lack of a savoring element. Who can tell how many cities and even nations are spared a like doom for the sake of a few righteous who have never bowed the knee to Baal? If the wicked only knew what element in the world saved them from utter destruction, righteousness would become more cultivated. Lot with his two daughters alone escaped. JAS. JOHNSTON.

NEW THINGS.

JAS. JOHNSTON.

The New Manhood.

Text.—1 Kings 2: 2.

"The glory of young men is their strength." Strength is the man's boast. The boy's only ambition is that he may be as strong as a man. A process of testing is going on all the time, hoping to reach the standard. The greatest strength is strength of manliness. Christ may be said to be the only one who rightly understood youth. He saw the smothered spark of divinity in the rich young ruler. He alone reveals the possibilities of the soul when selfishness is uprooted and love substituted. His mission was to emancipate the divine from its worldly environment. In scripture we find ample instances of strength in young men. We see the importance of

youth in Joseph; responsibilities in David; temptations in Absalom; safeguards in Daniel; wisdom in Solomon; godliness in Samuel; the righteous warrior in Gideon; the one thing needful in the rich young ruler; true Christian manliness in Paul, and the model for all young men in Jesus Christ.

1. STRONG IN PURPOSE.

To have a purpose is to have a saviour of life. "Have one and God will make divinely real. The highest forms of thy ideal." "Thy purpose firm is equal to the deed: Who does the best his circumstance allows, Does well, acts nobly; angels could no more." —Young.

2. STRONG IN PRINCIPLE.

"O, could I flow like thee, and make thy stream My great example, as it is my theme! Though deep, yet clear; though gentle, yet not dull; Strong without rage; without o'erflowing full." —Sir John Denham.

3. STRONG IN PATIENCE.

In a life of busy activity it is hard to cultivate patience, yet character is a slow process. "The star of the unconquered will, O, fear not in a world like this, And thou shalt know ere long— Know how sublime a thing it is To suffer and be strong." —Longfellow.

4. STRONG TO HELP.

The way to help self is to help others. Often opposition is our greatest helper. "He that wrestles with us strengthens our nerves, and sharpens our skill. Our antagonist is our helper." —Bourke.

5. STRONG IN SYMPATHY.

All great natures are sympathetic. The popular idea is that when a man sheds tears he sheds his manhood. 'Tis false! It is better to yield to the softening voices of nature than to steel our heart and become as adamant—void of all feeling.

Recall Paul at Ephesus—"Warning every one day and night with tears." Greater still, "Jesus wept."

6. STRONG TO OVERCOME.

There are some difficulties to be overcome in the formation of the new manhood, just as there are difficulties in the physical world to be overcome. Men take a delight in mastering these, but, alas! how trivial a thing robs them of heaven! It is to him that overcometh that all the promises become realities.

To accomplish all the young man must give Christ the supremacy in his life—a supremacy that means the forsaking of sin in any form and obedience to Jesus as Lord.

From The Field.

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

Victoria.

SOUTH MELBOURNE.—A social evening was spent in the chapel on Wednesday, 24th July. Bro. Smith presiding. In addition to members, invitations had been given to many people who had been noticed as regular attendants at the gospel services, and the attendance thus reached 120. We were much disappointed at the unavoidable absence of Bro. Morro

and Sis. Tonkin, but we had the pleasure of having with us Bro. J. A. Davies, and Sisters Davies and Pittman. To fill the void occasioned by the absence of the abovementioned, a short programme of songs and recitations was given, while Bro. Davies spoke a few words of encouragement, graphically comparing our Lilliputian difficulties and buffetings to those met with by the Master. A presentation of a number of books was then made to Bro. William Meekison, with the statement that they were being given by the church as a token of the love and esteem felt towards him for his work for, and efforts amongst, the brethren. Bro. Meekison has now entered upon the fourth year of his work of love at South Melbourne, and it is felt that the prospects of the cause here have not been more hopeful for many years than at present. Our good brother suitably responded, expressing the hope that all would work in unison to make the future brighter. Coffee and eatables were then partaken of, and during an interval Bro. Waldron, who for many years now has zealously worked for the church in varied capacities, was presented with a Bible as a slight recognition of his work, which, like Bro. Meekison's, has also been a labor of love. Our meetings are being well attended, and we are hopeful of the ingathering of the future. A.D.

GEELONG.—J. T. Mulvogue preached here on Lord's day evening. At the close of the meeting a man and woman made the good confession. We believe there are others near to the kingdom. July 28.

V. HESTER.

BENDIGO.—Two baptisms during month of July. Christian Endeavor Society of 36 members in full swing, and doing good work for Christ and the church. July 28.

JAMES COOK.

SOUTH RICHMOND.—The fortnight's special mission has been blessed with much good, ten making the good confession. Thos. Hagger, assisted by P. J. Pond, is doing the preaching. Yesterday morning we had a splendid meeting, 24 breaking bread. Seven were received by faith and baptism and one by transfer. July 29.

G. W. KNIGHT.

New Zealand.

AUCKLAND.—Last Sunday evening two (husband and wife) confessed Christ before many witnesses, and were baptised the same hour of the night. May they prove true followers of the Lord is our prayer. 18th July.

T. J. B.

CHRISTCHURCH.—A. F. Turner of Wanganui has just concluded a ten days' mission here. His addresses were splendid productions, showing a wonderful knowledge of the good old book, and diligent care in their preparation. His method of preaching the word is so striking, and his matter so clearly put, that not even a flood of years will remove the impression made. The weather unfortunately was bitterly cold, and Bro. Turner's advent amongst us was commemorated by the heaviest downfall of snow experienced here for years. This militated against the attendance, but the second Sunday night we had a record gathering of over 260. Such is Bro. Turner's pulpit ability, that if he was well advertised, and announced to speak in the cathedral, he could fill it twice over. It is to be hoped that the brotherhood will heartily support Bro. Turner and the Missionary Executive in their evangelistic efforts, and also honor an earnest, consecrated servant of the Master for his sterling worth. There were no additions, but I can testify that the church is the gainer in many ways through Bro. Turner's brief sojourn amongst us. G. MANIFOLD.

New South Wales.

MOREE.—Last Tuesday, July 16th, the two lads who confessed Christ on the 14th were immersed Friday evening three more from the Lord's Day School came forward. One of these was immersed on Sunday morning before the usual service, and two ladies formerly connected with the "brethren" was welcomed into the fellowship of the church. Sunday afternoon we held a children's service, when there was a large and very attentive audience. In the evening we had the largest gospel meeting I have yet seen in Moree. At the conclusion of a discourse on "Choose You This Day," another young girl from the Lord's Day School stepped forward and was immersed with two who confessed Christ on Friday. Monday evening I held my last meeting in Moree for a time, and had the pleasure of hearing two more, a lad of about sixteen and a young man, accept Jesus Christ, and of baptising them into the triune name. To-day I leave Moree to take up the work at Mungindi, on the Queensland border, 75 miles N.W. from here. July 23.

D. C. MCCALLUM.

South Australia.

KADINA.—On Wednesday night we baptised the three confessors of the previous Sunday. In response to the invitation, a lady, another "mother in Israel," confessed her Saviour. This morning welcomed three previously baptised; excellent meeting. This evening the house was packed to the doors, several standing during the whole meeting. At the close one of the "fathers" came forward and, bowing his grey head, confessed King Jesus. July 25.

G. B. MOYSEY.

KADINA.—Received into fellowship this morning two gentlemen, one baptised last Wednesday and the other Wednesday week. On last Wednesday another, a lady, made the confession, and was baptised to-night. To-night four more, three ladies and a gentleman, made the confession. A grand and much needed rain fell yesterday, and to-day the weather has been bitterly cold with rain. Meeting thin to-night, but result grand. July 28.

G. B. MOYSEY.

Here and There.

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

There were two confessions at Campbell-st., Sydney, last Sunday evening.

J. Colbourne will pass through Melbourne on his way to Adelaide about August 16 or 17.

We understand that W. C. Morro is likely to join the Conference party to South Australia.

W. C. Morro will conduct a two weeks' special meeting at Brunswick, commencing August 25th.

Thos. J. Bull has accepted an engagement with the Temperance Alliance of New Zealand as their general secretary.

If you want to know the particulars about the new edition of our church hymn book, look on next to last page of cover.

Good meeting at Petersham, N.S.W., on Sunday evening last, when one was immersed and another made the good confession.

The sermon outline this week is specially helpful to young men, the address being given by Bro. Johnston on Young Men's Sunday.

W. C. Morro commenced a fortnight's mission at the church in Newmarket on Monday night. Any of the members of the other churches living in that neighborhood might get good and do good by attending.

The sewing rally for the Burwood Boys' Home will be held in the Lecture Hall, Swanston-st., on Wednesday, August 7th, from 10 a.m. till 5 p.m.—M. CRAIGIE, Supt.

P. A. Dickson wishes us to say that the descending balloon did not spoil the sermon on the Sunday night referred to, and that the report was much exaggerated. When we drop across the fellow who wrote the paragraph, we will fix it up with him.

We are always willing to take any trouble in receiving contributions for any of our work: Home Mission, Foreign Mission, Rescue Home, or Burwood Boys' Home, and hand over to proper persons, but we ask that those sending money will state clearly what it is for.

J. G. Price will be in Nhill for the next three months on a contract he has there for building a mill. Bro. Price would be glad to see any of the brethren who may have business in that town. Bro. Price is an acceptable speaker, and would be glad to be of service.

We would like to ask our agents and those of our subscribers who pay us direct, when forwarding subscriptions, to see that the same are properly acknowledged in "To Subscribers" lists. If any irregularity should present itself, they would confer a favor by letting us know, and so saving further trouble and annoyance.

RESCUE HOME.—The churches have responded to our appeal satisfactorily, so far. But our income is not so much this year as last at this time. The deficiency is due to there being no returns on collecting cards. WE MUST RE-FURNISH to some extent, but we have no funds to spare for it. Who will send for a collecting card? J. PITTMAN, Hon. Sec.

Miss Tonkin writes:—"I have had a genial time at Bendigo, Maryborough, Barker's Creek, and Ballarat. Very fair meetings in each place, especially when the weather was not too rough. Lord's day in Ballarat was bitterly cold with snow and sleet, making the afternoon Peel-street meeting somewhat small, though a very good meeting in the evening at Dawson-street. Leave here for Adelaide on Tuesday night."

This week there appears an article entitled "Religious Movements Outside the Church," by Percy Pittman, of North Adelaide. Read it through. You may not agree with it all, but read it and see. There also appears an article on "The Distinctions Between the Church and the Kingdom." It is good and well put, and can be easily followed. Read it and think. We do not pretend to agree with all they say, but we are on the lookout for truth.

On his return from England to Shanghai, James Ware writes us: "Once again I am in China, and busy as can be trying to overtake the work that has been accumulating in my absence. I have examined several candidates for baptism, and next Lord's day five will be immersed into the triune name. Praise the Lord for the days of refreshing that are in store for China. I am corresponding with Bro. and Sister Ahgan. I shall have great pleasure in coming into personal touch with them. So also will Mrs. Ware. I am sending you a short article for the AUSTRALIAN CHRISTIAN."

T. Gole writes: "Visited Brunswick School, July 28. W. Hunter, superintendent; W. Scott, jun., secretary. Teachers, 12; scholars on roll, 220; average, 150; present on visit, 123; day wet and cold. Large colored plates for infants. Girls and boys get books from library (200 volumes) alternate Sundays. Both sexes sing well and heartily. Bro. Shain gives epitome of facts and teachings of lesson at close of school. Maximum number of classes, 6; 2 each for attendance, behaviour and lessons. The attention given in class is very fair. More promptitude in responding to bell calling for silence at opening and close of school would be an improvement. School generally in good working order and condition."

We have had prepared a very fine block of Michael Angelo's "Moses," one of the most famous pieces of statuary in existence. The photograph we purchased in Rome when visiting that city a few years ago. We now make the following offer:—For the best essay on the subject of "Moses" we will give as a prize a full set of "Evenings with the Bible"; as a second prize we will give a bound volume of the CHRISTIAN for either 1899 or 1900. The essays must not fill more than two and a half columns of the CHRISTIAN or less than two columns, and must reach us not later than September 21. Essays to be simply signed with a nom de plume and name enclosed in a separate envelope. The prize essay will accompany the picture in some number of the CHRISTIAN. If the prize-takers prefer it, they will receive £1 or 10/- in cash, or the value of either of these amounts in books. The essays will be submitted to an independent man for judgment. Those competing and desiring it will be provided with a copy of the picture.

Our Australian and Tasmanian friends are making quite a noise over the Anti-lottery Clause in the Commonwealth Postal Bill, declaring that it is an infringement of State rights. This same cry was raised in the U.S.A., when they tried to put down the Louisiana Lottery; but the law was passed, and the lottery had to go. But the United States go further than that, and refuse to carry letters to any other country to a person known to be running a lottery. The American Postal Guide contains the following paragraph:—"It having been made to appear to the Postmaster-General, upon evidence satisfactory to him, that 'Tattersall,' care of Geo. Adams, Hobart, Tasmania, is engaged in conducting a lottery for the distribution of prizes by lot or chance through the mails in violation of the Act of Congress, entitled, 'An Act to amend certain sections of the revised statutes relating to lotteries,' etc., approved 10th September, 1890, he directs all postmasters to return all letters and advices, whether registered or not, to 'Tattersall.'"

At the Lygon-street chapel on Friday evening, July 26th, a church social was held, about 300 members and friends being present. The building bore a very attractive and inviting appearance, the result of the ladies' artistic taste. The first part of the evening was spent in conversation, interspersed with a duet sung by the Misses Lindsay and solos by Mrs. Ball and Mr. F. M. Ludbrook. Following this some short talks were given by Messrs. J Pittman and F. G. Dunn, and Mr. Steggall, secretary of the Melbourne City Mission. Mr. Haddow, Senr., on behalf of the church presented Mr. Harward with a memento in recognition of his able services during the protracted meetings recently held. Mr. Harward in a few concise words responded, stating he had never engaged in a meeting before from which he received so much enjoyment. Mr. Craigie, whose subject was Mr. Morro, presented him with a gold Albert chain, to which Mr. Morro responded with a few suitable remarks. The company then partook of some refreshments, which everyone seemed to enjoy. After supper Mr. McCance, on behalf of the successful competitors in the recent Sunday School Union examinations, presented Mr. Morro with an inkstand. With the singing of hymn 494 and a closing prayer, a very pleasant and profitable meeting was brought to a close. We are pleased to say the church is in a very healthy state, and also to report of 18 additions during the past month.

VICTORIAN MISSION FUND.

Table with columns for Church/Contributions and Amount. Includes entries for Footscray, Swanston-st., James Amess, N. Melbourne, Kyabram, Ballendella, and Six Members at Ballendalla.

FOREIGN MISSION FUND.

JULY COLLECTIONS. VICTORIA.

Table listing churches and contributions in Victoria, including Mooroolbark, Buninyong, Doncaster, North Richmond, and others, with amounts in pounds and shillings.

QUEENSLAND.

Table listing churches and contributions in Queensland, including Boonah, Rosewood, Marburg, Gympie, Toowoomba, Zillmere, Roma, Yingerby, Greenmount, Vernor, Rosevale, Mount Walker, Brisbane, Childers, Gregory, Maryborough, Mount Whitestone, Eel Creek, and others.

NEW ZEALAND.

Table listing churches and contributions in New Zealand, including Papakura, Glorit, Auckland, Takaka, Warkworth, Oamaru, and others.

NEW SOUTH WALES. Received by Bro. E. Gole.

Table listing churches in New South Wales, including Sydney, Moree, Temora, Lismore, Prospect, Woollahra, Willow Tree, Manning River, Bungawalbyn, Rookwood, and Enmore.

SOUTH AUSTRALIA.

Received by Bro. A. C. Rankine.

Table listing churches and contributions in South Australia, including North Adelaide, Glenelg, Balaklava, Owen, Stirling East, Williamstown, Port Pirie, Alma, Willunga, Millicent, Long Plain, Henley Beach, Norwood, and others.

To Subscribers.

Willie Symes, A. Boak, W. T. S. Harris, J. Treble, Miss Mitchell, J. G. Cosh, 2/6; Mr. O. Moeller, Miss H. Elder, 3/6; Thos. Phillips, G. Overton, W. Meekison, H. D. Black, T. Mann, Mrs. Oak, R. Hawkesley, R. Jerrand, Mrs. Gallie, G. Lee, Mr. Stewart, 5/-; H. Pang, Mrs. F. Voight, E. J. Paternoster, H. W. Sinclair, J. Scott, Miss A. Beck, 7/-; H. E. Tewkesbury, 7/4; P. M. Abercrombie, 7/6; H. McDowell, 10/-; H. C. Rodd, 17/2; E. Eastlake, 20/-; W. C. Thurgood, 22/-.

Coming Events.

Observe the time of their coming.—Jeremiah 6:7

AUGUST 4 & 6.—ANNIVERSARY of the Malvern S.S. Sunday Afternoon and Evening: Special Singing; F. M. Ludbrook will speak. Afternoon subject—"Show Your Colors"; evening—"What Jesus Came to Tell Us." Come!! Tuesday Evening at 8: ENTERTAINMENT!! good singing, recitations, dialogues; Address by H. G. Harward—"The Supremacy of God's Word." Note the place: Wattle-tree-road, near Glenferrie-road, MALVERN.

AUG. 11, 13.—South Yarra Church and Sunday School Anniversary services. Sunday afternoon at 3. Bro. T. Cook will address scholars and friends. Tuesday, 13th, Tea 6.30, and Public Meeting, 8 o'clock. Tickets for Tea—Adults, 1/-; Children, 6d. Splendid Programme. Addresses, dialogues, recitations, solos, ect. Reserve these dates.

IN MEMORIAM.

In loving remembrance of my dear daughter Emily Louisa Ferguson, who died at her mother's residence, 62 Scotchmere-street, North Fitzroy, July 29th, 1900, aged 28 years.

"Severed only till he comes."

WANTED!

Wanted COACH for Matric. Address, E.D., c/o Austral Printing Office, 528 Elizabeth-st., Melbourne.

M. McLELLAN, Sec., 233 Drummond-st., Carlton. J. A. DAVIES, Treas., "Milford," Church-st., Hawthorn.

Biographical.

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

Life of Elder John Smith.

It was not strange that in 1828, the Reformers of the North District, ignorant of the real doctrine of the *Christians*, united with their Calvinistic brethren in a resolution to withdraw from every church or Association that would commune with such a people; nor was it strange that the Calvinists of Bracken, in 1830, regarded it as evidence of the hopeless apostasy of the Reformers that they could, at last, encourage these *Arians* to occupy their meeting-houses.

Although the Reformers had renounced creeds, voted out Covenants, and dissolved Associations, yet many brought over with them, into their new estate, some of their old opinions, habits of thought, and even prejudices—the lees of orthodoxy and sectarianism—which were but slowly relinquished by some, and which clung to others as long as they lived.

"I rejoice in the freedom of the Gospel of Christ," said a distinguished Reformer, one day, to John Smith, while exulting in his imaginary deliverance from all his former errors and prejudices, "I rejoice in the liberty wherewith Christ has made me free. I feel that the last vestige of my old Calvinism is gone forever, and that its harsh spirit will never again cramp a single thought or impulse of my heart."

"My dear brother," said Smith, who well knew the power of Calvinism over a mind that had once been under its influence, and who had detected some traces of it still in the character or theology of his friend, "you have, it is true, given up your Calvinism as a system; you may have drained out the last drop from the cask, but the very hoops and staves smell of it still!"

But the more liberal disciples were not long in discovering that the *Christians*, like themselves, had rebelled against the tyranny of opinion; that though they nursed with something like fondness their peculiar views respecting the doctrine of Reconciliation by Christ, yet they were neither *Arians* nor *Latitudinarians*. They saw, too, that those despised *Christians* had been laboring with good in ent, and with a zeal that sometimes arose to enthusiasm, to heal the wounds which schism had made in the body of Christ; that, to this end, they had renounced all creeds but the Bible, and all names but that of *Christian*; and for this they had suffered reproach till they had become a hissing and by-word to every sect around them. The dream of a peaceful and universal brotherhood of believers had given them evangelical zeal; when they and the rejected Reformers met, therefore, on the King's highway, they talked freely together of the liberty which each, under Christ, had asserted at so much cost, and of their common loyalty to him, whom each acknowledged as the only Head of the church. A common reproach daily weakened their prejudices against each other, and quickened the growth of sympathy between

them, and they began at last to feel that differences of opinion ought not to keep apart those who were one in faith and purpose, and who had, in fact, with equal firmness, renounced opinion as a bond of union among the children of God.

Barton W. Stone, the earliest and ablest advocate of the doctrines of the *Christians* in the West, was born in Maryland, on the 24th day of December, 1772. His father dying while he was very young, his mother, with a large family of children and servants, moved into the backwoods of Virginia. Here he went to school for four or five years. In 1790, however, he entered an academy in Guilford, North Carolina, determined, as he said, "to acquire an education, or die in the attempt." His design at that time was to qualify himself for the practice of law.

When he entered the academy, about thirty or more of the students had embraced religion, under the labors of James McGready; and, in about a year from that time, after a long and painful *Experience*, he, too, became a member of the Presbyterian Church, and turned his thoughts to the ministry.

At the close of his academic course, he commenced the study of Divinity. Witsius on the *Trinity* was put into his hands; but the metaphysical reasoning of that author perplexed his mind, and he laid the work aside as unprofitable and unintelligible. Having heard of Dr. Watts' treatise on the *Glory of Christ*, he obtained the work, read it with pleasure, and embraced its views. The presbyter on whom his examination devolved had himself embraced Watts' views of the *Trinity*, and his examination on this topic, to avoid discussion perhaps, was short, embracing no peculiarities of the system.

In April, 1796, he was licensed to preach, and, shortly afterward, he directed his course westward—first into Tennessee, and thence, about the close of the year 1796, to Bourbon Country, Kentucky. Here he settled within the bounds of the congregations of Cane Ridge and Concord, where he labored with great zeal and success.

In the fall of 1798 he received a unanimous call from those congregations to become their settled pastor, and a day was set apart by the Presbytery of Transylvania for his ordination. Having previously notified the leading members of the Presbytery of his difficulties on the subjects of the *Trinity*, Election, Reprobation, and Predestination, as taught in the *Confession of Faith*, when he was asked: "Do you receive and adopt the *Confession of Faith* as containing the system of doctrine taught in the Bible?" he answered aloud, so that the whole congregation might hear, "I do, so far as I see it consistent with the Word of God." No objection being made, he was ordained.

Early in 1801, "the Great Revival" commenced in the southern part of Kentucky, under the labours of James McGready and other Presbyterian ministers. Determined to hear and judge for himself, he hastened to a great camp-meeting in Logan County, Kentucky, where, for the first time, he witnessed those strange exercises, of which we have elsewhere spoken.

Filled with the spirit of the revival, he re-

turned to his congregations, related what he had seen and heard, and, with great earnestness and zeal, dwelt on the universality of the gospel, and urged the sinner to believe now and be saved. The effects were immediate and powerful; the exercises made their appearance; a series of meetings followed: the work spread in all directions; multitudes united with the different churches; and, for a time, party creeds, names and feelings, seemed to be lost in Christian love and union.

The "Great Cane Ridge Meeting" commenced in August following. Many had come from Ohio and other remote parts, who, on their return, diffused the same spirit in their respective neighborhoods. Methodist and Baptist preachers united heartily in the work, and the salvation of sinners seemed to be the great object of all.

Stone and four other ministers, all members of the synod of Kentucky, now renounced the dogmas of Calvinism, and taught, wherever they went, that Christ died for all; that the divine testimony was sufficient to produce faith, and that the Spirit was received, not in order to faith, but through faith. At length, the friends of the *Confession* determined to arrest the progress of these anti-Calvinistic doctrines.

One of them was taken under dealings by the Presbytery of Springfield, in Ohio, and the case finally came before the synod of Lexington, Ky., in September, 1803.

Discovering, from the tone of the Synod, that its decision would be adverse, the five ministers drew up a protest against the proceedings, and a declaration of their independence, and of their withdrawal from that body. They at once constituted themselves into what they called the *Springfield Presbytery*. They soon saw, however, that this name savored of a sectarian spirit; and they renounced it, and took the name *Christians*.

In 1804, Stone's mind became embarrassed on the subject of the Atonement. He had believed and taught that Christ died as a substitute or surety in our stead, and to make satisfaction to law and justice for our sins, in order to justification. It seemed to him, on reviewing these principles, that either Universalism, or Calvinistic Election and Reprobation, necessarily followed. He indulged no doubt, however, that both of these systems were false. He determined, therefore, to divest himself as much as possible of all preconceived opinions, and to search the scriptures daily for the truth. Driven from the doctrine of suretyship as unscriptural—wrong in civil policy as well as in religion—he rejected that also which represented Jesus as dying in order to reconcile the Father to us. In the end, he came to regard atonement as meaning *at-one-ment*, or the restoration of the union between God and man. Sin, he saw, had separated God and man, who were formerly *at one*, when man was holy. Jesus was sent to save him from his sins, and to make him holy. This effected, God and man are at one again, without any change, however, in God, the whole change being in man; and this change is effected through faith in Jesus, who lived, died, and rose again. The whole efficacy of the blood of Christ passes on man to reconcile him to

DRINK FRY'S COCOA IT IS THE BEST.

God—to lead him to repentance and to remission of sin—to justify and to sanctify him.

About this time the subject of baptism began to arrest the attention of the churches. Many became dissatisfied with their infant sprinkling, and wished to be immersed. But the question arose, who would baptise them? The Baptists would not do it unless they would become Baptists; and there were no elders among the Christians that had ever been immersed. It was finally agreed that those who were authorised to preach, were also authorised to baptise; accordingly, the preachers began to baptise one another, and then the people came and were baptised by them; and immersion soon became general among them.

Stone and some others now began to conclude also that baptism was ordained for the remission of sins, and ought to be administered in the name of Jesus to all believing penitents. But though he held and taught that view of baptism then, yet in time, it strangely passed from his mind, and he was never fully led into the spirit of the doctrine, until it was revived by Alexander Campbell a few years afterward.

In 1809, aided by others, he began to preach far and near, and to found churches throughout Ohio, Kentucky, and Tennessee. In Ohio, at one time, he was providentially led to speak before an Association of Separate Baptists, already well disposed toward him and his brethren; and such was the influence of his character and the power of his discourse on that occasion, that the whole Association, including twelve elders, resolved to throw away their creed and name, and, taking instead the Bible and the name Christian to labor with him in the great work of Christian union.

Although he repudiated the orthodox views on the subject of the Trinity, Sonship, and Atonement, he never acknowledged the sentiments which were attributed to him by his opponents. In the latter part of his life, he often regretted that he had allowed himself to be driven, in self-defence, to speculate on these subjects as he had done. In the near prospect of death, he averred that he had never been a Unitarian, and had never regarded Christ as a created being.

In the year 1826, while living in Georgetown, Scott County, Ky., he began to publish a periodical, called the *Christian Messenger*, which soon had a large patronage, and a great influence. The influence also of the *Christian Baptist* was already beginning to be felt, not only among the Baptist churches in Kentucky, but also among the Christians themselves. In a very few years, as we have seen, the disciples, condemned and cast out by their brethren as heretical or disorderly, had gathered themselves into churches, without any distinctive party name or man-made creed, as a bond of union. They were, in 1831, perhaps about eight thousand strong; the Christians were about equal in number.

THE WAY.

This is a neat book of 230 pages, crammed full of splendid matter, just the thing to put into the hands of your friends and neighbors. Price—Paper, 6d.; Cloth, 1/-.

Austral Printers, Melbourne.



Acknowledgments.

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

RESCUE HOME.

Received with thanks:—

Young Women's Sewing Class, Waikiwi	..	£2	0	0
Invercargill, N.Z.	..	..	2	10
"Inasmuch" per N.S.	..	..	1	0
"E.M." North Richmond	..	..	1	0
Rev. H. A. Overend, Warracknabeal	..	..	1	1
From Churches:—				
Williamstown	..	..	1	0
Fitzroy Tabernacle	..	..	3	0
Owen, S.A.	..	..	1	0
Mataura, N.Z.	..	..	3	1
Enmore, N.S.W.	..	..	9	17

J. PITTMAN, Armadale

N.Z. MAORI MISSION.

E. Turner (Wayby)	..	..	£0	5	0
T. J. BULL, Treasurer.					

SITUATION WANTED.

A Brother wants Situation in Store, Warehouse, or Driving. A thoroughly steady and reliable man, handy, married. Address:—C. W. M., c/o Austral Printing Office, 528 Elizabeth-street, Melbourne.

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.

A. L. CRICHTON, BAKER + AND + CATERER.

FACTORY: RANKINE'S RD., KENSINGTON.
BRANCH: RACECOURSE RD.
Bread and Pastry Delivered in All Suburbs.
Table Requisites of Every Description on Hire.

FRANCIS W. DREDGE
(Late with W. G. Raven.)
Furnishing Undertaker.
HEAD OFFICE: 101 QUEEN'S PARADE, CLIFTON HILL.
Branch: 224 HIGH STREET, NORTHCOTE. Tel. 2778
All Funerals Furnished at Reasonable Figures.
Country Orders a Speciality.

DENTISTRY.

MR. E. FITZGERALD,

Formerly Six Years with Mr. A. J. HALL,
Twelve Years Head Assistant
And Manager to the Late

MR. J. DOUBLEDAY.

179 Lygon St., Carlton,

West Side, Nine Doors from Grattan St.

McIntyre Bros.

1/3 Tea



McIntyre Bros. 1/3 Tea.

The wonderfully high quality of McINTYRE BROS. 1/3 TEA is maintained without interruption year in and year out. The faultless system under which this favorite Tea is handed to you leaves absolutely no loophole for imperfections of any kind. McINTYRE BROS. control its production and control its distribution. No agents handle it. No travellers sell it. From the day the Tea leaf is picked and shipped to the day it is passed over the counter or delivered to your home, McINTYRE BROS. alone are responsible for it. Write for Samples.

Obtainable ONLY from

McIntyre Bros. } 105 ELIZABETH STREET, (near
Tea warehouse, } Collins Street MELBOURNE.

—; And Branches:—

295 Smith-st, near Johnston-st., Collingwood; 206 Chapel-st, near High-st, Prahran; 182 Clarendon-st., near Dorcas-st., S. Melb.; 87 Swan-st., near Lennox-st., Richmond; 44 Bridge-st., Ballarat; Next the Shamrock, Bendigo. No Agents or Travellers.

Burton and Knox, CARRIAGE BUILDERS,

Have taken the old established business of C. W. REEVES & Co., 106 Flinders Lane East, Melbourne (Show Room and Repair Shop.)
Factory: Burwood-Road, Hawthorn
Finest Work at Lowest Prices. Telephone 351

Established 1852. Tel. No. 17, Windsor Exchange.
A. J. RAYBOULD,
Undertaker and Embalmer.
Head Office—232 CHAPEL ST., PRAHRAN.
Branches at—
High-st., Armadale, and Station-st., Malvern.
Funerals Furnished in Town or Country at Moderate Charges.

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