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Poets' Corner.

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

"The Touch of a Vanished Hand."

We sigh for the touch of a vanished hand—

The hand of a friend most dear,

Who has passed from our side to the shadowy land—

But, what of the land that is near?

To the living's touch is the soul inert

That weeps o'er the silent urn?

For the love that lives is our hand alert

To make some sweet return?

Do we answer back in a fretful tone,

When life's duties press us sore

In our praise as full as if they were gone,

And could hear our praise no more?

As the days go by, are our hands more swift

For a trifle beyond their share,

Then to grasp—for a kindly helpful lift—

The burden some one must bear?

We sigh for the touch of a vanished hand,

And we think ourselves sincere;

But what of the friends that about us stand,

And the touch of a hand that's here?

—John Ireland in *Youth's Companion*.

Symposium.

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

CHARLES WATT.

1.—By a Proper Estimate of what Constitutes "Spiritual Life."

Clericalism has perpetrated the ruinous mistake of setting up a distinction between functions that are "spiritual" and those that are "secular"—a distinction that is, in the highest degree, arbitrary and antiscriptural, and the tendency of which can only be to paralyse all our best energies. In the ultimate analysis the Christian's life is all spiritual, whether passed at work or at worship; and the man should be as really developing his spiritual powers at his week-day labor as at the Lord's day service. The "new man" is as truly doing the will of God while making a loaf on Monday, as in the "breaking of the loaf" on Sunday. This is put by the apostle in Eph. 6: 5, 6, beyond the region of a peradventure, "Servants, be obedient unto them that according to the flesh are your masters . . . not in the way of eye-service as men pleasers (merely when the Master's eye is upon them), but as servants of Christ doing the will of God from the heart . . . as unto the Lord and not unto men." Then, hanging to this, is the collateral mistake that the Lord's day, being a "holy day," the duties peculiar to it are peculiarly sacred or holy. This is a fatal

error. All distinction of days passed away with the old covenant (see Romans 14: 5, 6), and now the Christian's life must be as holy on Monday, Wednesday and Saturday, as on Sunday. Those who have reached the conclusion that special sanctity surrounds the Sunday duties, will shortly arrive at the idea that the same necessity for care need not accompany them into the prosecution of their "secular calling"; with the inevitable result that, having "divorced" the "spiritual" from the "secular"—separated what God had joined—the six days' wear and tear of worldly engagements obliterate, almost entirely, the effect of the one day's (one hour's rather) worship. Little wonder that our denominational friends, who have so little sympathy with our lofty claim, ask the questions they do. Let us not deceive ourselves; men will judge the quality of our spiritual life not by our conduct on Sunday when meeting with the saints, but from our behaviour on Monday when mingling with the sinners. And this recognition of a necessary connection between spiritual and secular, will not only correct our conduct, but will supply the much needed seasoning to our conversation. Young disciples suffer an eclipse of faith more frequently, probably, through the "worldly talk" of older Christians than from any other cause.

2.—By a Just Conception of the Aim of our "Spiritual Life."

This term "spiritual life" is put in the scriptures as the antithesis of the carnal fleshly life. Modern error has assumed two forms. Too often the notion is that long-faced sanctimoniousness is the evidence of spiritual mindedness. Hence the man who, in the midst of innocent social pleasure, can enjoy a hearty laugh, is supposed to betray a "sad lack of spirituality." On the other hand, with many of our own brethren the notion has gained currency that the true "spiritual life" can only be evidenced by church meetings that are strictly in accord with divine revelation. Now, while it is necessary that those who have been "buried with Christ in baptism," should worship in newness of life, the apostle takes a wider view of the situation and says, should "walk in newness of life." "To walk" is a familiar metaphor denoting "to live." And while we believe it imperative that our meetings should be, as far as possible, in strict agreement with the New Testament, it cannot be too strongly insisted on that no attempts to correct or improve our meetings will, necessarily, improve our spiritual life. This is beginning at the wrong end. As Christians we must improve our spiritual life on the six working days—bring it more into harmony with the divine word and will—when our Sunday meetings will quickly right themselves. Alas, how often we have seen men, intelligent men, who, as sticklers for the "revealed order," would have every item of our worship fixed

up with a cast iron uniformity, but from whose "walk" almost every element of the spiritual life has been well nigh eliminated! so feverishly anxious about the "mint, anise and cummin," that they have neither time nor inclination to devote to "weightier matters." In their treatment of their brethren even they are harsh and uncharitable; while if everything doesn't go exactly as they want it, the carnal life speedily reveals itself.

To Sum Up.

Our spiritual life will be increased, or, better, more clearly manifested, if we realise that as "newness of life" it should modify, affect, and influence our every act, word and thought. Then will our worship be the spontaneous and joyful outburst of devout hearts, seeking to draw men near to God through his own appointed way and means, while our lofty claim of fidelity to his word will be sustained by the substantiated endorsement of a consistent walk and conversation.

Selected Story.

Where Love Was Law.

ARTHUR M. GROWDEN.

IN EIGHT CHAPTERS.—CHAPTER 4.

In Bethany, out of sight of the city, in a cottage on a couch lay a girl. Her raven tresses fell in disorder on a snowy pillow; her breath came fast, and her bosom heaved as do the waters of Galilee when touched by the finger of storms.

By her side sat Mary, the friend of the previous day in the temple. She had watched noiselessly for many hours; and now as the eyes opened she ventured to speak, in a low, sweet voice: "Thank God, through our Lord Jesus Christ, who in this room oft rested from the toils of life, those eyes, so full of meaning, rest upon me again. Speak—do you need anything?" Lovingly the sister of Lazarus bent over and kissed the fevered brow and smoothed the hair.

"Yes, that I might see the man of God: for he could heal me."

"He has inquired for thee, child, for he loves thy spirit, and he promised to return after service. Fear not, God is with thee and will bless thee."

He came at the appointed time, and, gazing upon her, said: The maid sleeps; she does well.

Presently she moved, and, fastening her eyes upon him, said: "Speak in his name and rebuke this fever. I, too, believe in him."

And, kneeling, the leader of the Jewish Christians poured out his soul to God in the name of Christ; then, rising, he took her by the hand and said: "Maiden, arise. In his name art thou healed."

Immediate she sat up, and he, departing, said: "Peace be unto this house."

Ruth sat at the feet of one who oft sat at the feet of "him who spake as man never spake." His sayings she repeated, and this eager, young disciple drank in the lessons, becoming more confirmed each day in her faith in him.

Mary, with tearful eyes and heart overflowing with gratitude, told oft the miracle that gave life again to the still form of her brother.

And Lazarus in quiet evenings would sit and tell of days spent in his presence when he rested from his labors and gathered new strength for new triumphs.

But one chapter of his life was never opened to mortal ears—that one which, in a bodily sense has reference to the abode of the dead, and in a spiritual sense to that world of light and glory about which it is not lawful to speak. When pressed to answer questions by some whose curiosity eclipsed their faith, he would say, kindly: Blessed are those who, having not seen, believe. Follow him by faith, and soon faith, in a brighter life, shall be satisfied with sight."

Ruth regarded him with awe, as one indeed who belonged not to this world. She tried to realise his experience. Had he not felt the weight of eternity? Had he not gazed into the open tomb? Had he not felt the soul as it left the body and returned unto God, and also the power of the resurrection, as, called back, he returned to earth to show forth the glory of God through the power of Jesus Christ? In these early days of her growing faith regrets would come that she had not been blessed by a wider knowledge and sweeter experience of the Nazarene. He taught in her streets. She saw him from a distance as he rode into the city, heralded by the multitude, who threw palm branches in the way, and cried: Hosanna in the highest: blessed is he that cometh in the name of the Lord."

Biographical.

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

Life of Elder John Smith.

CHAPTER VI.

His neighbors, if people so widely scattered might so be called, were honest, but ignorant—a plain, hard-working, and pious people, who spent the day in toil, and gathered in at night to their cabins to sing, and to talk religion. They were, for the most part, Baptists, whose hearts still glowed with the warmth of the late revival. John's natural gifts and newly acquired attainments soon gave him prominence among them, and they often constrained him to lead at the cabin altar. His zeal was soon re-kindled, and he became powerful in prayer and song. There was no church in the neighborhood, but, having brought his letter from Clear Fork, he took membership with a congregation whose place of meeting was some fourteen miles distant. There was, of course, no preacher among the people; but he went from house to house, and met his brethren in fireside exhortation and social prayer.

His interest in the religious affairs of the neighborhood continued to increase. His zeal gave warmth to the family prayers, and to the social worship. The cabins of his brethren were filled by turns, as the frequent appointment for meeting went round the neighborhood. He was often urged to exhort his brethren, and he felt a strange desire to give utterance to the feelings which these occasions always excited within him. But still he waited for a call—for some bush to burn, or other sign to appear, that would assure him of the Lord's consent. His brethren urged that, when God gives a man a talent, he gives the right to use it also; and that, if he could not preach, yet he might, without presumption, at least speak a word of exhortation to them. He was finally persuaded to lay aside his scruples, and one evening, at the social prayer meeting, he consented to say a few words to the people. His heart, on that occasion, was full, for the song and the prayer had stirred his spirit, and the inspiration of the hour was on him. The room was crowded; the blaze from the hearth shone full upon his face, as he arose and stood with bashful emotion near the little table. He gazed on the faces around him; and a strange, bewildering torrent of feeling rushed to his heart. His mind was suddenly darkened; the thoughts which he had meditated for the occasion left him. He tried to recall them, but he could not; his lip quivered, and he was speechless. Turning from the stand, he rushed from the house into the darkness without. He fled across the yard like one affrighted, intending to quit a place where the Lord had thus rebuked him. But as he ran, his foot struck against something, and he fell, and, for a moment, he lay stunned on the ground. When he arose, the cloud seemed to be lifted from his mind; his thoughts came back to him, clear and distinct; and he felt that he had the power of utterance once more. He returned to the house, where his brethren still sat. Standing in their midst again, he spoke with such fluency and fervor of soul that his exhortation seemed indeed to be with the power of the Holy Spirit.

He continued to exhort at these meetings, whenever pressed to do so; but his mind was disturbed more or less, all the while, by the want of a special call. He hoped on, however; and, as he was too unimaginative to see a ghostly vision, he watched for some simple sign, which he might, with reason, interpret as the voice of God.

It was not long before a vision came—an unspiritual one, indeed, but none the less beautiful on that account, and none the less powerful in its influence upon his life. At one of those meetings for prayer, as he thoughtfully sat and looked on the group around him, his eyes rested on the features of a young woman by the name of Anna Townsend. She had occasionally come with her parents to meeting; and had listened with some interest to the exhortations of the young stranger; but not until that moment had she ever been the object of his special regard. Now, her thoughtful and serene face, rich with the pleasing bloom of healthful and womanly beauty, strangely impressed the heart of the young man and Christian; and his destiny was shaped by the vision of that hour.

The impression which Anna Townsend made on his heart that evening was serious and abiding. He was now a man in years, and the owner of two hundred acres of land; he had left the parental roof forever, and he felt that he could push his own fortunes in the world. He resolved, therefore, to take a wife. After a few days' deliberation he made his first visit to the cabin of old Mr. Townsend, and on the 9th of December, 1866, he wedded the first and only maiden that he ever loved.

On the next morning he proposed to his wife, as his clearing was some four miles off, and he would lose too much time in going so far to his work every day, that they should move over at once to their house in "The Hollow," and live to themselves. The proposal accorded with her own wishes; for, in the mind of a young wife, the idea of domestic independence is inseparable from that of home. The preparations to move were soon made. A deep and heavy snow had fallen during the night, and the shrubs and vines were weighed down and tangled across the narrow paths, until the forest was almost impassable. An ox-sledge, drawn by a sturdy yoke, was made ready. A bed, a few cooking utensils, and some provisions—the gift of the mother, and the bride's only dowry—were placed upon it. The bride herself sat bravely on the sledge, in the midst of her household stuff, while the groom, with his axe on his shoulder, stepped proudly on ahead to guide the floundering team, and to cut open a road to his cabin.

It was but an undaubed pen of logs. Through many a crevice the snow had drifted in, and it lay in piles on the earthy floor. The little square window was unshuttered and unglazed, and the entrance was closed against them by the bending shrubs. He cleared away the straggling branches, and his wife went in and took possession of her cheerless home. Gaping walls, a floor of dirt, and a stoneless hearth heaped with sooty snow, were all that met her eyes as she looked for the first time on her own fireside. But in a little while, Smith had provided abundant fuel; his flint yielded the ready spark, and a heap of logs and rich faggots soon blazed like a conflagration in the fireplace. But an empty cabin, without a punchon or a hearthstone, and open on all sides to December storms, was certainly no luxurious chamber for a bride, no very pleasant home for a young and hopeful wife. But she knew nothing of luxury, and, therefore, felt none of the wants which it creates. They were poor, indeed; but their poverty was unfelt; for none of their neighbors were rich, and all alike were accustomed to privation and toil.

The roaring fire soon thawed the hovel, and the dirty walls and the unsightly floor were swept again and again. Smith, having cut a few stout logs, of proper length and thickness, brought them in on his shoulders, and laid them down for sleepers, in a corner of the room. Across these he placed some clap-boards, found piled in the wood close by. On this rude platform the bed was laid, while a spare coverlet or two was hung against the wall, to turn the cold wind which rushed in through every crevice. When the evening came on, the fire was replenished; a great

log was rolled before the hearth, and the contented pair sat down together upon it in the light of the cheerful blaze, and talked over the toils of the coming day.

The labor of inclosing and cultivating a farm in the wilderness, without help, was severe; but he found time to keep alive, not only his own religious zeal, but that of his neighbors also. He had, by his fervent piety, and his force of character, come to be the religious head of a scattered brotherhood. He had persuaded them to keep up their society meetings, at which he was always present, to confirm or to comfort them by words of exhortation: and he now began to urge them to come together, and to constitute themselves regularly into a church.

His wife, who was unconverted at the time of her marriage, soon became deeply concerned on the subject of religion. He was, of course, much interested in the progress of her experience; but he reverently and hopefully left her alone with God. The young husband, who, in any other trouble, would have succoured her, even at the sacrifice of his life, abandoned her in this, the most solemn and most perplexing of her trials; for no obtrusive human agency, thought he, must interfere with the work of the Spirit. She asked him, one day, what was the meaning of a certain text; and he was too considerate to give her any explanation at the time, fearing that, in the simplicity of her unregenerate heart, she might improperly take comfort from it, and rely more on the word than on the Holy Ghost. Her joyous deliverance, at last, relieved his own heart and fired anew his zeal for God.

(To be Continued.)

Selected Articles.

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

A Scriptural View of the Good Confession.

BY ASHLEY S. JOHNSON.

MR. JOHNSON.—My Dear Sir.—I would like to have scriptural answers to the following questions.

I. What is the "Good Confession?"

II. Is it a confession or creed like those in the churches about me? INQUIRER.

DEAR INQUIRER: It is a pleasure to me to undertake to answer your questions by the book. Paul, in his letter to his son in the gospel, uses this forcible language: "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses; I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession (1 Tim., 6: 12, 13)." Two things are apparent on the surface of this quotation: (1) Timothy had made this confession before many witnesses; and (2) Jesus had made the same confession before Pontius Pilate. What was this confession? Was it a compilation of doctrines and rules? Was it a confession or creed in the present day sense? Turn to the record. Note first the answer of Jesus under oath before the High Priest: "And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the

Christ, the Son of God. Jesus saith unto him: Thou hast said (Matt. 26: 63, 64)." Again: "Art thou the Christ, the Son of the Blessed?" And Jesus said, I am (Mark 14: 61, 62)." This was the one great question: Who is Jesus, what is Jesus? Again: "And Jesus stood before the governor: and the governor asked him, saying: 'Art thou the King of the Jews?' And Jesus saith unto him, Thou sayest (Matt. 27: 11)." Conclusion from this scriptures: Jesus before Pontius Pilate confessed that he is the Son of God and King; Timothy made this same confession before many witnesses; This is the Good Confession, and nothing else is. You ask for a scriptural answer. I have given it. But let us be more exhaustive?

I. Was it customary for believers to make this confession in the days of Jesus? "Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel (Jno. 1: 49)." Again: "And when they were come unto the ship, the wind



GEORGE GRAY.

ceased. Then they that were in the ship came and worshipped him, saying: Of a truth thou art the Son of God (Matt. 14: 32, 33)." Again: "Lord, I believe thou art the Christ, the Son of God, which should come into the world (Jno. 11: 27)." Again: "He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God (Matt. 16: 15, 16)." Again: "Nevertheless among the chief rulers also many believed on him, but because of the Pharisees that did not confess him; lest they should be put out of the synagogue (Jno. 12: 42)." II. Was it customary for believers to confess Jesus in the days of the Apostles? "The eunuch said, See, here is water, what doth hinder me to be baptised? and Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God (Act. 8: 36, 37)." Again: "And many that believed came, and confessed, and shewed their deeds

(Acts 19: 18)." III. Was any promise attached to the Good Confession? "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven (Matt. 10: 32, 33)." IV. What is significance of the confession? Jesus confessed when on the trial before the high priest, under oath, that he is the Son of God, and before Pilate, he confessed that he is King. This is the "Good Confession." Why so? Because of the truth confessed. Look at his claims: "Then cried Jesus in the Temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me (Jno. 7: 28, 29)." Again: "If ye had known me, ye should have known my Father also (Jno. 8: 19)." Again: "The son abideth ever (Jno. 8: 35)." Again: "Is it not written in your law, I said, ye are gods? If ye call them gods, unto whom the word of God came, and the scripture cannot be broken: say ye of him, whom the Father hath sanctified, and sent unto the world, Thou blasphemest; because I said, I am the Son of God (Jno. 10: 34-36)." Again: "I and my Father are one (Jno. 10: 30)." Again: "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him (Matt. 11: 27)." The "Great Confession" is the formal acknowledgment, before God, and angels, and man, that the claims of Jesus Christ are true, and that, therefore, the penitent commits his soul's deliverance unto him.

V. How is the confession made? "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; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation; for the scripture saith, Whosoever believeth on him shall not be ashamed (Rom. 10: 8-11)." VI. A warning. Do not confound the penitent's public confession of his Redeemer with the erring Christian's confession of his sins. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness (1 Jno. 1: 9)." It will be a happy day for you, my inquiring friend, when, with a clear understanding of the authority of our glorified Lord and his requirements, you can stand up before heaven and earth and say from the depth of your heart: "I believe that Jesus Christ is the Son of God."

Out of the Desert.

This is a most delightful story, in which some of the leading principles of New Testament Christianity are brought prominently into view. It is written by A. R. Benn. There are 150 pages, neatly bound in cloth. Price, 1/-; by post, 1/6.

The Essayist.

They read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.—Nehemiah 8: 8.

This essay was read before the Balaklava Conference, S.A., last September.

The Need of Scriptural Teaching on First Principles.

A. M. LUDBROOK.

I presume that what is meant is—the need of impressing more clearly and definitely and constantly upon our membership the distinctive features of the primitive faith and of the primitive church, in contrast with what we see in the sectism or sectarianism of present-day Christendom. Our Saviour's earnest prayer was that all his followers might be one, to the end that the world might believe. But there came the great "falling away" which found its culmination in Romanism and its aftermath in a creed-bound, divided Protestantism. The only hope, then, for the realisation of such a truth-demonstrating and world-converting unity as that for which Jesus prayed lies in the restoration of Christianity as it was at the first.

I. Now as to the need of teaching along these lines.

a. Undoubtedly quite a considerable proportion of our members scarcely know why they are what they are—have very little conception of any radical difference between the churches of Christ with which they are associated and the denominational churches around. With them, one church is as good as another, or almost so; and where their lot is cast, is with them, rather a matter of expediency rather than of principle. One of our missionaries in Japan relates that an enquirer came to him recently and our brother asked him, "What religion are you?" "A Buddhist," was the reply. "How often do you go to the temple?" "Usually, once a year, not always so often." "I suppose you have in your house the usual morning prayers to your ancestors?" "Not at all." "What Buddhist books have you read?" "Not any." "How often do you hear the teaching of the priests?" "Very seldom." "What do you know about Buddhism, if you never hear the teaching or read the books?" "Really, I don't know anything about it." "Why, then, are you a Buddhist?" "Because my father, and his father, and so on, as far back as we can trace, were Buddhists!" It is to be feared that some of our church members have not advanced much further, in this respect, than that Buddhist. They are where they are, and what they are, simply and only because their parents were the same before them. They themselves have not had to dig and toil, as did their fathers, for the pure gold of truth, and so they have not such an appreciation of it. They themselves have not had to do battle for the right, and so they have not such a grip of the sword of the Spirit. Hence they are not only unable to give an answer to any that ask a reason of the hope that is in them, but when they remove to a distance or other circumstances arise, they themselves, in many instances, pass into one or another of the sects and are lost to the restoration movement.

b. Then, too, there ever has been, and is, manifest in human nature, a tendency to drift away from first things—to get upon the down-grade. It was so in the beginning. It has been so ever since. There was first a falling away in Eden, God himself denouncing it. Then the whole antediluvian world got on the down-grade, Noah, a preacher of righteousness, alone protesting. Then in course of time came the Jewish apostasy, notwithstanding the warnings of prophets and apostles, yea, of the Christ himself. Later on there was the Christian, or rather anti-Christian apostasy, against which Wycliffe and Huss, Luther and Zwingli, Calvin and Knox declaimed. Wesley's mission was a noble protest against the degeneracy of the Anglican church of last century; but even Wesleyanism itself has degenerated since. So there is ever a need to go back to first principles, to call upon believers to walk in the old paths.

II. But the question may be asked, are not our teachers and preachers alive to their duties in this respect? In other words, is there any need of a paper to emphasise the need of scriptural teaching on first principles. I think there is.

a. For one thing, do not some of our brethren hesitate to set forth plainly the marks of the apostolic church because it would imply a condemnation of sectism and so might arouse antagonism and controversy. Well, brethren, if we have the truth we ought rather to welcome opposition than be afraid of it. Kites rise against the wind. The truth grows clearer and stronger by antagonism. All it needs to fear is to be ignored. "The wisdom that cometh from above," says James, "is first pure, then peaceable." It is related of Pascal that once when his friend Arnauld seemed to prefer peace to truth, the shock to Pascal was so great that he fainted away! Let us, brethren, ever earnestly contend for the faith once for all delivered to the saints. Let us not hesitate to declare the whole counsel of God. At the same time, of course, we are to speak the truth in love, not in a spirit of faction and vain-glory.

b. It is possible, too, that there are some of us who do not speak out as we ought against traditionalism and human inventions in religion, because it would be unpopular. We speak out fearlessly against such degrading errors as intemperance and immorality, but not against the polished errors of sectarianism. It has been said that to be counted liberal is the fetish of 19th century religion. But, brethren, to be counted faithful by the Lord is far better. Said the apostle Paul to the Galatians, "Do I seek to please men, for if I yet pleased men I should not be the servant of Christ." And later on, "Am I become your enemy because I tell you the truth?" and that to professing Christians, remember!

Brethren, I would exhort you, as also myself, in the words of the poet.

"Be not afraid
To do the thing that conscience tells is right,
Thou'lt be repaid.
Be not afraid
To battle sometimes on the losing side;
The victory of truth o'er wrong and pride
Is but delayed."

Nor is there any need to compromise with error in order to success. The American

Baptists, who have always adhered to strict communion principles, had over 200,000 baptisms last year. That shows what a great army may be raised to fight for Christian principle without compromising the truth. The Baptists of America, unlike their confrères in other countries, have never lowered their flag half-mast high for the sake of popularity or of coaxing other denominationalists into their church. Nor should we.

III. Now what are among the first principles that we should emphasise in our teaching and preaching? What are among the first things that must be restored in order to that world-convincing, world-converting unity among professing Christians for which the Saviour prayed?

1. To begin with, we need to emphasise and impress the supreme and alone authority of the word of God. The N.T. is the expression of the will of Christ, the great head of the church. The head is the source of direction and the seat of government in the case of the human body, so is Christ in the case of the church. Absolute authority is vested in him. General U.S. Grant, of America, was called "Unconditional Surrender Grant" because he always insisted on the unconditional surrender of the enemy. So does Christ, and only he has a right to it. No pope, parliament or parson has any right to exercise lordship over our souls, but only Christ. We are to render absolute submission to him. Nor has any church a right to arrogate to itself the formulating and imposing of a creed as a test of orthodoxy and a condition of communion. The word of God is the only standard of religious truth. The scriptures given us of God are able, says Paul, to make us wise unto salvation, and are also profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. Away with all man-made creeds as bonds of communion! Away with human tradition, however hoary with age. Let Christ be exalted as our only Master. Let his word be honoured as our only and all-sufficient rule of faith and practice.

2. Again, we need to maintain the truth of the priesthood of all obedient believers, as against the arrogant assumptions of Romish and Anglican sacerdotalism. No priestly party, no clerical class, should be allowed to come between believers and their Lord, saying, "Only through us can you acceptably approach God; only through us can you receive the divine ordinances and enjoy the divine blessings." Said Jesus to his disciples, "One is your Master, even Christ, and all ye are brethren." Said the apostle Peter, writing to Christians generally, "Ye are a chosen nation, a royal priesthood." To no "Rev." gentleman of whatever grade or standing, but to all members of Christ's church, subject only to Christian character and ability to edify, does it belong to minister in things pertaining to God and build up the church upon her most holy faith.

3. We need, also, to proclaim in all its fulness and power the apostolic gospel in contrast to the emasculated gospel of so many pulpits. We need to set forth plainly (but lovingly and persuasively) the way of salvation enunciated by the Spirit-inspired apostles, viz., faith in the Lord Jesus Christ, re-

penance towards God, and immersion into the name of Father, Son, and Holy Spirit, as in order to the remission of sins and the reception of the indwelling Guest. And just here may I warn brethren against incautious statements as to the relation of baptism to salvation. Outsiders all too readily spread it abroad that we hold that no one can go to heaven who has not been immersed; whereas what we hold (or the most of us, at any rate) is that in the gospel plan, not only faith but Christian immersion also is set forth as an antecedent of pardon. We may be of opinion that God who is above his law will, of his uncoerced mercy, finally receive to glory many who for excusable causes have not fully complied with all his revealed will: but what we hold is that no one can have a scriptural assurance of the forgiveness of past sins (which is what is meant by salvation in this connection) who has not submitted himself to Christ in the ordinance of his appointment.

4. In order to that unity for which the Saviour prayed, we need also to urge the importance and necessity of all his followers wearing and acknowledging only scriptural designations. Sectarian names are unauthorised, divisive and Christ-dishonoring. They were denounced as carnal and schismatical by the apostle himself. Disciples of Jesus can never all agree to be called Baptists or Wesleyans, or Episcopalians, but might all agree to be known simply as Christians individually, and as churches of God, or of Christ, collectively. Certainly the abolition of unscriptural and sectarian names would be one step in the direction of that visible unity which is to convince the world of the Messiahship and divinity of Jesus.

We need, in short, to plead for the restoration of the primitive church in name, faith, ordinances and life, as the only possible way in which the Saviour's prayer for the oneness of his followers can be answered. Christian unity by the restoration of primitive Christianity in its simplicity and power, is our aim. Let us not suppress or hide the fact, but rather blazon it abroad. And let us give to the achievement of this object a whole-souled devotion. Thoreau, the famous writer upon Nature studies, became so absorbed in his literary work that he declared he "wouldn't run round the corner to see the world blow up!" Oh, that more of that all-absorbing interest in the things that belong to Christ's kingdom were manifest on the part of Christ's people!

I am hoping that the series of lessons on "First Principles" being prepared in the eastern colonies for Sunday School examinations may be helpful to the churches as well as to our Sunday Schools, and may give the brotherhood an impetus in the direction suggested by this paper.

There is a great deal of unrest in the religious world at the present time. There is the anti-ritualistic agitation in England, and there is a yearning in the hearts of thousands everywhere after more simplicity in worship and more unity among those who love the Saviour. The times are therefore favorable to a forcible presentation of the plea for the restoration of the apostolic faith. The twentieth century will soon dawn—may that dawning be characterised by greater sacrifice and zeal on the part of the churches.

My brother, my sister, let us be earnest, let us be true, in contending for the faith once for all delivered to the saints. General Graham's last order before the battle of Abou-klea in the Soudan, was, "Men, stand firm." Never mind if yours is only a humble and obscure part. As George Washington said, "The post of duty is the post of honor!" Let us remember that, brethren,—the post of duty is the post of honor, and if we with our few talents as faithfully do our part as those with many talents, we shall with them be equally rewarded. Do not be impatient of results. Duty is ours, results are with God. The march of truth though slow is sure. Two houses are being erected. One, by a speculative builder, is completed in no time. The other being put up for the owner and by the owner, every stone seeming to give evidence of labor and skill, is a long time in erection; but when finished it will stand. So with the cause we have at heart. There are prejudices, deep-rooted and of long growth, to overcome. And prejudice is difficult to dislodge from the human mind. As someone has said, "When a dog gets a bone cross ways in its throat, it is hard to get it out; so when people get an idea cross ways in their head, it's hard to get it out." But the truth will triumph.

"Truth crushed to earth will rise again,
The eternal years of God are hers:
While error wounded, writhes in pain,
And dies amid her worshippers."

So let us equip ourselves from the divine armoury for the good fight of the faith—having our loins girt about with truth, and in our hands the sword of the Spirit and the shield of faith, "praying always with all prayer and supplication in the Spirit."

"In God's own might
We gird us for the coming fight;
And strong in him whose cause is ours,
No conflict with unholy powers,
We grasp the weapons he has given—
The light, the truth, the love of heaven."

Sunday School.

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

LESSON FOR MARCH 18.

Jesus at Matthew's House.

MARK 2: 13-22.

GOLDEN TEXT.—"He said unto him, Follow me."
—Luke 9: 27.

The incidents of this lesson are closely connected with last Sunday's study. Jesus is in the same city, and the time would be about A.D. 28. Jesus being a lover of nature is found often on the shores of Galilee preaching, teaching and healing; and when the crowds are too pressing he adopts a boat for his pulpit and carries on the work uninterruptedly. One day after a successful time spent in this way at Galilee Jesus, on his return journey, had occasion to pass by the custom's booth, and finding Levi, or Matthew, a taxgatherer, seated there, desires Levi to follow him, which he immediately did. In order to show his respect for Jesus, Matthew makes a feast for him and his disciples, inviting some of his own associates, for there



were publicans or taxgatherers and sinners present. The idea of Jesus, who claimed to be a teacher of righteousness and the Son of God, having fellowship with such disreputable people, was too much for the ceremony-righteous Pharisee, who could not understand the conduct of Jesus. This opposition called forth from Jesus a wonderfully sweet message. He had not come to invite those who were righteous; he had not come to call those who would spurn his message, he had come to call sinners and therefore it was his duty to associate with them. The doctor is not found among the healthy administering his medicine—his place is among the sick. The healthy need him not, the sick demand his undivided attention; so with Jesus, the righteous need him not, the sick, or sinner can't do without him. At this juncture in the feast a discussion arose between the disciples of John, the disciples of the Pharisees, and the disciples of Jesus, over the question of fasting. John's disciples fasted, and so did the Pharisees, but here were the disciples of Jesus feasting. Why this great difference? In reply Jesus shows that there is a fitness in things. John was in prison, hence a fitness that his disciples should fast and mourn. Jesus was in the company of his followers, hence the fitness in feasting and rejoicing. But the time was coming, when he, the bridegroom, would be taken away and then there would be a fitness for fasting. John the Baptist was not looking for a new religion, his duty was to establish a reformation—a patching up of the old; but Jesus had come to give a new garment, a new religion, not a patching up of the old, for it could not stand it. Such doctrines as these confounded friend and foe until with common consent Jesus was reputed to speak as never man spake, and to have that authority which no man ever had. Thus his popularity increases and his influence becomes stronger.

JAS. JOHNSTON.

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The Leader.

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

What is Primitive Christianity?

No. 3.

The events which occurred on the day of Pentecost and immediately after it, are all explainable, if it is understood that Jesus of Nazareth not only lived and died, but also rose triumphant from the dead, but not otherwise. It is not enough to admit the former without the latter. For it is the latter thought which made Pentecost a possibility. For nearly 2000 years men have been trying to account for Pentecost without the prior idea of the resurrection. Needless to say, every attempt in this direction has been a signal failure. It would be easier to account for Waterloo without Wellington than to give a reasonable explanation of the Pentecost developments without the antecedent idea of the resurrection of Jesus Christ from the dead. No historian of any repute is a mere chronicler of events. If he is worthy of the name, he recognises it as part of his duty to

find an adequate reason for every important event. He realises that no event is causeless, and, more—that the cause is always adequate to the effect produced. In like manner, the student of the Bible, if he is a student, will not be satisfied with simply regarding a certain effect, but will endeavor to find an explaining cause. In this way he reaches the conclusion, that a dead Christ does not explain Pentecost, but a living one does. Despair and chaos would naturally follow from the first if it stood alone; but if followed by the second, triumphant success, sufficient to "turn the world upside down," might be naturally expected. It is the latter we have to deal with, as forming the only sane explanation for the inauguration of a society which has done more to change the current of men's thoughts than all other societies the world has known.

Never had the world witnessed so marvellous a change as that which took place at Pentecost and afterwards. Writ large, all over the surface of the world, was the one word—SELFISHNESS! Here and there men might be found superior to the age in which they lived, but nowhere could there be found a society, the mainspring of whose existence was pure unselfish love. Such a society was founded by the risen and triumphant Redeemer. Its foundation principle was embodied in the new commandment promulgated by its founder—"that ye love one another." Henceforth, this greatest of the Christian graces was to be the motive power—the dynamic force of the new society. Thus, Schmidt in his "Early Christianity," says:—"Everything is comprised in this law of love; for when we love, everything is easy. The entire moral teaching of Jesus is summed up in love. If he enters into little details about other virtues, it is only because they are different manifestations of this fundamental one. One of the apostles said truly that love is the fulfilment of the law, that all precepts are summed up and abbreviated in that of love." It was under the impulse of this divine sentiment that many of the early Christians gave up all their worldly possessions that they might help each other. Not that such an entire surrender was demanded of them, but in their abounding love they could do no less. Perhaps, the need of the hour called for it, if so, the response was worthy of the occasion. The theme is an attractive one, but we cannot now dwell upon it; suffice it to say that this principle of love lying at the back of the splendid generosity of the first disciples, is the very essence of primitive Christianity. Without it, there is no Christianity. Without it, correctness of doctrine and observance of ordinances are only as "sounding brass or a clanging cymbal." It is the glory of

Christianity that it uplifted and purified the idea of love and made a new word of it.

But while it is fitting to give love the first and highest place, we do not do so for the purpose of minimising the value of correct doctrine. Such a policy would not only be gravely erroneous, but eminently dangerous. For after all, the highest graces are, in the long run, the outcome of the highest teaching. This is an axiom which must never be lost sight of—a truth which no sophistry should ever be allowed to disturb. It is because this sound principle has been ignored, that we find the church less powerful to-day than otherwise she might have been. When, therefore, we find that certain principles or doctrines are taught in the New Testament—which is the one and only divine law book given for the guidance of the church, we are not at liberty—except at our peril, to violate or ignore the said doctrines and principles. But more than this, we are to give to all its teaching the proportion and place which they occupy in the divine economy. In the words of Dr. Guthrie, "It is not enough that you hold right doctrines—may in a sense hold all the doctrines. Each right doctrine must be in its right place. Your astronomy may include all the bodies that enter into our solar system, but if it assign to a planet the imperial position of the sun, your system passes into inextricable confusion. The machine may have all its parts, but if the great wheel that moves them, or the balance wheel that regulates them, revolves on any shaft but its own, the entire mechanism either stops or flies round in a furious and destructive disorder. Even so, although all the doctrines of the gospel be in our creed, we may commit a great, a dangerous—possibly a fatal mistake—by any malarrangement that would put these out of their proper place." The neglect of putting things in their right place has been a fruitful source of discord and consequent disunion in the religious world. It would be easy to enumerate quite a number of religious bodies that have elevated teaching or a conception of teaching, into a prominence never designed by the inspired writers, and even going so far as to make these things a bond of union. Some excuse might be found for this sort of thing, if men were left to their own imagination, as to that which constitutes a basis of unity. But no such plea can hold good in the face of the fact that the Holy Spirit has placed on record those items which enter into the idea of Christian unity. So far as these people are concerned, Paul should never have written his epistle to the Ephesians, nor dreamed of declaring that that which constituted the unity of which the Holy Spirit is the author was, "One body and one Spirit, even as also ye are called in one

hope of your calling; One Lord, one faith, one baptism, one God and Father of all." As a basis of doctrinal unity, to go outside of this is presumptuous defiance of the Holy Spirit.

It is also an essential feature of primitive Christianity that the absolute supremacy of the Bible should be recognised, and that this recognition should not be merely theoretical, but practical as well. The adequacy and finality of revelation is not a matter of conjecture, but of fact. It is so affirmed in apostolic language and in our own experience. As to the first, nothing could be clearer or more conclusive than the words of the apostle Paul: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Surely that which is sufficient to bring us to perfect manhood—to the measure of the stature of the fulness of Christ must have about it the stamp of finality. That it has, is not only the verdict of inspiration, but the verdict of our own experience. We have seen that the road to perfection lies through Christ, and that if we could walk in his footsteps we should reach perfection of manhood. And here the church must yield its pride of place. In the realm of law it is not paramount, but is subject to law. It cannot be superior, but must be subordinate to the revelation which called it into being. The church can give it nothing that it does not already possess. Quoting Professor Rentoul we may say: "The true claim of the Bible is its own 'resistless impress' upon the spiritual consciousness of man. Its true authority lies in the fact that the Spirit of God speaking through it to the reverent spirit of man brings with it a regenerative power of light and life. If the Bible does not possess within and through its own truth, this ennobling and convincing power over man's spiritual nature, certainly the dogmatic assertions of ecclesiastical councils, with their anathemas, will never give to it any such living authority. If the Bible with the divine love it reveals, does not possess intrinsic truth and power for man, such truth and power can never be bestowed upon it by the mouldering decrees of belated Italian Councils, or by rattling the dead bones of anathemas over the heads of thinking and enquiring men." Nor, we might add, is the case any better when confessions of faith and other human creeds are the questions under consideration. The truth of the matter is, that primitive Chris-

tianity—its authority, principles and polity, are found within the covers of the Bible. Outside of this, anything that is the same is superfluous, whilst anything that adds to or takes from, is an impeachment of divine wisdom.

Editorial Notes.

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

"The Church of Christ."

As bearing upon the recent correspondence on the above subject we select the following from the latest issue of the *Christian Standard*—the most widely circulated and one of the most reliable of our American papers. A correspondent had objected to the use of the term "Church of Christ," or "the church of Christ," even when applied to a local congregation. The editor, in defending the use of the term locally, says, in the course of his leading article: "But some space must be given to recite the alphabet of the restoration once more. No reformer, from Campbell onward, pleading for Christian unity on a New Testament basis, ever claimed that 'we are the church of Christ.' Our friend demolishes a man of straw of his own creation. Mr. Campbell's statement, in substance, that a Christian is a man who believes in Christ with all his heart and obeys him in his own appointed way, would be generally accepted by the disciples of Christ who are striving to be simply Christians. Then they would say that Christians everywhere, without regard to their 'peculiar religious connection,' constitute the whole church of Christ on the earth. Further, they would say that any group of Christians meeting in one place and keeping the ordinances in the fellowship of the divine creed, are a church of Christ, or the church of Christ, at Corinth, at Antioch, or 'the church of Christ on X Avenue' if you please. These statements cover the whole affirmation of the fathers, and their well instructed children, with respect to the extent and the limitation of the church of Christ. What is there that is 'narrow' or 'exclusive' in such a position? . . . The trouble with the little group of brethren represented by our correspondent is that their ideas of the church of Christ have been shaped by their environment rather than by the word of God. The 'connectional' idea dominates their thinking on church affairs. It seems difficult for them to understand that there is no 'peculiar religious connection' to be labelled 'the disciples of Christ' or 'the church of Christ.' There are churches of Christ, congregations, exercising the highest spiritual functions on the earth—over ten thousand of them—and there are individual believers—more than a

million—who decline to be other than simply Christians. In this there is no articulated denomination, like the religious bodies shaped by human creeds and designated by human names. There is no earthly council in which these ten thousand or more congregations are represented, and there is no denominational machinery determining the faith and directing the activities of the brethren. When disciples of Christ speak of 'our church,' 'our own religious body,' 'we as a people,' 'our denomination,' &c., they have unconsciously imbibed the erroneous thought created by the antisciptural denominational church life, against which the fathers protested, and out of which they came to enjoy unrestricted fellowship with one another in Christ."

The Naked Truth and the Naked Eye.

We have been reading "The New Evangelism and Other Papers" by the late Prof. Drummond, a work just published. The writer in his "New Evangelism" strongly condemns the acceptance of formal statements of doctrine or church standards, and the clinging to old and stereotyped terms in expressing truth. He advocates that each enquirer should go direct to scripture for his faith. By a somewhat different course of reasoning he arrives at the very position occupied by those who are content to be known simply as disciples of Christ. Here are his words: "Take the gospel as a gift to the imagination, and you are entered into a large place. It is like a conversion. We read the Bible before with a key. A lamp was put into our hand with which to search for truth—rather to search for scripture proofs of a truth thrust down our throats. We were not told the Bible was the lamp. I once saw an hotel keeper on a starlit night in Autumn erect an electric light to show his guests Niagara. It never occurred to the creature that God's dim, mystic light was ten million times more brilliant to man's soul than ten million carbons. When will it occur to us that God's truth is light—self-luminous; to be seen because self-luminous? When shall we understand that it has no speech or language, that men are to come to the naked truth with their naked eyes, bringing no candle?" This is just another way of saying that the Bible as it is adapted to man as he is; that the scriptures require no special illumination to be understood, and that man requires no special power to believe the truth he reads.

Latest American Church Statistics.

The *Independent* of New York presents its readers in the first issue of every year with the statistics of the churches of the United States. According to the authority there are now 153,901 ministers of all religions,

187,803 churches, and 27,710,004 members or communicants, an increase for the year of 4,581 ministers, 421 churches, and 277,367 members. Where possible the figures were taken from official year books, and where such official figures were lacking the best possible estimates were secured from authorities in the various denominations. The largest religious body is the Roman Catholic with 8,421,301 members, or with the 15,000 "Polish" and the 10,000 "Old" Catholics added, 8,446,301, an increase of 52,123, or only .6 per cent. These figures are from the official year book, and yet we have Cardinal Moran repeatedly asserting that the Roman Catholics in the United States number twelve millions! Nearly all the Protestant denominations, as usual, show a much greater rate of progress. Of these the Methodists are the most numerous, aggregating 5,809,516, an increase of 33,051, or .5 per cent. They are divided into no less than seventeen bodies, of which the Methodist Episcopal with 2,697,710 members, and the Methodist Episcopal, South, with 1,456,272 members, are the principal. The Wesleyan Methodists with whom we are so familiar here, only number 17,201 in America. Then come the Baptists, almost as badly cut up as the Methodists, having no less than thirteen parties, numbering altogether 4,443,628 members with an increase of 89,201, or 2 per cent. The Lutherans with their twenty bodies come next, mustering 1,575,778, members, the increase being 40,226, or 2.6 per cent. The fourth Protestant denomination is the Presbyterian divided into twelve distinct bodies with a total of 1,560,847 members, an increase of 18,446, or 1.2 per cent. The "disciples of Christ" follow next with 1,118,396 members, an increase of 32,781, or 3 per cent. This is the only really large Protestant people in America that can sing, "We are not divided—all one body we." It is significant that while the nett increase of all religions was 1 per cent., that of the "disciples" was 3 per cent. There are no other Protestant bodies above the million line, but the Episcopalians, or Church of England as they would be called here, comprising two bodies, number 709,325, an increase of 10,978, 1.5 per cent. The Congregationalists number 628,234, an increase of 2,370, or only .3 per cent. The other bodies, in their numerical order, above 100,000, are as follows:—Reformed (3 bodies) 365,075, Latter Day Saints (2 bodies) 343,000, United Brethren (2 bodies) 264,980, German Evangelical Synod (202,415) Evangelicals (2 bodies) 177,443, Friends (4 bodies) 118,897, Christian Connection (2 bodies) 112,414, Dunkards (4 bodies) 108,694. Of the non-evangelical churches, the Unitarians report themselves stationary with 75,000 members, while the Universalists with

46,522, report an actual decrease of 1,776. The bodies which do not exalt Christ as the Son of God are evidently on the down grade.

Our Missions.

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

Victoria.

Condensed reports from evangelists laboring under the Victorian Missionary Committee:—

G. H. BROWNE had visited the usual places during the month, viz., Bangerang, Warmer West, Galaquill and Brim. On Lord's day, February 4th, preached at Port Fairy. During his absence from the circuit the preaching will be carried on by Brethren A. R. Benn, Hiram, and W. White.

G. B. MOYSEY had visited Barker's Creek, and conducted gospel services on one Lord's day, and on the following Tuesday evening two made the good confession. At Footscray since the previous report three have been baptised. Open-air Sunday evening meetings have been commenced, at which they have a good hearing. They are commencing Wednesday night open-air meetings in Nth. West Footscray.

A. W. CONNOR.—At Dunmunkle we have been encouraged by some additions, two being added by faith and baptism at that place. Preached at Horsbarn and Polkemmett. Spent a few days at Glenorchy where there are now eight members. One who had been formerly immersed has thrown in his lot with the brethren here.

E. GRIFFITHS has been to all the places in the circuit, travelling about 350 miles, and preaching at Kerang East, Murrabett, Yando, Mumble Plains, Mystic Park, and Wedderburn. Also visited Yarrowalla. The church at Fernhurst has suffered a severe loss in the death of Sister Susan Smith, who was an earnest and faithful disciple. She passed away on Jan. 6th.

W. BURGESS had visited all the churches in the circuit. Two additions during month—one at Runnymede and one at Shepparton. Bro. Haggart visited the district and held several meetings. A local conference will be held some time in March.

Endeavor.

Arise, therefore, and be doing, and the Lord be with thee.—1 Chronicles 22: 16.

The Christian Endeavorers among the disciples in America evidently intend to push things during the coming year. They aim to have an increase of one thousand societies as a result of the year's work. The motto chosen for the year is a fitting one, and is worthy of our adoption—"Extension and Evangelization," or "going and growing."

By all recent reports the endeavor movement is very much alive in America, and is impressing the Christian community with its importance. Shall we be behind our American brethren in our efforts to prosecute the work during this year? Let us add to the motto above-mentioned a fitting sequel: "A

C.E. Society in every church," and let us strain every nerve to accomplish this.

From "The King's Business" of January, we cull the following article, and recommend its perusal to all Christian Endeavorers. It is written by J. H. Garrison, and is entitled, "The Christian Endeavor Duologue for 1900." "The decalogue is the ten words; the duologue in this instance means the two words which constitute the motto for the coming year. These two words are 'Extension and Evangelization.' These strike us as two large words, full of meaning and significance. They are kindred words. Extension means the multiplication of new societies, and evangelization means the increasing of the number of individual Christians. If one Endeavor Society is a good thing, two are still better, and the more the better, until the whole field is covered. It is really, therefore, the missionary spirit that must push forward both extension and evangelization—the desire to share with others the good things we enjoy.

"There is no reason why there should not be a very large increase in the number of Christian Endeavor Societies among the disciples of Christ during the closing year of the century. If the Endeavor Society stands for the building up of Christian character in the young people, and their preparation for active Christian work in the saving of others, then every church should have its Endeavor Society, and every Endeavor Society should manifest its usefulness and vindicate its mission as a helpful agency in the work of evangelization.

"We are sure that the work of evangelization on the part of the young people will tell mightily in awakening the zeal of the churches and increasing their membership, and also in increasing the number of those who will desire to become members of the Christian Endeavor Society. The more extension, therefore, of the right kind, the more evangelization, and the more evangelization, the more extension. I can only add my blessing and benediction upon the Christian Endeavor work for the coming year."

From The Field.

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

Queensland.

MARYBOROUGH.—Overflowing meeting last night, when the young women—one married—who had confessed Christ on the previous Lord's day were baptised. That they may endure to the end is the earnest prayer of us all. This makes four added by faith and obedience during the past two weeks. Meetings are keeping up well, and prospects are bright.

Feb. 19.

C.T.D.N.

Victoria.

HAWTHORN.—The Sunday School at Hawthorn gave a very pleasing entertainment on the evening of Tuesday last, when the best scholars for the year received their prizes. The building was quite filled with an interested and appreciative audience of the parents and friends of the children, who all acquitted themselves very creditably indeed. No one seeing the meeting could doubt but that we have still the germ

of life among ourselves, which only wants wise cultivation to bring forth an abundant harvest to the praise and glory of God. I may mention in passing, that we have just had our chapel freshly painted and done up; also we have procured a new lighting plant, which makes everything look bright and clear. Other improvements are in contemplation, so that altogether, we, as a church, feel more encouraged and hopeful for the future.

M.R.H.

New Zealand.

SOUTH DUNEDIN.—Another good meeting on Feb. 12th, when an elderly man decided to become a follower of the Master. A deep interest in all work continues.

S.J.M.

INVERCARGILL.—Pleased to report three more additions by faith and obedience—one brother and two sisters. Bro. Greenhill has started open air meetings on Lord's day afternoon in the public gardens. So far the results have been very encouraging. The evening meetings are improving now that the long summer days are ending. The meetings for worship have been exceptionally good during the summer.

Feb. 19th.

R. BELL.

CHRISTCHURCH.—A memorial service was held at the chapel in memory of our late esteemed Sister Marfell, on Lord's day, Feb. 11th. The service, which was an impressive one, was conducted by brethren G. Manifold and Judd. At the close three young ladies (two from the Bible class) confessed their faith in Christ and were baptised on the following Wednesday evening.

W. C.

Tasmania.

HOBART.—The sisters' E. class, after their Christmas recess, re-assembled the first Tuesday in this month. The opening took the form of a social gathering of members and friends, with all the young folk of the church. A very enjoyable evening was spent, songs, recitations, and musical selections being given. Coffee and an abundant supply of good things were provided for all.

The Social Union also held an entertainment last Thursday evening (16th inst.). The chapel was quite full, the front seats being occupied by our children, who gave several choruses, songs and recitations in a way that gave us much pleasure. Much assistance was given by Bro. Jarvis' "Gramophone," and Bro. H. Waterworth's class gave a clever exhibition of club swinging, thus showing that they are in good hands. At the conclusion many prizes were given out for good conduct, general improvement, and regular attendance, while Sister Waterworth gave a prize for the best needlework.

Feb. 19.

J.A.P.

South Australia.

WILLIAMSTOWN.—The Foreign Missionary Auxiliary held its monthly meeting on the evening of February 20th, 1900. Present, 16 members. The president read a short paper on Gal. 6: 9, 10. Collection £1 3s. 9d.

Feb. 21.

L. M. PAPPIN.

MILANG.—The anniversary services in connection with the church here were celebrated on Sunday and Tuesday, the 11th and 13th. A. C. Rankine exhorted the church in the morning, and gave a stirring address to a crowded congregation in the evening. On Tuesday a public tea was held in the Institute Hall, which was largely attended by the brethren and friends from the surrounding districts. Afterwards the public meeting was held, the seating capacity of the chapel again being tested. Excellent addresses were given by the

chairman, A. T. Magarey—also A. C. Rankine, H. D. Smith, and J. Burchett. A well attended supper at the Institute closed a most successful anniversary.

J. GOLDSWORTHY.

YORK.—We are pleased to report that Bro. W. Campbell has been laboring with us since the beginning of the year with much acceptance. As a result we have had splendid meetings and two confessions, both young women from our Sunday School. These were baptised on Lord's day, February 11th, and last Lord's day were received into our fellowship together with a brother and sister, the parents of one of the sisters mentioned above, who brought their letters from the Baptists. We are looking forward to greater results in the near future.

Feb. 19.

T. BORT.

UNLEY.—On Wednesday, February 21st, we had a very enjoyable social to welcome home Bro. T. J. Gore, who had been away to Perth, W.A., to help the brethren there, for three months. The members showed their appreciation of Bro. Gore by turning out in full force, the chapel being nicely filled with members and friends to partake of refreshment and exchange greetings. Bro. Wm. Charlick presided over the meeting. The choir, under Bro. Fred. Charlick's direction, rendered several good selections of music. Sister Marian Baker presided at the organ, and special parts of singing by Sisters Cheesman, Draysey, and Mr. Harold Charlick. Special words of welcome by Bro. W. Charlick, R. Doig, J. Uncle, A. Rankine, T. G. Storer. Bro. Gore suitably responded and said though the Perth brethren treated him well he was glad to get back to his home, and didn't think he would go away again. We have to specially return our thanks to the following brethren who filled the platform during his absence:—W. Charlick, Jas. Thomas, W. Campbell, A. Rankine, A. T. Magarey, R. K. Finlayson, L. Johnston, J. P. Jones, H. D. Smith, A. M. Ludbrook, F. Pittman, J. Uncle, and R. Doig.

T.G.S.

HINDMARSH.—Yesterday morning's service was of the usual bright, cheery, and refreshing character, at which we had the joy of receiving into fellowship four young people who were immersed on Wednesday evening previously. These are from the Sunday School—Millie Dring, Jessie Hindley, Martha Collins, and Thomas Young. These are all tender in years, needing the special care of parents and teachers alike, and a helping hand from the church generally. May they thus nurtured grow up very useful in the cause of Christ, their Lord, and adorn the doctrine of God our Saviour in all things. Three other young persons confessed their faith in Christ at the close of the sermon last evening, Bro. Pittman preaching. A movement is now on foot to clean and otherwise improve our place of worship, which it sadly needs. We think this will be accomplished by the liberality of the brotherhood without in any way interfering with current finances. We shall be in a position to speak further on this matter shortly.

Feb. 26.

A.G.

Here and There.

Here a little and there a little.—Isaiah 58: 10.

Large meeting and three confessions at Enmore Sunday night.

One baptism at Williamstown, South Australia, on February 18th.

One confession at the mid-week service on Thursday last at North Richmond.

Four confessions at Prahran last Sunday evening, Bro. Jos. Pittman speaking.

Dr. J. Cook preached at Enmore on February 18th to a large audience.

E. Bagley of Melbourne preached to a large audience at Woollahra last Sunday night.

We are glad to hear that A. T. Magarey is slowly recovering from his recent accident.

If you want a Bible, hymn book, Sankey's hymn book, American books, &c., call at the Austral.

G. T. Walden expects to leave Sydney next week for a month's holiday in Melbourne and Adelaide.

Dr. Jas. Cook spent last Sunday with his old friends at the Fitzroy Tabernacle, and preached the gospel at night.

Mr. J. Donnelly expects to again visit Polkemmett about the end of March, and Kaniva and Lillimur early in April.

While in Sydney, on February 18th, Bro. Harward spoke at Enmore in the morning and Sydney at night, his sermons being much appreciated.

Wm. Inglis, writing under date of Feb. 23rd, reports three additions by faith and baptism during the week, at Dunmunkle, Bro. Connor preaching.

W. E. Vinicombe tells of two baptisms and one confession at Fremantle, W.A., a few Sundays ago. Bro. Lucraft is doing the preaching there.

There are some of our readers who do not yet know that the *Pioneer* and *Standard* have been replaced by the *CHRISTIAN*. We hope some day that they will learn.

It is requested that during March all communications for the S. A. Evangelist Committee be addressed to Jas. Manning, Currie-st., Adelaide, as the secretary, A. M. Ludbrook, will be away.

The bound volume of the *CHRISTIAN* for 1899 is now ready for delivery. It is a fine book, containing a complete index, by which any item may be found in a few minutes. Price, 10/-; by post, 12/-.

Enmore Young People's Institute is progressing favorably. 50 members enrolled to date. They now have Shorthand, Bookkeeping, German, Mechanical Drawing classes, with two Gymnastic classes.

We have received two or three more letters on the "Church of Christ," but we think it best that this matter be confined to reasonable limits. Next week a letter will appear from "Christian," and unless something new is to be said on the subject this will close the discussion.

H. G. Harward, who recently returned from America after attending college there for some years, addressed the church in Swanston-street on Sunday morning last, and preached the gospel at night. The impression made was excellent. Next Sunday evening he preaches at North Fitzroy, and in the early part of the week visits Warnambool.

On Friday, March 10th, the Sister's committee will meet in the City Temple, Campbell-st., to make all arrangements in connection with Easter Conference. A good attendance is earnestly requested. Superintendents please attend at 7.30 p.m. Country church workers are kindly asked to be prompt with reports of work and any interesting items of news.

N.S.W. Sunday School Union Annual Examination is fixed for Saturday, April 7th. Will school secretaries please note that the list of candidates must reach the secretary not later than March 24th, when entries will then close. T. P. Beer is assistant secretary of the union, 108 Phillip-street, Sydney. The examination is on the first quarter's lessons of present year.

On the second back page of our advertising space the reader will find a complete list of our meeting places in Australasia. Our idea is to make this a standing advertisement, altering from week to week

as changes may occur. By circular we are asking the churches for a small annual payment to compensate us for the space occupied, which, if complied with, will insure the continuation of the list. Churches not seeing their way clear to make this small payment will be dropped from the page.

There was a large audience in the Petersham chapel on the evening of February 12th, the occasion being the distribution of prizes to the children of the Sunday School. In eleven classes four prizes were given in each class, and a book was also given to each scholar in the two infant classes. A lengthy programme was presented by the children, including singing, reciting, a dialogue, and also dumb-bell and club exercises by some of the girls. A very enjoyable evening was spent.

There are a lot of good brethren who believe in the "open platform" who do nothing or next to nothing in making it work. When a brother is asked to return thanks for the loaf, the cup, or to pray, unless named he is silent. We confess to a liking to a large amount of freedom in our worship meetings, but if brethren will do nothing without being called upon by name, then churches will have to fall back on the "plan system." We have noticed only lately in some meetings where we have been that brethren are very slow in doing anything unless asked by name. This ought not so to be.

There was a fairly representative audience at the annual meeting of the Rescue Home on Tuesday night last in Lygon-st. chapel. Bro. A. Millis presided. Mrs. Pittman read the annual report of the Home, Miss Petchey read a report of the Preventive work, while J. Pittman gave the financial statement. All were encouraging. The finances are a little behind, and the supporters of this work would be doing a kindly turn for the management, if they would give some assistance just now. Mrs. Harrison Lee gave an interesting talk on her recent prohibition tour in N.Z., while a number of interesting items were presented. Will all the churches remember that May 6 is Rescue Home Sunday.

George Gray, whose portrait appears on another page, is one of the charter members of the church in Wellington, N. Z., indeed, if he is not the very first who moved in the direction of a meeting for breaking bread in that city. Through all the intervening years, Bro. Gray has stood loyally by the church, as one of its elders, secretary, superintendent of and teacher in the Sunday School. Much of the success of the cause in Wellington in later years, is due to the quiet, steady work done by Bros. Gray, Anderson, Miller, Mudge, and others in the early days of the church, during which a foundation deep and wide was laid. We can never know the work which has been done by Bro. Gray and other men like him in many of the cities and towns of these new lands, and the church owes more to them for its success than any other one cause. Bro. Gray is not so young as when we met him first, but he is still in the height of his power. We express the hope that he may be spared for many years to bless the church of which he is a member.

Believing strongly as we do in the division of labor in our public services it is essentially incumbent that the laborers should be workmen that needeth not to be ashamed RIGHTLY SPEAKING the word of God. No one can under-estimate the value of good articulation, expression and tone production in reading and speaking. That this is a felt need is evident from the requests to have provision made to assist young men to better prepare themselves for this all-important work. Classes are about to be formed for this object and anyone who desires to become more proficient is invited to attend. No charge is to be made. The

object in view is:—1st. To secure economy and a greater utility of breath. 2nd. To procure a good volume of voice with pure quality. This is essential to every reader and speaker. 3rd. To assure articulation, which is a correct formation of sounds; and pronunciation which is a correct utterance of words, and involves articulation and syllabication. 4th. To develop emphasis. Every word expressing a new idea requires emphasis, etc. 5th. To secure good positions and carriage of body, and to secure expressive and graceful movement of limbs and gestures. This class is being formed in connection with our Bible College and the first meeting will be held in the Swanston-street chapel on Thursday evening, March 8th, 8 o'clock. All who are interested can attend on that evening, when arrangements will be made for future meetings. Bro. Jas. Johnston will be the conductor.

Obituary.

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

WILDSMITH.—With feelings of intense sorrow, we report that death has claimed another of our members. Our Sister Wildsmith passed peacefully away on Thursday, February 8th, after a long and weary illness. Our Sister was born in Yorkshire, England, in the year 1838, being 62 at the time of death. She came to the colony about 14 years ago. At that time she was in membership with the Baptists, but about four years ago she united with the church here. Since that time she has, by consistency of life, endeared herself to all those who knew her. When sufficiently well, it was her delight to meet with the church, and in the week-day prayer meeting, her voice was heard imploring God's blessing. Being a woman of strong intellectuality, nothing gave her more pleasure than to have a talk on solid topics. In her last sickness she realised the preciousness of Jesus, and, although weak, she smiled when she heard the name, which is above every name. But she is gone—and we have no doubt that death to her was a distinct gain. While we mourn her loss, the conscious sense of her safety gives light in this hour of gloom. We desire to express our heart-felt sympathy towards every member of the sorrowing family, and commend them to the God of all comfort. May these salutary warnings of the shortness and uncertainty of human life, produce a strong desire to "redeem the time" from waste.

"Near after distant, gleam after gloom,
Love after loneliness, life after tomb;
After long agony, rapture of bliss,
Right was the pathway leading to this."

Oamaru, N.Z.

J. J. FRANKLYN

TIMMINS.—On Lord's Day, February 11th, at her son's residence, Hawthorn, our aged sister Timmins entered into rest, in the full and certain hope of resurrection with the Lord. Our sister was one of the oldest members of the church at North Melbourne, being immersed by Bro. M. W. Green over a quarter of a century ago. For several years past, in consequence of age and increasing bodily infirmity, she was not able to meet with the church but her constant Christian life was known to all and an example to those within as well as without. Sister Timmins attained to the ripe age of 82 years, and was universally beloved for her Christian worth. Our sympathy goes out to Bro. and Sister Timmins, the former being an esteemed officer here for many years. The funeral took place at the Melbourne General Cemetery on Tuesday 13th, brethren M. W. Green and R. G. Cameron officiating. There was a large gathering at the graveside, most of the

suburban churches being represented. Our sister was buried with her husband and daughter Alice who was laid to rest twenty years ago, and was at the time of her decease in membership with us. Sister Timmins sent a dying-message to the sisters of North Melbourne just prior to passing away. Though dead she still speaks. We cannot regret, because we know the Lord knoweth best. Her faith is now changed to sight, and with her 'tis well—for it is

Asleep in Jesus blessed sleep,
From which none ever wake to weep,
A calm and undisturbed repose,
Unbroken by the last of foes.

North Melbourne.

J. G. BARRETT.

Coming Events.

Observe the time of their coming.—Jeremiah 23: 5.

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.

MARCH 8th.—Cheltenham Sunday School Annual Picnic, Thursday, March 8th, at Mordialloc Park. The Sunday School Band will be in attendance. Brethren everywhere cordially invited. The place of meeting is five minutes from station.

Acknowledgments.

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

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