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## Poets' Corner.

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

### True Victory.

He stood with a foot on the threshold,  
And a cloud on his boyish face,  
While his city comrade urged him  
To enter the gorgeous place.  
"There's nothing to fear, old fellow!  
It isn't a lion's den;  
Here waits you a royal welcome  
From the lips of the bravest men."

'Twas the old, old voice of the tempter  
That sought in the old, old way  
To lure with a lying promise  
The innocent feet astray.  
"You'd think it was Blue-beard's closet,  
To see how you stare and shrink!  
I tell you there's naught to harm you—  
It's only a game and a drink!"

He heard the words with a shudder—  
It's only a game and a drink!  
And his lips made bold to answer:  
"But what would my mother think?"  
The name that his heart held dearest  
Had started a secret spring,  
And forth from the wily tempter  
He fled like a hunted thing.

Away! till the glare of the city  
And its gilded halls of sin  
Are shut from his sense and vision,  
The shadows of night within;  
Away! till his feet have bounded  
O'er fields where his childhood trod;  
Away! in the name of virtue,  
And the strength of his mother's God.

On the page where the angel keepeth  
The records of deeds well done,  
That night was the story written  
Of a glorious battle won.  
And he stood by his home in the starlight—  
All guiltless of sword and shield  
A braver and nobler victor  
Than the hero of bloodiest field.

## Biographical.

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

### Life of Elder John Smith.

CHAPTER V.—CONTINUED.

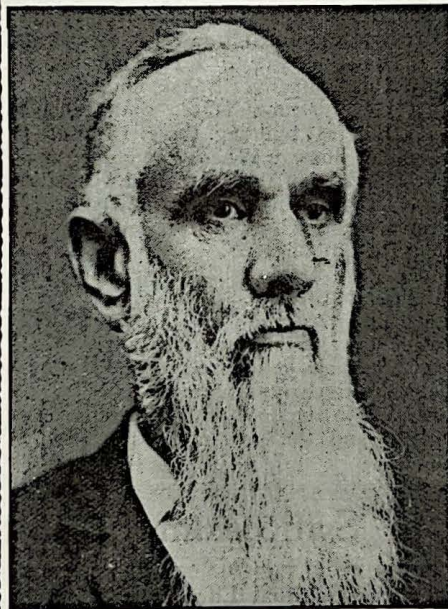
But up to the time of his baptism, he had seen no other books than the three volumes which composed his father's library, and those in which he had studied while at school. After he joined the church, his considerate pastor hastened to put into his hands "Toplady's Reply to Wesley"—a work of harsh and abstruse speculations on predestination and free-will. Such incidents as the fall of a leaf, the time and place of its fall,

were declared to be eternally and unchangeably foreordained.

"His decree who framed the earth,  
Fixed our first and second birth;  
Parents, native place and time,  
All appointed were by him."

Such was the sincere milk on which this babe in Christ was fed! And if he read of things which he could not understand, or, perchance receive, his mind was quieted for the time by the assurance that "great is the mystery of godliness!"

Isaac Denton hoped his young convert was destined for the pulpit, and that the Lord would soon call him to minister in holy things. He urged him to read, therefore, and to exercise his gifts occasionally in public prayer; in a word, he did everything he could to confirm him in the faith, and to keep



THE LATE A. M. ATKINSON.

his zeal alive. A desire to preach soon seized on the heart of his disciple; and he began to listen for the voice which must call him to the work. He had been taught that unless specially called as Aaron was, he could not, without daring impiety, stand before the people and expound the scriptures. He had read of the wicked king who snatched a censor from the altar, and went with unanointed head into the presence of the Lord; and of the fearful wrath which punished his presumption with leprosy. He had read, too, of the thoughtless peasant that touched with profane hands the falling ark; and of the quick vengeance which smote him with sudden death. He trembled, therefore, at

the thought of standing at the sacred desk until the Lord had duly anointed him to preach. The people generally, transferring the ideas of a primitive religious age to the Christian dispensation, regarded preaching as a priestly function, and looked on those who taught the religion of Jesus Christ as a peculiar and holy order of men. They believed, too, that the Lord not only called men to preach, but prepared them also by a divine influence for the work. An educated ministry was to them as absurd as a self-appointed one; for clerical wisdom and utterance they thought could come only from above. Learning, consequently was despised by those whom the Spirit supplied with knowledge; and it was often the case that the less the learning, the greater was the unction.

So constantly was his mind occupied, in the meantime, with the thought of preaching, that it frequently disturbed him in his sleep. Once, in his dreams, he stood before some imaginary congregation, and lifted up his voice so loud, that all the family were startled from their slumbers. His mother had, at last, to break the spell that was on him, by going to his bedside and screaming in his ears:

"John, are you distracted, thus to preach without a call?"

But John preached on in his dreams at night, and listened for the heavenly call by day, until at last he began to despair of hearing it at all.

Robert F. Ferrill, a wheel-wright by trade, had moved out from Virginia, and opened a shop in Stockton's Valley. He had, for that day, a good English education, and had brought with him a few choice books, which at once gave him a great reputation among the people as a scholar. As the business of his shop would not for awhile require much of his attention, he was persuaded to take up a school for the benefit of the children of the neighborhood. Every day John Smith walked nearly four miles to this school, and was always in his place at the appointed hour. For a few weeks his studies were uninterrupted and he made rapid progress. But there was soon a more urgent demand for wheels than for learning; and the teacher found that he could not attend to his young friends, and serve his more profitable customers at the shop.

But Ferrill was a kind-hearted man; he saw how much John loved knowledge, and he could not bear to turn off in the midst of his struggle for a little learning. He invited him therefore, to come to his house, and live with him, and to read his books, and study whatever he wished to learn. Anxious as John was to go to school, he would have declined the kind offer, had it not been made with the understanding that he could compensate his teacher by working on his farm. He would not have accepted even an educa-



tion, if it had been offered as a charity. He went, therefore, to work and to study with his teacher and friend. Taking quarters in the humble shop, he toiled at the bench or in the field through the day, and sat down to his lessons at night by the blaze of a light-wood fire, at last realising the cherished wish of his heart—a few good books, and a friend competent to give him instruction.

Under the shed of this generous wheelwright, John Smith received the most of his education. His studies were few, it is true, and confined to the rudiments of things; but what he learned he learned well, and thus made up for the lack of variety.

When, at last, he felt that he had taxed his kind friend long enough, he went over to his mother's, and arranging the affairs of the farm so that she could get along in future without him, he left his home for the last time, and went back to live with his brother in the Hollow, Wayne County, where he had purchased of a settler his right to 200 acres of land.

(To be Continued.)

## Selected Story.

### Where Love Was Law.

ARTHUR M. GROWDEN.

#### IN EIGHT CHAPTERS.—CHAPTER 3.

It was a day of commemoration, on which his followers, meeting now in the temple, had gathered. They had sung one of Israel's triumphant songs, when a man, who looked like a Galilean fisherman, stood up to read from the prophecy of Isaiah. Then followed a prayer, in which heaven and the holy One seemed very near to him who offered it. The speaker, resuming his seat, began to speak words of exhortation and teaching to the multitude.

Crouching behind a tall pillar was a timid but beautiful girl—a Jewess. She eagerly listened to every word; so intent was she that she noticed not a woman of comely appearance and holy mien who stood beside her.

Awaking to her presence with a start and a cry of surprise, thus attracting the attention of many, she cowered from their gaze and endeavored to steal away, fearing that she had disturbed the meeting.

"Stay, child," said the woman, kindly. "Say, dost thou not love him of whom Moses and the prophets did write? Speak the feelings of thy pure heart. No harm shall come upon thee, for underneath are the everlasting arms; thou art among his friends; he calls us not servants, but friends. Thy face indicates faith, and thine eye speaks of clearness of mental vision. Speak thine heart; dost thou not love him? He loves thee, and gave his brow to the thorns, his back to the scourgers, and his body to the cross for thee. Poor lamb, how they have frightened thee! Fear not, he will never forsake; believe him. He loves thee."

"I know it," sobbed the girl, "but oh—oh!"

"What time I am afraid I will put my truth in thee," said the believer. "In God I

have put my trust. I will not be afraid what man can do unto me."

The frightened girl clung to the arm of her new-found friend.

A voice said: "Let all who fear his name and own his Son magnify his name. Come let us glorify his holy name together, for he is good and his mercy is unto children's children. He hath remembered Israel, and to them he gives knowledge of salvation through the remission of their sins—"

A venerable man appeared and, in a deep voice and angry tones, said: "Listen, ye apostates from our holy religion, ye that separate fathers and sons, and mothers and daughters; ye bring swords instead of peace into families, and ye blaspheme the words of prophets. Listen! where is my lamb that ye have wrested from my arms and from the bosom of her mother? Ye come to worship Jehovah, ye say. Think ye he is pleased with such worship? Bring her forth, that I may publicly cast her out from my presence as an apostate from the holy religion of her fathers; bring her forth!"

Ruth came, trembling, and, falling at her father's feet, besought him, saying: "Father, here me patiently—"

"I have no patience with those who say they are murderers and crave pardon of one who sought to deceive Israel. Renounce him forever, or go forth from this desecrated house as one disowned. I can not linger longer in this company. Speak, child!"

In a clear, strong voice, that echoed through the great building, the girl repeated the familiar lines, "When my father and mother forsake me, then the Lord will take me up. Lead me in a plain path, O Lord."

"Amen, and God be praised!" rang through the building.

Haneel gave his daughter a piercing look from eyes that seemed suddenly to have regained their youthful fire; then, slowly retreating toward the door, he said: "Go! Henceforth know ye me and mine no more, for ye have utterly gone astray."

Ruth fell to the floor with a piercing cry of agony, and the meeting was hurriedly closed.

## Symposium.

### How is the Spiritual Life of the Church to be Increased?

THOS. HAGGER.

The asking of the above question implies that the spiritual life needs increasing; that being so, the importance of the query cannot be overstated. I would suggest as means to this end:—

#### 1.—A More Regular Attendance at the Lord's Table.

In many churches not one half the members are present each Lord's day. Where are the absentees? Some are away through causes over which they have no control; but others through indifference and a failure to realise that this is a most precious means of increasing spiritual life, if attended to in a proper frame of mind. In those churches where records of attendance are kept, we have quite a study; some are present and

absent very nearly alternately; some come a few Lord's days running and then are away about as many; some come about once or twice a quarter, and some not at all, while a very few are there every week. To meet with Jesus means a lift in the direction of an increased spiritual life, and he has promised to meet us at the table, consequently the one who is regular will be, other things being equal, the more spiritual member.

#### 2.—Increased Attendance at Our Prayer Meetings.

On our knees before God we can receive much help and many blessings. The prayer meeting is the thermometer of the church; the most reliable and spiritual members are there. Prayerfulness and spirituality go hand in hand. A largely attended meeting means a spiritual church, while a poorly attended one speaks of a worldly church. Let us make these meetings bright and happy, and refuse positively to have one of the ice-house sort, and then do all that we can publicly and privately to induce the members to attend.

#### 3.—Family Worship.

There are many families in the church, where there is never a chapter read, a prayer offered, or a hymn of praise sung collectively. We cannot on the Lord's day receive food enough for the whole week, and so in the family circle as well as in the assembly we should

"Talk of all he did and said,  
And suffered for us here below;  
The path he marked for us to tread,  
And what he's doing for us now."

Let us teach the necessity of the family altar.

#### 4.—Private Devotions.

The Christian Endeavor movement is emphasising the need of the quiet hour, and a pledge has been prepared, and is being largely signed, in which a promise is made to spend at least 15 minutes out of every day, in the early morning if possible, in private communion with Christ. Those who have tried this can testify to the help thus received. Time thus spent in Christ's company will help much in producing his likeness in us; Does he not say to us—

"Come ye and rest, the journey is too great,  
And ye will faint beside the way, and sink;  
The bread of life is here for you to eat,  
And here for you the wine of love to drink."

And if we respond to his loving invitation, and "spend much time in secret with Jesus alone," we shall

"Then, fresh from converse with our Lord, return  
And work till daylight softens into even;  
The brief hours are not lost in which we learn  
More of our Master, and his rest in heaven."

All this means time snatched away from the bustling busy world; but that should be, nay, must be done, if an increased spiritual life is to be ours. We had better make less money, do less work, be less famous, than miss the opportunities of meeting with Christ at his table, in the prayer meeting, the family circle, and in private.

"Take time to be holy,  
Speak oft with thy Lord;  
Abide in him always,  
And feed on his word."



G. B. MOYSEY.

Since the quality or character of an associate body depends upon that of the individuals composing it, the spiritual life of a church can only be increased by increasing that of each individual member. Our enquiry assumes the existence or presence of spiritual life; for while all living things grow, nothing but a living thing can. The prime requisite to increased spiritual life is

### The Wish, the Resolve, the Effort

to attain to it. Spiritual life, like moral virtues or mental gifts, is susceptible of cultivation and development. There is no genuine spirituality in the world that is not the fruit of earnest wish and effort, and the amount of care bestowed upon it is precisely the measure of its development. "No one becomes eminently pious, any more than one becomes eminently learned or rich, who does not intend to; and ordinarily, men in religion are what they design to be. They have about as much religion as they wish, and possess the characters they intend." Although there can be no development of spiritual life without an ardent wish or desire, yet mere wishing will not attain the end desired. Hunger is conducive to the continuance of animal life, but only by impelling men to seek suitable food to nourish the body. So the desire for greater spirituality of mind is only efficacious as leading men to use the means necessary to secure the end. Our spiritual life, like certain organs of the body, is not under the direct control of the will; that is, we cannot increase it by the mere act of willing. We cannot increase the circulation of the blood simply by an act of will, for the heart will not increase its pulsation by our mere resolve. And yet indirectly the will has much to do with the action of the heart, for by exertion, or the use of certain drugs, (the effect of an act of the will), the heart's action may be increased. Just so with spiritual life. Merely willing to be more spiritual is impotent to

### Produce the Desired Result.

And yet without the will there will certainly be no development of spiritual life, for without the will, the means on which it absolutely depends will never be used. When Professor Drummond teaches that wish and effort *to grow* are not elements in spiritual development, he takes an extreme and erroneous position. Commenting on the Saviour's words, "Consider the lilies how they grow," he tells us how they grow: "they grow automatically, spontaneously, without trying, without fretting, without thinking," when "one or two simple conditions are fulfilled, the growth goes on." True; but in the first place, Jesus did not refer to the lilies to illustrate spiritual growth, but to show by an *a fortiori* argument, God's care for the temporal wants of his people, the professor therefore misapplies the passage. Secondly, without wish or effort men will never seek and place themselves under the "simple conditions" which are necessary to increase in spiritual life. The professor is on surer ground when he says "not that there is no work for him to do who would grow. There is work and severe work. If the amount of energy lost in trying to grow were spent in

fulfilling rather the conditions of growth, we should have many more cubits to show for our stature." To increase our spiritual life two things are necessary first, negatively, to avoid all things that observation, experience and the word of God demonstrate to be detrimental to it, and second, positively, use every means and place ourselves under all conditions that will promote it. Now it is a simple thing to state those conditions, both positive and negative, but this, indispensable as it is, is not chief in importance, for what use is it to know these things unless we faithfully comply with them, and who will comply with them unless he has a supreme desire for increase in spiritual life; and

### How Can We Create this Desire?

This is the radical question. For example, one of the conditions of spiritual development is communion with God, public and private. But where this desire for prayer does not exist this means will not be used and the soul is starved. How is this desire to be created? Who will answer this question? The conditions of life are simple, the means abundant, but if the wish is feeble or absent, all means are in vain, for they remain unused. How then to create the wish, the earnest desire for spiritual life—this is the supreme question.

## Selected Articles.

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

### The Prayers.

G. LIPSCOMB.

They continued steadfastly in the apostles' doctrine . . . and in prayer.—Acts 2: 41.

Having considered the apostles' teaching, the fellowship, and the Lord's Supper mentioned in the regular, stated worship of the church in Jerusalem, attention is herein called to "the prayers," as the revision has it, included in the same service. They continued steadfastly in these also. It is important to be constantly in a prayerful spirit of mind. This is not opposed at all to cheerfulness, for all Christian duties are better discharged when prayer pervades the heart. The experience of every true, devout worshipper proves this; besides, it is abundantly taught in the word of God. Paul teaches "that every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer" (1 Tim. 4: 4, 5). There is no lawful enjoyment of any good thing on earth but what is made a purer pleasure and more beneficial to man by being received in a thankful spirit. It is important to form the habit of prayer, for the mind, as well as the body, is highly susceptible of taking on a certain bent. It may be difficult to form, but perseverance in this direction will result in great benefit to those who try it. At this point it would be well to note how important this is in rearing a family. Children's minds and modes of thought are so easily impressed they should certainly have the benefit of family worship.

Christians should pray for all they need, or even think they need, but leave all to the

divine disposing, as they are informed they know not what they should pray for as they ought; but to supply this defect God has ordained that the spirit help our infirmities and make intercession for the saints according to the will of God (Romans 8: 26, 27.) So although Christians do not know what is best for them, yet it is best for them to pray, even if it be in ignorance of what they should pray for, because it is of the utmost importance they maintain the prayerful spirit. There are a number of precepts and examples in the word of God teaching the importance of prayer; indeed, it would seem impossible to conceive how any one can acceptably obey God in anything and not possess the humble, obedient and prayerful spirit.

In calling attention to the regular, stated service of the Christians in Jerusalem, it is not intended to ignore private or family prayer nor to underrate the mid-week prayer meetings; these are all very helpful and important in their way; but here we see that from the very first organisation of the church, "at the beginning," as Peter called it (Acts 11: 15), in the regular, stated worship, there were "the prayers," in which, with other ordinances, they continued steadfastly. This sets this duty in a more mandatory form than other prayer services, which are left more to the convenience and pleasure of the church, and may or may not be attended to; but "the prayers" is required in the same verse as the fellowship and "the breaking of bread." Sometimes it has been the case that the brethren meet on Lord's day, sing, break bread, and even contribute, yet not offer a single prayer to God. This ought not to be so for the reasons above shown; "the prayers" is a part of the order of worship as much as "the breaking of bread." "What therefore God hath joined together, let not man put asunder." Paul to Timothy emphasises its importance by putting it, as it were, in the forefront of Christians' duties. He says: "I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (1 Tim. 2: 1, 2).

"The prayers," to be in the largest measure helpful, must be made in the proper spirit and manner. When thus attended to, the gracious influences are felt through the other services and throughout the incoming week. It is as needful that we be taught to pray and how to pray as that we be taught to break bread or anything else required in the teaching of the Lord. Hence we read in Luke 11: 1: "And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples." The Saviour, in answer to this request, taught that wonderfully comprehensive prayer called the "Lord's Prayer." This he taught his disciples to pray, which, with slight accommodation, can be used on almost all occasions of divine worship. So no disciple may lack expression of a devout heart in prayer to God.

On the subject of prayer it is deemed expedient to make some very plain and practical statements. Many otherwise ex-



## Sunday School.

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

LESSON FOR MARCH 11.

### The Paralytic Healed.

MARK 2: 1-12.

GOLDEN TEXT.—The Son of Man hath power on earth to forgive sins.—Mark 2: 10.



With untiring energy Jesus pursued his mission on earth. He made it his business to be concerned in his Father's business. It called for labor early and late, in fact the pressure was so severe that little time could be found for rest or recuperation. In the morning after the many healings he performed at the door of Simon and Andrew's house, Jesus arose a great while before it was day, and departed into a solitary place to pray. Even there his desired seclusion was interrupted, for Simon and others followed him, carrying the news that all men were seeking him. Popular though he was, and many the opportunities to give peace of soul and physical relief in the city, he makes the proposition to go into other towns in the district of Galilee on the same errand. In this missionary tour he performs the same gracious miracles, and conveys the same gracious message. A leper receives cleansing and is bidden to show himself to the priest, so that he may receive his sanction to return home and mingle once more with his loved ones, for every leper was ostracised from society. Several days were occupied in this trip and then Jesus returns to his own city. No sooner has he arrived than crowds gather around him. The house in which he dwells is crowded to the doorway, and still the people come until access is impossible. But this does not hinder some who are determined to reach Jesus, for four persons, bearing an invalid on a stretcher to get healing, mount to the roof, either up the stairway leading from the court to the flat square roof, or by a ladder, and removing the earth, mortar and woodwork, which is easily done in these Eastern constructed houses, lower the paralytic to the feet of Jesus. Their action recommends itself to Jesus, for it is the expression of their faith, so he forgives the sins of the invalid. Some scribes and doctors of the law who were there to find some cause for his arrest and imprisonment, criticise this saying in their hearts. They dare not utter it for fear of the multitude, who now look upon Jesus as a prophet. Jesus without any apparent difficulty reads their thoughts and exposes them. Then in order

to show that he not only has authority to forgive sins, but to do something else—he bids the paralytic take up his bed and go to his own home. This demonstration silences his critics and awakens divine thoughts in the hearts of the others who give God the glory.  
JAS. JOHNSTON.

## Sisters' Department.

The Lord gave the word: the women that publish it are a great host.—Psalms 68: 11 (R.V.)

The Executive met on the 2nd inst., Mrs. Huntsman presiding. In the absence of both secretary and assistant, Miss Rometsch kindly acted *pro tem*. Sisters Miss Dickens of Bendigo and Stone of Warrnambool were welcomed to the meeting. Minutes and correspondence were attended to. The Sisters' Annual Conference is to be held (D.V.) on April 11th, in Lygon-st. chapel (with the permission of officers). The Home Mission report showed this year's annual collection to be nearly double that of last year. Sunday School report—additions: Footscray, 2; Prahran, 5; N. Fitzroy, 2; Malvern, 1. North Carlton Dorcas and Prayer Meeting has been revived. Next meeting, March 2nd, when nominations, programme for Conference, and other important business will be discussed.

### Mrs. Thurgood's Letter.

"What shall I render unto the Lord for all his benefits toward me?"

"Be like the bird that, halting in her flight

Awake on bough too slight,

Feels it give way beneath her, and yet sings,

Knowing she hath wings."

Beloved Executive Sisters.—The cheeriest Christmas greeting, with thanks for the dainty calendar! That will be a daily reminder of the loved ones so far away. When I was a little girl at school it was the custom for each scholar to write a Christmas letter to her parents to tell of their progress; and so to-day we, although older grown, begin our Christmas letter to tell of how the dear Lord has never failed us all through the year. "His goodness and mercy have followed us all the days of our life, and we will dwell in the house of the Lord forever." We are sorry to hear of the influenza making such inroads in the sunny south land, and we do pray that the sunshine of joy has ere this taken the place of mourning. Our winter so far has been warm and rainy, but we are hoping for a jolly snow-storm to cheer the holiday-time for the children. We had our kindergarten Christmas last Saturday, to get out of the way of the Bible School rehearsals this Saturday, and it was a delight to see 350 bright faces, all eager for the first taste of Christmas. We had nearly 200 very pretty cups and saucers for their presents; these were given to the girls. To the boys—about 50 of them—we gave fret-saws and vyce to hold their work to the table, as we have a teacher who has promised to teach them to make pretty things with them. The little dears—our Block Classes—had book-made KITTIES, small cups and saucers; and every one in the school had a pink bag of candy—it took a small barrel of candy to accommo-

cellent prayers are rendered null and void on account of their great length. The lack of brevity is destructive of the good effects of many prayers. There is one prayer the congregation makes to every one who prays, to which every one has a hearty "amen," whether uttered or not, and that is: We pray you to be brief. This is characteristic of the Lord's Prayer, which is so condensed and yet so comprehensive in meaning as to furnish material for many sermons, essays, and volumes in meaning when unfolded and enlarged upon. Long prayers are very trying to the flesh and patience of the audience, and generally abound in many useless repetitions. The "long prayers" mentioned by the Saviour were those of whom Pharisees, who devoured widows' houses and for a pretense made long prayers (Mark 12: 40.) It really raises a suspicion against the good effects of a prayer for it to be very long. The spirit may be ever so willing, but the flesh is weak. The muscles of the human body, long in one positions, become cramped, and a consequent change of position is actually imperative. If the prayer continues, this must soon be superseded by another; and when the final "amen" is reached, it comes with an unction which applies to something else besides the petitions made in the prayer. The young sister who was asked to select a suitable song to be sung after prayer announced: "Halleluiah 'Tis Done!" Brother Continuation is a good man and means well, but needs to be reminded by some spiritually-minded brother that he has petitions enough in that prayer for four good ones. One of the most effectual and divinely-approved prayers contained in the holy writ is that of the humble publican who, with lowered head, smote his breast and said: "God be merciful to me a sinner." When a brother is called on, let him pray this, if no more. Made in the right spirit, it is heard in heaven. Prayers depend less on fluency and grammatical expression than upon the humble and contrite spirit. These God will not despise. To God and right-thinking men and women the humble, childlike prayers of the pure in heart are the most effectual. Prayer should be fervent. "Fervent" means "warm," and stands opposed to coldness and formality. Let them be briefly expressed, or they grow monotonous and wearisome to the hearers, who, though they be in full sympathy with the leader, cannot stand everything. It is related of a brother in a Methodist conference that, being called on to lead in prayer, he attempted something very extra in the way of prayer, which greatly wearied the hearers on account of its prolixity. At its close the leader in song announced the hymn: "And Am I Yet Alive?" Whether intended or not, it easily found a new application on that occasion.

Prayers, to be joyous, cheerful, and for general edification, must be well mixed in working for those things for which we pray. Not only is the prayer service helped, but to watch and work for Christ throws a halo of brightness about the life and home of every Christian. This need no argument. All Christian experience proves it, and even the man of the world beholds it, and by it will be influenced to come to Christ. "If ye know these things, happy are ye if ye do them."—*Gospel Advocate*.



date the lot!! But it was a great pleasure to teachers and superintendents to send so much of Christmas sunshine into these homes. For six years we have been teaching them to sing, and sew for themselves. When the new year dawns (please God) we are planning to have all of their best work given to others, making up a number of garments to the poor or those who do not know how to sew; and thus all of our loving service will have in it the thought of others, in memory of our dear Master, who "pleased not himself." Dear sisters, let everyone take up so gladly every opportunity for service in the New Year. May 1900 be enriched with "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," is the loving prayer of your sister, ANTOINETTE K. THURGOOD. 1931 Fifth-av., Pittsburgh, Pa.

### Talks to Mothers and Daughters.

#### MAKING HUSBANDS.

The wise, careful mother would consider herself derelict in duty if she neglected to train her daughter so that she might meet her future possible obligations as a wife; but she often fails to recognise the fact that it is incumbent upon her to fit her son to become a knightly husband.

Many a wife, after the illusions of the courtship and the honeymoon days are dispelled, is astonished and sometimes shocked, at the little faults of manner and disagreeable habits which have become seemingly a part of her husband's character. Perhaps, also, there are things of a greater nature, that have the appearance of real selfishness, and she wonders how it could have been possible for his mother to have overlooked her son's training to such an extent that she failed to correct the faults which annoy her so greatly.

Men who love their wives are often greatly deficient in that gallantry which goes so far in the appreciation of women; the disagreeable habits formed in their early years cling to them, and it is not surprising that they are guilty of omissions and commissions unworthy of the high standards of gentlemanly conduct.

It is not only a humiliating, but often a hopeless, task for a wife to set about the effort of making little corrections daily. Some women, from a sense of duty, and from the impulse of their powerful love for their husbands, do give themselves to the purpose of trying to bring out the very best in the man to whom they have pledged themselves, and through tact, gentleness, persistency, and wisdom, accomplish much. But no husband ought to make such a course of correction necessary as related to his daily habits, and no mother of a boy should neglect the duty of training him to become a gentleman in his own home.

It has been said that if a son is respectful and tender toward his own mother, he will be sure to prove a good husband. There are exceptions to this, as to every other rule.

Was not Carlyle a loving son, who never missed a chance of assuring his mother of his gratitude to her, and of his affection, also? And was he always careful to assure the sensitive wife, who toiled for his comfort and happiness, of his appreciation of her service? Does a son need a training with special

reference to the wife who somewhere waits for him?

Mother-love takes the initiative step, but wife-love waits for the first recognition, and expects, if she has a true sense of womanliness, that her husband will remain the wooer after marriage if he would hold what he has won. To his mother he offers love and gratitude, because she showered upon him proofs of her affection, and is his by a natural tie; and if she is all that a mother should be to him, she will try to impress him with the necessity of honoring womanhood, and of appreciating its high standards. She will also endeavour to rouse in him an impulse of that old-time chivalry which makes the man the ready defender of the weaker sex, and helps him so far to realise the needs of woman's nature that he shall offer the right sort of help and sympathy to her.

If mothers taught their boys the practice of politeness towards girls when they meet, and of a delicate attention to those little ways which the best breeding demands, and tried to instil into their minds unselfish principles, many would be the wives, where there is here and there one at present, who would have cause to bless those mothers who had carefully trained their sons so that they became good husbands.—*Selected.*

## Correspondence.

I also will shew mine opinion.—Job. 32: 10.

### "Climbing Down."

"Christian" in your issue of Jan. 11 credits me with a line of reasoning that I utterly repudiate. Reference to your issue of 16th November will show that I did not write "We do not claim to be the church of Christ [for] that is Rome's position, and we are the antipodes from it." The bracketed word has to be inserted before the argument and illustration from the angels of light becomes justifiable criticism. One cannot quote the scripture anathema against adding words in this connection, but it is just a bit annoying to have to reply to criticisms of what one did not say. If "Christian" holds that no persons now living on earth save those in recognised fellowship with us shall have part in the holy church which Christ will present to himself *vide* Eph. 5: 27. I think he is mistaken, and still hold that I was in harmony with fact and scripture when I wrote "We do not claim to exhaust the import of the words 'the church of Christ on earth.'"

"Christian" seems not to appreciate the honor of the local church being a *church of Christ*. It cannot be shown from scripture that any organisation on earth other than the local assembly has a right to be called "the church of Christ." In actual fact we cannot at the present time belong to any other church. Prospectively and in hope all Christians belong to that church which will be called into actual being and shall assemble for the first time when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we that are alive that are left, shall together with them be caught up in the clouds, to meet the Lord in the air:

and so shall we ever be with the Lord."

Let us anticipate and prepare for the joys of that great day by persuading others to put "the Lord himself" in the beginning, the middle, the end and all the way through their Christian and church life. By all means let us practice union as well as preach it.

True views of things are doubtless necessary, but while "Christian" the editorial note, and T.J.B. differ in the way they see this matter, in actual practice I presume we come out about the same place. We all aim at building up the local assembly nearest where we reside, and labor for the gathering together into one of all the children of God.

Auckland, N.Z., Feb. 5. THOS. J. BULL.

## Let us Smile.

To everything there is a season . . . a time to laugh.  
—Ecc. 3: 14.

MRS. HOMESPUN (indignantly).—Here's an article says that in Formosa a wife costs \$5.

MR. HOMESPUN (thoughtfully).—Wal, a good wife is wuth it.—*Spare Moments.*

"Every year," said the professor, "a sheet of water fourteen feet thick, is raised to the clouds from the sea."

"What time of the year does this happen, professor?" asked the freshman from the interior; "I should think it would be a sight worth going to see."

A lawyer in court the other day, after a close cross-examination of a witness, an illiterate Irish woman, in reference to the position of the doors and windows, etc., in her house, asked the following question: "And now, my good woman, tell the court how the stairs run in your house." To which the good woman replied: How do the sthairs run? Shure, whin I'm oop sthairs they run down, and whin I'm down they run oop!"

In some places the sight of a man in haste naturally excites remark, as in the following incident reported in the *Philadelphia Call*:

A son of Ireland was painting a fence. His face wore a troubled look. Suddenly a smile shot across it, and dipping his brush into the paint pot, he began to paint faster and faster.

"Why are you painting so fast?" asked a bystander. "You're in a rush of a sudden to finish the job."

"Sure, an' thot's all right," was the reply. "I haven't much paint left, an' it's finishing the job oi'm afther before it's all gone."

"The Great Revival and the Little Tent Meeting" created universal interest when published in our columns. Believing as we do that its wide circulation will do much good we have printed off a large edition in neat pamphlet form. The booklet has just fifty pages with an attractive cover. It is printed on good paper. We will send them post or carriage paid to any part of Australasia as follows: Single copy, 2d.; 12 copies, 1/6; 50 copies, 5/-; 100 copies, 9/-.



THE

# Australian Christian.

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A. B. MASON - - - Managing Editor.

The AUSTRALIAN CHRISTIAN pleads for:

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

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

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

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

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

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

## The Leader.

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

### What is Primitive Christianity?

No. 2.

It is not possible in the course of a few newspaper articles to enter at any length into those items which constitute the essential features of primitive Christianity. All that can be done in such a case is to present, very briefly, its main characteristics. In attempting to do this we purpose taking as a centre round which our thoughts shall group themselves, the conception of the church as presented to us in the pages of the New Testament. Very little thought will enable anyone to see that once a clear apprehension is obtained of what constitutes the ideal church portrayed by Christ and his apostles, there is obtained at the same time a very clear and definite conception of what primitive Christianity really is. For there is no point of Christianity that does not touch the church, and, in like manner, there is no point in connection with the church that does not touch Christianity. When the whole constitution of the church—its doctrine and polity—is taken into account, we have before us an adequate conception of Christianity. It is, perhaps, necessary at times that the Christian community should be reminded of the high place occupied by the church in the thought of Christ and his apostles. For whatever we may think of the church in its development after apostolic times and in its present condition, it is quite certain that the ideal church of the apostolic period was regarded, and should now be regarded, as the greatest thing on earth. If it does not exhaust the idea of the kingdom of heaven given utterance to by Jesus, it is

at any rate identical with it to a very large extent. Gathered round the church of God we have some of the choicest gems of apostolic language. Thus it is said of Christ that it was given him "to be head over all things to the church, which is his body, the fulness of him that filleth all in all." And again, "Even as Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." Here the church is presented to us as carrying with it the ultimate aspirations of Christ himself, and consequently forevermore the church should have in thought and aspiration the highest place. Certain it is that no conception of primitive Christianity can be adequate which does not, under Christ, give the church the highest place.

Having now seen what an exalted position the church occupies in the divine scheme of things, it is of importance that we should know something of its origin and establishment. And here it seems necessary to say that we should not make the mistake of supposing that the Christian church was a continuation of the Jewish church. For while it is true that Judaism was a prophesy and a preparation for Christianity, it is also true that the New Testament idea of a church is not found in Judaism. The latter must always be regarded from a national standpoint, the former—never. This is an important distinction, and one that we will have occasion to refer to later on. In the meantime it is sufficient to say that they are separate institutions, with distinct and widely different constitutions. And just as certainly as we know that the constitution of the one was framed by Moses, as the representative of God, so was the constitution of the other framed by Christ himself. The one was given from Sinai and the other from Jerusalem. From the giving of the former we date the commencement of Judaism as a national institution, and from the giving of the latter we date the institution of the Church of God. It was late on in the public ministry of Jesus when Peter made the important confession, "Thou art the Christ, the Son of the living God." Up till then the church of Christ had not been established, for Jesus declared his intention of building it upon this great foundation truth. "Upon this rock" [the declaration made by Peter], said Jesus, "I will build my church." Evidently, the inauguration of the church would not have been fitting prior to this—nor fitting until the work Christ came to do was accomplished. Indeed, until the time came when the one great and final sacrifice should be

offered, the services of the Jewish temple were valid, and while they were valid, no institution which rendered them invalid could legitimately exist. Thus, appropriately, the church of Christ was not instituted until after his death. And not immediately then, but only after his ascension. "Tarry ye," he said, "in the city of Jerusalem, until ye be endued with power from on high." By the descent of the Holy Spirit on the Day of Pentecost, the waiting disciples were clothed with the necessary power and guidance to enable them not only to formally institute the church of Christ, but also to throw its door wide open to those seeking an entrance. Thus the day of Pentecost is appropriately spoken of as the birthday of the Christian church.

And here we are brought face to face with a startling difference between Judaism and Christianity, namely the fact that admission into the so-called Jewish church was by natural birth. In the Christian economy this is not so, for a man does not become a Christian by any accident of birth. This was what staggered Nicodemus. He thought that the fact that he could claim descent from Abraham entitled him to all the rights and privileges of the Messiah's kingdom. Not so; "Except a man be born of water and of the Spirit he cannot enter the kingdom of God." Not natural birth, but spiritual, gave man admission into the kingdom of God. And so, for the first time in the history of the world, there appeared an institution which took no account at all of material considerations as a basis of entrance and membership. An institution purely spiritual in conception and aim, and the first to awaken in men such a sense of unworthiness as to compel them to exclaim, "What shall we do?" Thus the moral atmosphere was quickened with a new thought—the thought of salvation. Whatever dim conceptions might have obtained in either the Jewish or Gentile world in regard to this idea, it is quite certain that in its new setting it possessed a meaning all its own. So pregnant was it with meaning, that its repeated utterance startled the world and produced a revolution in the thoughts and ideas of men—a revolution which not only affected the people living in the day which gave it birth, but one which continued to move succeeding generations, and which will continue to move generations yet unborn. A new era had dawned upon the world, the significance of which was set forth by Paul in his address to the Athenians from the Areopagus. "The times of this ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent: inasmuch as he hath appointed a day, in the which he will judge the world in righteousness by the



man whom he hath ordained; whereof he hath given assurance to all men, in that he hath raised him from the dead." It was an era in which the awakening power of the gospel was to be put forth, not only in arousing men to a sense of danger, but also in providing a way of escape. Therefore, when Peter, on the day of Pentecost, heard the cry of his conscience-stricken hearers, "What shall we do?" he was at once able to give them clear and concise directions: "Repent ye, and be baptised every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit."

It is at this critical point that the enquirer discovers that modern Christianity and primitive Christianity frequently do not agree. One of the most surprising facts in nineteenth century Christianity is the perverted ingenuity displayed by it in giving diverse answers to the simple question, "What shall we do?" The astonishing reluctance displayed by a vast number of preachers of the gospel to use the language employed by the Apostle Peter on the day of Pentecost would be amusing were it not a question of handling the sacred things of God, and the disastrous results which follow. In this, as in other things, the oneness that should be in Christ Jesus has been destroyed by departures from primitive Christianity. In view of these, may we not all earnestly pray for that good time to come, "when," in the words of Canon Farrar, "from the watch-towers of Asia, once the land of lords many, shall roll the exultant chorus, 'One Lord'; and from the cities of Europe, distracted by many divisions, the glad cry, 'One Faith'; and from the religious communities of America, distracted by baptismal controversies, the happy confession, 'One Baptism'; and from despised and neglected Africa, once cursed by our slave trade, now poisoned by our drink, the glad acknowledgment, 'One God and Father of All';—and when the sacramental host, scattered all over the face of this lower creation, shall spring upon their feet together, and, seizing the harps of thanksgiving, join in the chorus which shall be swelled by angel melodies, 'One Lord, one Faith, one Baptism, one God and Father of us all, who is above all, and through all, and in us all.'"

## Editorial Notes.

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

### "Stop My Paper."

There are people with minds so peculiarly constructed that they cannot conscientiously subscribe for a religious paper unless they can heartily endorse every line it contains.

Some object to the advertisements, and therefore will not take a religious periodical containing them. Such good folk are beyond the reach of reason. They fail to see that but for the advertisements there could be no paper and that the good accomplished by it is only possible because of the income thus derived. But the readers who give up their church journal because some sentiment appears at variance with their own infallible judgment are perhaps the most difficult to deal with. If all our readers were built on the same lines as these intolerant objectors it would be impossible to have a paper at all. These people have no sympathy with the saying, "In things essential, unity; in things doubtful, liberty; in all things, charity." There are no "things doubtful" in their minds. They have been there and know all about it. That the paper does much good they cannot deny, but all this good counts for nothing if a single sentiment is published with which they do not agree. They cheerfully throw away the whole pound of currants because they find one piece of grit. So far as they are concerned the paper must die. This is the spirit which exhibited in church life becomes the very essence of sectarianism, and necessarily develops bitterness and strife. Such individuals have yet to learn the alphabet of the distinctive position occupied by those who are known simply as disciples of Christ. When a man cannot tolerate the expression of opinions contrary to those he has formed or been taught it is clear that he has no sympathy with the principles that guided the Campbells, Stone, Scott, and other pioneers of the reformatory movement with which this paper stands identified.

### Are We in the New Century?

In these days of mathematical accuracy it would appear at first sight a very simple matter to decide whether we have closed the nineteenth century. But authorities differ. On the one hand we have the Emperor of Germany, the infallible Pope of Rome and Dr. Parker of London, who assert that the twentieth century has begun, the latter affirming that "no sane person could think otherwise." On the other hand we have the great majority who, like ourselves, cannot see that ninety-nine years are equal to a hundred. The *Christian Commonwealth* says: "The matter lies in a nutshell. It is insoluble for the simple reason that nobody will ever know whether the early Christians reckoned the year of Christ's birth as the year 1 of the Christian era, or whether they computed the beginning from the end of the year." But as a matter of fact we are at least two or three years in the new century, for the simple reason that our chronology is

admittedly three or four years behind. This is sometimes overlooked by those interpreters of prophecy the correctness of whose conclusions depends upon the fixing of definite dates.

### A Lesson for Us.

It is now freely admitted that the serious British reverses in South Africa have been largely owing to the fact that the fighting strength of the Boers was largely underrated. The combined population of the Transvaal Republic and the Orange Free State was said, upon the authority of Mr. J. W. Jagger, President of the United Chambers of Commerce of South Africa, to be 297,350, scarcely two-thirds of the population of Melbourne, and of these 139,250 were British. (See *Contemporary Review* for October last). And yet these two petty states have not only defied the British Empire, but have scored decided victories on the field of battle. Dr. Leyds now claims that the Boer forces number 100,000 and General Delarey declares there are 120,000 men under arms. At first 40,000 was considered to be an outside estimate of the enemy from a British standpoint. The British, too, have been surprised to find their despised foes in possession of the most up-to-date war appliances, such as an unlimited supply of rifles and ammunition, the most modern and effective artillery, plants of wireless telegraphy, etc. At last the British realised their mistake, and we are told that by the end of this month they will have 192,000 men in the field. When the war is over there will be some warm criticism upon the almost criminal ignorance of the preparedness of the Boers, displayed by those in authority. And in all this there is a lesson for Christian soldiers. It is not sufficient that we should be familiar with our own numbers and abilities. We need to know what forces we have to meet, and to understand the tactics of the enemy. How often we have suffered defeat because we have underrated the strength of the enemy. It is the part of wise men to carefully investigate the position of those who oppose the truth for which we plead, to understand the ground they occupy, and to ascertain what appliances they possess for carrying on the war. It is now evident that the Boers have been quietly preparing for several years, while all the time the British slept quietly on. There are Protestants in Australasia who are apparently unconscious that the Roman Catholic authorities are quietly straining every nerve to gain such a position that they may ultimately dominate the country. Such Protestants will support the Catholic claims for state aid for their schools in which history is falsified and idolatry



taught. In some cases they will even send their children to Convent or other R.C. schools, where they are indoctrinated with false teaching, and they will readily vote Roman Catholics in political power. But Roman Catholicism is not the only foe we have to face, and it behoves all who have enlisted in the army of the Lord to keep their eyes and ears ever open to the movements of the various hostile forces. He that is for us is greater than all they that are against us, but while we rejoice in this assurance we cannot afford to ignore the strength of the enemy.

## Conversational.

### The Test of Discipleship.

PRISCILLA.—There is nothing which affords me so much pleasure as seeing people of all ages and classes disposed to turn to the Lord. I do not wonder that there is joy in heaven over one sinner who repents. The salvation of a single person is of vast importance.

RHODA.—I have often thought that if there is joy in heaven over one sinner who repents, there must have been very great joy there for some months past, when so many sinners have repented.

PRISCILLA.—That is very natural, and also a very pleasing thought. How it affects my heart when I reflect that the angels of God feel so much concerned for our fallen race.

RHODA.—It is very natural that they should thus feel, since they have been so long witnesses of the interest which the Father of mercies has felt in our salvation.

PRISCILLA.—Yes, and the angels are intimately acquainted with all the facts connected with the incarnation and mission of our Saviour. Angels were sent to instruct both Mary and Joseph concerning his advent, and when he was born they informed the shepherds of the fact, and sang "Glory to God in the highest, and on earth peace and good will towards men!"

RHODA.—They ministered to him on more occasions than one; and it was an angel who was left in charge of his shroud, after he left the tomb of Joseph. Phebe, how do you feel relative to the subject of our conversation?

PHEBE.—These thoughts are sweet thoughts to me, although I am not a disciple of Christ. I am much interested in your conversation, and hope you and Priscilla will proceed.

RHODA.—Phebe, do you know that I have often wondered that you do not become a Christian? You are always so amiable and affectionate, and so attentive to church, and interested in the sermons of your pastor, that it seems to me that you might become a Christian almost without an effort.

PHEBE.—As to my amiability and affection, my dear Rhoda, I am not conscious of excelling in those fine qualities, but I thank you for your favorable regard and kind words. And in relation to my attending the church, I can say that it affords me much pleasure to attend meetings of worship, and see others enjoy themselves, although I am not myself a Christian. And as to my becoming a Christian without an effort, I am sorry to

inform you that you mistake my condition entirely. I have endeavored for several years to become a Christian, and, thus far, without effect. But I still intend to try; perhaps I may yet succeed.

RHODA.—You must pray, dear Phebe, and converse with your pastor. He is a good man, and capable of giving you much good advice.

PHEBE.—I have prayed much and still do pray, and I have had many pleasant and profitable conversations with the pastor, but still I am not a disciple of Christ; and although he has frequently and kindly conversed with me, and I have done what he has advised me to do, yet I do not succeed.

PRISCILLA.—My dear Phebe, your remarks surprise me. You wish to be a disciple of Christ, and have tried for several years to be his disciple, and yet cannot succeed! I never read of such a case in all the New Testament. You believe on Christ, or you would not desire to be his disciple.

PHEBE.—Yes, dear Priscilla, I do believe him to be the Christ, the Son of God, or I should by no means desire to be his disciple. He claimed to be both, and if he is not, he is an impostor, and I should not desire to be his disciple.

PRISCILLA.—Does your minister know that you believe in Christ, and that you are anxious to be his disciple?

PHEBE.—Yes, I have often told him so.

PRISCILLA.—And what does he tell you to do?

PHEBE.—He tells me to pray, and give up my heart to God.

PRISCILLA.—When you tell him that you have done this repeatedly, what does he then tell you to do?

PHEBE.—He tells me to continue to do so, and to trust to God and the merits of the blood of Christ.

PRISCILLA.—Is that all he tells you?

PHEBE.—Yes; that is the amount of his advice to me.

PRISCILLA.—Dear Phebe, do you not wish that you could hear an inspired apostle preach, and tell you what to do?

PHEBE.—That is impossible. The apostles are all dead; they cannot preach to us now.

PRISCILLA.—Though dead, they still speak. Their answer, once given to the question, "Men and brethren, what shall we do?" is as good now as on the day it was given. It is as much the utterance of the Holy Spirit now, as when the apostle spoke as the Spirit gave him utterance. Time has substracted nothing from its truth or its inspiration.

PHEBE.—I suppose that is so; for all preachers quote the promises made by Christ and his apostles as applicable to the same classes of persons now.

PRISCILLA.—Well, my dear, if you think the gospel as good for us as for those to whom it was first preached, why not obey it, and become a disciple of Christ?

PHEBE.—I would gladly do so, if I knew how; and this is what I have long been most anxious to know.

PRISCILLA.—Know, then, that Peter, when speaking as the "Holy Spirit gave him utterance," told those who were anxious for their salvation, and to become the disciples of Christ, to "Repent, and be baptised in the name of Jesus Christ, for the remission of sins" (Acts 2: 38). And Ananias, whom Jesus

sent to Saul to tell him what he must do, said, "And, why tarriest thou? Arise, and be baptised, and wash away thy sins, calling on the name of the Lord" (Acts 22: 16). And Paul says, "As many of you as have been baptised into Christ, have put on Christ" (Gal. 3: 27). If you would be a disciple of Christ, you must put him on. If you would put him on, you must be baptised into him. This is the way for a believer, like you, to become a disciple. No man was a disciple of John who did not submit to his baptism. "The pharisees and lawyers rejected the counsel of God against themselves, not being baptised by him." No person was recognised as a disciple of Christ, in the times of the apostles, who had not been baptised into him, and put him on. And all such were so recognised. When Paul reproved those who claimed to be his disciples, he said, "Was Paul crucified for you? or were you baptised in the name of Paul?" Baptism into the name of Paul was indispensable to discipleship to him. This was the test.

PRISCILLA.—Now, my dear Phebe, you have faith enough, and Jesus says, "He who believes, and is baptised, shall be saved" (Mark 16: 16). Go, then, and obey your Lord, whom you love, and you will be his disciple. "Then are you my disciples indeed, if you do whatever I have commanded you,"—such is the doctrine of Christ.

PHEBE.—I thank you, my dear Priscilla, and I will avail myself of the first opportunity to be "buried with him in baptism" (Col. 2: 12).—*Old Paths.*

## From The Field.

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

### Victoria.

ELMHURST.—During the month of December, Bro. Little, accompanied by Bro. George Russell of Maryborough, paid a visit to Elmhurst. The result was, that a meeting was held at the home of Bro. R. Russell, for the purpose of remembering the Lord's death in his own appointed way. Bro. Little addressed the children of the Wesleyan Sunday School during the afternoon. The following evening, the Hall being kindly lent, where Bro. Little preached the gospel, assisted by Bro. G. Russell. There were not many present owing to short notice. We are only few in number.

Feb. 12.

AMY WATTS

BARKER'S CREEK.—The Sunday School has a fine attendance averaging over 100 scholars; this is something for a country church to be proud of. On the day of visit, though the weather was very hot, the attendance was well up to the mark; this is due in a large measure to the circumstances which obtain here. Having such long distances to come to the morning worship, the various families make a day of it at the chapel, bringing their meals with them, and so stay to the school and gospel meetings which follow. Some of the teachers told me they had to leave home as early as 9.30 to drive to the morning meeting. There are 12 classes in the school, 6 for each sex. Our late Bro. Wm. Symes was Superintendent up to the time of his decease, and was much loved and esteemed for the interest he took in the children. An instance of this may be cited. Once on his visiting Castlemaine school, a local brother was addressing the children when Bro. Symes drove up; one of the children seated



near the door speedily spied him, passed the news, and in a moment all the children present rose and went out to greet him, leaving the brother on the platform addressing empty seats. Bro. Normington is now Superintendent with Bro. F. Upstill as sec., and things are progressing well. Results of labor done are beginning to show, as out of the 10 additions to the church this year, 8 were from the school. This school is not in the Union, but we trust that it will soon see its way clear to join, and give its scholars and teachers an opportunity of taking part in the annual examination. C.

### West Australia.

SOUTHERN CROSS.—The brethren here are still meeting regularly, and although few in number, we have sweet fellowship. We feel that we in no way come short of the blessings promised, although our attendance is small. Our great need is an earnest brother to proclaim the gospel for us.

Feb. 5.

M.J.S.

### New Zealand.

SOUTH WELLINGTON.—Since last report we have had nine additions by faith and obedience and three more have made the good confession and will be baptised next Sunday evening (p.v.). We are also pleased to report a steady increase in the meetings for worship. Bro. McCrackett seems to have the happy knack of setting everyone working, and with his sister wife lead the van in every good work. The weekly meeting for young people in the church is a great help and is calculated to encourage and strengthen all who take part therein. One night in the month is devoted specially to Temperance work, good attendances and great interest evinced.

Feb. 2.

E.H.H.

### Queensland.

One immersion and three confessions last night, Bro. Nixon speaking. A large attendance.

Feb. 12.

S.O'B.

YINGERBAY.—The above name will seem strange to the readers of the CHRISTIAN. How this place got that name I cannot say, as I have never come across any bay as yet, nor do I think there is one to be found here. There is one thing, I know, to be found here, that is a few faithful disciples of Christ who meet every Lord's day morning at the writer's house to remember their Lord. We met here for the first time on October 23, 1898, and have continued to do so up to the present. The number started at twelve and still remains so. The Roma brethren visit here occasionally. We have had Bro. R. G. Gilmour, on two different Sundays, with us at the table of the Lord, which we hold in the morning. He took up the gospel message in the afternoon in a public hall in the neighborhood. The meetings were well attended. He has also given two lantern lectures, both well attended and instructive.

Feb. 12.

D.W.

### South Australia.

HINDMARSH.—Our usual notist, for obvious reasons, did not desire to supply an item of news which I now gladly forward. As a token of his appreciation of my labors in this place, our esteemed Bro. A. Glastonbury has just presented the writer with a beautiful set of Spurgeon's Works "The Treasury of David" (7 vols.). These books will prove very helpful to me; for such

a thoughtful, generous gift I feel more grateful than I am able to express. One other matter I wish to report. On February 2nd, a large company (nearly 100) consisting of the two Bible classes, choir, and officers of the S. School, assembled by invitation to a social held in the writer's home, and at the close, witnessed his presentation of prizes he had promised for the two successful essayists of a recent competition in his young men's Bible class. Bro. H. Sharples, the first prize taker, was presented with Mark Twain's "Innocents Abroad," "Curiosity Shop," "Nicholas Nickleby," "Roughing It," and "Library of Humor." Bro. P. Young, the second prize taker, received the following:—Sir W. Scott's "Waverly," Mark Twain's "Innocents Abroad," and "Huckleberry Finn." These books were of their own choice. Bro. A. M. Ludbrook kindly examined the papers. F. PITTMAN.

NORWOOD.—On the afternoon of February 11th, at the Sunday School meetings, Bro. Jenner, Superintendent, on behalf of the Sunday School, presented Bro. S. P. Weir with a nice teachers' Bible in appreciation of the faithful services rendered by our Bro. Weir as secretary of the school for several years past. Our brother having resigned the position, our Bro. George Cant was elected to fill the vacancy. Bro. F. Charlick presented three prizes to the school to be given to those who received the highest number of marks, not being prizetakers, in connection with the recent Sunday School Union Examination. These prizes were distributed last Lord's day afternoon by Bro. S. E. Weir. Yesterday our meetings were very good. In response to the invitation at the close of our gospel service last night one young woman confessed Christ.

Feb. 19.

A. C. RANKINE.

GROTE-ST., ADELAIDE.—Since our last report we have been cheered in welcoming to the church a young brother who confessed his faith in Jesus and was baptised. We have also held our church business meeting. There was a good attendance of members, the various reports satisfactory, and it was decided to pay £50 off the church debt. The members have been giving for this object for some time past, and since the vote at the church meeting £50 has been paid off. On Monday evening, 5th February, at Grote-st., the distribution of prizes won at the recent scripture examination in connection with the Sunday School Union of the churches of Christ took place. Considering the excessive heat, the attendance was good. For the Grote-st. Sunday School, Ruby McPhee took a first prize, and Violet Roberts a first class certificate. R.V.

### New South Wales.

COROWA.—Our Chinese mission, organised a few weeks ago, has made splendid progress, its membership now numbering 18 scholars and 15 teachers. The Chinese in this district have taken a great interest in the class, and there are new scholars joining almost every meeting. We meet every Wednesday and Saturday in the tabernacle, and by holding our meetings there, it has made a great impression upon some of the scholars, several of whom attended the service on Sunday evening last to hear Mr. Houchins speak. There are about 200 Chinese in our midst, and we believe that our mission will be the means of bringing many of these poor benighted people to a knowledge of the love of our Saviour.

Feb. 19.

WM. H. AHGAN.

LISMORE.—Since my last report four weeks ago we have had some very good meetings. The audiences have been larger than usual and the interest is increasing, so that as far as we can see we are in for good times. Eight have made the good confession during the month. We expect to take the confession of

many others before long, for certainly the truth of God and the offer of eternal life are working with many. We have all been cheered by a valuable gift of land to the church from one of the sisters. The land is in a good position, and we hope to commence building in the near future. The gift has greatly encouraged us all. I was at Dunoon the other day and told Bro. Jos. Snow of the splendid donation, and thereupon he led me into the forest and showed me a beautiful tree which he promised to fell and cut in lengths and give to the church. It is certainly a valuable tree and will turn out quite 5000 feet of timber. As Bro. Snow said, "There's a church in the tree." After measuring and examining we decided to call it "The love of God tree." To our Father be all the praise and glory for ever.

Feb. 16.

W. J. WAY.

## Here and There.

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

Look in Coming Events for particulars about North Fitzroy Anniversary.

There was one confession at Lygon-st, on Sunday night before a very fine audience.

At the close of Bro. Johnston's address at Swanston Street, two made the good confession.

At Glenelg, on Sunday night, two confessed Christ, one a man 84 years old, and a young woman.

Dr. Verco arrived home in Adelaide from London on Monday last. We are glad to know of his safe return.

The S.S. Commentaries for sale by the Austral are now sold. We state this to save ourselves and others trouble.

Dr. Jas. Cook, of Bendigo, passed through the city last week on his way for a brief holiday in Sydney.

There was a record meeting at the Breaking of Bread, North Richmond, on Sunday morning, over 140 being present.

Bro. Jas. Hay paid a visit recent to his old field of labor in Wellington, N.Z. He is reported as much improved in health.

P. J. Brandt was in Sydney last week, on his way back to Victoria from N.Z. He was taking part in Trades' Hall Council Meetings.

C. M. Gordon writes under date of February 12th: "At the close of our meeting yesterday one young man made the good confession."

There have been 29 baptisms at South Wellington, New Zealand, since D. M. McCrackett commenced his work there. The prospects are promising.

The usual monthly meeting of our Victorian Sunday School Union, will be held (p.v.) in Lygon-street chapel, at 8 o'clock, on the evening of Monday, the 26th inst. A good attendance of delegates and friends is requested. Business—General.

W. T. Moore, editor-in-chief of the *Christian Commonwealth*, who is now in America, when returning from church one Sunday evening fell over a loose stone, breaking one of the large bones of his ankle. He may not have the use of the limb for the next six months.

Conference secretaries will about this time be sending out circulars convening the various annual meetings for Easter time. Church secretaries should see that no delay takes place in sending replies and especially in sending statistics, for these are necessary for the preparation of Reports.



A large meeting at Lygon-street on Sunday night and one confession.

M. W. Green will spend next Sunday and the following week in the Barker's Creek District.

By telegram from F. W. Greenwood we learn of two more confessions at Barker's Creek.

Two confessions Sunday night, February 11th, at Subiaco, W.A., F. Illingworth from Perth, Preaching.

W. C. Morro's evening class meets on Monday night instead of Tuesday for the next two weeks on account of conflicting meetings.

Mrs. Pittman asks us to remind all the secretaries of Dorcas Societies in Victoria to send in their reports soon for the coming Easter Conference.

Bro. Lucraft, Fremantle, has returned from his short holiday in South Australia, and has resumed his work of preaching the gospel. At the close of his sermon on February 11th one young man came out on the Lord's side.

C. G. Lawson left Sydney on his return to Melbourne, last Friday, intending to spend the Lord's day at Junee *en route*. If there is inviting work for the Master there, we should not be surprised if he remains awhile. He is built that way.

Secretary of church, Stirling East, S.A., writes as follows:—"On Friday Evening, February 16th, Bro. A. T. Magarey met with a sad accident. He was thrown from the trap, in which he was riding, against a fence, and received a broken arm and other injuries." Bro. Magarey has our sympathy and love.

Some ministering angel supplies the platform at Swanston-st. weekly with freshly cut flowers, which are much appreciated by all lovers of these rich gifts of God. With the contemplated new lights, freshly painted chapel, and a slightly growing audience, we are looking forward to good news from Swanston-st.

Some churches who have recently written about brethren who have answered their advertisements for evangelists, have not used the information given confidentially. We have done our best to be of use to all the churches but if we are to be treated in this way the inquiry office will be closed. We want it distinctly understood that in the future all such correspondence is for use of church officers alone.

We have a few of Sankey's Hymn Books in stock with only the 750 pieces, which we will send cheap to those who may want them. Cloth board, gilt edges, music, sold for 4/-, will send it by post for 2/-; Paper Cover, music, sold for 2/6, will send by post for 1/-; Limp cloth, music, large, sold for 4/-; will send it for 2/- by post. We have a full stock of those with 888 pieces. If you want a Sankey call on us.

H. G. Harward and wife arrived in Sydney on Sunday morning last, from America, and came on to Melbourne on Tuesday morning. He has come with the intention of making this his home, if a suitable opening presents itself. No doubt he will soon find work. He is to speak Sunday evening in Swanston-street. His address is c/o Mr. T. Thompson, 1143 Hoddle-street, East Melbourne. Mrs. Harward is a sister of Miss Mary Thompson.

We have a few copies of the Bound Volume of the CHRISTIAN for 1899 for sale. It is strongly and attractively bound in cloth with leather back and corners, title page in red, with carefully prepared index, by which any article or item of interest may quickly be found. Anyone possessing this volume has at once the history of the cause in Australasia, and the very cream of religious thought all over the world. It is a companion volume to that of 1898. Price 10/-; by post, 12/-.

At the Dawson St. chapel last night, Mr. Henry Mahon gave an eloquent discourse on the subject of

"Around the Cross." The speaker in a graphic manner described the various characters that were present at the time of the crucifixion, and closed his address by referring to the remarks of the centurion, "Truly this was the Son of God." He urged his hearers to make the same confession and to accept the Saviour in his own appointed way. The special meetings are to be continued to-night.—*Ballarat Star*, Feb. 19th.

Just at this time we have special pleasure in presenting to our readers a picture of A. M. Atkinson, the great friend of disabled and worn out preachers. A. M. Atkinson was a rich man, yet he literally gave his life to the great cause which he pleaded, only a few months ago dying while making a speech in the interests of old preachers. For years we in Australia have been talking of this work, but it has not advanced much beyond that stage. South Australia has taken some steps in the matter and now that it is started we hope something definitely will be done.

Harvest Thanksgiving was combined with the usual gospel proclamation at North Richmond on Sunday evening last, when so many came that chapel, vestry, and porch were crowded. Many were turned away for want of room. The building was beautifully decorated with the products of the earth, which have since been distributed among poor families in the neighborhood; the choir sang several special pieces very sweetly, and Bro. Hagger preached on The Gardens of the Bible. At the close a young man and young woman were baptised, and another young woman made the good confession.

We spent last Saturday afternoon and evening at the Burwood Boys' Home. While it is sad that there are so many boys needing the care of such a place it is a good thing that it exists for them. The Home is now in charge of Brother and Sister A. E. Varcoe, and is splendidly kept, everything being neat and clean. There are now 23 boys in the Home, one being brought while we were there, a boy spoiled by an over indulgent mother, and likely an oversevere father. This is pre-eminently a kind of work which pays and pays quick. Every penny given is carefully spent and made to do duty to the best advantage. Every effort is made to get the boys into good situations in the country away from their old associations.

We are always glad to note the success of any of our S.S. scholars or members of the church in an educational way. We need educated men and women in all departments of church work and in all the walks of life. Violet Lee is a Sunday School scholar and a member of the church at Footscray. In 1896 she obtained a scholarship in the Footscray State School, which entitled her to three years education in the University High School. During this time she passed the matriculation three times, obtaining honors in English, German, and Algebra. In December she obtained an exhibition which entitles her to four years in the University, but as Violet is only 16 years old, and on that account unable to enter the University for another year, she is continuing her studies in the High School. We congratulate her and wish her every success.

## Obituary.

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

BERRY.—Mrs. Agnes Berry fell asleep in Jesus on Wednesday afternoon, January 31st, 1900, in the eighty-second year of her age. She was born in Paisley, Scotland, and became a member of the Scotch Baptist Church in that town. She was married to John Gilmour, of Lochwinnoch, and with him in the early days of their married life, walked about five miles on the Lord's day to worship, with a small company of disciples who met in a village called Beath. Three children were born of this first marriage. Two of these are in the follow-

ship of the New South Wales churches, Mrs. John Lockley, senr, and Robert C. Gilmour, who is at present at Roma, Q. The husband and father died in Glasgow when Robert was about two years of age. The widow then moved to her aged mother's home in Paisley, a few doors above the "Coffin End" in Broomland-street. Here she lived with her three children till her mother's death took place in the year 1854, when she came out to Australia, between August and the end of that year, making Sydney her home, in the vicinity of which she has lived ever since. During this time she was married again, to James Berry of Lancashire, England, who pre-deceased her some years. One daughter was born of this marriage, with whom, and her husband and family, the aged pilgrim has spent the last years of her life, being cared for with a daughter's love and the protection of an affectionate son. The father of our aged sister, Robert Cuthbertson, was one of the official staff of the church in Paisley, corner of George and Storey-st. The grandchildren (Gilmours) were led by their mother to worship in the same place, and on arrival in this new land she did what she could by example and advice to bring them up in the right way of the Lord. A goodly number of children, grandchildren, and great-grandchildren arise to call her name blessed, and revere her memory.

## Coming Events.

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

FEB. 27.—Grote-street, Adelaide, Foreign Mission Band Social, Tuesday, February 27th. A Good Programme. Commence at 7.30 p.m. Admittance by Silver Coin. COME!

FEB. 25 and MARCH 1.—Anniversary of Sunday School, St. George's Road, North Fitzroy. Lord's day, February 25th, at 3, address by Mr. T. J. Cook, (President S.S. Union) and Distribution of Prizes. Thursday evening, March 1st, at 7.45, programme of Recitations, Vocal and Instrumental Music and Dialogue. No Collection. All Heartily Welcome.

FEBRUARY 27.—The 10th Annual Meeting of the Armadale Rescue and Preventive Home will be held in Lygon-st. Christian Chapel on Tuesday, February 27th, at 8 p.m. Mrs. Harrison Lee has promised to speak on her NEW ZEALAND TOUR. There will also be a good programme of Choir and Solo Music, etc. Free. Collection for the Home. Cr. Millis will preside. Come!

MARCH 6.—The church of Christ Chinese Mission will hold their Annual Public Meeting in the Lygon Street Christian Chapel on Tuesday, March 6th, 1900. It is expected that addresses will be given by Brethren Bagley and Morro, and solos by Sisters W. Wilson and Roy Thompson. A discussion by the scholars will take place, subject, "The Restriction of the Entrance of Chinese into the colony of Victoria." Songs, Readings, Recitations, &c. Commence 7.45. E. SIMMONDS, Secy.

## Acknowledgments.

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

QUEENSLAND HOME MISSIONS.

Queensland Conference, per favor of Bro. Subbins, Cheque. .. £5 8 0

## BIRTH.

WALKER (nee Macallister).—On the 7th of February at 156 Bridge-road, Richmond, the wife of Jas. S. H. Walker, of a son.

## WANTED.

Wanted by the church in Perth, W.A., a Preacher. Applications stating Age, Experience, Qualifications, and Salary, to be addressed to the Secretary, D. M. Wilson, "Inverness," Bulwer-street, Perth, W.A.

## A SUMMER RESORT.

HEALESVILLE.—GLENARA FARM, prettily situated among the Hills. Trains met if advised Terms, 25/- per week. J. M. GILMOUR.

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