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Poets' Corner.

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

Them Songs.

O. J. DULFIN.

Yes, Mary, when I stayed in town,
I took the meetin' in,
I just got nicely settled down
To catch the openin' hymn;
'Twas something kinder new to me,
I never heard afore;
And I'm not carin' awfully
To hear it any more.

Some "hallelujahs" and "O Lords"
Was all the words I found;
The tune 'u'd hit the ceilin' boards,
And then flop to the ground.
'Twas low and high, and high and low,
All over both at onced;
The way that tune c'u'd come and go
Beat all I ever sensed.

Perhaps the Lord knewed what it meant,
But, Mary, I was beat,
And guess I showed it 's I leant
And twisted in my seat.
I guess we old folks is too dumb
To understand them things;
The youngsters what's been schoolin' some
Knows all that the choir sings.

You wasn't there, and so I slept
Until the wind-up song;
And then they sung a piece I'd kept
In mind since I was young;
I knowed the tune and every word,
So I just started in,
And sung my soul out to the Lord
For savin' me from sin.

They left the "hallelujahs" out,
And all the extra "Lords";
They didn't chase the tune about,
Like poundin' hollow gourd;
They sung it like it always went,
The way we used to do;
I'm sure the Lord knowed what it meant,
And, Mary, I knowed, too.

Selected Articles.

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

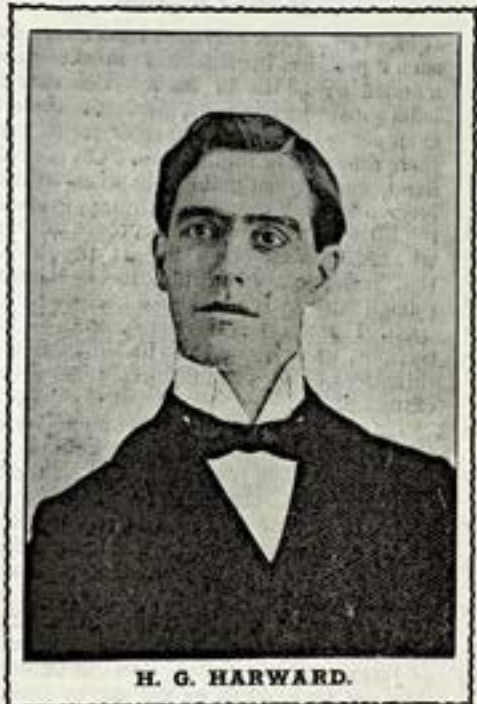
The Relation of Baptism to the Blood of Christ.

G. L. SURBER.

It may not be out of place, by way of introduction, to state some of the reasons that led to the consideration of this subject at the present time. First, to correct an erroneous opinion in the public mind about what we, as a people, teach concerning the institution of baptism. Secondly, the desire to strengthen the young in the faith, and aid

others to the scriptural view of this institution. Thirdly, it has been requested by some, who are interested in the spread of truth, that this subject should be laid before the public.

The demand, respected bearers, for a wider circulation of the truth as it is in Jesus is becoming more and more urgent daily, especially on account of the Rationalistic tendencies of the age. The time was when the humanity of Christ was denied; but in these days even the divinity of our Lord was denied. Some say Jesus was a good man; others say that he was an enthusiast. Some are almost ready to attack the God of heaven. I should not be surprised if the attempt were made to make Jehovah a material being, or a mere rational or ideal something. But we are



H. G. HARWARD.

more particularly interested in those who accept the Bible as from God. Still we find rationalism making progress even among believers in inspiration. Some have decided, from mere reason, what will be the conduct of the Infinite Being when judging humanity at the last day; while others make some pretensions in appealing to the Bible on this subject. Hence, not a few loudly and positively assert that God will not punish the wicked beyond this world.

How Do They Know This?

They say it is unreasonable that man should be punished! Do such persons let the words of our Lord settle the question? They do not. This conduct may suit rationalism, but the man of God should insist—should demand with all the energy of his soul—that

all questions relating to our peace here and hereafter, should be settled by inspiration, and not by rationalism. Reason has something to do with the Bible. But, what? It has to do in determining the evidence of Christianity; but can never tell, without inspiration, what God will or will not do with humanity beyond this world. Be it, then, remembered that the Bible is our sole guide on this occasion.

But how can holy scripture teach? I can think of but three ways—(1) by COMMAND (or what is equivalent), (2) by EXAMPLE, (3) by NECESSARY IMPLICATION. Is it not simply impossible for any man to learn anything from any book in any other way? If so, then we should note these, and ever be careful in reading the word of God. All that any man professes to know beyond these is simply opinion. For example: Which of the thieves crucified with our Lord was saved? the one on his right hand, or the one on his left? Suppose a man affirms it was the one on his right; could he prove it? Does the Bible teach on this subject either by command, example, or necessary implication? It does not. Can any man believe that the thief on his right hand was the one saved? He cannot. It may be his opinion, but he can have no faith on the subject, because the Bible does not teach concerning it.

There may be a Relation between Baptism and the Blood of Christ

as well as between all subjects moral. It is firmly held by scientific men that all things in the physical universe are related; that there is a law that holds sway over all things physical in the empire of Jehovah; that the smallest particle of sand that lies upon the seashore is connected with or related to the most remote star. We doubt not the truthfulness of this conviction. If things physical be thus related, does it not raise the probability that things in morals may be related? Yet we would have you remember that we do not appeal to physical science to settle the question as to the relation of baptism to the blood of Christ, but to the holy scripture alone.

When we speak of being pardoned, saved, justified, or of having remission of sins, we should speak as the Bible speaks, because we know nothing about our state here or hereafter beyond what the Bible teaches. We are said to be saved by few different things. This may astonish some of you not a little; still it is true, notwithstanding.

We are said to be Saved:—

(1) By calling on the name of the Lord, (2) by the name of Christ, (3) by or through Christ, (4) by Christ's life, (5) by the apostle's words, (6) by faith or belief, (7) by hope, (8) by grace, (9) by confessing with the mouth the faith in the heart, (10) by baptism. Salvation is attributed to these ten things. Note still

further. We are said in the Bible to be justified by seven different things:—(1) By our words, (2) by grace, (3) by faith or belief, (4) by Christ's blood, (5) by the name of Christ, (6) by Christ, (7) by works. Seeing, then, that holy scripture teaches we are justified by seven different things, and saved by ten different things, can anyone conclude, much less teach, that we are saved by anyone of these alone? Dare any man conclude that we are saved by any two of these alone? If a person should say we are saved or justified by any one of these alone, or even any two of these alone, then we should not be saved or justified by the other. Such a conclusion would be tantamount to denying the word of God! Can a man or a woman who trembles at the word of God, come to a conclusion which contradicts that word! Such would be too great a risk for those who are bound to appear before the great Judge. You see, then, we are said to be

Saved by the Blood of Christ and by Baptism.

This clearly implies a relation. But will the blood of Christ alone save us? Heaven has not so taught. Will the blood of Christ and baptism—these two alone—save us? Never! Why? Because heaven has never so taught us. Anyone can try the truthfulness of what is here affirmed. Can any accountable being be saved without faith or belief? Never. Jesus says, "He that believeth not shall be damned." As the blood of Christ and baptism are not faith, we are not said to be saved by these without faith. In order to get the teaching of scripture as clearly as possible before our minds, let us arrange the passages bearing on this subject in two classes:—1st, those relating to the blood of Christ; 2nd, those relating to the institution of baptism.

1. THE BLOOD OF CHRIST.

1. That he might sanctify the people with his own blood.—Hebrews 13 : 12.
2. Much more, then, being now justified by his blood.—Romans 5 : 9.
3. When we were enemies, we were reconciled to God by the death of his Son.—Romans 5 : 10.
4. Whom God has set forth to be a propitiation through faith in his blood.—Romans 3 : 25.
5. Unto him that loved us, and washed us from our sins in his own blood.—Revelation 1 : 5.

2. THE BAPTISM COMMANDED BY CHRIST.

1. Go ye, therefore, and teach all nations, baptising them.—Matthew 28 : 19.
2. He that believeth and is baptised shall be saved.—Mark 16 : 16.
3. Repent, and be baptised . . . in the name of Jesus Christ for the remission of sins.—Acts 2 : 38.
4. Arise, and be baptised, and wash away thy sins, calling on the name of the Lord.—Acts 22 : 16.
5. The like figure whereunto even baptism doth also now save us.—1 Peter 3 : 21.

Is there not a Relation Taught in These Passages,

whether we may be able to see it or not, because the same thing is attributed to both? Mark this, and remember. We are said to be sanctified by, justified by, and washed from our sins in his blood. We are commanded to repent, and be baptised for the remission of sins; to arise, and be baptised, and wash away sins; and, finally, we are told baptism doth save us. Thus, by the word of God, is established a relation, which will be more clearly seen further on.

I wish to be distinctly understood, and will therefore proceed deliberately and carefully. Some have the idea—or say they have—that we believe in water salvation. To my mind, such a statement is horrible! And to every man who believes that the blood of Christ cleanses from all sin, it must be an offence. That some make too much of baptism is true, and that others make too little is equally true. The one class is to be pitied, while the other is not to be despised, but to be gently taught the way of the Lord more perfectly, if such will be instructed in the word of God. As an example of those who make too much of baptism, look at that mother who holds in her arms an unconscious babe, which she thinks is dying! See her anxiety, her fears, her dread, lest it should not be sprinkled before its little "spirit returns to God who gave it"! When she has it sprinkled, the mother is quite calm, for she has no fears of its future felicity. She calmly and patiently watches its last struggle in death, and thanks God all is well with her babe!

This Would Strike Many as Making Too Much of Baptism.

It looks like water salvation! We repudiate such a practice, because it is nowhere commanded by Christ or his apostles that the babe should be baptised; neither is there an example in the New Testament for it, nor is there a necessary implication. On the other hand, some do not make of baptism what our blessed Saviour did. This, we say, is making too little of it. For example, there are those who teach that the believing praying penitent that it is no use for him to be baptised, though our Lord commanded such to be baptised. Persons thus teaching contrary to our Saviour, we say, make too little of this institution. Let us carefully avoid both these extremes.

This leads us to notice who should be baptised. 1st. The person must believe with all his heart that Jesus is the Christ, the Son of God; 2nd. He must confess this faith with the mouth (Rom. 10 : 10); 3rd. He must repent of his sins (this of course includes prayer); 4th. He then must be baptised in the name of Jesus Christ (Acts 2 : 38), into the name of the Father, Son and Holy Spirit (Matt. 28 : 19). Thus we follow the teaching of Jesus and his apostles. Can this be wrong, You see, then, when we are said to be saved by the blood of Christ, and also by baptism, that there is a relation between them; and if there be a relation, it is by divine authority. Will not all admit that things which are related in God's word are not to be separated by any man, or set of men? "What God hath joined together let no man put asunder." Though I am aware this was spoken with reference to marriage, I believe it is equally true concerning all divine institutions. Someone may say that this does not settle what the relation of baptism to the blood of Christ is, but that it only shows—only indicates—that there may be a relation. But the point we wish to bring out is, not only that there may be, or that there might have been, but that there is a relation between them.

Where, Then, in Holy Scripture can it be Found.

If the scripture asserts it, then we are

satisfied; if the scripture shows the relation by example, or necessarily implies it, still we are satisfied. In order to have this clearly before the mind, so that the most illiterate may comprehend it, we will suppose a person to be in the right condition in both head and heart to inquire what the Bible says on this subject—that is, the person must be a believer, must have confessed the faith with the mouth, and have repented of his sins. Such a person, and only such, we regard as fit to be baptised. Should such a person open his Bible to ascertain what scripture says about baptism, what will be the result? He reads passage after passage—passage after passage—he closes his Bible and asks himself, Can it be possible that such is the teaching of scripture? Suppose, for instance, he reads the words of Jesus in Mark 16 : 16, also Acts 2 : 38, Acts 22 : 16, and 1 Peter 3 : 21. He takes up two of these (Acts 22 : 16 and 1 Peter 3 : 21). The first reads, "Arise, and be baptised, and wash away thy sins, calling on the name of the Lord." Here he seems much astonished. He then reads the second passage: "The like figure whereunto even baptism doth also now save us." He looks again at Acts 22 : 16, and sees it is the language of a man sent by Jesus to tell a sinner what he should do. Can it be possible that

Christ would Send a Man to Lead this Sinner Wrong?

He sees that the answer given to Saul by this man was the same as if Jesus had given it, because Ananias was deputed by our Lord to give to Saul direction as to what he should do. And he said to him, "Arise, and be baptised, and wash away thy sins, calling on the name of the Lord." The person we have before us inquiring concerning baptism, considers these words to Saul, and feels bewildered exceedingly. Then he turns to 1 Peter 3 : 21, and reads again and again. Once more he asks, who wrote this—"The like figure whereunto even baptism doth also save us"? And the answer is, the apostle Peter. Here we imagine this truth-seeker to pause with a heavy heart and ask, Can it be that water takes away sin? He approaches me, asking, Is this scripture true? With a strong faith in the word of God, I would reply, Yes, every word of it. Does water, then, take away sin? I would reply to him, in language of deep emphasis, No, never, never! Then tell me what takes away sin. I would reply, in the language of holy scripture, we are justified by the blood of Christ—"that the blood of Jesus Christ cleanses from all sin." Water never did, and never can, so far as we know, unless God makes another revelation, and sets aside the present institutions of the Lord's appointment. But at this the man is greatly troubled, and enquires from the depths of his soul,

Why, Then, am I Commanded to be Baptised?

One might say to him, You have no need, for this institution belongs to another age and another people. But the person is still solicitous, is still anxious, is in earnest about the subject, and demands a scripture answer. Shall we give him a scripture answer? Shall we, can we, dare we give him any other?

Shall we tell him this institution is not necessary! I confess it seems to me a most solemn thing for a man in this nineteenth century, under the blaze of heaven's eternal truth, to say that anything Christ has commanded is not necessary to our peace here or hereafter. Yet, notwithstanding this, a man is not justified in making too much of anything, neither is he justified in making too little of anything, which our Lord has ordained. Oh, that the people would be content to accept what our blessed Saviour has said and appointed for man! How long, O Lord, holy and righteous, shall man doubt thy word! Let us defend God's word as he has revealed it in his Bible, and believe it with the whole heart. In religion we want nothing more, nothing less. Then, suppose the anxious inquirer, from reading Acts 22:16, contends that water takes away sin, that the language necessarily implies it, as a people we would deny it, because we do not see that such is necessarily implied. We believe this was the language of the blessed Jesus. We believe that the Saviour would not have selected Ananias if he had not known that he would instruct Saul rightly. As the Saviour sent him to Saul, we hold that the answer was the same as if the Lord had uttered it. Says one,

Well, if it Does Not Take Away Sin,

what is the use of the institution of baptism? for what was it [baptism] commanded? We shall see something more about it as we proceed. Mark the language:—Water does not take away sins, but the blood of Christ does.

Now, if you ever meet with any who say that we, as a people, believe in water salvation, for the sake of truth—for the sake of justice—tell them that we do not; that we repudiate it from the depths of our nature. But, as we are said to be saved by baptism—are commanded to "repent and be baptised for the remission of sins,"—are commanded to "arise, and be baptised, and wash away sins,"—how shall we believe all God's Word and send this (our position) to the world as not teaching water salvation? There is no difficulty, we think, if we take Holy Scripture in its connection. We are firm in the conviction that the scriptural view of this subject—that is, the "Relation of Baptism to the Blood of Christ"—will solve the whole difficulty even to the casual observer.

We find from Holy Writ that we are said to be Saved by His Blood.

This is a comforting, yes, a grand truth. Some have been so delighted with this great truth that they have boldly and publicly declared that the blood of Christ *alone* can save us—that is, that we had use for nothing else but his blood. Such teaching is dangerous. Are we said to be saved by any one thing *alone*? We are not. A man lives by eating, but not by eating *alone*. Must he not breathe? Just so. We are saved by the blood of Christ. But can we say that it is by his blood *alone*, without anything else? Such would be a monstrous conclusion. Are we saved by his blood *without* faith? *without* repentance! Never! no, never! "He that believeth not shall be damned." Not a few have taught error, and have led others into error, in affirming that by his blood, and *this*

alone, we are saved. We believe as firmly as any that we are saved by his blood, but do not say by his blood *alone*, without anything else. It may be, some have taken this extreme position to satisfy themselves, and others in not yielding to our Lord's command in baptism. But we should not throw discredit upon any institution that is of Divine appointment. But to the question of being justified by his blood. Here three questions arise—

1. How Does the Blood of Christ Take Away Sin.

2. WHERE? 3. WHEN? Can we give an answer to these questions? Does Holy Scripture enable us to arrive at anything that will appear as a satisfactory answer to these questions? Now, if a person can tell neither *how*, nor *where*, nor *when*, can he tell at all that his sins are washed away? Can he know from the scripture that his sins are covered by God? Can he lay his hand upon Holy Writ, and say, Here it is, the veritable truth from heaven, which assures me that my sins are washed away? Are we to depend upon our feelings to know that the blood of Christ has cleansed us from all sin? With the vehemence of thunder we would say NO. Pardon does not take place in man's feelings, but in the mind of God. We feel when we know we are pardoned. We do not know it because we feel it, but we feel it because we know it. Then, as we are not to depend upon our feelings to know the *how*, the *where*, and the *when* his blood takes away our sins, upon what shall we depend? Are we to depend upon God's word. His word has assured us that by his blood we are justified; but does it enable us to tell *how*, *where*, and *when*? We think it does. We think we can see something that will make the subject clear. Before we attempt to answer these three questions, we will ask another, that is, Where was the blood of Christ shed?

In His Life, Or In His Death?

The scripture assures us that his blood was shed in his death, then we know where, the place where, we are promised the blessing of his blood shed for us. In his death, then, is the place where we come into the blessings of his blood shed to take away sins. Positively it becomes interesting, exceedingly so, to know how to "get into his death,"—the place where, so to speak, his blood was shed for us. How shall we get into his death—the death of Christ? Do we get into his death without any means or conditions? Does the Lord, by an act of his own, without a volition or an act of ours, bring us into the place where his blood was shed? We answer NO. There is something which man must, as an accountable being, do on his part in order to get into his death. If so, what is it? One thing, or more than one thing? No one thing *alone* is said in the Bible, to bring us into the death of Christ. What then must the sinner do? Answer—He must (1) have faith in Christ, as he who "died for our sins according to the scriptures." He must (2) confess that that faith with the mouth; and he must (3) that faith with the mouth committed. These repent of all the sins committed. These three are needful—we would not omit one, we dare not. Remember this, that neither

one, nor all the three things without anything else are said in the scripture to bring the sinner into his death. This may be startling, though no less true on that account. Let us repeat our question, then,

What Brings Us Into the Death of Christ?

The Word of God must settle the question, if it be settled rightly—if it be settled *infallibly*. And if thus settled, let every man bow his will, and ponder in his heart the words of heaven. We will read the answer from the word of God. See Romans 6: 3, 4. The first clause of the third verse reads, we "were baptised into Jesus Christ." What! baptised into Jesus Christ! Such is the word of God by Paul. Then, where are we if not thus baptised? It is intuitively clear that if we are not brought into Christ we are out of him. Is a man not out of Christ *before* he is baptised, if baptism brings him "into Christ"? How do we get into his death? Observe the second clause of this third verse. So many of us as were baptised into Jesus Christ "were baptised into his death." How do we get "into his death"? Paul says, BY BAPTISM. Then the question as to how we get "into Jesus Christ," and also as to how we get "into his death," are for ever settled by the great apostle Paul. He says we are baptised into Jesus Christ. And in the same verse he says we are baptised into his death. Paul affirms these two things of the institution of baptism—1. That we are baptised into Jesus Christ and 2, that we are baptised into his death.

Can Anyone Misunderstand this Language?

WHERE was the blood of Christ shed. In his death. How do we get into his death? By baptism: the last act is baptism—we are "baptised into his death." Could heaven have made it plainer? We think not. The blood of Jesus Christ cleanseth us from all sin. None doubt this. Can we not, then, see the answer to the three questions we asked? Firstly, how does his blood cleanse us? Secondly, WHERE does it? Thirdly, WHEN does his blood cleanse us? All can see the *how*, the *where*, and the *when*. See the fitness of the language of Ananias to Saul of Tarsus (Acts. 22:16)—"Arise, and be baptised, and wash away thy sins," etc. Does water take away sins? No. Why this language, then? Because God has appointed the institution of baptism as one of the conditions to bring us into the death of Christ, where his blood was shed, and hence, when baptised our sins are "washed away," NOT BY THE WATER but by the BLOOD OF CHRIST. This institution brings us to the place where he shed his blood, into the blessings of his death; and what blessings have we in his death and his shed blood? You thus see the beauty of Paul's being commanded to arise, and be baptised, and wash away his sins; not that the water took away his sins, but that baptism brought him to the blood of Christ, by which "we are justified." This is the reason why our blessed Saviour placed "salvation," or "shall be saved," after baptism. See Mark 16: 16. This is why the Apostle Peter promised "remission of sins" after baptism on the day of Pentecost, Acts

2: 38. This is why Paul had the promise that his sins should be washed away in baptism. Lastly this is why the Apostle Peter says "baptism saves us," 1 Peter 3: 21. Surely we are not saved out of Christ but in Christ—

"Those in Christ are New Creatures."

All must know that we must be brought into him before we are in him.—"There is no condemnation to them who are in Jesus Christ, who walk not after the flesh, but after the Spirit." What a beautiful consistency there is in the plan of salvation! I trust none will ever think we believe in water salvation. We believe we should hold to the whole gospel, and "contend earnestly for the faith once delivered to the saints," loving every institution of divine appointment the Lord has seen fit to give. None should make more or less of the institution of baptism than our Lord and his apostles did. We repeat the conditions of salvation, pardon, or forgiveness as in Holy Scripture:—1. Faith in Jesus Christ; 2. Confession of this faith with the mouth; 3. Repentance of all sins committed; and 4. Baptism, which brings us into Christ, into his death." Observe how this runs through the answers of inspired men. Take, for example, the first gospel sermon ever preached, Acts 2: 14-40. You see these four things or conditions complied with in every case of conversion given in detail in Acts. Those on Pentecost are commanded to "repent, and be baptised . . . for remission of sins."

Only Two Conditions are Here Commanded;

were they saved by these alone? They were not; they were not told to believe and confess. Why? Because they had done these. 1. They were pricked to the heart—here is seen their faith. 2. They said, "Men and brethren what shall we do?"—this was confession. 3. They were told to repent. 4. They were commanded to be baptised. On these conditions they were forgiven (Acts 2: 38). Why was "remission of sins" promised and placed after or in baptism? Because baptism brought them "into Christ, into his death," where his blood was shed, and thus coming they had "remission of sins." The same is seen in Paul's conversion. 1. He had believed. 2. He had acknowledged this faith. 3. He had repented of his sins. 4. He is commanded to "arise and be baptised," and wash away his sins." Why? because his mind and heart being changed in believing, confessing and repenting, baptism brought him "into the death of Christ," where his blood was shed, and the blood of Christ washed away his sins. Oh, says one, I see now the relation of baptism to the blood of Christ, and I see also the beauty of 1 Peter 3: 21, where he says "baptism saves us." Mark Roman 6: 4, first clause, "Therefore we are buried with him by baptism into death." We are buried by baptism. Is this phrase figurative? None will say that "we" and "are" should be taken figuratively. Then may not "buried by baptism" be so, and hence allude not to immersion? We feel positive the apostle has here defined baptism so clearly that none should mistake it. When one is immersed, he is "buried

by baptism" into death. Buried means to cover up. When one is "buried by baptism," he is covered—immersed.

We are not alone in thus viewing this phrase. Listen to what a number of distinguished Pædo-Baptists say upon it. 1. Whitby: "It is so expressly declared here (Romans 6: 4 and Col. 2: 12) that we are buried with Christ in baptism, by being buried under the water." 2. Doddridge—"Buried with him by baptism. It seems the part of candor to confess that here is an illusion to the matter of

Baptising By Immersion."

Whitfield—"It is certain that the words of our text (Romans 6: 3, 4) there is an allusion to the manner of baptising, which was by immersion." 4. Dr. Bloomfield—"There is here (Romans 6: 4) plainly a reference to the ancient mode of baptism of immersion." 5. Thomas Chalmers, D.D., LL.D., says, while expressing himself on Romans 6: 4, that the "original meaning of the word baptism is immersion." 6. Barnes—"Therefore we are buried, &c. It is altogether probable that the apostle in this place had allusion to the custom of baptising by immersion." 7. John Wesley—"Buried with him in baptism—alluding to the ancient manner of baptising by immersion." We might quote from many others who thus agree that "buried by baptism" has reference to the "mode" of baptism, which is immersion. But we hold it is enough. Could they have shown the phrase to be figurative they would have done so. But they say, Candor compels us to say "baptism alludes to immersion. Oh, that all could see it, and be thus candid, as these Pædo-Baptist authors are!

Can any neglect this institution? You whose mind is enlightened, and whose heart is changed, can you—dare you!—remain out of Christ—out of his death? The last act (baptism) brings you into Christ—into his death—we

Are Baptised into Christ, into His Death.

In his death his blood was shed; and hence the necessity of all being baptised into his death.

We have now shown from scripture the relation of baptism to the blood of Christ. Candor compels me to say that I feel you all see it. Let us get right concerning Christianity; better this than to "gain the whole world and lose our souls." Then let me impress upon your minds, for meditation and reflection, the latter part of Romans 6: 4. Those who have been thus brought into Christ should walk in newness of life, or in a new life. Some are now the enemies of religion who once were members of the church. They did not walk in a new life, but became faithless, and hence prayerless; they fell, and were excluded from fellowship. They did not do as Paul did—labor to keep the body under, and hence they now walk the ways of sin. One of Paul's laborers forsook him because he "loved this present world." Ponder in your heart this splendid verse till these words of the Holy Spirit quicken your souls and enable you to walk in newness of life till death.

How solemn the thought that we are brought by baptism into Christ, into his

death. God will not, when in Christ, suffer you to be tried above your strength.

But are You Who Are Out Of Christ Willing To Remain So.

Do you not see, do you not feel, the drawing of his love? Do you continue to "resist the Holy Spirit?" Oh, that all the children would apply to Christ for help, turning from sin, that they might be "cleansed from all sin" in his blood. But if you remain out of Christ, out of his death, away from him, in your sins, then, then that day—that great and last day—will be terrible for you. Consider that passage (Matt. 25: 46) "These (the wicked) shall go away into everlasting (eternal) punishment; but the righteous into life eternal." The words *everlasting* and *eternal* are from the same Greek word. Our Lord used the same word to both, but for one is eternal punishment, for the other is eternal life. Will any of you suffer eternal punishment! Oh! can you refuse our Saviour, and thus suffer! Will you go from this house, from this sermon, from this Saviour, from "eternal life," into such an awful state with the wicked! I beseech you, now is the accepted time, to-day is the day of salvation: none should be lost. Now, in your health, in your vigor of life, while you hear the "call come," is the time. But to those who are wayward and refuse,—to those trifling with their soul's eternal felicity,—to those putting off their return to the Redeemer,—to those sinning against God,—to those who yield not their hearts, their wills, their life! Oh! what shall become of them? Why, they "shall go away into everlasting punishment!" You must go to the Great Judgment. Then you will know what Jesus means by "he that believeth shall not be damned." Can you afford to be lost? What a thought! Lost! A soul lost! Gone "into everlasting punishment!" Oh, that state! Language cannot describe it! Lost! Lost! Lost! will be written on your memory. Flee, sinner, from the wrath to come. Come now, come out upon the Lord's side. God will help you, Jesus will help you, the Spirit will help you. Jesus died for you. If decided, come out while we sing that beautiful, cheering, charming hymn—

What could your Redeemer do
More than he has done for you?
To procure our peace with God,
Could he more than shed his blood?
Turn! he cries, O sinner, turn!
He would have you turn and live.

Biographical.

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

Life of Elder John Smith.

CHAPTER VI.—CONTINUED.

It was the custom when a pastor or minister was to be ordained, to come together with fasting and prayer, and to give in their suffrages with great solemnity. The eldership examined the candidate, respecting his faith and his call to the ministry; and, if the questions asked were satisfactorily answered, they knelt down with him, and, laying their right

hand on his head, one of them offered up the ordination prayer. After this ceremony, the charge was usually delivered, and the congregation gave him the hand of fellowship. Generally, the ceremony of ordination was solemn and imposing; and the examination of the candidate, conducted in the presence of the assembled church, was edifying to all. But the examination was sometimes a mere form, if not a farce, the questions asked being simple, or even silly. "My brother," once inquired a presbyter of a young candidate, when examining him for the ministry of one of the early churches, "did you ever know a sheep to turn into a goat, or a goat to turn into a sheep?" After a long pause, the candidate could only reply that he did not recollect of having ever heard of such a thing.

The doctrine thus enforced was: "That the elect, even before conversion, were the sheep of Christ, and, as such, could never be lost; that once a sheep, always a sheep."

Not only was the notion of a supernatural call to the ministry repudiated by the bolder thinkers of the times, but even the imposition of hands in ordination was regarded by some of them as an idle and unauthorised ceremony.

It is reported that John Leland, one of the most popular preachers of his day in Virginia, and one of the most eccentric and singularly pious of men, was at first ordained a minister by the choice of the church, without the imposition of the hands of the Presbytery. He continued for some years afterward to preach and to baptise on the authority of his simple appointment, much to the disturbance of the peace of the association to which he belonged. In fact, on account of his departure from the usages of the churches in Virginia, he was not for awhile in good fellowship with any. Whether right or wrong, he openly professed to believe that the imposition of hands by the apostles, in ancient times, was only to confer miraculous gifts; and that, consequently, such a ceremony in the church now, was in itself worthless, because wholly unauthorised.

His brethren urged him most earnestly, for the sake of peace, to submit to ordination by the hands of the ministry; and finally, to gratify them, he consented that they might call a Presbytery for that purpose. Knowing all the questions which they would ask on his examination, and resolved in his own mind on the answers which he would give, he felt confident that they would not ordain him.

The Presbytery, consisting of three staunch Calvinists, was called. The day appointed for the ordination arrived, and with it came a multitude of people to witness the ceremony. The work was divided amongst the several Presbyters. One was to ask the usual questions concerning his faith and call; another was to offer up the ordination prayer; and another was to deliver the charge to the pastor and the church. Leland took his seat long before they appeared, and resting his arms on his knees, and burying his face in his hands, awaited their movements.

The Presbyter appointed to conduct the examination, at length began:

"Brother Leland, it becomes my duty, according to previous arrangement, to ask you a few questions upon the subject of your faith, and in reference to your call to the ministry."

"Well, brother," said Leland, slowly raising his head, "I will tell you all I know," and down went his head into his hands again.

Presbyter. "Brother Leland, do you not believe that God chose his people in Christ, before the foundation of the world?"

Leland (looking up). "I know not, brother, what God was doing before he began to make this world."

Presbyter. "Brother Leland, but do you not believe that God had a people from before the foundation of the world?"

Leland. "If he had, brother, they were not our kind of folks. Our people were made of dust, you know, and before the foundation of the world there was no dust to make them of."

Presbyter. "You believe, brother Leland, that all men are totally depraved?"

Leland. "No' brother; if they were, they could not wax worse and worse, as some of them do. The devil is no more than totally depraved."

Presbyter. "Well, there are other questions that will embrace all these in substance. I will ask, whether you do not believe that sinners are justified by the righteousness of Christ imputed unto them?"

Leland. "Yes, brother, provided they will do right themselves; but I know of no righteousness that will justify a man that won't do right himself."

Presbyter. "Brother Leland, I will ask you one more question: Do you not believe that all the saints will persevere through grace to glory, and get home to heaven at last?"

Leland. "I can tell you more about that, my brother, when I get there myself. Some seem to make a very bad start of it here."

The Presbyter, seeing that the audience was greatly amused, proposed to his colleagues that they should retire for a few moments, and consult together. After returning, they remarked to the congregation, that brother Leland had not answered the questions as satisfactorily as they could wish, but they all knew that he had many eccentricities, for which they should make every allowance; that they had concluded accordingly to ask him a few questions touching his call to the ministry.

Presbyter. "Brother Leland, you believe that God has called you to preach the gospel?"

Leland. "I never heard him, brother."

Presbyter. "We do not suppose, brother Leland, that you ever heard an audible voice: but you know what we mean."

Leland. "But wouldn't it be a queer call, brother, if there were no voice, and nothing said?"

Presbyter (evidently confused). "Well, well, brother Leland, you believe, at least, that it is your duty to preach the gospel to every creature?"

Leland. "Ah! no, my brother, I do not believe it to be my duty to preach to the Dutch, for instance, for I can't do it. When the Lord sent the Apostles to preach to every nation, he taught them to talk to all sorts of people; but he has never learned me to talk Dutch yet."

Presbyter. "But, brother Leland, you feel a great desire for the salvation of sinners, do you not?"

Leland. "Sometimes I think I do; and

then again I don't care if the devil gets the whole of them."

Upon this the Presbyter retired again, and, having returned, reported as before, much to the surprise of Leland, who was now constrained to submit to ordination. After they had ordained him in due form, he said:

"Well, brethren, when Peter put his hands on people, and took them off, they had more sense than they had before; but you have all had your hands on my head, and, before God, I am just as big a fool now, as I was before you put them on."

Endeavor.

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

"The Endeavorer who gives up trying because the society in general lacks interest, is like a man who concludes to put out his lantern because it is a dark night."—*Lookout*.

We again extract from the January number of *The King's Business* a short article, feeling sure that it emphasises the sentiments of many engaged in C.E. work. It is from the pen of the able and honored leader of the Endeavor forces in America, Bro. J. Z. Tyler, and is entitled—

THE SPIRIT OF EXPANSION.

Bro. Tyler says:—The spirit of expansion and evangelisation characterises the normal condition of Christian Endeavor. It was born in a revival; it has spread by the power of an inward impulse. This spirit needs to be cherished if the power of the movement is to continue. That will be a sad day when it becomes satisfied with its own attainments, and the local societies begin to exist simply for themselves. The fact is, as I understand it, Christian Endeavor has not yet fully entered upon its mission. The years that have passed, glorious as they are, are to be esteemed as years of preparation for far more glorious service. I have almost worn my life away in the effort to bring our brethren to understand how great are the latent possibilities of this youngest child of the church. I am not yet without hope that our brotherhood will sometime awaken to a genuine appreciation of these possibilities.

The Trustees of the United Society have decided to make this year one of numerical increase, as well as one of increased efficiency in service. But these very desirable advances are possible only through the united effort of the societies themselves. Not only ought there to be the organisation of new societies, but there ought to be the infusion of new blood and new life into the societies already existing. These societies, though still called young people's societies, may become old and formal without being aware of the change.

Nor ought they to be satisfied without making some provision for larger knowledge. They ought to aspire to a better understanding of the Bible, to a larger outlook upon the great mission fields, and to a better apprehension of our plea for the restoration of New Testament Christianity. These matters are fundamental, and the future, not only of Christian Endeavor, but of all our churches, is conditioned by them.

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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. 5.

No outline of primitive Christianity would be complete that did not take into account the institution of the Lord's day, and, as inseparably connected with it, the institution of the Lord's supper. In apostolic times they both appear together. For the Lord's day, or as it is sometimes designated, the "first day of the week," is all along regarded as the most appropriate and fitting occasion for the observance of "the breaking of the bread." The fact, however, which gave rise to the observance of the "first day of the week," was the resurrection of Jesus Christ. And the observance of this day was just as appropriate to the new economy as the seventh day was to the old. Both speak of a Sabbath or rest—the latter of the rest of God from the work of creating, and the former of the rest of Christ from the work of providing redemption for mankind. In speaking of this day, Heron, in his "Sub-apostolic Church" says:—"Of course the great event which signalled the first day of the week was the resurrection of our Lord from the dead—an event which would for ever after transfigure and glorify it in the thoughts of his followers; but in other ways besides he himself put honor on it. He selected it as the day on which he appeared to his disciples after his resurrection. It was on the evening of this day that, as he sat at meat with two of his disciples at Emmaus, he "took bread and blessed it, and brake and gave to them." Nor is it without significance that the evangelist records how "after eight days" he appeared to Thomas. In like manner it was the day singled out by him for fulfilling the "promise of the Father" in the great out-

pouring of the Spirit; for the day of Pentecost fell that year on the first day of the week; and indeed already on that day, before the extraordinary baptism had taken place, and probably not without regard to the sanctity which the day had already acquired in connection with their Master, the disciples had assembled together in one place. At all events, from this time forward we find this day distinguished and observed by the Christians assembling on it for the celebration of the Lord's supper and the other exercises of worship. Thus, we are told (and it is characteristic of the way in which such matters are recorded that the reference seems a casual one) how Paul and his companions came to Troas "where they abode seven days." And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them. Here, then, it appears that the assembling together of Christians in a stated place for the celebration of the Lord's supper and other religious services is already a recognised and established practice at Troas. That there is no mention of any formal institution of the Lord's day at any particular time; but that its observance grew up spontaneously, is thoroughly characteristic of Christian institutions generally, and makes it none the less an apostolic ordinance. The apostle's "order" to the churches of Corinth and Galatia, that "on the first day of the week every one of them should lay by him in store as God hath prospered him" is another notice of the day not less significant. So far the day is spoken of as the "first day of the week; but by the time the Apocalypse is written, which may not have been long after the last reference, it has come to be known as the "Lord's day" by pre-eminence. This is supplemented by the earliest of sub-apostolic writings, "The Teaching of the Twelve," believed to have been written at the beginning of the second century and during the life time of some of the Apostle John's disciples. In this there is a striking reference to this day, "And on the Lord's day of the Lord, being assembled together, break bread and give thanks, after confession of your trespasses, that our sacrifice may be pure."

In the matter of the observance of the Lord's day, the church, from the first century to the present day, has practically been united. And this fact is an unbroken testimony to the resurrection of Jesus Christ. In this one thing the church has been faithful. It has proclaimed, at least once a week, for nearly two thousand years, its belief in the great central fact of Christianity. Nor can we conceive of a time when it will fail to do so. If such a thing were possible, it would only be the prelude to the denial of the resur-

rection itself. But whilst there has been faithfulness in this particular, the same cannot be said of the observance of the Lord's supper—an institution which, in primitive Christianity, was inseparably connected with the first day of the week. Not that it might not be observed at other times, but that in those early days it would have been unthinkable for Christians to have met on the Lord's day without attending to the "breaking of bread." Indeed, the early historical proof of the one is the proof of the other, and to some extent they stand or fall together. And from such proof as we have been able to gather from apostolic times and those close to them, we are able to endorse the verdict of a writer who says: "The Lord's supper was observed every Lord's day, and constituted the soul, centre and crown of Christian worship." In this matter, as in others, the church has been unfaithful. In many cases it has considered itself authorised to limit the observance of this feast to varying periods, ranging from three to twelve months. In some instances it has considered itself justified in ignoring it altogether. Indeed, it may be noticed that the two institutions, viz., the Lord's supper and baptism, have received much the same kind of treatment at the hands of the later church. In both, the decrees and councils of a decadent church have presumed to make material alterations. In the first they have deprived the church of the privilege of more frequently proclaiming the death of Christ until he come, and in the second, by imposing upon it the popish institution of infant sprinkling, they have robbed the New Testament phraseology regarding baptism of any legitimate meaning, and have left it with symbols, that instead of being full of beauty, have been rendered thereby highly ridiculous.

But not only does primitive Christianity provide a system of doctrines and principles for the guidance of the church, but it also sets forth a system of church polity for the orderly conduct of its affairs. This of course we can only allude to very briefly in our closing paper on primitive Christianity. Naturally we should expect to find that this polity is quite in keeping with the genius of Christianity. On this head, Heron says:—"It may surely be accepted as axiomatic that, whatever form the organisation may assume, it must be adapted to and in unison with Christianity itself. Now, an autocratic, despotic rule, which imposes its authority on the church and allows no adequate expression to its mind and spirit, cannot be a suitable organ of government, and must necessarily cramp and injure the church's life and action. We now begin to see why the original founder of the Church singled out the form of government they adopted—a

council or committee of presbyters, chosen by the free vote of the Christian people—and preferred it to any other.” And in keeping with the same sentiment are the words of Bishop Lightfoot, one of the best scholars and brightest ornaments of the Church of England. He says:—“For communicating instruction and for preserving public order, for conducting religious worship and for dispensing social charities, it became necessary to appoint special officers. But the priestly functions and privileges of the Christian people are never regarded as transferred or even delegated to these officers. They are called stewards or messengers of God, servants or ministers of the church, and the like: but the sacerdotal title is never once conferred upon them. The only priests under the gospel, designated as such in the New Testament, are the saints, the members of the Christian brotherhood.” Thus the more modern hierarchy was an after-growth, and can only be bolstered up by appeals to tradition. It had no existence in primitive Christianity, and should have none now. For the management of the local church, the New Testament provides elders and deacons with others under the general term of “helps.” All the evidence that we can gather goes to show that the elders were the real executive of the church, and that the deacons, under the guidance of the eldership, attended to the more material wants of the community. The reproduction of this phase of primitive Christianity is earnestly to be desired. As it is, modern church polity finds expression, for the most part, in two extremes. The extreme on the one hand that finds its expression in the papacy and episcopacy, and on the other, runs in the direction of no polity at all. Between these are certain phases of polity which must be regarded as faulty, because they are not a correct reproduction of the divine original. Even that polity which finds its expression in the diaconate alone must be condemned, if for no other reason than this, that the diaconate ideal is not the highest, whilst the eldership is. And if in our form of church government we do not give expression to the highest ideal, as far as we are able, then the consequent poverty of the church need not be a matter of surprise. We, therefore, plead for a return to a system of church polity which, in the language of a great man, secures “superiority without tyranny, parity without disorder, and subjection without slavery.”

Editorial Notes.

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

The Approaching Conferences.

The time is rapidly approaching when in most of the Australian provinces disciples of Christ will assemble to discuss the best

means of extending the plea for primitive Christianity. There are two matters we should like to see discussed in all these Conferences this year. First. The advisability of holding a great Federal Convention to celebrate the jubilee of the plea we love in Australasia. If every Conference affirms the desirability of this and appoints a small committee to consult with the committees of other Conferences, or directs the executive of the Conference, arrangements may be at once set on foot. It might be possible to take steps in this connection, for the raising of a Jubilee Fund for the extension of the work. Second.—We should like to see a movement in each Conference in the direction of an Aged Preachers' Fund. By general consent some provisions should be made for the men who have unselfishly devoted their strength to the upbuilding of the New Testament faith, and who in their old age may be left stranded and helpless. South Australia has taken the initiative along this line, and no colony should hesitate to follow her lead. As our preachers move so freely about the various provinces, it is a question whether this should not be an intercolonial movement, but, at all events, the first steps must be taken by the colonial Conference. The appointment of committees to receive contributions and prepare a scheme for adoption next year, would start the ball rolling.

Roman Catholic Congress.

Next October the Roman Catholics purpose holding a great Congress in Sydney to celebrate the close of the century, and the completion of the Cathedral in that city. But if the infallible head of the Church is right the nineteenth century closed on 31st December, and the cardinal and his co-workers will be nearly a year behind the date. There seems a screw loose somewhere. However, the Congress is to be held, and among other things, the cardinal informs us, Protestants are to be then enlightened as to what Rome really teaches. Seeing that Romanism has been before the world for 1300 years, it is singular indeed that we do not yet know what her doctrines are. But Cardinal Moran gravely assures we are ignorant, and a prodigious effort is there to be made to enlighten our darkness. How would it be for Australian Protestants in the same city, and at the same time, to hold a Congress as a counter demonstration of their union in opposing the unscriptural and blasphemous dogmas of popery, and with a view to the enlightenment of the Roman Catholic fellow colonists, as to what Protestantism really is? Judging from his misrepresentations of Protestantism in general, and Protestant missions in particular, no one needs more light than the

cardinal himself. A well attended Protestant Congress, fully reported in the daily press would act as an eye-opener to some of the deluded Romanists, who have depended on the Cardinal for their information. When the blind lead the blind the result is inevitable.

How Would Christ Conduct a Paper?

C. M. Sheldon the well-known author of “In His Steps, or, What Would Jesus Do?” recently urged in a large Convention that someone should advance a million dollars (£200,000) to establish a powerful daily paper on distinctly Christian lines as detailed in “In His Steps.” So far no millionaire has responded, but the proprietors of a leading daily at Topeka, Kansas, have placed their paper unreservedly at the disposal of Mr. Sheldon for one week commencing March 13. He is to exercise complete control over advertisements, news, articles, etc., and is to run the paper as he believes Christ would run it were he an editor. The result will be awaited with some interest. To our mind a week is scarcely long enough as an experiment, but possibly the proprietors consider it long enough for an advertisement and no doubt it will pay. Religious papers are urging their readers all over America to subscribe for the Topeka Capital for that week and the Christian Evangelist suggests that should the experiment prove successful Mr. Sheldon may be retained as editor. While we believe the Australian daily papers are, from a religious standpoint, a decided advance on most of those published in the United States, it must at the same time be admitted that none of them is run on the lines Mr. Sheldon advocates. They all devote an undue proportion of space to racing and theatricals, while some by the admission of abominable advertisements, offer a direct premium to immorality and crime. An “Indecent Advertisement Bill” for the suppression of these is badly needed in most of the Australian provinces.

A Set-Back For Mormonism.

Mormonism has received a blow in the United States by the refusal of Congress to allow the elected member for Utah, Roberts, the polygamist, a seat in Parliament. Upon his election a great wave of indignation swept over the country, and petitions to Congress praying it to reject him poured in wholesale. The territory of Utah was admitted a State on the express condition that polygamy was abolished, and then Mr. Roberts, the husband of three wives, was elected its representative. The fact of his election shows how the Mormons regard polygamy still. The house was unanimous in declaring him unfit for the position, but there was a minority who wanted him sworn in and then

expelled. The large majority, however, refused to admit him. This is a great victory for Christianity, and is the result of the outspoken sentiment of the religious people of the country. When professing Christians make up their minds they can do pretty much as they will. Not long since two large dailies in London commenced a Sunday edition, but the religious sentiment in opposition was so strong they were compelled to withdraw them. There is little doubt that were it not for the indignant protest of the religious portion of the United States Roberts would have been allowed to take his seat. When the churches are prepared to say that drink shall be prohibited, that gambling shall be illegal, that sweating dens shall be closed, or that the "social evil" shall be put down, they can easily carry their point. The reason why these things are tolerated is that the bulk of church people are not really in earnest about them.

Sunday School.

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

LESSON FOR MARCH 18.

The Beatitudes.

MATT. 4: 25; 5: 12.

GOLDEN TEXT.—"Blessed are the pure in heart, for they shall see God."—Matt. 5: 8.

About midsummer, A.D. 28, Jesus selects twelve of his disciples to become his apostles. On the Sabbath day, as was his custom, Jesus is found discoursing and performing miracles by the seaside. Withdrawing to the "Horns of Hattin," a prominent mountain west of the Sea of Galilee, Jesus preaches his most wonderful sermon, viz., "The Beatitudes." As usual great multitudes follow Jesus and hang upon every word that falls from his lips. There are nine beatitudes or prominent teachings, and these may be divided into three main thoughts. As we are dealing with a sermon it will be necessary to divide it for ease in handling and for practical lessons. The first division is lowliness. The poor or destitute in spiritual matters are encouraged, as also the mourners over sin, and the meek, or mild and gentle. The first are to inherit the kingdom of God; the second are to be comforted; and the third inherit the earth. The dominating thought is lowliness as opposed to worldly pride, rashness, passion and ambition. The second main division is purity, the state or quality of being pure from sin. First those that are hungering after righteousness are to be fully satisfied; secondly those that forgive the offences of their fellows are to obtain forgiveness, this is the meaning of mercy in this connection; and thirdly the pure in heart are to see God. The Jews, under the teaching of the Pharisees, cared little about heart culture as long as the ceremonial part of the law was secured. They taught that actions were evil but forgot that evil thoughts and desires lodging in the heart were ever the parents of

the actions. Make the heart pure and the life will be pure. The third great division is endurance. First those who, in the name of the Prince of Peace, go forth to proclaim and practice peace, are entitled to the exalted position of children of God. The persecuted for right doing are also fit subjects for the kingdom of God. And those who were persecuted and reviled were counted worthy of a great reward in heaven if they endured to the end. Faith can make the troubles of the persecuted and reviled light when compared with the pleasures which are at the right hand of God for evermore. Christ adds that the prophets were subjected to such treatment before, and it was not likely that the disciples would escape, as the world and the power of the evil one were very much the same. JAS. JOHNSON.

Sisters' Department.

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

EXECUTIVE.

At the monthly meeting on the 2nd inst., Mrs. G. B. Moysey presided. Devotional exercises, minutes, and correspondence having been attended to, the programme for the forthcoming Conference was submitted for approval. As the subject of having the Sisters' Conference Tea catered at 6d. per head, a sub-committee was appointed to bring a report to special meeting on 20th inst.

Bro. Harward kindly visited our meeting with a message of love and greeting from Mrs. C. L. Thurgood.

The anniversary of Ascot Vale Dorcas was reported, and the following additions from Sunday Schools:—North Richmond, 1, South Yarra, 1, Prahran, 4.

Nominations for election at Conference were received.

Next meeting, April 6th.

Will secretaries please send reports to the following not later than 31st inst.

Dorcas: Mrs. Pittman, Airlie Avenue, Armadale.

Temperance: Mrs. Millis, Alfred Crescent, North Fitzroy.

Sunday School: Miss Hill, Blenheim-st., Balclava.

Prayer Meeting: Mrs. Chown, Delbridge Street, North Fitzroy.

Hospital Visitation: Mrs. Lee, 35 Clara Street, South Yarra.

Illustrative Quotations.

The look of sympathy, the gentle word,
Spoken so low that only angels heard;
The secret act of pure self-sacrifice,
Unseen by men, but marked by angels' eyes;
These are not lost.

The kindly plan devised for others' good,
So seldom guessed, but little understood;
The quiet, steadfast love that strove to win
Some wanderers from the ways of sin,—
These are not lost.

—Richard Melville.

Christ has not many great deeds which he expects of us; but he asks fidelity in the doing of the little deeds which are within our accomplishment. The cup of cold water, the tear which starts when another's heart is burdened, the word in season to him that is weary,—these are the ways in which Christ is glad to have us serve him. . . . O thou divine Nazarene, now crowned beside the Father in heaven, make us to know the power and warmth of thine own divine helpfulness. Touch with thy wounded hands our cold hearts, and make them to glow with love for those for whom thou didst give up all things. Among the things which I am sure our Saviour would like to have us do are these lowly duties, these little deeds of kindness, each requiring a crucifixion of the natural heart, yet each in the measure of its influence uplifting the world toward heaven and a nobler life.—A. P. Cobb.

That best portion of a good man's life,
His little, nameless, unremembered acts
Of kindness and of love.

—William Wordsworth.

From The Field.

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

Victoria.

BARKER'S CREEK.—On March 4th, Bro. O. A. Carr Green was the preacher at Barker's Creek. After the afternoon address one made the good confession, and at the close of the evening address, Bro. Green was cheered by another coming forward and making the confession.

March 8.

M. WOOD GREEN.

COSGROVE.—Bro. Grant and Dudley, from Tatura and Shepparton, kindly visited us on March 11th. Bro. Grant presided and extended to us the right hand of fellowship. Bro. Kettle and Knight also paid us a visit on 25th Feb. last. We very much appreciate their kindness, for it is great encouragement and helps us on our way.

March 12th.

LES FROST.

BARKER'S CREEK.—Splendid meetings at all the services. Yesterday afternoon one was immersed, and one made the good confession (husband and wife). In the evening, at the close of Bro. Hagger's address, three more made the good confession, which makes 22 additions since the new year. With grateful thanks to the Missionary Committee. H. LEVERHA.

CHINESE MISSION.—ANNUAL REPORT.—In preparing a report of our last year's work, we are very happy to be able to announce a continuance of the interest which has characterised our work from its inception. We have 68 scholars' names on the roll, and 79 teachers. The attendance of both teachers and scholars continues quite up to the usual. Last year we held 187 week-night meetings, aggregating an attendance of 3,614 scholars, being an average of 19 to each meeting. The aggregate attendance of teachers was 2,848, being an average attendance of 15 at each meeting. 79 persons have visited the school during the year, and nearly all have expressed their pleasure at being present. We would take this opportunity of cordially inviting all present at this meeting to pay us a visit during the next year. The meetings are held at 126 Lygon-st. on every Monday, Tuesday, Thursday and Friday evenings, at 8 o'clock, and on Sundays at 2.30 and 6.30 p.m. The feeling existing in the school is of the very healthiest character. During the year a monthly prayer-meeting has been established, and is

usually well attended, many of the scholars remaining to it. During the year two of our converts left our shores for their native home, and returned with their wives, who are, by arrangement of the committee receiving instruction in their own homes. Sister Jennings, mrs., to whom this work has been entrusted, reports that they are making favorable progress in their studies. We rejoice in being able to report two conversions since our last tea, and are seeking faithfully to sow the seed, leaving the results in the hands of our heavenly loving Father. Too much praise can not be accorded the teachers for their self-denying efforts to instruct the Chinese in the way of the Lord. Also to Bro. S. Wong, W. Hing, and H. Pang, for valuable services rendered in the matter of interpreting for us. We could wish very earnestly for greater progress in the work, for it is necessarily of a very slow character, but a single soul is worth more than all the world, and so we are encouraged and content to go on sowing the seed, rejoicing in the promise of God that his word shall not return unto him void, but shall accomplish that wherewith he hath sent it.

March 6. E. M. SIMMONDS.

SHEFFIELD.—Pleased to report three more additions by faith and obedience. Two of the number were from the Sunday School. We have had bright encouraging meetings of late, and our prospects for the future are bright. At a business meeting held in February, a change was made in our Secretaryship.

March 15th. R.E.D.

Queensland.

WEST MORETON NOTES.—The brethren here are still striving to hold the fort, but owing to the scattered nature of the forces, we greatly feel the need of a general to pilot us on to the goal of victory, before any of our forces become isolated and fall an easy prey to the enemy. We are at present corresponding with a brother with a view of taking up the work here, but owing to the near approach of Conference, it is not likely that anything definite will be done before that date. I regret to state that our late evangelist, P. J. Pond, has tendered his resignation to the church here. Many of the brethren here were looking forward to his return. We feel that his place will be hard to fill. Bro. Pond spent between four and five years amongst us and we know his worth for hard work, being a young man and strong, filled with the energy as a fisher of men. But our loss, we trust, will be to others' gain. We pray that our brother's efforts may be crowded with success, that he may have the privilege and pleasure of bringing many precious souls to the knowledge of the truth. I have to ask, Kensington Hill land, can any of the brethren here throw any light on the subject, if anything is being done to secure it, etc. Home Missions to date: Previously acknowledged £1 10s; Spring Creek, £1; Greenmount, £6 11s. 6d.; West Haldon, £1; Mt. Walker, £1 2s.; Mt. Whitestone 12/-; Thornton, 12/-; Wallumbilla 10/-; Eel Creek, 10/-; Bro. Wendorf, 10/-; Bro. Gray, Milbong, 6/-.

W. BAILLIE.

New Zealand.

AUCKLAND.—Last night, in the presence of a large meeting, a young sister from the Bible School confessed Christ and put him on in baptism. That she may henceforth daily "put on the Lord Jesus Christ" is our prayer. Our Band of Hope resumes its monthly meetings on Tuesday.

March 5.

T. J. BULL.

SOUTH DUNEDIN.—On Lord's day, February 25th, a young man, a son of our Bro. and Sister Edmonds,

decided for Christ, and on March 4th, three young women made the good confession.

T. H. M.

AUCKLAND.—Last week was spent by the writer at Turua at the hospitable home of Bro. and Sister Whitehouse. On Lord's day had the privilege of addressing the church, Bible School, and Gospel Meeting. Bro. F. Evans preached acceptably here to a large gathering. At the close a young man from the country was immersed.

Feb. 28.

T. J. BULL.

South Australia.

GROVE-ST., ADELAIDE.—On February 20th, the Sunday School children had a competition in reciting and singing. There was a good attendance. Bro. Ross Manning presided. All the recitations were from the Bible and the songs from Sankey's. Eight prizes were awarded, the audience kindly giving enough money at the collection to pay for the same.

On February 26 a good Band of Hope meeting was held. Very amusing gramophone selections were given by Mr. Illingworth, and music and recitations by visiting friends. Bro. J. P. Jones gave an address, which was much appreciated.

On February 27th we held the public half-yearly missionary meeting. Bro. A. T. Magarey was to have presided. We felt his absence very much. The whole brotherhood deeply sympathise with the family. In his absence Bro. H. D. Smith took the chair. An able address was delivered by Bro. Pittman; songs and recitations by friends were followed by a frat social, and a joyful gathering dispersed.

A class of the Chinese has been commenced. They meet at our lecture hall on Tuesdays and Thursdays.

R.V.

PORT PIRIE.—C. F. Hawkins, after spending 14 months with the church here as evangelist, has notified his intention of paying a three months' visit to Perth. At a business meeting of the church a resolution was unanimously carried recording our deep appreciation of Bro. Hawkins' faithful services, and also expressing the hope that his health would benefit by the change, that his labors might be abundantly blessed in the western colony, and that he might come back here. The church here has greatly prospered during Bro. Hawkins' stay with us and we are sorry to have to part with him even for a time.

This evening a sister, who had previously publicly confessed her faith in Christ, was baptised into the all glorious Name, and we were privileged to hear another confession at the close of a powerful appeal by Bro. Hawkins.

March 11.

M.W.B.

HINDMARSH.—We are able to supplement our F. M. News of last week with further items of interest not then available. A special collection was taken up on Thanksgiving Sunday to be equally divided between the poor of this district and the starving millions of India. Of this, £2 10/- was handed to our missionary treasurer, and special private donations of 10/-, totalling £3. To-day this will be forwarded to the treasurer of the Churches of Christ Foreign Missionary Society of Australasia, to be used in relieving the starving millions of India, at the same time we also forward to the same source £1 from our own missionary funds, to be used for Sister John Thompson's furlough, and trust enough will be subscribed by other auxiliaries to provide both Bro. and Sister Thompson with means for a well merited rest and change. We want to see and hear them at Hindmarsh. On Saturday afternoon, at the kind invitation of Sister Elliott, who on former occasions has shown her hospitality in like manner, our Band of Singers to the number of 40 spent a most enjoyable picnic. Arrangements had been made by Bro. and

Sister Elliott with the Messrs. Worman of Underdale Vineyards, to use the extensive grounds for the occasion, and to enjoy the plucking and eating of the delicious fruits found there, consisting of about 40 varieties of choice grapes. A sumptuous tea was provided, to which ample justice was done. Games were gone through, and the party felt deeply indebted to Bro. and Sister Elliott and to Messrs. Worman for such unbounded hospitality. After returning a hearty vote of thanks to the hosts, the party returned at an early hour.

A.G.

Here and There.

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

For a lot of very interesting things, see Coming Events.

Full house at Woollahra last Sunday night and one confession.

T.B.

Good meeting at Prahran last Sunday night and two confessions, J. Pittman preaching.

Jas. Johnston goes this week for a few days to attend the Echuca District Conference.

Will all our subscribers kindly remember that the subscription price of the CHRISTIAN posted singly, weekly, is 7/-.

We are glad to note from our church news that Bro. Hagger is having good meetings at Barkers Creek, with further definite results.

Chinese Mission, City Temple, Sydney, first annual demonstration, Tuesday, March 27. Tea at 6.30, entertainment by the Chinese at 7.30.

C. F. Hawkins, evangelist, of Port Pirie, S.A., is paying a visit to Melbourne this week, and will preach at North Fitzroy next Sunday night. His address is care of Mrs. Speed, Scott-street, St. Kilda.

Mrs. Geo. T. Walden arrived in Melbourne on Tuesday intending to spend a few days in this city and proceed to Adelaide on a brief visit to her parents.

Will brethren please note in Coming Events, that a public meeting to welcome H. G. Harward will be held next Thursday night, in the Tabernacle, Fitzroy.

You should not fail to procure a bound copy of the CHRISTIAN for 1899. It is a beautiful volume and will grow increasingly valuable with the receding years. Price 10/-; by post, 12/-.

N.S.W. Sunday School Union annual examination will be held on Saturday, 7th April. Will local secretaries please note that entries close and must reach the secretary not later than March 24th.

Please note the advertisement at top of first back page, re Bibles, Testaments, Sankey's Hymn Books, &c. When wanting anything in this way, we can supply you as cheaply as any place in the city.

Geo. T. Walden is in the city having a visit amongst old friends. He is on a holiday, and refuses to work while he is having a rest. We are afraid he won't hold out long, but as he has left all his slides behind him, he may succeed.

We are glad to be able this week to present a picture of H. G. Harward, who next Sunday will commence work with the church in Johnston-st., Fitzroy. We are sure that the brethren everywhere will watch with interest the work there.

We have a large consignment of American books on the way, which we expect in a few weeks. All of those which have become well known will be in stock, together with three or four which are new to the colonies. Their arrival will be duly announced.

We are sending out this week a neat list of all our own publications, including a list of our tracts. Will those receiving them, if not interested in this kind of work themselves, kindly pass on to those who are. For neatness and cheapness our little publications can not be excelled.

A special meeting of the N.S.W. Sisters' Conference Committee will be held in the City Temple on Tuesday, March 27th, at 3 o'clock, to make final arrangements in connection with annual conference, which will be held on Monday, April 9th. Secretaries of prayer meetings please send reports to Mrs. Potter in good time.

The Cheltenham S.S. picnic for 1900 proved to be the best on record. The day was perfect. The procession consisted of 15 vehicles from the chapel to the Park, and during the day a large number of the brethren came to help the children enjoy themselves. The great attraction was the band, and we desire to take this opportunity of thanking our Bro. E. W. Pittman for his work among the boys. R.W.T.

From the *Christian Standard* we learn that "J. C. Dickson has entered on his third year at Clifton Forge, Va. Additions nearly every service, and young men in large numbers attend regularly. The outlook is promising." The same paper tells us: "G. L. Surber, Payette, Ida., is just recovering from a three months' attack of rheumatism, and occupied the pulpit for the first time, Jan. 14."

"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/-.

In the *Home Magazine* recently there appeared the following good story of the late Mr. C. H. Spurgeon and Dr. Clifford. These gentlemen were always on the most fraternal terms, although they were not at one with regard to some points of doctrine. One day Mr. Spurgeon genially queried: "I cannot think, how it is, Clifford, that you don't become a Calvinist, seeing that you meet Calvinists so frequently." "Well, Mr. Spurgeon," replied Dr. Clifford, "I see you only once a month, but I read the Bible every day, and that keeps me straight!" This courteous retort was, it is said, immensely enjoyed by Mr. Spurgeon.

Readers sometimes ask us why we do not reprint some of the old things, things which appeared in our papers twenty-five and thirty years ago. There are many reasons why we do not. 1. We think as a rule the new are better. 2. We believe the world is moving. 3. Men are not thinking along the same lines that they did twenty-five years ago. Many of the questions then discussed have been settled, or at least the arguments pro and con have changed. But this week we depart from our usual custom and print an address, delivered by G. L. Surber in the Lygon-st. chapel, March 5, 1871, that is, 29 years ago. It will serve several purposes. It shows that the kind of sermons which in the olden times wrought such wonders, were not of the band-box, lavender-scented kind; they were vigorous, scriptural, and long. But this sermon in itself is good, and in this form should be circulated far and wide. Let all read it, both old and young. Our elder brethren, we fear, are so anxious sometimes that the young members should know the truth, that they forget themselves. If you have a neighbor whom you think might be influenced by something good, loan him this number of the *CHRISTIAN*.

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IN MEMORIAM.

BOWEN.—In loving memory of our Millie, who fell asleep in Jesus, March 15th, 1899, at Colac.

Safely, safely gathered in,
No more sorrow, no more sin,
God has saved from weary strife,
In its dawn this fresh young life,
Which awaits us now above;
Resting in the Saviour's love,
God himself the soul will keep,
Giving his beloved sleep.

Inserted by her loving family.

Acknowledgments.

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

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Coming Events.

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

MARCH 18 and 21.—The Anniversary Services of the Murrumbidgee church will be held on March 18th, 3 p.m., Mr. J. Pittman; 7 p.m., Mr. F. W. Clarey. On the following Wednesday, March 21st, a Tea and Public Meeting will be held. Addresses by W. C. Morro, G. B. Moysey, and other Speakers. Tea on tables at 6.30; Public Meeting at 8 p.m. All heartily Welcome.

MAR. 19.—8 o'clock. A Great United Endeavor Rally at Stanton-st., Collingwood. Speakers—Wm. Clark, Edward Isaac and Jas. Johnston. Leader—Mr. F. Ludbrook. A hearty welcome is extended to all Endeavorers and friends to be present.

B. JOHN COX.

MARCH 20.—Special Meeting of Sisters, Swanton-st., Lecture Hall, 8 p.m.; to make Conference Catering Arrangements. ALL Sisters Welcome.

E. E. H. SEC.

MARCH 22.—A public meeting to welcome Bro. H. G. Harward to labor with the church at Fitzroy as evangelist, will be held in the Christian Tabernacle, Johnson-street, on Thursday evening, March 22nd, at 7.45. Addresses will be delivered by representative brethren, amongst whom will be G. T. Walden from Sydney. Everybody is cordially invited to be present.

MAY 27 and 29.—North Melbourne Sunday School Anniversary Services. Secretaries please notice dates when arranging Anniversaries. Watch this column for further Announcement.

APRIL 3.—The Third Annual Concert of the Christian Chapel Boys' Club will be held on Tuesday Evening, April 3rd, 1900, in the chapel, Chetwynd Street, North Melbourne. A good programme is being arranged of solos, recitations, Gymnastic Exercises by the members, &c. "Come one, Come all." Kindly reserve this date. P. DALN, hon. sec.

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