

# The Australian Christian.

CIRCULATING AMONGST

CHURCHES OF CHRIST

In Australian Colonies, New Zealand and Tasmania, for the Advocacy of Good and Right and Truth.

"He wrought good and right and truth before the Lord . . . with all his heart and prospered."—2 Chron 31 : 20-21

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## Editorial Notes.

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

### Missionary Progress in China.

In 1842 there were six Christians in China. In 1897 there were more than 80,000 believers. There are 2600 missionaries and 800 organised churches, of which 137 are self-supporting and 490 partly so. A million of patients are treated every year in a hundred Christian hospitals and dispensaries, and there are 25,000 students in Christian schools and 4000 native evangelists in the field. And yet here and there a benighted Christian may be found in Australia who doubts whether missions to the heathen are successful!

### Our Mission in Norway.

Not the least promising of the fields occupied by our American brethren is that of Norway. As the result of ten years' labor the cause has been established in eight of the principal towns of Southern Norway, besides some strong country churches. They have nine church buildings, one thousand members, and eight or nine supported preachers, of whom four or five are entirely supported by the churches there. They publish a fortnightly paper, and are making rapid progress. There are also one or two strong churches in Denmark, and an opening is about to be made in Sweden. And so the work grows.

### Consecration and Cash.

The grace of giving, like every other grace, requires cultivation. Church officers and preachers neglect an important duty when they fail to give plain instruction to their members respecting their financial responsibilities. To be always talking about giving and urging Christians to increased liberality is to give an undue prominence to one duty of the Christian life; but to entirely shun the topic, or to scarcely ever refer to it, is to hinder the growth of the church by withholding the necessary stimulus to the development of one of its great

privileges. Every member should be led to understand that he is one of the owners of the church property and has an individual interest and responsibility in the church liabilities. A church is really a co-operation of individuals whose time and talents, whose piety and purses, are consecrated to the extension and development of the cause of Christ. The perfect Christian is the one who realises that all he is and has belongs to Christ and should be devoted to his service. It is often the case that members removing to a distance retain their membership but cease to take part in the financial fellowship of the gospel. Why should this be? The church is in as great need of their material support as when they were present. Why should they give the cause their prayers and sympathy and withhold their cash? The connection should continue to be both spiritual and financial. An exchange correctly says that the idea some people have of supporting the church is not unlike that of a man who, after taking a religious paper for seven years, without paying for it, was requested rather sharply to pay up. "This is certainly a piece of ingratitude," he replied with an air of injured dignity, "to think that after supporting your paper for seven years I should be asked to pay for it." Someone has said that consecration should spell consecration, and certainly the piety that does not reach the pocket is not even skin deep. A higher application of the greatness of the sacrifice of Christ would lead us all to greater sacrifices for him.

### Not a Question of Methods.

The *Southern Cross* in a recent thoughtful article on "The Drift Toward Union" states what it conceives to be the fundamental peculiarities of various Protestant denominations from a union standpoint. We are not sure that the statement of our able contemporary would in every case meet with the endorsement of the denominations concerned. We are told, for instance, that "The Baptist Church finds its reason for a separate existence in a particular theory as to the manner

in which one of the Christian sacraments is to be administered." If this is so we can recognise the force of the next statement:—"That forms a somewhat inadequate basis for separate church existence; and as other great Protestant churches concede both methods of celebrating this particular sacrament, the interval which parts the Baptist Church from other branches of evangelical Protestantism tends to vanish." But we are under the impression that the main point of difference is not "a particular theory as to the manner in which one of the Christian sacraments is to be administered." Important as the action of baptism is recognised to be, still more important is the position that baptism can only be administered to those whose hearts have been changed by faith. Those who plead for the baptism of believers only, whether Baptists or Disciples, are the true advocates of a regenerated or spiritual church membership. This is an important distinction which may not be ignored in discussing the question of union. Then, it is not correct to say their theory concerning the manner of baptising is a reason for their separate existence. Immersionists have no particular theory as to the "manner" or "methods" of baptism to plead for. They contend for baptism itself, not for any special "mode" of it. They do not reject sprinkling because it is a wrong mode of baptism, but because it is not baptism at all; and they do not advocate immersion because it is the right method or mode of baptism, but because it is baptism itself. If sprinkling is one mode of baptism and immersion another, we naturally ask what is the action itself if these are but the modes? It is not, with Baptists or Disciples, a question of methods, or of the interpretation of scripture, but simply a question of translation. The Greek word for baptism, every Greek lexicon in the world says, means immersion, and as no dictionary says it means sprinkling or pouring they are satisfied to leave the matter there. We do not believe that immersion is the right mode of baptism, for that would be saying that immersion is the right mode



of immersion. Immersion is not a *mode* of performing an action, but is *the action itself*. And since the "great Protestant churches concede" that immersion is baptism, the simple, scriptural, and practicable ground of union on this matter is for all believers to practice what all admit to be right, and to put aside sprinkling, which is, and ever has been since its introduction, the bone of contention and cause of division.

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writer, "seems to me to be constituted with a view to redemption—which comprehends the discipline and education of souls. The wilderness was there waiting, and all the physical order of the world. That was before man and was made for man. And it is all set to the same key-note of struggle, toil and suffering. There is not a bit of rock or a blade of grass—there has not been from the creation—which is not a mute memorial of struggle, wounds and death. All things travail, not simply because man has sinned, but because the redemption of the sinner is the work for which 'the all' has been prepared by the Lord . . . and the whole system, the whole structure of man and of the world, is moulded to be the theatre of the redemption of the sinner. Not in Eden, but there on Calvary, and in heaven which is the child of Calvary, we see realised the whole idea of God." Redemption, of course, finds its highest place in the realm of spiritual things, but it is not without reason that Paul joins the whole creation together in travail and pain, in the midst of which there is an earnest longing and expectation of redemption.

No one need wonder that redemption bulks so largely in the spiritual world, when it is remembered that its counterpart is plainly visible in the physical. For if in the first, redemption is demanded because of the fact of sin, in the second it is equally urgent because of the consequences of sin. It was sin that drove man out of Paradise, into a world in which thorns and thistles grew. Paradise was lost—but it might be regained. Henceforth man must fight a dual battle. He must not only win victories over himself, but over nature as well. In this stupendous struggle man might fail, and would fail, if left to himself, and so that he might not go down into the depths and be lost for ever, God provided a Redeemer.

If there were no sin there would be no redemption. Redemption, therefore, means liberation from sin and its consequences. In its simplest form, redemption is the payment of a price in order to liberate a captive. And as there cannot be redemption without a redeemer, one had to be found able to pay the ransom price of those held captives by sin. It is here that the gospel comes in, and tells us the glad message of salvation. From it we learn that "the Son of Man is come to seek and to save that which was lost." We cannot turn anywhere else and find the same message. So far as the world is concerned, it has no message for the sinner. It can condemn him, but it cannot save him. It understands the idea of redemption in regard to material things, but unaided it never reached the conception of how men

might be saved from the guilt and power of sin. It is only when we see redemption in the divine setting of the scriptures of truth that we are able to understand that redemption is possible for the greatest sinner on earth.

Professor Drummond's last book, "The Ideal Life," contains an address on "The three facts of sin," these are—its Guilt, its Stain, its Power. The greatest of these facts is—its Guilt. This, Professor Drummond tells us, the literary world ignores. And yet, sin is a word very much in vogue with it at the present time. It is, he says, perhaps, *the* word. Years ago it was the gay word "Chivalry." Later the word was "Love." But now the ruling word in poem and ballad and song, in novel and romance, is Sin. This word literature has borrowed from religion, and Drummond contends that it is the duty of religion to see that it is borrowed whole. "Truth," he says, "which is to pass into such common circulation must not be mutilated truth; it must be strong, ringing, decided, whole; it must be standard truth; it must be Bible truth." It is not the *guilt* of sin that troubles the literary world or society, but its *stain*. The stain of sin lies at its doors: it is an eyesore to it. It is loathsome, and lying there! So society must do something with it. And this is what it does with it. "In one corner it builds a prison—that will rid the world of its annoyance. In another corner it plants a madhouse—the sore may fester there unseen. In another it rears a hospital; in a fourth it lays out a graveyard. Prisons, madhouses, hospitals—these are just so much roofing which society has put on to hide the stain of sin." This is the world's idea of sin—to *cover up*, not to redeem. The world looks at the result, and would remove it without troubling itself over much about the cause. The Redeemer of mankind, on the other hand, looks at the cause and would remove that. Cease to do evil and learn to do good, is the mandate of heaven. Society says, Do evil if you will, but keep it out of our sight.

In marked contrast to the world's estimate of sin, is the estimate of heaven. So great is heaven's concern regarding the state of sin into which the world is plunged that it would seem as if its great business was to provide redemption. From Eden to Calvary, in all the interval between, the central thought is—redemption. Heaven itself was moved at the thought of man's redemption, and so it gave its choicest and best to secure it. In our earthly calculations all choicest things are reckoned the dearest. "So it is," says Cuyler, "in heaven's inventories. The universe of God has never witnessed aught

## The Leader.

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

### Old Words in New Settings.

#### REDEMPTION.

If we were asked to name a word which most effectively sums up the entire record of human history, we should, in reply, submit the word "redemption." For if redemption means "bringing back," what else has been the record of all history but attempts on the part of man to win back what he has lost? "The whole system of things," says a certain



to be reckoned in comparison with the redemption of a guilty world. That mighty ransom no such contemptible things as silver and gold could procure. Only by one price could the church of God be redeemed from hell, and that the precious blood of the Lamb—the Lamb slain from the foundation of the world." And so redemption finds its setting in the blood of Jesus Christ. This glorious redemption, for which so much was paid, has not only to do with time but with eternity. Thus it is that redemption is present and future. We have it now, and yet it still lies before us. In our present state, our redemption leaves us with an environment of sin; from this we have not yet escaped, but, by-and-bye, we will. Then shall we enter into eternal redemption, and under new conditions live the sinless lives of those who have been redeemed, and with open face behold the glory of God.

## Original Contributions.

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

### Worship in Spirit and Truth.

John 4: 23, 24

BY T. J. BULL.

"The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers. God is Spirit: and they that worship him must worship in spirit and truth."

The wearied Christ at Jacob's well conversing with the woman of Samaria is one of those inimitable pictures of our blessed Master embedded in the gospel story, which bear in upon our hearts with almost irresistible power the conviction that they are not inventions.

Let us meditate a little on the weighty truths he uttered on this occasion on the subject of true worship.

First, his words were prophetic of radical changes, involving the setting aside of what God himself had appointed. This is to many a thought hard to receive. How any appointment of the unchanging God can be set aside, or superseded by another appointment they can hardly conceive. That God *once* said to his people "Remember the Sabbath day, to keep it holy," is for them sufficient proof that the fourth commandment of the decalogue is binding upon them as the people of God *now*. God is absolutely unchangeable. That unchangeableness is the basis of all confidence in him. But we err when we conclude that that unchangeableness binds him to one system only in saving and training men for eternal glory.

There is doubtless one all glorious Godlike plan back of the systems of works and of grace, of law and of faith under which the people of God have lived, as back of the six or seven different and differing classes in our public

schools there is one general system or plan.

We do not argue changeableness in teacher or system because in class five a different course is pursued to that in class two. Growth, progress has necessitated the changes. The illustration is inadequate, but I trust will be helpful, and suggestive. Time was, when the Jew said truly "In Jerusalem is the place where men ought to worship." At the same time the Samaritans worshipped on Mt. Gerizim. Jesus told of what would forever settle this question as between Jew and Samaritan. "Believe me, the hour cometh, when neither in this mountain nor in Jerusalem, shall ye worship the Father." The sacredness of these places would pass away, and the true worshippers would worship the Father in spirit and in truth, wherever in the world they might be located. The old order would give place to the new. The old order gave large place to ritual and made comparatively little demand for spirituality. The new order would have a minimum of ritual and a maximum of demand for spirituality. The old order was based on fleshly descent, the new is based on spiritual birth. These changes came because God's all gracious purpose rolled on towards final accomplishment.

Let us now look more closely at the abiding characteristics of true worship for the "hour" or dispensation in which we live. "God is Spirit: and they that worship him must worship in spirit and truth."

"Worship," the Greek word is defined, "to kiss (the hand) toward," "to bow down, to prostrate oneself." In its N. T. use it evidently means more than mere prostration, e.g., the wise men "fell down and worshipped the infant Jesus;" Cornelius "fell down at Peter's feet and worshipped him." Here, it probably marks no more than the genuineness of the salutation with which Cornelius greeted Peter, and in no sense indicates a paying of divine honors to him. In the lips of Jesus at the temptation it has a higher significance, "Thou shalt worship the Lord thy God, and him only shalt thou serve." The word for serve, here, is rendered worship in Phil. 3: "We are the circumcision who worship by the Spirit of God." The word was used to convey the thought of rendering service to God. "Especially with reference to sacrifice and external and official service." It would thus fitly stand for the appointed services of the temple. Paul applies the word to Christian worship as opposed to Jewish, which the Judaizing teachers insisted was specially binding by divine authority. In opposition to their claim Paul affirms, "We Christians are the true circumcision who render to God the services appointed by his Spirit. Thus justifying the simpler worship of the church of God. God is Spirit, and he claims the worship of spirits, angelic and human. "He formeth the spirit of man within him." He is "the God of the spirits of all flesh," and "the Father of our spirits." To man, worship in spirit is not only possible, but necessary, if he would attain to the true end of his being, perfection of character. For worshipfully "beholding as in a mirror the glory of the Lord, we are transformed into the same image from glory to glory." Neglect to truly worship God and your character inevitably deteriorates.

Paul gives us the genesis of an inevitably

downward career in Rom. 1: "Knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and fourfooted beasts, and creeping things." Knowing God, but refusing to give him the glory due unto his name, they descended to the most grovelling idolatry.

There are men to-day in Christian lands who neglect to worship God but do not thus descend. Why? "Ye are the salt of the earth." But many do descend far adown the awful slope. The true God is not in all their thoughts; gods of gold, wealth, passion and pleasure are worshipped and character is inevitably slipping away. The spirit of man, instead of owning and worshipping the great Father of spirits, becomes the slave of body and soul. The true function of the spirit is to maintain the authority of God in the soul.

Worship must be "in truth"; sincerity in the worshipper, and conformity to the revealed will of God, must characterise it throughout. *Lip honor, while the heart is far from God, is "vain worship."* Peter writes of believers as "built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ." Paul exhorts "Present your bodies a living sacrifice." And through him (Christ) let us offer up a sacrifice of praise continually, that is, the fruit of lips which make confession to his name. Do good and communicate; for with such sacrifices God is well pleased. The will of God, as indicated in his setting in order the church at the beginning, should be our guide for worship in the assembly of the saints. No gracious appointment of the Lord can be safely ignored. He says "this do as oft as ye drink it in remembrance of me." Do you not conclude, that if you do it seldom, or never, you will increase the spirituality of your worship? "Forsake not the assembling of yourselves together as the manner of some is." It is no new device of the devil to persuade Christians that they can get on just as well, if not better, without than with the gracious appointment of the church of God. Remember that worship in spirit and truth is not confined to the time and place of assembling together. In the family and in the privacy of your inner chamber may be offered to God the homage of devout spirits. "Your body is a temple of the Holy Spirit."

Finally, God the Father seeks worshippers. Wondrous thought that the great Creator should seek among his creatures that which they ought spontaneously to offer him! What dread work sin has done in estranging our hearts from him! What wondrous love that seeks to win us back, what sufferings were endured that the tale of love might be unfolded! We wrong God and injure ourselves if we refuse to let him seek us out and make us his true worshippers. My reader do you worship God? Do you sadly answer, no? Let me urge you—

"Now yield him thy heart, and make haste to adore him."

*Thy harvest is passing, thy summer will end."*



## Selected Articles.

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

### The Elements of the Gospel.

#### LETTER VII.

We come now to consider the Sermon of Peter, on the day of Pentecost, and the effects which the Holy Spirit, through the sermon, produced. Please read Acts 2: 14-47.

The discourse opens skillfully. The exordium is an attempt to remove prejudice from the hearers. Many preachers, alas! create more prejudice in the rash affirmations of their exordiums, than they are able to dissipate in an hour's subsequent effort. Peter, knowing he must gain their ears if he would win their souls, carefully removes out of the way the false judgment under which they are laboring. They said "these men are full of new wine." The inspired utterances of the "wonderful works of God," sounded to their prejudiced ears as incoherent babblings. Thus does prejudice or passion pervert the truth of God! It is not enough that we have eyes and ears; we must have a "sound" or "single" eye (Matt. 6: 22), and "circumcised" ears. A superstitious eye transformed the loving Saviour into a frightful spectre (Matt. 14: 26); the approving voice of the Father was, to unbelieving ears, but thunder (John 12: 29); while to the honest, cultivated ear of Mary, the voice of the Master was the end of darkness—the gay dawn of immortal blessedness. (John 20: 16). These are facts of grave import. Well did Jesus say, "Take heed how ye hear." Peter, therefore, proceeds first to dispossess his hearers of prejudice, by unfolding the phenomena on which they gazed as the fulfilment of one of the grand predictions of their own Scriptures; a fulfilment which would usher in the period they were all so anxiously looking for, as "the last days"—the days of the Messiah. "This is that which was spoken of the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy; and your young men shall see visions, and your old men shall dream dreams. And on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy. And I will show wonders in heaven above, and signs in the earth beneath, blood and fire and vapour of smoke. The sun shall be turned into darkness and the moon into blood before that great and notable day of the Lord come. And it shall come to pass that whosoever shall call on the name of the Lord shall be saved."

This introduction must not be passed over carelessly. If the occasion possesses the significance we have given to it, this opening sermon of the kingdom is pregnant with meaning. We have only space to hint at some of its suggestive utterances; and, in the light of our preceding discussions, we have hopes that hints will now suffice.

1. The phrase "last days" marks the culminating point of the history of redemption. Up to this time, the word of God had authorised men to look forward to better things to come. The "last days" had not yet been reached. But now we enter on the period

of "the last days." This is the first of the "last days." We suppose the phrase rightfully includes the whole period of Messiah's reign. There are no other days to follow—no future changes to be anticipated in the unfoldings of the plan of redemption. The "fulness of time" has been reached; and a perfect, permanent, unchangeable covenant and priesthood are now established; and a "kingdom that cannot be moved" is received. Here is "Inquirer's" resting place.

2. This outpouring of the Spirit marks an era of philanthropy such as had never been witnessed or dreamed of. In a representative sense it is the baptism of humanity in the Spirit of God; for all classes, ranks, ages, and nationalities are embraced in it. Jew—Gentile, "all flesh;" old—young; men—women; masters—slaves; thus marking all ranks, conditions, and races, as equally entitled to share in the blessings of the kingdom of heaven. All are made to drink into one Spirit. Evidently we have passed away from the religion of the Family, which marked the patriarchal age, and the religion of the Nation, which marked the Mosaic dispensation, into the fullest development of the "unsearchable riches of Christ,"—the riches of wisdom, mercy and life for man as man—for "all the world." If, anywhere, you are to find the mercy of God intended for you, it will certainly be found here.

3. The language, in its bold symbols, marks *revolution* as a necessary result of proclaiming the kingdom of God. It is foreign to our purpose to search for the precise meaning and application of the language of verses 19, 20. Suffice it to say that it clearly indicates the overthrow of political or ecclesiastical establishments, or both; as Paul says (Heb. 12: 7-29), "the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear; for our God is a consuming fire." All that was preparatory, adumbrative, and ancillary, as well as all that was antagonistical, must now give way to the kingdom of heaven, which was promised to "break in pieces and consume" all other kingdoms.

The theme of this sermon is Jesus. It is not a sermon on the law, on regeneration, election, effectual calling, freedom of the will, or any of the thousand and one topics of theological warfare, the discussion of which has so bewildered your mind. Jesus promised the apostles, that when the Spirit of truth came, "he shall take of mine and shall show it unto you;" "he shall testify concerning me." John 15: 26, and 16: 14. Accordingly the Spirit's testimony, as delivered by Peter, is all concerning Jesus. "I determined not to know anything among you, but Jesus Christ and him crucified," said Paul. A return to the integrity of the primitive Gospel would, my dear sir, be an end to all your troubles. Instead of troubling yourself with psychological phenomena to ascertain whether you are regenerated, or with knotty theologies, to ascertain whether you are numbered with the elect, or with the legalisms of that economy that has passed away, you should first settle the question, Whether this Jesus whom the apostles

preached, is the promised Christ; and then, secondly, inquire, Do I trust in and love him as to be willing to renounce all other sovereignties and obey only him? The point reached of intelligent trust in him as the Son of God, and entire submission to him of heart and life, as the rightful Lord and Saviour, all important questions touching our salvation are settled—for the promises are made to such as believe and obey.

Accordingly, Jesus, in his wonderful works, Jesus in his death on the cross, Jesus in his resurrection from the dead, Jesus in his exaltation, and glorification, Jesus in his kingly power and authority, is the theme of this discourse. The strength of this discourse is expended on his resurrection and exaltation, because the facts previously stated were indisputable, and because the Christhood of Jesus depended on his resurrection. If he had not been raised from the dead, then his cause had failed of divine vindication, and they who had condemned him were justified. But if he had been raised from the dead, God had vindicated his cause, and his enemies were loaded with fearful guilt in condemning and crucifying their own Messiah. This grand fact is proved, therefore, 1. By their own Scriptures, by passages which they admitted to refer to the promised Messiah. 2. By the testimony of eye-witnesses: "whereof we are all witnesses." 3. By the supernatural manifestations of that occasion. "Wherefore being by the right hand of God exalted, and having received the promise of the Holy Spirit, he has shed forth this which you see and hear." Thus, step by step, he approaches an irresistible conclusion—a conclusion armed with unspeakable terrors to his guilty auditors: "Let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified both Lord and Christ." The narrative states that "when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" The language indicates the most pungent conviction and harrowing distress of mind. Here, then, was something that reached stubborn and rebellious hearts, and broke them to pieces as the hammer breaks the rock. What was it? Not the outpouring of the Spirit, for we have seen that the Spirit was not poured out on the ungodly. What then? "When they heard this, they were pricked in their heart." It was the truth that Peter proclaimed, and the evidences which Peter arrayed, establishing conviction in their hearts of the Christhood and Lordship of the risen Jesus. The Spirit's converting power was put forth then, through Peter's sermon, and this converting power went in through their ears into the understanding, and by this route reached the conscience and the heart. Did it ever strike you, Mr. Inquirer, while you were waiting for regenerating power to visit your heart, that the power of God comes in through the ears? and that the truth which the Spirit has set forth for your salvation is waiting an entrance through this ordained channel into your soul? "Incline your ear and come unto me; hear and your soul shall live." "Say not in thine heart, Who shall ascend into heaven? that is to bring Christ down from above; or Who shall descend into the deep? that is to bring up Christ again from the dead. But what saith it? The word is nigh thee, even in thy mouth



and in thy heart: that is the word of faith which we preach: that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. 10: 6-9.

The powerful convictions produced by this discourse, brought on a crisis in the day's affairs. Thousands of anguished sinners confess their guilt, and throw themselves at the feet of the King's ambassadors, and sue for mercy. The first acts of a monarch's reign are taken as indicative of the character and spirit of his government. The beginning of the legal dispensation was marked by the execution of about three thousand offenders, (Ex. 32: 25-28.) Thus did the stern spirit of Law frown darkly on the guilty, and foreshadow "the ministration of death, written and engraven in stones." Here are about an equal number of offenders to be disposed of, at the beginning of the reign of Jesus. What will he do with them? They are his own murderers, stained with the guilt of a crime that has no adequate name—which, for the want of a better term, we call *decide*. What will he do with these men that spit on him, and cried, "Not this man, but Barabbas," and gave him up to Roman hands to be scourged, and mocked, and crucified? The disposition made of this case will indicate the character of the newly exalted King, and the genius and spirit of his reign. And what a blessed revelation it proves to be! The law commenced with three thousand slain under the law's condemnation; the Gospel commences with three thousand made alive, pardoned, justified by the grace of God! Listen, ye guilty and perishing! The man with the keys of the Kingdom of Heaven on his shoulder, is about to open the gates of salvation; the executors are about to open the will of the Lord Jesus, the ambassadors are in a moment to proclaim the authority of a new King in Zion. The fate of thousands present and millions absent, hangs on his words. Will they be words of mercy and peace, or of wrath and vengeance? Our hopes for time and eternity are resting on the clemency and mercy of the King. Listen! "Repent and be baptised, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit."

Glory to God! The reign in heaven is a reign of mercy! Jerusalem sinners are saved! The first act of the King is to pardon his suppliant enemies—his murderers! The first names written on the rolls of the ransomed, since his assumption of royalty, are taken from among those who rejected him and mocked his dying pangs! Then there is mercy for all the broken-hearted and despairing of earth's guilty children.

It will require another Letter to complete our examination of this narrative. We are proceeding leisurely, because a proper understanding of this chapter is an end to doubt and confusion on the subject of your enquiries.

### The Hour of Prayer.

#### Christ at the Door.

Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and sup with him, and he with me.—Rev. 3: 20.

This language is a part of the message of

Jesus Christ to the church at Laodicea. It is Christ's message to every lukewarm church and to every impenitent heart. Addressed primarily to those within a church who had a name to live and were dead, it applies equally to all those from whose heart Christ is barred by impenitence and disobedience. Since all of us are more or less unfaithful, the lesson is one which may be studied with profit by all.

Notice, first, Christ's readiness to enter into fellowship and partnership with every weak, discouraged, lukewarm church, if only the church will make ready for his entrance and invite him in. "Behold I stand at the door and knock." It is his supreme desire to be in the midst of his churches, to have a seat at every fire-side, a place at every communion table, a welcome in every heart. It is the great mystery of the divine seeking to enter into the human to lift it up and glorify it.

He is not only ready to enter, but, behold, he is knocking; he is asking admission. By his word, faithfully transmitted to us through his apostles, by his tender providences, by the supreme manifestations of his love in his death for us, by our very failures and defeats, by the voice of the Holy Spirit speaking through our consciences, Christ is knocking at the door of every church, and of every heart, asking admission.

Notice, again, the necessity of responsiveness on our part to this knocking. "If any man hear my voice, and open the door, I will come in to him," etc. He will not break down the door. He will do no violence to human volition. He will not thrust himself into any church or into any heart until the door is open. The human will is so sacred in his view that he will respect it, even though we choose to bar him out forever. Long he has been waiting for us to "open the door" for him. How much longer will you keep him without?

What is it to "open the door" for Christ? He had just said to lukewarm Laodiceans, "Be zealous, therefore, and repent." Does it not mean, therefore, that, by repentance, we are to put away all those sins that bar his entrance, so that he may come in? We know what that voice requires of us as we see it on the written page, as we hear it in the "still small voice" that speaks to our hearts. If we will turn away from all unrighteousness and begin to do his will, trusting in him for strength, then is the door wide open for his entrance and for all his blessings which he brings with him. To one person this will mean one thing, and to another it will mean something else, but each one may know that it is in his own heart and life that keeps Christ out of it. Every church knows, or may know, what it is that keeps Christ from being enthroned in its midst and making it a conquering power in the community.

Why does Christ wish to enter into our churches and into our individual hearts? This, perhaps, is the greatest mystery of all, but it is the mystery of infinite love. He desires to enter that he may sup with us, and we with him; that we may have mutual fellowship and communion together; that he may have joy in imparting, and we in receiving grace that will fit us for the work to which he has called us. What Christ seeks with each of us is the intimacy of comradeship,

friendship and fellowship. Hard and cold, indeed, must be the heart that will refuse entrance to the sinless Son of God, who seeks entrance into our hearts and lives to the end that he may establish right relations with us and transform us into his own image.—Christian Evangelist.

## Sunday School.

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

LESSON FOR APRIL 10TH

"SUFFERINGS OF JESUS FORETOLD."

Matt. 16: 21-28.

GOLDEN TEXT.—"He was bruised for our iniquities."  
—Isa. 53: 5.



The Great Confession had just been made. Men, in believing Jesus to be Jeremiah or Elijah, or at least one of the prophets, thus condemned themselves for their rejection of him. Peter declared him to be "the Christ of God." This was right, yet Jesus "straitly charged them and commanded them to tell no man that thing." Doubtless there were many reasons; two suggest themselves as probable and sufficient: (1) the apostles were not fully prepared to teach it; (2) the people were not prepared to hear it. Luke intimately associates with the prohibition the passion, and the manner in which this announcement was received even by Peter himself proved the wisdom of the veto. That the Son of Man must suffer, was a strange statement; at the hands of the Sanhedrin, the "Great Sanhedrin," and at Jerusalem, could they grasp it? The idea of a Saviour made "perfect through sufferings" they could not entertain; so contrary to all their fond expectations was this astounding doctrine that Peter seems not to have noticed the promised resurrection, by which the truth of his confession was to be declared with power. Before this (John 2: 19, 3: 14; Matt. 12: 38-40) had these things been spoken of, but they were not understood until after the resurrection (John 2: 22). Peter's impulsiveness on this occasion led him to do a most extraordinary thing, and brought upon him a severe reproof. He took Jesus and began to rebuke him! The way which Jesus spoke of did not commend itself to him; he wanted some other way. How characteristic this is of the shortsightedness of some now and their dealings with the Lord's appointments. The answer came severe: "Get thee behind me Satan." "Satan"! and to him who had just before been carried high on the summit of a wave of divine revelation! Yes; for that suggestion of Peter's (though prompted by love and solicitude, as we may well suppose) was the one thing which Satan



would desire to be carried out. What a triumph it would be if he could only turn Jesus from making the sacrifice,—could only have got him not to undergo those things which to be a Saviour he "must suffer"!

We have here, too, mention made of certain requirements on the part of his followers, which were on another occasion presented as the terms of discipleship: renunciation of self and cross-bearing. Discipleship means more than an acquiescence in the truth of his claims. It is well to discriminate between *taking* crosses and *making* crosses. The former the Saviour enjoined; the latter—those crosses which are clearly our own fault and well-deserved—do not qualify for discipleship, but are rather disqualifications. He who thus bears his cross, even unto death, will save his life; he who would not, but means to save his life, will lose the greater life, and where is the profit? Verse 26 is worthy of much notice. A double problem is presented. First, what is a man profited if he gain the whole world at the expense of his soul? *i.e.*, what will he give his soul in exchange for? Different people barter their souls for different things. Again, what will a man give in exchange for his soul? *i.e.*, the previous exchange having been made, what will a man give to get it back again and saved? Nothing. The first was a bad bargain, and he has nothing in value sufficient to buy it back again. *It is lost!*

## Our Missions.

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

### Kanaka Mission.

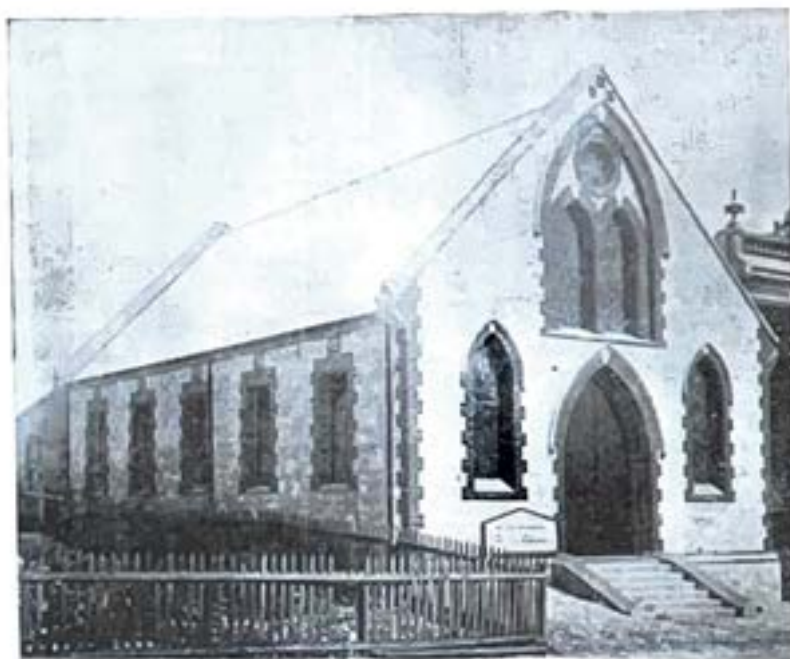
KANAKA CHAPEL.—OPENING SERVICES.

Kanaka Missions,

Childers, 22/2/98.

Dear Bro. Ludbrook,—

Just a few lines to let you know that a few days after writing to you last the weather cleared up for a few days. We were able to open the chapel in Childers on Lord's day the 13th. We commenced our meeting in the morning by a prayer meeting. Some 180 Kanakas were present, when two were baptised. In the afternoon we had the meeting for the breaking of bread. There were 230 present. I had invited the missionaries from the Bundaberg Mission, but only one could leave their station. Mrs. McKenzie, with some of the Christian Kanakas from the Bundaberg Mission, came on the Saturday previous to the opening, remaining till the following Monday. Several white people who are Christians among the people known as Brethren wished to be present at the meeting for the breaking of bread to see how the Kanakas conducted their meetings. When the meeting was over they came to me and expressed their pleasure at seeing the boys conduct their meeting in such an orderly and Scriptural way. I took no part, except to speak a few words before the breaking of bread. It seemed a strange sight to see men who came years ago wild savages, without any knowledge of God, with nothing but a murderous-looking tomahawk or club in their hands, now preaching the gospel to their countrymen and meeting round the



New Chapel at Fremantle, W.A.

Photo by Hart Co., Perth.

Lord's table, putting many of their white brethren to shame. The Kanaka brethren are proud of their new building, and what few meetings we have been able to hold in it have been well attended. It will enable me to reach many who have in the past been decoyed into the houses kept by Japanese, and the gambling dens kept by the Chinamen to relieve the simple-minded Kanaka of his hard-earned wages. The rains, which ceased for a few days at the opening, have set in again. We will have another flood, which will be two within two weeks. This is bad for the Kanakas out of work; no planter will engage them till the wet season is over. With Christian love to all the F.M. Committee.

JOHN THOMPSON.

## From The Field.

The field is the world.—Matthew 13: 35

### West Australia.

FREMANTLE.—Lord's day, 6th March, has been made memorable to the brethren in Fremantle in having been permitted to enter into our new meeting-house, with praises and thanksgiving to our God for his goodness in granting unto us as a church even now the consummation of our long-cherished desire of erecting a building wherein we might worship the God of our salvation in cleanliness, and comfort; for we verily believe our Father in heaven intended his children to possess all these things. Our motto has been "Work and Wait," remembering that it has been, and must ever be, the motto of achievement in every good and noble aim of the Christian life in the name and by the power alone of the Captain of our salvation. This we have realised more than ever by renewed inspiration and determination to buckle on the whole armor of God for the fight of faith in which we are engaged with sin and Satan, whereby precious souls may be rescued from his dark and terrible

dominion, into the bright and shining palace of the Everlasting King.

The edifice is a neat and commodious building 50ft x 30ft clear inside, with walls 15ft. high and 2ft 3in wide, with seating for 250 persons.

Commencing with our usual morning meeting at 11 o'clock, there was a large and representative gathering of brethren in W.A., presided over by F. Illingworth, who in the course of his remarks impressed most forcibly upon all present the great importance of the institution of our Lord's last supper in memory of his unspeakable love for fallen man, as indicated by Jesus himself, enthroned in glory, delivering it to Paul the apostle to the Gentiles, and to be continued by us until he comes again. Afterwards A. Shaw addressed the church upon the subject of "The Living Sacrifice" being made first unto God, after which all natural sacrifices would be made acceptable to him. This was listened to with profound attention and we believe profit to every soul in Christ.

Afternoon at 3 o'clock, a service was conducted for young people, presided over by Bro. Pallott senr., and addressed by A. E. Illingworth on the subject of "self sacrifice," interspersed with anecdotes illustrative of the life of devotion in the service of Christ for others. J. W. Cosh followed with a few words upon the question "What is your life?" (James 4: 14), the Sunday School scholars singing at intervals suitable hymns with a rest worthy of the occasion, under the direction of Bro. Vincombe, Sister Shears presiding at the organ.

The evening service at 7.30 was conducted by A. E. Illingworth, who delivered an eloquent and instructive discourse to a crowded house upon the subject of "Christ and his Church." Truly we are constrained to say of our young brother, that "he is a workman who needeth not to be ashamed, rightly dividing the word of truth," which he proclaims with no uncertain sound, and with a vigor and earnestness of one who realises his great responsibility in the service of the Master for perishing souls. Oh, that others would arise and do likewise in our midst for Christ's sake.

On Wednesday, the 9th inst., a "tea social" was held in the chapel at 6 p.m., to which over 200 sat



down and partook of the good things provided by the sisters. This was followed by a public meeting, the place being well filled. J. W. Cosh occupied the chair, the whole congregation singing the grand old hymn, "All hail the power of Jesus' name," and prayer offered by F. Illingworth. Addresses were delivered by Brethren Illingworth, Shaw, Wilson, Locraft and J. G. Scott. These were of a sound and practical character, suitable in every way for the occasion, calculated to profit and bless every Christian, in the doing of which others are influenced to praise our Father in heaven. During the evening several anthems were sung by our young people, with very pleasing effect, and finished with the grand chorus, "God's Holy Church shall Triumph."

The singing of "Praise God" by all the people, and the benediction being pronounced, brought to a close the inaugural movements of what we pray God may be but the beginning of great things unto his people laboring in his Almighty name. J. W. C.

### Queensland.

**WEST MORETON NOTES.**—During the month P. J. Pond preached at Rosevale, Thornton, Mt. Walker, Marburg, Roadvale, Milbong, West Haldon, Flagstone Creek, Mt. Whitestone and Upper Tenthill.

We are pleased to report a Lord's day school to be started at Milbong by Sister Bessie Gray.

A farewell meeting to Bro. E. Stubbs was held at Rosewood on Friday last, March 18, when speeches were given by Bros. Phillips (chairman), Bowen, Berlin, J. J. F. Hendricksen and F. E. Stubbs.

All but one of the Kanaka brethren have now left Marburg, having been engaged elsewhere.

We here acknowledge contributions to West Moreton evangelist fund, viz., Rosevale, £8/5/6; Marburg, £7; Mt. Walker, £5; Mt. Whitestone, £3/15/6; Thornton, £2/11/-; Stockyard Creek, £1/6/9, and W. A. Carney's Creek, 10/-.

Churches that gave please note our financial year ends May 24.

WM. BAILEY.

### Victoria.

**FERNHURST.**—We are pleased to report the addition of one to our number by obedience to the gospel, the third son of our late Sister McNicol. He was baptised by Bro. Hagger in Kingpaniel Creek on Saturday last, and was welcomed into the congregation here on Lord's Day Morning.

March 31.

W. PATTISON.

### South Australia.

**NORTHERN CHURCHES.**—After about 15 weeks' stay at Balaklava, where the meetings throughout were well attended and the interest well maintained with the result that eleven souls put on the Lord by faith and baptism, and we trust believers have been built up in their most holy faith. I made a start for Alma Plains. At this place the meetings have also been good, both morning and evening. A good interest has been aroused, one young man putting on the Lord by faith and obedience.

W. A. KEAY.

**HINDMARSH.**—Yesterday morning Bro. H. D. Smith forwarded to the church, per favor of her elders and deacons, his letter of resignation, owing to the acceptance of an invitation from the church in Grote-street Adelaide, as successor to Bro. T. J. Gore. The fact was conveyed to the church in a very pathetic but short announcement by the presiding brother after the breaking of bread. The officers will meet at an early date to consider the situation and make the necessary arrangements for the best interest of the church. At

the close of the evening service three ladies confessed their faith in the Lord Jesus.

March 31.

A. G.

**HINDMARSH.**—A full meeting of the officers of the church was held last evening to receive and deal, on behalf of the church, with the resignation of Bro. H. D. Smith as evangelist. There seemed no alternative but to accept with deep regret the resignation, Bro. Smith having accepted an invitation to labor with the church in Grote-street, City. The meeting then resolved itself into one of prayer for the divine blessing to accompany Bro. Smith to his new sphere and for unerring guidance and direction in selection of a successor. A motion was carried, That we communicate to the *Australian Christian* our present need of earnest energetic workers, man and wife, hoping that should there be in any of the colonies such workers desirous of coming to this large field of usefulness to labor in word, work and doctrine, as evangelists, they would at once communicate with Bro. H. Riddell, church secretary, New Hindmarsh, S.A. In the meantime we are asking the Lord to direct such workers to us in this way, and may his name be glorified. There is a very large field of labor here and in the neighborhood. The School has a magnificent Young Men's Bible Class to teach and guide. The outlook is good, therefore we do not wish to be long without some splendid workers with us. Bro. Smith's labors cease about middle of June, according to terms.

March 26.

A. G.

**NOORWOOD.**—Since last report a combined social of the Dorcas Society and Sisters Prayer Meeting has been held, and was a success. Reports from both meetings show that much good work has been done during the past year. A service of song entitled "Dinlie's Message" was successfully rendered by the choir last Thursday evening.

Yesterday afternoon Bro. A. T. Magarey gave a splendid address to parents and children on behalf of the children's hospital. Over 30/- was collected. Our meetings are keeping up well, but no additions to report this time.

March 27.

A. C. RANKINE.

### New Zealand.

**WELLINGTON.**—At our watchnight service a young man and a young woman were baptised into Christ. Our young brother, who lives in a small country place, conducts there in company with another young man a Sunday School.

Jas. Hay after completing his studies has returned to N.Z. He has accepted an engagement for the time being in our home mission field. A. F. Turner now labors with the church in Petone, F. Hales with the church here.

Our church tea and public meeting to bid farewell to Bro. Turner and welcome F. Hales was a great success. At this meeting a presentation was made to Bro. Turner on behalf of the church consisting of a purse of sovereigns, and on behalf of the S.S. teachers and bible class some useful books, as a token of our appreciation of his faithful service as a preacher and teacher. Our meetings are well attended. A husband and wife formerly baptised were received into fellowship, besides six baptised into Christ. One brother was also restored to fellowship. C. K.

### Here and There.

Here a little and there a little.—Isaiah 25: 10.

W. Cairns is now secretary of the church in Oamaru, N.Z.

I do think that what our churches need today is a vigorous and continued campaign for the reading of our literature. We need it far more than a series of meetings to enlist new recruits. I am sure I speak a truth. We need a rally cry all along this line, and we need personal workers who will do the face to face canvassing that must be given if we reach the indifferent, and enter the homes of those not accustomed to religious reading.

One confession at North Richmond, March 27th. Bro. Barnett preaching.

Don't fail to read "First Principles." It is plain, and intensely interesting.

A. M. Ludbrook's new address is, c/o Mrs. Thompson, Palmer-place, North Adelaide, S.A.

We find that of the five prize paragraphs published in our last, three came from North Adelaide.

Next week being a special number, the *CHRISTIAN* will be printed on Tuesday instead of Wednesday.

We have received 14/6 from the church in Merewether, N.S.W., and £1 from church at Queenstown, Tas., for hospital work in China.

We hear of full houses at Bro. Ludbrook's gospel services and lantern lectures at North Adelaide. An aged sister, previously immersed, has recently been "added."

Bro. McCracken has resigned his work at North Melbourne, and will close there on June 12. He is a good all-round man, and has done a splendid work. He is open to an engagement.

It will be seen by "From the Field," that H. D. Smith has resigned his work in Hindmarsh to go to Grote-street, and that the Hindmarsh brethren are anxious to secure the services of a good man.

Splendid meetings in the Tabernacle, Danedin, on Sunday, 20th. In the morning one received who was immersed the Thursday previous, and one by letter. And in the evening three came out for Christ.

A Mutual Improvement Society has been formed in Petersham in connection with the church. Officers:—President, D. A. Ewers; vice-president, C. Lawson; secretary, C. Rush; treasurer, Miss McPherson, janitor, R. Martin.

The work is still progressing at Peel-street, Ballarat East. Bro. Pickett preached to a large audience on Sunday evening, the 20th, and on Sunday evening the 27th, again he preached to a large congregation. Things are looking very promising.

Next week we shall be sending out a few extra copies. Will our friends who receive them use them in inducing others to subscribe. Our list is slowly going up, and if all will interest themselves we will soon see our paper on a sound basis.

On Thursday 7th April, the united choir of the S.S.U. will render the Sacred Cantata, "Shiloh," under the baton of E. W. Pittman. The choir will be assisted by Sister Nellie McClelland, who will also sing "Rejoice Greatly" (Handel) and "The Light of the World" (Adams).

Meetings improving at North Carlton. Bro. C. G. Lawson has been doing some house to house visitation and tract distribution. Bro. Moysey is conducting "Bible Readings" every Tuesday evening. Bro. McLellan is preaching on Sunday evenings. One confession at the close of the preaching service last Sunday evening.

The church of Christ, Prahran, has received with gratitude the pleasing intelligence through our Bro. Harding, who is secretary for the trustees of church property at that place, that he has received



the sum of £100 from the trustees of the estate of our late esteemed Bro. Quilliam, to be applied in reducing the present mortgage on the property.

The churches in W.A. will hold a Conference in Perth on Good Friday. We expect a full report.

Good meeting at South Melbourne Lord's day evening, Bro. Franklyn's preaching. Three, hearing, believed and were baptised.

The *Southport Visitor* gives lengthy reports of Bro. Selby's sermon and lecture in that town in England, also several appreciative paragraphs about the man himself. Perhaps the most interesting statement to our readers is that "Mr. Selby will leave England before the summer, and will return to Australia via America." We expect that, like so many other Australians, he will be induced to remain in the United States.

At the Tabernacle, Dunedin, Brethren James Lowe and James Routledge have been appointed to the diaconate. The former has likewise been chosen to the position of church secretary, in place of Bro. Walter Taylor, who has removed up to Roslyn. The meetings, morning and evening are capital. Three more received into fellowship on the 13th. The church in the Tabernacle is erecting a fine new chapel in South Dunedin, which is almost completed. The opening tea will be held on or about April 22nd.

A correspondent wants our authority for asserting that "for a man who can effectively preach the gospel to spend his time and strength in any other employment is rebellion and sin against God." We cheerfully supply the information. "To him that knoweth to do good, and doeth it not, to him it is sin" Jas. 4: 17. Read Matt. 23: 14-30. "Go ye into all the world and preach the gospel to the whole creation," Mark 16: 15 also Matt. 28: 19. Look also at Ezekiel 33: 8, 9. From side to side the Scriptures make the preaching of the gospel a pre-eminent duty, on the part of all capable of doing so, and if disobedience is not "rebellion and sin against God" we do not understand the meaning of the word. Our correspondent wants us to "assert" a number of other things which we have no intention of doing. Another correspondent quotes our language, "for a man who can effectively preach," &c., and then adds, "In other words a man must be a paid preacher or not at all if he is 'effective.' If he continues unpaid his rebellious and sinful attitude will call down God's indignation instead of blessing, and the church allowing him to preach will participate in his condemnation." This is what we call the most perfect example of pure imagination to which our attention has ever been called. How any man with honest intentions could possibly read such a thing into our language passes our comprehension. "In other words" is a very nice sliding scale when a writer's language is not exactly what you wanted him to say. We are prepared to defend what we say, but not the "other words" of somebody else. The first correspondent tried to fix us up by misquoting our language, but we have set him right. We are still of the opinion that "If a man has means to live without support from the churches all the better; but if he has not and can preach, he ought to be supplied with the means of living by those who have the money and can't preach."

All being well I shall leave Sydney for San Francisco on April 11, for a brief visit to the United States. I go in the first place in hopes of finding relief from the trouble which has hampered my work and usefulness for several years. And then I shall have the pleasure of seeing again my father and mother and other loved ones. Besides, I desire to see some of our American publishing houses that I may study briefly their methods, that I may apply them as far as possible in our own land. I desire

also to see as far as I can in the brief time I shall have our great brotherhood in that country, and to find out from personal contact with them what they are thinking, and the general drift of affairs amongst them. I regret to have to leave my work just now, and the step has been taken after much careful thought; but I must go now or not at all. All the leading matter for the CHRISTIAN has been provided for, and arrangements have been made for carefully carrying on the paper on the lines marked out, and the business of the Austral Co. during my absence. I ask from all the friends of our publishing interests their continued hearty support. All your wants will be as promptly attended to as in the past. If spared I expect to return in a very few months, and will devote the remaining part of my life to the interests of the church in these colonies. I came to you a young man, a perfect stranger; I now feel I know you all and that my life is a part of yours. You have been "universally kind to me and mine, for which I thank you all, and I can simply say I have tried to do my duty. During my absence I do not expect to write any letters of travel, but if anything of importance comes under my observation of peculiar interest to the readers of the CHRISTIAN I may communicate the same. Besides, during my time away I expect to have a special care in looking after good selected matter for the paper. Any wishing to communicate with me can address, Larwill, Indiana, U.S.A., and if not there it will be immediately forwarded.

A. B. MANTON.

## Obituary.

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

ROWAN.—Sister J. E. Rowan, wife of our Bro. Rowan, departed this life on the 23rd February, 1898. Our sister originally was a member of the Baptists, but in 1857 she united with the church of Christ at this place and remained in its fellowship till the end, excepting a brief period spent in North Melbourne. She was at all times an earnest Christian, taking a lively interest in the work of the church. Shortly before the end came she directed that the following letter should be sent to the church after her decease:—

"My dear brethren and sisters in Christ.—It is according to my wishes before I die I desire my dear husband to send a parting word of encouragement to every member of the church, to be united in love to each other and above all to love Christ the best. As I feel ill and will not have much longer to live, I know I will never meet you all in the flesh again. It is my earnest desire that you will all be faithful to Christ, so that on the resurrection morn not one will be missing. I trust that you will not think that I am doing this for self praise. Far be it from me. I am nothing but a sinner saved by grace. I love you all. I hope to meet you all in heaven.—God bless you, good bye.

From your loving sister in Christ

JULIA ELIZA ROWAN.

A sorrowing husband and four children are left behind, the youngest only a few weeks old, and also her esteemed and beloved mother Sister Knight, who is sorely afflicted. Our prayer is that the God of all comfort will comfort the hearts of these bereaved ones.

Prahran.

WILLIAM GEDDES.

MORTON.—Bro. and Sister Morton, of the Petersham church, have parted for awhile with their little Ada Alice, aged one year and nine months. She was a bright, healthy, attractive child, and made the home lively with her innocent prattle and engaging

ways. The home is gloomy now and yet the dark cloud has a silver lining, for they know she is beyond all trouble. Only two days' illness and her pure young spirit on Feb. 26 returned to God.

"In that great cloister's pure and holy stillness,  
By guardian angels led;  
Safe from temptation, safe from sin's pollution  
She lives whom we call dead."

D. E.

## Coming Events.

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

April 4.—Sunday School Union Examinations for Scholars will be held on Monday evening, April 4th, at 7.30 o'clock. Examinations will be held as follows:—At Bendigo, South Yarra, Doncaster, North Richmond, Kensington, North Fitzroy, South Melbourne, Malvern, Glenferrie, North Melbourne, Brighton, Cheltenham, Fitzroy Tabernacle and St. Kilda. S.S. secretaries are requested to please take note.

J. S. M., Sec.

April 6.—Sisters' Conference, Lygon-street. Afternoon Session, 2.30. Reports, election of officers, etc. Social Session, 7.30. Essay, "Tendencies of the Times," by Jean C. Cox, M.A. Musical items. Tea in schoolroom during interval. All sisters welcome.

Easter Monday.—Marburg. Tea meeting given by the bachelors. Tea on tables at 12 and 5 p.m. Adults 1/-; children 6d. Proceeds towards debt on chapel. Public meeting and Band of Hope at 7.30 p.m. All invited.

May 22-25.—Preliminary Notice. North Melbourne Sunday School will hold their Anniversary Services on Sunday, May 22nd, and Annual Tea Meeting on Wednesday, 25th. Watch this column for further notices.

W. J. WOODBRIDGE, Sec.

## Acknowledgments.

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

### RESCUE HOME.

Thankfully received—

A Brother, Lygon-street ..	£0 10 0
Mrs. J. A. Davies, Hawthorn ..	.. 2 3 0
Mrs. Crouthwaite, Jones ..	.. 0 10 0
Church, Swan Reach ..	.. 0 17 0
Proceeds of lecture by Mr. F. Goode, at Bungawalbyn, N.S.W. ..	.. 1 1 0

J. PITTMAN, Armadale.

### FOREIGN MISSION FUND.

Church, Enmore ..	£3 11 0
" Sydney ..	.. 1 14 3
" Petersham ..	.. 0 3 0
Towards F.E. Stubbin's Travelling Expenses	
H. L. Swanston-st., Melbourne ..	.. 0 10 0

146 Queensberry-st., Nth. Melbourne.	ROBERT LYALL,
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