

# The Australian Christian.

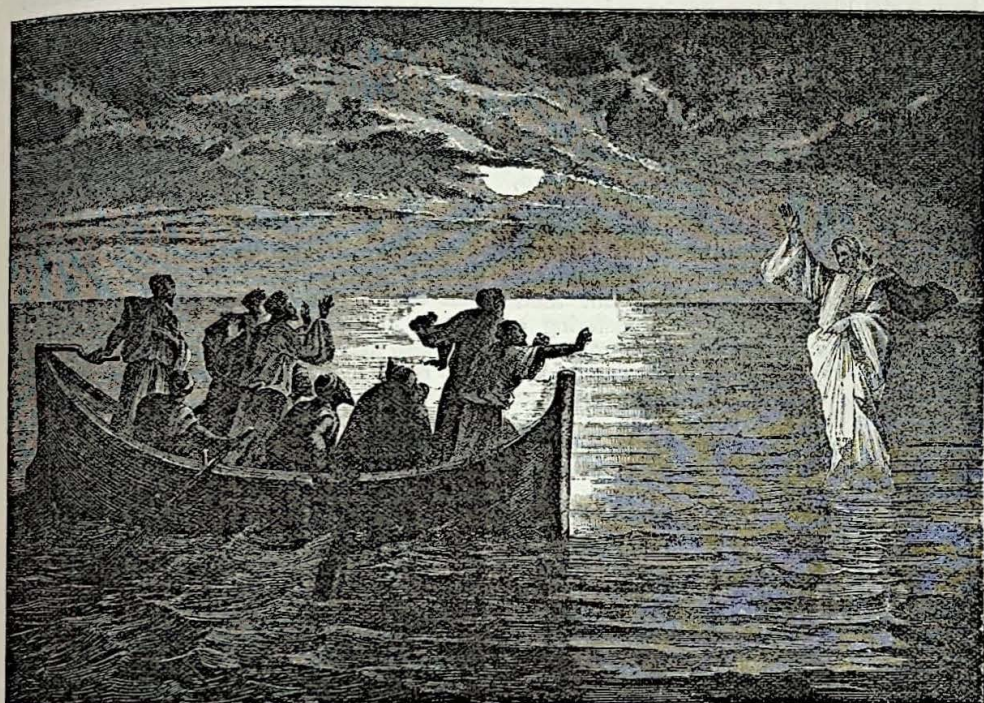
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## VISIONS OF THE CHRIST.



The Walking on the Sea.

A. R. MAIN.

"And when the disciples saw him walking on the sea, they were troubled, saying, It is an apparition."  
—MATT. 14: 26.

"How pleasant to me thy deep blue wave,  
O Sea of Galilee!  
For the glorious One who came to save  
Hath often stood by thee.

"Graceful around thee the mountains meet,  
Thou calm reposing sea;  
But ah! far more, the beautiful feet  
Of Jesus walked o'er thee."

—M'CHEYNE.

"I had come to worship on the very shores, on the very waves which had borne HIM; on the hills where he had sat, on the stones on which he had rested his head. He had a hundred times walked on that beach which I now trod with reverential homage. . . . He sailed in the barks of the fisherman on the

Sea of Galilee; he walked on its waves, stretching his hand to the Apostle."—DE LAMARTINE.

The Holy City excepted, surely no spot on earth possesses greater interest for the devout Christian than the Sea of Tiberias with the surrounding country, hallowed by its associations with the Saviour of the world. Early in the Scriptures we have mention of the Sea of Chinnereth, or in its plural form Chinneroth, so called from its lyre shape: the gospel record abounds with mention of and allusion to it. When Jesus was here among men, it must have been a scene of surpassing loveliness. The sea was rightly called the Eye of Galilee. The little plain of Gennesaret, which gave to the lake another of its names, was wonderfully fertile; we read that for ten months in the year grapes and figs ripened there, and it had other fruits all the year round. Josephus in his admiration uses most extravagant language; he styles it "the ambition of nature," since here the plants of different

climates grew together. "It is," he says, "a happy contention of the seasons, as if every one of them laid claim to this country." So well-favored did the lake seem that the rabbis had a saying, "The land has seven seas, but Gennesaret God made for himself." In a higher sense than the rabbis imagined, God had chosen Chinnereth and honored it above all the seas of the earth. It truly had, and has for us,

"loveliness far above  
What Nature can bestow."

As M'Cheyne's verses above suggest, it owes its tender associations in the mind of the Christian to its connection with the earthly ministry of the Son of God. Places, otherwise insignificant, are famous because of the hallowing presence of our Saviour; larger places, as Tiberias, the political capital of Galilee, honored with the palace of "Herod the king," lack interest, because we know not that One, called "the carpenter's son," ever walked therein. All the beauty and fertility of the district are outweighed by one consideration, "He walked by the Sea of Galilee" (Mk. 1: 16). By it, and in allusion to it, some of his parables were spoken; of the fishermen who gained their living on this sea he chose some to be his apostles; on its shores many of his mighty works were done: two were wrought by him on the very waters—that of stilling the tempest, and the one with which we here particularly deal.

With the feeding of the five thousand a great crisis in the ministry of Jesus had come. The multitudes were enraptured with his words, and with the miracle they had witnessed; one with a power manifesting itself in so practical and convenient a way as providing meals would be an ideal leader, and so they would have made him king—by force, if need be. Jesus, whose thoughts were far different, who on the morrow would utter the "hard saying" which should offend many even of the disciples, wished to escape the thronging multitude, and as a preliminary "constrained" his apostles to enter into the boat; and then, as in other cases of special exigency, spent much of the night in prayer. Constraint was necessary, probably because the twelve knew of the projected attempt to crown him, and wished to share in the honors of the coming kingdom. Reluctantly they embarked, and made for Capernaum, while Jesus retired to pray. Communing with his Father, he yet found time and was pleased to look over the lake, and there he saw his disciples in a tossing boat, "distressed in rowing." One of the storms to which the sea is by its position peculiarly subject had suddenly arisen. So strong was the headwind that, though they had started in the "evening," by at least three o'clock they had gone little, if any, over three miles, and were literally "in the midst of the sea."



The Great Teacher used graded lessons. Once before the disciples had been in a similar storm, but then Jesus was with them; true, he was asleep, but at the moment of greatest peril they might wake him. Now it was night, and their Master was absent. They did not yet realise that, although not personally with them, still he could keep them safe; in the future they would know that though he were to vanish from their sight, yet he was ever with them; they were to learn presently that already he had a regal power transcending that which they and the people would have forced upon him.

Meanwhile, they were "distressed," and their anxiety was not allayed when a shape seemed to be flitting over the waters in their direction. Doubtless, the imagined phantom (apparition, not spirit, in R.V.) was occasionally hidden by the crest of an intervening wave, only to reappear a little nearer to them. The disciples' thoughts and fears, I presume only a child frightened by some "ghost" could fully appreciate. Possibly they fancied it was "the apparition of some deceased person foreboding evil, or an apostate spirit coming to do them mischief." The Jews had such ideas, the Seventy rendering the familiar "pestilence that walketh in darkness" by "fear of the devils that walk in the night." Whatever their fear be, whether it be capable of correct expression or not, here we have these men who so recently had cast out unclean spirits shrieking in terror because they think they see a ghost! At that cry, Jesus, who "would have passed by them"—with what purpose we know not, possibly in part to evoke a call for assistance to which he would be glad to respond—"straightway" reassured them, in words than which no sweeter sound could then have reached their ears, "Be of good cheer; it is I, be not afraid;" and thus they learn that what they feared so much was he whose presence they would then have most desired.

Peter apparently recovered first, and with a characteristic impulsiveness, which often, as here, placed him in extraordinary positions, making him once even rebuke his Lord, and brought upon him great humiliation, yet with an impetuosity whose source surely was to be found in his burning love for the Master, made the curious request, "Lord, if it be thou, bid me come unto thee upon the waters."

There is enough wrong about the petition without finding in the "If it be thou," an implied doubt on Peter's part. The motives for his request are somewhat obscure. What it chiefly reminds me of is the unthinking child, who, seeing something done, immediately demands, "Let me do it too!" Peter on another occasion showed an impatient but loving desire to be near his Lord (John 21: 7, 8). This case may be similar. But he seems also to desire to make up for his recent fear, to vindicate himself, to outdo the other disciples, and exhibit a striking faith; we fear "it is but in another shape, 'Although all shall be offended, yet will not I.'"

In any case, in that "Bid me come" the confident apostle paves the way for his own discomfiture, and for exhibiting not his great, but his small, faith. With a re-echo of his disciple's own words Jesus gives the permissive "Come." Peter started out, and, for a little upborne by the faith which linked his

to the Master's power, he "walked upon the waters, to come to Jesus":

"Upon the liquid waves his footsteps rest,  
He walks, and on the flood his tread is pressed,"

but not for long. Peter could walk by faith, but he sank when it became a matter of sight. When his gaze and thoughts were turned from Christ to the raging waters and boisterous wind, down he went. We should not unwarrantedly cast doubt upon the sincerity of Peter's faith and request by suggesting, as has been done, that he presumed upon his ability to swim (John 21: 7); certain it is that that art failed him now, and in his fear of drowning he could only exclaim, "Lord, save me!"—a plea which, sincerely uttered, was never refused by the Lord Jesus, who immediately stretched forth his hand to save his rash apostle, chiding him for his doubts. Jesus rebuked him for his "little faith," not for his want of faith. Also, as Benzel says, "he was not blamed because he came out of the ship, but because he did not remain in the firmness of faith." Both then went into the boat; the wind was calmed and the waves were stilled, and straightway, John says, probably from quite natural causes, they reached the shore. All in the boat, passengers and crew alike, were amazed, and, in wonder at the regal power shown by the Saviour, worshipped him, declaring him to be the Son of God. Mark finds room to add the reason of their amazement, "they understood not concerning the loaves, but their heart was hardened," thus administering a rebuke, first to these for their dulness, secondly to very many in our day, who, while crediting one miracle, would cavil at another. For Mark all were alike in being tokens of a divine power which, once manifested, it were folly to limit. (Cf. Christ's teaching, Matt. 9: 6.)

In the incident there are at least three miracles. In the first Jesus is represented as walking three miles or more on the stormy sea, a fact which at once expressed to all in the ship a close relationship with the Omnipotent One

"Which alone stretcheth out the heavens,  
And treadeth upon the waves of the sea" (Job 9: 8),

so that they worshipped him in the saying, "Of a truth thou art the Son of God." In the Egyptian hieroglyphics the sign of impossibility is two feet on the water. Here, as in the other miracles of Jesus, the bringing in of a new cause, the comprehension of the lower law in a higher, proclaims that those things which are impossible with men are possible with God. The second and third parts in this three-fold miracle are Peter's walking on the sea—how far we know not—and Christ's saving of the apostle respectively. In Peter there was a curious mixture of faith and doubt. Much has generally been made of the latter: it will be refreshing to consider for a little not his small, but his great, faith. To which it may be objected: Did not Jesus call Peter "Small Faith"? The Master's rebuke, which expresses the divine estimate of the greatness of faith, may, methinks, better teach us the grace of humility than the vice of raillery. A rebuke of Peter seems ill-fitting from those who have not attained even to that "little faith." You have, then, his initial trust in his Lord; he

felt confident that, if Christ bid him come, it was a guarantee against his perishing: then in the divine power, of which his faith was the channel of communication, he walked on the sea: at the sight of the raging waters his faith wavered; but remember while Peter lost the faith essential for a miracle to be wrought by him, not for a moment did he waver in his belief in Christ's ability to work a miracle—this is manifested even in the proof of his distrust, by his cry, "Lord, save me": then he evidently walked back to the boat again. By all means let us contrast Peter's faith with that greater trust which Christ's estimate tells us is but fitting, but let us not miss the salutary effects of comparing our own faith with that of Peter; and remember how much better it is to have even a "little faith" than no faith at all.

No violent straining after symbolism is necessary in order to learn from Peter's experience on the waves of Lake Gennesaret lessons worthy of remembrance in traversing the ocean of life—"a sea as fathomless, as wild, as terrible, and yet sometimes as calm and beautiful." When the dark clouds arise and the contending winds of fate go forth, how easy is it for our faith in Christ to relax, and our gaze remove from him in whom is our security to these; and we, like Peter, fail. It has been said that there are three different ways to look: If you would be wretched, look within; if you want to be distracted, look around; if you desire peace, look up. Peter on looking away from his Master at once began to sink. Should we thus fail, may we similarly turn to him who is so ready to stretch forth the helping hand:

"Thou who didst walk on stormy Galilee,  
Let me not sink in this unfathomed sea!"

In the Catacombs of Rome the early Christians sometimes represented the church under the rude symbolism of a ship, and Clement of Alexandria mentions this symbol of "the heaven-bound ship" as being in vogue in the second century. Often has she been buffeted by the storms of persecution, seemingly in danger of being overwhelmed by the waves. It would appear as if the Master had forgotten her. But, no! though absent, his is still the same loving heart. Just as that night he communed with his Father, yet had an eye for the troubles of his disciples, so now from the right hand of the Majesty on high he watches over us; we may hear him saying, now as of old, "I know thy tribulation" (Rev. 2: 9). He will succour us, and in the calm which his presence brings we shall speedily make the harbour of rest. Meanwhile, in the assurance of his watchful care, we may enjoy such a peaceful security as to be always able to exultingly declare—

"Amid the howling, wintry sea,  
We are in port if we have Thee."

## Biographical.

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

### Life of Elder John Smith.

#### CHAPTER XVII.

John Smith returned home, and began to reflect on his recent experience. His reply to his brethren, at Cane Spring, had won for him friends among those who were without;



but he looked over the district in vain to find one minister to whom he could go for counsel or support. His financial embarrassments continued to weigh heavily upon his heart. His bank debt, still unpaid, destroyed his peace of mind; and, though indulgence had been given, it served only to protract his disquietude. After consultation with his wife, he resolved, first of all, to release himself from debt. But, to do this, he must stay at home, and, dispensing with hired help, cultivate his farm with his own hands. He thus worked on until the close of the year 1827, when God, who had called and prepared him to preach the gospel of his Son, now, by one of those mysterious, but not uncommon, impulses which move like inspiration, took him away from his log-heaps, and brought him to stand before the people once more.

One day, in the month of January, he thought of the cause that he loved, and remembered that there was no one in all the land to advocate it but himself. He thought, too, of the prediction made at Cane Spring—that in one year he would see his errors, and the heresy which he had preached would be forgotten. The storm, it was true, had subsided; but would not his silence now be construed as an acknowledgment that he had erred? He threw down his axe at the thought, and went to his house; he dropped off his coarse apron at the feet of his wife; and, filled with enthusiasm, he exclaimed:

"Nancy, I shall work no more! Get whom you please to carry on the farm, but do not call on me! In all the land, there is not one soul to open his mouth in defence of the best cause under the sun! I am determined, from this time forth, to preach the gospel, and leave the consequences to God."

His wife had cordially entered with him into all his little schemes of economy and finance, and, with frugal and industrious hands, had been toiling and saving to help him pay off the debt. Now, she as readily caught his new spirit, and as cheerfully accepted the responsibilities of her new position—agreeing to carry on the farm, to provide for the family, and to relieve him of every temporal care, while he should give himself wholly to the preaching of the Word.

Among the first fruits of the ancient gospel at Spencer, were Jacob Coons and Absalom Rice—two young men, who presented themselves for immersion, the former in 1825, the latter, not long afterward. They had been diligent students of the scriptures, and had learned to discriminate between the facts of the gospel and the speculation of men. Smith had sympathized with them through all the stages of their spiritual development, and had anxiously watched till the Christ was formed within them.

When young Coons came forward, Smith, who had extended the invitation, told him to go on in his own way, and say to the church whatever he pleased. The candidate remarked that he had been, for some time, concerned on the subject of religion, but had seen no strange sights and had heard no strange sounds; that he believed with all his heart that Jesus was the Christ, and wished to obey him.

Smith arose and said; "Brethren, with the Bible in my hand, if I were to die for it, I do not know what other question to ask

him!" Coons was examined no further, but was admitted to baptism on that simple confession. This incident, occurring as early as October, 1825, and taking place with the approbation of the church that had no constitution or creed but the inspired Word, may be recorded as the first exemplification of the ancient order within the bounds of the district, if not of the state.

Jacob Coons had, some time before his immersion, married the daughter of a Presbyterian clergyman, who lived in the neighborhood. She had been baptised in her infancy; but at the time of her marriage, she was a thoughtless, worldly-minded woman. Jacob's immersion displeased her family, who had hoped to see him one day in full religious accord with his wife. Fearing now that the influence of his example and teaching might lead her from the faith of her church, they let pass no opportunity of confirming her in her early religious belief. They loaned her books and pamphlets, and urged her to read them with her husband, for whose salvation also they seemed to feel a deep concern. They recommenced especially to her perusal a tract by Finley on the doctrine of *Infant Church Membership*. The impression which that pamphlet made on her mind, disturbed Jacob; for, after reading it, she declared, with emphasis, that it was God's truth. In his perplexity, he laid the matter before Smith, and begged his advice.

"Does your wife profess to be a Christian?" Smith inquired.

"She acknowledges that she is a vain and giddy creature," said he "and she even confessed to me the other day that she was a great sinner."

"Inquire of her; then, whether she is in the church or not. If she says that she is, ask her if it is right for such a sinner to be in the church of God: if she says that she is not, then ask her when they turned her out."

Jacob did as he was instructed: his wife denied that she was a member of the church, but was confounded when asked when and why they had excluded her.

In his perplexity, she went to see her father, and Jacob, anxious for truth's sake and his wife's, went along with her, to hear the explanation.

"Father," said Jane, "am I a member of the church?"

"Yes, my daughter, I initiated you when you were an infant."

"But, father, you know that I have always been a worldly-minded girl: do you think that it is right for me to say that I am in the church?"

"Daughter," replied he, "you remember that, in the church, there are both tares and wheat; so the Saviour teaches in the parable. You are but a tare, Jane! you are but a tare, I fear!"

This was satisfactory to her; but Jacob, still perplexed, reported, the next day, the whole matter to his friend and pastor. After receiving from him the proper counsel, he returned home.

"Jane," said he, carefully following the advice of Smith, "didn't your father say that he had put you into the church when you were a child?"

"Yes, but he said I was only a tare," replied his wife,

"Your father surely could not have put you there, Jane; for the book says, he that sows the tares is the devil!"

Jane read, and forthwith went again to her father to have this startling difficulty solved.

"Father," said she, "did you not tell me that you had initiated me into the church yourself?"

"Yes, my daughter; but what is it that bothers you now?"

"Why, father, look! He that sows the tares is the devil!"

The old man looked at the passage, and, groaning aloud, began to walk the floor; but he made his daughter no reply.

From that time, Jane listened to her husband's expositions of scripture, and, under his teachings, soon presented herself for immersion.

## Sunday School.

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

LESSON FOR NOVEMBER 4.

"The Unjust Steward."

Luke 16:1-13.

GOLDEN TEXT—"Ye cannot serve God and Mammon."  
Luke 16:13.

This parable belongs to the same series of discourses as those that have preceded in this quarter, and therefore the time and the place are the same. A rich man had a manager who had been fraudulently withholding some of his master's income. Complaints were lodged against him to his master, who called for an account or balance sheet. The steward, knowing that it would be impossible for him to give clear statements, is thrown upon his ingenuity to make a way of escape, or at least make provision for the future if he should lose his lucrative position. His reasoning is wise:—I cannot dig, that would be too hard work for me, not being used to it; I cannot beg, that would be too humiliating for me, seeing I have held such a high position, therefore I will make friends with my lord's debtors, that when I am cast out they may take me into their homes. He now undertakes to write down the debts owed by others to his master. This was another breach of unfaithfulness and dishonesty. Notice—his faithlessness or dishonesty are not commended by his Master but his forethought in making provision for the future while he had the opportunity is even though made by dishonest conduct. This shows the great wisdom of the working in that he will make provision for the future of this life and yet neglect making provision for the future after death. The parable is ended and Jesus turns it upon the hearers. He assures them that he who is unfaithful in the least is also unfaithful in much; and if they cannot use wisely as stewards, the wealth that comes to them, how could they be entrusted with true riches: the blessings of a future life? If they cannot use their own discreetly how can they use God's discreetly? It is impossible to serve two masters. If the stewards of earthly goods prove false in their stewardship how can they look after another's? To feed their selfish gratification is to serve the master of evil passions, and while in service to him they cannot serve God. JAS. JOHNSTON.



Lesson 6. D. A. EWERS. Feb. 10th.

# REPENTANCE

## CONFESSIO.

Luke 15 : 11-24. Romans 10 : 5-10

## Golden Text.

God commandeth all men  
everywhere to repent."—  
Acts 17 : 30.

## Memory Verses.

Luke 15 : 17-19.

## Helpful Readings.

Mon. Feb. 4—Matt. 12 : 41  
Tues. „ 5—Luke 15 : 11-24  
Wed. „ 6—2 Cor. 7 : 8-11  
Thur. „ 7—Luke 13 : 1-5  
Fri. „ 8—Matt. 16 : 13-20  
Sat. „ 9—1 Tim. 6 : 10-16  
Sun. „ 10—Matt. 10 : 28-33



## Introductory.

THE lesson in Luke of the prodigal son is not intended for exposition, but as an illustration of true repentance, while that in Romans is simply one of the many bearing upon the subject of confessing Christ.

## 1. What Is Repentance?

Jesus said (Luke 15 : 10), "There is joy in the presence of the angels of God over one sinner that repenteth." He at once proceeded to show by the story

of the prodigal son what repentance meant. In this illustration the prodigal "came to himself," and his repentance finds expression in the words, "I will arise and go to my father." His repentance, then, evidently consisted of that change of mind which found vent in the utterance, and this, as we shall see, is indeed the meaning of the word repentance as associated with salvation.

There are two distinct Greek words which in the Authorised Version are translated repentance, but one of these *metamelomai*, means simply regret, and is never used in connection with salvation. The other word, *metanoia*, means a change of mind, and this is the word always used when associated with forgiveness. The distinction between these words is very clearly brought out in the R.V. in 2 Cor. 7 : 8-10: "For though I made you sorry with my epistle, I do not regret it, though I did regret; for I see that the epistle made you sorry, though but for a season. Now I rejoice, not that ye were made sorry, but that ye were made sorry unto repentance: for ye were made sorry after a godly sort, that ye might suffer loss by us in nothing. For godly sorrow worketh repentance unto salvation, a repentance which bringeth no regret: but the sorrow of the world worketh death." Compare this with the Authorised Version. We read (Matt.

27 : 3), that Judas *repented*. The word here used means regret or remorse. It was not *metanoia*, repentance, for there was no change of mind leading to amendment of life. He went out and committed suicide.

A careful examination of the passages where repent and repentance occur, associated with forgiveness, will indicate that repentance always means a change of mind or will leading to reformation of life. Thus, when God "commandeth all men everywhere to repent" (Acts 17 : 30), he commands them to change their wills and submit to him. John's "baptism of repentance" was a baptism arising from a change of mind on the part of its subjects. The hopeless condition of the confirmed apostates arises from the fact that it is impossible to renew them again unto a change of mind (Heb. 6 : 4-6).

## 2. How Is Repentance Produced?

Peter states that Christ was "exalted to be a Prince and a Saviour, to give repentance to Israel and forgiveness of sins" (Acts 5 : 31), and we are told that "God also to the Gentiles granted repentance unto life" (Acts 11 : 28). Paul says, "The goodness of God leadeth thee to repentance" (Rom. 2 : 4), and again, "Godly sorrow

worketh repentance unto salvation" (2 Cor. 7 : 10). Repentance is given or granted by God in the sense that he presents to men the motives for repentance. The facts and promises of the gospel, if believed in the heart, will lead to a change of mind and result in a change of life. Thus we are led to repentance by the goodness of God. Faith in the testimony concerning our sinfulness and danger, and concerning the death of Christ for our sins, will produce in us sorrow for sin, and this "godly sorrow worketh repentance." But the repenting or changing our will is our own act, and not the act of God. Hence men are always addressed as capable of repenting, and as being responsible to God if they refuse to repent. John preached, "Repent ye, for the kingdom of heaven is at hand" (Matt. 3 : 2). The twelve "went out and preached that men should repent" (Mark 6 : 12). The Saviour taught, "Except ye repent ye shall all perish" (Luke 13 : 3). Peter instructed his sorrow-stricken enquirers to "Repent and be baptised" (Acts 2 : 38). If the power to repent could only be exercised by those to whom it was specially imparted by God, he could not have "commanded all men everywhere to repent," nor could Christ have "upbraided the cities wherein most of his mighty works were done, because they repented not" (Matthew 11 : 20).

## 3. What are the Results of Repentance?

The first result of this change of will is a change of action. The prodigal arose and went to his father; the Pentecostian converts were at once baptised; Paul showed both Jew and Gentile "that they should both and turn to God and do works meet for repentance" (Acts 26 : 20), just as the Baptist had urged the Pharisees to "bring forth fruits meet for repentance" (Matt. 3 : 8).

A second result is forgiveness. John preached "the baptism of repentance for the remission of sins" (Mark 1 : 4). Jesus said, "Repentance and remission of sins should be preached in his name" (Luke 24 : 47). Peter said, "Repent ye therefore and turn again that your sins may be blotted out" (Acts 3 : 19).

A third result of repentance is life. "God also to the Gentiles granted repentance unto life" (Acts 11 : 28). That it is essential to life is clear, for "Except ye repent ye shall all perish" (Luke 13 : 3).

"Seeing that repentance is produced by sorrow for sin, and that it results in reformation, we can have no further difficulty in ascertaining exactly what it is; for the only result of sorrow for sin which leads to reformation, is a change of the will in reference to sin. The etymological meaning of *metanoia* is a change of mind; but the particular element of the mind which undergoes this change is the will. Strictly defined, therefore, repentance is a change of the will, produced by sorrow for sin, and leading to reformation."—J. W. McGarvey.

## 4. CONFESSIO.

Following upon faith and repentance, and as a necessary effect of these, we "confess with the mouth the Lord Jesus," or as the R.V. renders it, we confess "Jesus as Lord." This is a confession of our faith in him as the Son of God, and consequently our Lord and Saviour. In the A.V. in Acts 8 : 38 we read this confession was made by the Ethiopian officer, but the verse is now regarded as an interpolation, and in the R.V. it appears only in the margin. Commenting on this J. W. McGarvey pertinently says: "The interpolator would naturally be guided by the prevailing custom of his own day, so that his amendment might be received by his contemporaries. In whatever age, therefore, the interpolation was made, it indicates both the custom of that age and the opinion then prevalent as to the apostolic custom. . . . This interpolation was known to Irenæus, A.D. 170, and this proves that the confession which the scriptures show to have been universal in the days of the apostles, was perpetuated into the latter part of the second century."

This "good confession," Paul says, was witnessed by Jesus himself before Pontius Pilate (1 Tim. 6 : 12), and Paul reminds Timothy that he also had "confessed the good confession in the sight of many witnesses" (1 Tim. 6 : 12). During the life of Jesus there was much controversy as to his position, everything turning on the question whether or not he was the Christ, the Son of God. On the one hand, "The Jews agreed that if any man did confess that he was the Christ, he should be put out of the syna-



gogue" (John 9: 22), while on the other hand Jesus declared, "Whosoever shall confess me before men, him will I confess also before my Father who is in heaven" (Matt. 10: 32). We are informed that even "Among the chief rulers many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God" (John 12: 42, 43).

Shortly before his death, and when Peter confessed "Thou art the Christ, the Son of the living God," Jesus said, "On this rock I will build my church" (Matthew 16: 16, 18). The confession of Peter, or rather the truth confessed by him, is therefore the very foundation of Christianity. Rightly apprehended, it contains in germ the whole of the New Testament; for if Jesus is the Son of God, then all he taught and commissioned his disciples to teach is divine and to be received by every disciple. The young believer, therefore, who intelligently confesses that Jesus is the Christ, the Son of the living God, thereby virtually binds himself to accept all his teaching and to live according to his instructions. This was so well understood in the primitive time that John says: "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God" (1 John 4: 15). As the whole of Mormonism is summed up in the proposition that Joseph Smith was a prophet of God, and as the whole of Mahometanism is summed up in the affirmation that Mahomet was the prophet of God,—so the whole of Christianity is summed up in the confession of faith that Jesus is the Christ, the Son of God. Hence it is fitting that this confession should be made by all who desire to be baptised into the church of Christ.

#### QUESTIONS.

1. What precedes repentance in conversion?
2. How is "godly sorrow" produced?
3. How is true repentance manifested?
4. Is this, then, the process of conversion:—Belief of the truth concerning ourselves as sinners, and Christ as a Saviour, such belief producing "godly sorrow," which leads to repentance, and which in turn leads to reformation of life?
5. Is repentance a voluntary act, within the power of all who hear the gospel?
6. Does the responsibility for the conversion of gospel hearers rest with them or with God?
7. There is, then, no supernatural agency required to enable men to repent?
8. Should all disciples confess Christ?
9. Is there evidence in the New Testament that the apostles uniformly required this?
10. What does the "good confession" involve?

### Sisters' Department.

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

#### EXECUTIVE.

Mrs. Pittman presided over the meeting held October 5th. Sisters Hall and Smith of Sydney were welcomed to the meeting. Apologies were received from several sisters for non-attendance. A bright, inter-

esting account of a visit to Adelaide Conference was written by Mrs. B. J. Kemp.

The report of additions from Sunday Schools was as follows:—Brighton 3, Doncaster 1, Footscray 1, Fitzroy Tabernacle 1, Richmond 6.

The Home Missionary meeting at Brunswick was reported by Mrs. Kemp, and it was resolved (p.v.) to arrange a meeting during the month. The Temperance meetings at Newmarket and Collingwood, and Doncaster drawing-room meeting, were reported. Next meeting November 2nd.

#### HOSPITAL VISITATION REPORT.

Quarter ending September 20th.—By the help of our Heavenly Father we have visited the following Institutions:—Melbourne, Homeopathic, Alfred, St. Vincents, Private Hospitals, the Deaf and Dumb and Blind Asylums, and Convalescent Home at Clayton.

We have distributed 688 numbers of various magazines, including "Austral" tracts and AUSTRALIAN CHRISTIAN, as well as 230 texts. A large quantity of fresh violets have been sent weekly to the Homeopathic Hospital, through the kind thoughtfulness of Miss Gill, Doncaster. The Secretary of the Alfred Hospital expressed very much pleasure and gratitude to your visitor for the kindness the Dorcas Committee have so practically shown in sending a useful parcel.

M. LEE, Supt.

"They that wait upon the Lord shall renew their strength."

DEAR EXECUTIVE SISTERS.—I was wondering what sweet message I should send you, when I remembered how beautifully Mrs. Bottome spoke of the "ocean breezes." She said when she first came to Ocean Grove there was a land-breeze (our sisters of Australia understand this) and when the sea-breeze came with its richness, the air seemed to cool one through and through. A friend told her, "This is felt in its deliciousness only by those who live right on the ocean; a few blocks away they do not get it like this." "Well then, I prefer to live fronting the ocean" she said (her cottage this summer was just opposite ours, on Ocean Avenue), and her words took a deeper meaning. Let us all live fronting the ocean—the ocean of God's love, abounding and free, and let us await for his blessing, assured that it will come—as the sea-breeze came—with strengthening power. These August days are very full getting ready for the Conventions in September and October, and although the weather is boiling hot, yet we are well and happy preparing the work. We rejoice in your work of faith and labor of love. That Dorcas Rally for Indian Famine Fund was fine, showing the interest our good sisters have in the far away India. And what zealous workers they are! God bless them all.

Pardon this short letter—its very breath is full of love to each one of the beloved Executive—from

SISTER A. K. THURGOOD.

#### DORCAS.

DEAR SISTERS,—Your Dorcas Committee have paid one visit this month to the Swanston-st. Dorcas. There were a goodly number present, and they were busy with

work for a poor family. Your committee also held a social gathering, to which were invited all the superintendents and secretaries of the Dorcas Societies in and around Melbourne; their husbands were also included in the invitation. We had also the pleasure of receiving the Executive Board, and had the kindly pleasure of Bro. and Sister Bardsley, Dr. Bardsley (who had just arrived in the S.S. Arcadia that day), Sisters Mrs. Hall and Miss Kerr from Sydney, Mrs. Hindley and Sister Colvin from Queensland, Sister Miss McCoullough from Warrnambool. We all spent a pleasant and we trust a profitable evening. We had addresses from our Sisters I. yall jr., McLellan, and Pittman, who read useful, inspiring papers. Bren. Morro, Johnston, Lyall and Davies, also spoke commending Dorcas work, and inciting to take up wider fields and redeeming work. The gathering was intended for Dorcas workers only, and by invitation, but one could have wished all sisters who take any interest in charitable and redemptive work had been present. The success of this meeting may give your committee courage to extend their invitation next time they entertain. We held our rally for the Burwood Boys at the Home on Wednesday 3rd, but the weather and a variety of causes prevented the large gathering which the urgency of the work requires. There were six sisters present. Next month we will hold our rally in Swanston-st. Lecture Hall, and we trust the sisterhood will show a live interest in such true Dorcas work, and by their presence help the Dorcas Committee. The gathering is but once a month. There are 22 boys in the Home. The funds do not allow paid help for the sewing. The Matron, Sister Varcoe, is quite unable to undertake all the sewing, and more especially now when she has no help in the household work. During the month the Dorcas Committee had the pleasure of sending to the Alfred Hospital a donation of clothing for the use of the poor-patients, made up as follows:—One dozen bed jackets (flannelette) from the church at Prahran; from the Dorcas Society, Cheltenham, 10 calico night-dresses, 5 night-gales for No. 9 ward, 3 night-dresses, 3 flannelette bed jackets; and a bundle of old linen from Swanston-st. Dorcas. To the Homeopathic Hospital:—5 night-dresses and 4 bed jackets from Lygon-st. Dorcas; from Fitzroy Tabernacle Dorcas, 3 night-dresses (calico); this parcel numbered 10 jackets and 8 night-dresses. From both of these Institutions your committee received most kindly letters of thanks for their very suitable gifts. Sisters, weary not in well-doing!

ELIZABETH DAVIES, Supt.

Abraham Lincoln never forget his dead mother's request to close his lips against intoxicants. Once, when he was a member of Congress, a friend criticised him for his seeming rudeness in declining to test the wines provided by their host, urging as reason, "There is no danger of a man of your years becoming addicted to its use." "I meant no disrespect," answered Mr. Lincoln, "but I promised my mother, only a few days before she died, that I would never use anything intoxicating as a beverage, and I consider that promise as binding to-day as it was the day I gave it."



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## The Leader.

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

### The Deepening of the Spiritual Life.

The word spiritual is one, we think, that may fairly be placed to the credit of Christianity. It is one of those words, which, by the new meaning thrown into it, has enriched the vocabulary of the world. Some of the higher thinkers of the pagan world may have approximated very nearly to the Christian definition, but it may be questioned if they ever succeeded, even in their highest flights, in imagining the force and power lying behind it. Certainly, to the multitude, the word spiritual in its Christian conception was an unknown word. When first heard by them it would have all the appearance of a new and strange coinage. Indeed, it may be said to have been the function of Christianity to impart new meaning to old words, and by the new force thus acquired destroy the power of others as expressions of human ideals. Thus the new

word "spiritual" came into conflict with the old word "materialism." Outside of the Jewish nation, the thought that denominated the lives and purposes of men was fashioned by essentially materialistic conceptions. It was this that made the ancients put so little value upon human life. Men and women were as cattle who might be "butchered to make a Roman holiday." Some of their highest spirits might, like Terence, theatrically exclaim "Nothing human I count foreign to myself," but such a sentiment was only a hollow mockery in view of the frightful scenes of the gladiatorial conquests and the cold-blooded butcheries of the Colosseum. Words, after all, count for something. Thus, materialism was that which shaped the civilization of the world before Christ—it is spirituality which has been shaping it ever since. True, there are many things that indicate that the influence of the thought contained in the new word has been a matter of slow development, but the fact that it is an influence cannot be questioned. Under the old order of things, there was no regard for human life, no respect for women, no pity for children, no compassion for the slave. Materialism is essentially cruel—a cruelty born of indifference. On the other hand, that which is spiritual is full of tenderness. And though, as yet, the Fatherhood of God and the brotherhood of man, is a conception of things, waiting for a fuller and more universal recognition, nevertheless, the leaven of it is working its way throughout the entire lump. "The infinite value of the human soul, in its relation to God and man, it has been well said, came upon the thoughts of men like a new and startling revelation; and its leavening power is yet far from having done its mighty work." The mightiest force for good in the world to-day is the spirituality of the religion of Jesus Christ.

And, it is because it is the mightiest force for good, that we deem it imperative that the Christian Church should be awakened to a deeper sense of the need of cultivating that which is spiritual more earnestly than ever she has done before. We say cultivating, because in this matter there is the Godward side and the human side of the question. Usually, with our religious neighbors, when this question is touched upon, the first of these is almost exclusively dwelt upon. That it should receive our first attention goes without saying, but that it should be made so prominent as to well nigh exclude the idea of human co-operation, is neither according to Scripture or common sense. It may be, however, that we as a people go to the other extreme and enlarge more upon the human than the divine. To an extent, it is possible, that we do not recognise as we ought the co-operating work of the Holy Spirit. This

may arise from the fact that some of us are disposed to look upon the work of the Holy Spirit as only effective upon the heart and conscience of the Christian through the medium of God's word. If so, it appears to us that a re-study of the New Testament upon that important subject is urgently called for. Such re-study should not be rendered fruitless by fear of endorsing views that are wildly erroneous, but should be entered into with the single object of accepting that which is the evident truth. And the evident truth is, that in some way other than through the medium of the word, the Holy Spirit is a help to us in our spiritual life. Thos. Munnell, in an article contributed to "A Symposium on the Holy Spirit," says: "The second question in our main division—If there is any influence other than the Word, *What is it?*—will need but a few lines. We have just seen that 'the love of God' is one thing named by Paul. Elsewhere he adds, joy, peace, longsuffering, and others to the list as fruits of the Spirit. He prays, also, that we might be *strengthened* with might by his Spirit in the inner man. 'I know that this shall turn to my salvation, through your prayers, and the supply of the Spirit of Jesus Christ.' The Spirit is 'the earnest of our inheritance,' and that by which we are 'sealed unto the day of redemption.' The Spirit 'helpeth our weaknesses.' As to what this influence is, we may say then it is 'help,' 'sealing,' an 'earnest,' 'supply' or 'aid,' 'strength'; besides love and the fruits classed with it. Now, inasmuch as all these are ascribed directly to the Spirit, it would be rather intrepid to say we are helped, sealed, &c., by the Word only, and not by the Spirit, except as it inspired the Word. There was a time when men did not know that the air is a compound, and yet it was true all the while that the oxygen did its part, and so the other elements, and at the same time the atmosphere as a whole, embraced the influence of each and all. So, in clearer light, we may some day understand the influences of the Word and Spirit, better than we can now." In the meantime it is safe to say that these influences are the direct result of the promise at Pentecost in reference to the gift of the Holy Spirit. The Holy Spirit dwelling in us is a spiritual force we must not neglect. The deepening of this force is what we should earnestly pray for.

That the indwelling of the Holy Spirit within us as a spiritual force, is largely dependent upon ourselves is, however, a fact that should not be ignored. Otherwise, the exhortation that we "quench not the Spirit" would be without any force at all. Dr. Behrends, in one of his Yale lectures referring to this "phase" of the subject, says:



"When Paul described the gifts of the Spirit he not only makes them the manifestations and the operations of a single energy, reducing all differences to one degree; but he also affirms that the law of distribution is a thoroughly rational and impartial one, determined not only by the sovereignty of the Holy Spirit, dividing to every man severally as he will, but also graduated to the proportion of faith." This law in reference to miraculous powers, is also applicable to the gift of the Holy Spirit—the common heritage of all God's people. The measure of it will depend upon the 'proportion of faith,' or as Alford puts it, 'the receptive faculty for all spiritual gifts.' "The spiritual man," Dr. Behrends continues, "is he who has the mind of the Spirit, who cherishes the thoughts, the desires and aims of the Spirit, who views all things in God, who adopts the divine estimates and purposes, who regards all that is from its invisible and eternal side, and who gladly, and even eagerly, brings his own life into habitual conformity with the revelation. He is a seer, and does not permit himself to be disobedient to the heavenly vision. Spirituality then is an intensely active state. It is rational and voluntary, a frame of mind which Paul makes the evidence of regeneration. . . . Spirituality is not, primarily or mainly, an emotional state, a condition of unusual intensity of feeling, expressing itself in boisterous or pathetic speech." Spirituality is rather a condition of mind that is first brought into existence by obedience to Christ resulting in the gift of the Holy Spirit. This condition of mind is further fostered by obedience to the eminently practical Scriptural injunction, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any praise, think on these things." The emphasis is on the rational, not the emotional; if men will only think upon the right things, the things that are true and fair and pure, with an intensity and continuity that shall make every rational perception a law to the moral nature, and a principle of personal conduct, the appropriate feelings will come of themselves, as perfume exhales from flowers.

The spiritual condition then of the church depends upon the recognition of a spiritual force, a moral power, as a result of our union with the Holy Spirit of God—perpetuated and deepened by persistent and sincere efforts to acquire the mind of the Spirit. There is wonderful meaning in these words of Paul's, "But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." When we master the meaning of these words

in our thoughts and actions, we shall have a transformed church, and a transformed church, means a transformed world.

## Editorial Notes.

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

### Aggressiveness.

Are we sufficiently aggressive? We are not a strong people in Australasia, nor can we become so unless our preaching is characterised by a marked aggressiveness. It is not sufficient for us to hold the forts we occupy; we must storm the forts of sin and sectism. We must realise that the day has gone by for holding our meetings in small upper rooms or in little chapels down back streets. We must seek to present the truth in buildings commensurate with the size of the town and the importance of the plea we advocate. The public will judge of our position in religion by our position in location and architecture. To erect a small meeting-house in an out-of-the-way corner is to invite an invidious comparison between other churches and ourselves. It is not surprising that in some places we have been confounded with the Christadelphians, Seventh Day Adventists, Latter Day Saints, and other heterogeneous faddists, who in tiny congregations, are so common in our large cities. It is sometimes not possible to at once erect a large house in a prominent position, but this should always be the aim. Better rent a hall in a main street than build a tiny chapel in a back lane. Then, too, our aggressiveness should be seen in the energy displayed in advertising the preaching. Printer's ink should be used freely. This is an age of advertising, and we must impart business methods into our church work if we mean to advance. Tracts and handbills should be extensively circulated and the meetings well advertised in the daily papers. There is an inspiration and magnetism in numbers which never fails to bring out the best there is in a preacher. Good lively singing and active smiling ushers are not to be despised in evangelistic work. Aggressiveness means all these, and more, and it is by working along these lines that we may expect to bring the whole gospel to the ears of the public.

### Spirituality.

No religious movement can make real permanent progress that is not energised with spiritual life. In this active, bustling age we must "take time to be holy." The Christian Endeavor movement advocates what is called "the quiet hour," that is, a short space of time each day spent in devotional meditation. But this should be the

practice of every Christian. Aggressiveness and spirituality should go hand in hand. In fact there can be no true aggressiveness without spirituality, and spirituality of the New Testament type will always lead to aggressiveness. There cannot be spiritual life without prayer. "Prayer is the Christian's vital breath, the Christian's native air." A prayerless Christian cannot exist. The spiritual life is strengthened by the Holy Spirit. Christians are often conscious of a weakness in spiritual vigor. They have not because they ask not. If we being evil know how to give good gifts unto our children, how much more shall our Heavenly Father give his Holy Spirit to them that ask him? Why are brethren often so reluctant to pray in our prayer meetings? Why are others who take part often so cold and formal? Does it not result from the weakness of spirituality in their lives? Spiritual life may be intensified by the frequent and intelligent study of the Word of God. Apart from that it may develop into aimless fanaticism or mystic dreaminess. A strong, vigorous spirituality is that which proceeds from frequent communion with God and an intimate acquaintanceship with his word, and it manifests itself not in mere observance of the ordinances of the Lord's house, but in an active, righteous and useful life—a life which commends the religion of the Lord Jesus to all who come in contact with it. With an increase of true spirituality there will be such an increase in liberality, evangelistic fervor and whole-hearted aggressiveness, as shall make the plea for a restoration of primitive Christianity simply irresistible.

### Church Buildings.

A traveller in Turkey writes: "Mohammedanism is dying because they are building no new mosques, neither are they repairing the old ones." When church buildings are neglected, it is a pretty sure sign of decadence. The fact that new and suitable buildings are being erected is an indication of church life and vigor. We are pleased to know that so many of our Australian churches are building or contemplate building in the near future. In America disciples of Christ are said to be erecting new church buildings at the rate of one a day. They have there a rapidly increasing fund called the Church Extension Fund, which has already reached about £50,000, and by means of which over 550 churches have been assisted to erect houses of their own. The money is lent on low interest and repaid in regular instalments. An able preacher is kept in the field to canvass for this fund, and in addition a "Church Extension Sunday" is observed, when collections for it are taken up in all the churches which are agreeable. If we are to



judge by the progress in building houses of worship, the disciples in America were never so vigorous as at present. And yet the churches are increasing more rapidly than the buildings, there being no less than 2700 homeless congregations.

## Our Missions.

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

### Victoria.

MALLEE DISTRICT.—Bro. G. H. Browne reports having gone his usual rounds in this district. On the 23rd September at Brim, one man confessed Christ and was baptised the following Wednesday.

On 30th September, Bro. White had a good meeting at Warner West, and on October 7th, Bro. A. R. Benn, from Minyip, spoke at the Sunday School anniversary, about 100 being present. Monthly temperance is still meeting with much success.

HORSHAM DISTRICT.—The special meetings at Dunmunkle were concluded by a tea and public meeting. At Polkemmet, two confessions. Bro. Connor reports:—"At Carew we had splendid meetings all through. There is evidently a good interest and I believe that Bro. Leng is near a time of reaping. The benefit of having a meeting house is being seen there. It gives stability to a church to have a home in a district, and you sooner gain the confidence of the people." A ten days protracted meeting was begun at Horsham on Sunday, October 7th: at the first meeting (last night) we had a full house.

PORT FAIRY.—Bro. G. B. Moysey still laboring here. The interest continues about the same as last month. One lady has been immersed. At Rosebrook the meetings have been well sustained, and the audience (about 30) is intelligent and interesting. On Sunday September 30th, Bro. Moysey visited Warrnambool.

BARKER'S CREEK.—Bro. Griffiths reports as follows:—"Bro. Maston was with us on the 30th, when the meetings both morning and evening were up to the average. We were glad to have our brother with us and his presence did much good here. On the 7th October I exchanged platforms with Bro. John Smyth, of Newstead. The meetings were small at Newstead, but there is a band of brethren there who never weary of proclaiming the gospel of Christ."

ECHUCA DISTRICT.—Bro. Burgess is still laboring in this district. He says: "I have visited most of the places in the circuit, and held gospel meetings. The interest in most of the places is cheering, while at others it is somewhat damped through various causes.

During the month I had to go to Melbourne, intending only to stop a few days, but circumstances made it necessary for me to go down to Warrnambool, also to remain in Melbourne over the following week.

When in Warrnambool I addressed the church in the morning and preached at night. The other Sunday I spent at Emerald, speaking twice there on the Lord's day. Bro. Grant preached for me in Echuca in my absence."

KANIVA DISTRICT.—Bro. H. Leng gives the following particulars re last month's work:—

We have held our anniversary services at North Yanac and Carew, Bro. M. Wood Green taking the services at the former and Bro. Connor at the latter place. These services were a success, the visits of these brethren being appreciated very much. We have had three additions by faith and obedience during the month, and we will (p.v.) baptise another young woman to-night, who came out last night at a crowded meeting. A splendid interest created here at Carew, and should have good results to report before long.

## From The Field.

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

### South Africa.

BULAWAYO, RHODESIA.—I have much pleasure in informing you that at our meeting to break bread on Lord's Day last, consisting of Bren. G. T. Harrop, E. Burgbacher, J. Baird, and the writer, it was decided to forward to you what contributions we had in hand for the preaching of the gospel of Christ in S. Africa. The amount, I find, after deducting sundry expenses for wine and relief vote, etc., is £11, for which I hope you will find P.O.O. enclosed. The amount is small but still satisfactory, when it is remembered that we have not (to the writer's knowledge) averaged more than three in number.

During the existence of the meeting in Bulawayo, I am pleased to inform you that the Lord's Table has been simply but faithfully spread each Lord's Day during the past three years in Bulawayo, and the writer sincerely trusts that it may continue to be spread till Jesus comes, and that in the near future we may be strengthened by others being added to our number, so that efforts may be put forth to preach primitive Christianity, both to the white and black inhabitants of Rhodesia.

Trade is reviving, but slowly, owing to building and mining materials coming up in such small quantities. The brethren are all well.

Aug. 19.

JOHN SHERRIFF,

### South Australia.

NORWOOD.—The church anniversary services were continued last Thursday. Three hundred patronised the tea meeting. Our brother, the Hon. K. W. Duncan presided over a large public meeting. Bro. Redman, the church secretary, read the annual report, which showed that 83 members had united with the church during the year, 67 being by faith and obedience, 5 from the Baptists, 2 restored, and 9 by letter. Twenty-four Sunday School scholars had joined the church during the year. The dismissals were: 30 by transfer, 18 by revision of roll, 2 by death, leaving the total membership at 480. Stimulating and helpful addresses were given by H. D. Smith and F. Pittman. The chapel was tastefully decorated, and during the evening the choir gave special selections.

Our hearts were gladdened last night at the gospel

service, when four made the good confession in the presence of a large audience.

Oct. 15.

PORT PIRIE.—Good meetings to-day. One received in the morning. Telling discourse by Bro. Morrow, resulting in the decision of an intelligent young man. W. MOFFIT.

UNLEY.—At the close of a good meeting to-night, two came forward and made the good confession. One of these is a young man brought up at the Point McLeay Mission Station, and has been for some years actively engaged in Christian work; he now sees his way clear to be baptised on a confession of his faith in Christ.

Oct. 14.

STRATHALBYN.—Since last report the three who confessed Christ were baptised and received into the church. A brother and sister have been restored, and a sister received from the church at Balaklava. Last night we had the joy of witnessing one confess Christ. Our meetings continue to be well attended, and the interest in them fully maintained. Bro. Harris seems to be growing more and more into favor with the people here, and I believe, with God's blessing on his labors, great good will be done in this place.

Oct. 15.

GROTE-STREET (Adelaide).—Splendid meetings both here and at our Gillies-street Mission last Sunday evening. One received into fellowship this morning who was baptised last Wednesday evening, fruit from the Sunday School. Teachers, take courage, these are jewels for your crowns. We had a really good entertainment on Thursday evening last in aid of our S.S. Cleaning Fund, consisting of recitals by our Bro. W. M. Green, interspersed with singing and music. Ten scholars at the Chinese class this afternoon.

Oct. 14.

ADELAIDE CHINESE MISSION.—A Sunday School for Chinese has been started in connection with our churches in and around Adelaide. Yesterday was the opening day, when seven scholars were present. They are all members of the evening classes, which are held on Tuesday and Thursday evenings. The week-night classes were started in March last with four scholars, and there are now nine on the roll. We can get a number more if teachers can be secured.

Our mission is in great need of teachers. Let me ask of you, in what respect is it more noble or grand to teach a Chinaman the truths of Christianity in China than to teach these same people the same truths in our own city?

Our teachers now have the confidence and respect of the scholars in a goodly measure. Come along and help us retain that confidence and respect, and help us make our mission a great success.

Oct. 8.

WILLIAMSTOWN.—Good meetings last Lord's Day. On Tuesday evening there was a good attendance at a social held to welcome Bro. and Sis. D'Nesi. The quarterly business meeting was held on October 10th. We appointed another sister to attend to the visiting with Sister D'Nesi. We have also resolved to procure the same hymn books as those used in other churches for use on Lord's day morning.

Oct. 11.

### Victoria.

FITZROY TABERNACLE.—On Sunday, October 7th, the Fitzroy Tabernacle School celebrated its 12th anniversary. At the afternoon service T. Hagger gave an interesting and instructive address to the scholars on "Giants, and How to Kill Them." At night H. G. Harward preached a splendid sermon to a crowded house on "Character Building." The singing by the children and the moltoes were first-rate.



On the following Tuesday a tea was given to the scholars, and was evidently much enjoyed by them. This was followed by the public demonstration of the scholars; a splendid programme of dialogues, recitations and music was given, and 45 prizes were distributed by M. W. Green, President S.S.U. The Tabernacle audiences have been growing since H. G. Harward came as evangelist, but the anniversary services just crammed our large building notwithstanding a very wet night.

During the past year we have formed two new classes, and nine senior scholars have been obedient to the gospel call. The morning school is brightening up also.

With thankfulness to the Father for past successes, we enter another year with trustfulness for future prosperity in our work among the young at the Tabernacle. T.J.C.

EMERALD.—A. R. Main paid us a visit last Lord's Day and preached to a good audience on "The Great Commission." At the close one young man yielded obedience to the Saviour, and will be immersed next Lord's day morning.

Oct. 15.

W. BOLDUAN.

BAYSWATER.—On Thursday, October 11th, we celebrated our second anniversary. At 6 p.m. a public tea was held, when the chapel was filled. At the after meeting Bro. Campbell Edwards presided, and spoke of the work being done in Bayswater. A programme was rendered, in which a choir of 26 brethren from Doncaster, under the baton of Geo. Petty, did good service. Sisters Smedley and J. Petty, and Bro. T. Petty gave solos, and Bro. Tully gave a recitation. The scholars contributed several items, but the distribution of prizes interested them most. Bro. Edwards presented them in his usual happy way. During the evening Bro. Greenwood of Doncaster gave an interesting address.

On Lord's Day, the 14th, Bro. Greenwood was with us all day, speaking in the morning and afternoon, and preached to a good meeting. T.C.

HAWTHORN.—I have to report another very large meeting here last night. Our morning meeting was also large, being much above the average. At the mid-week meeting three young women made the confession. Several were baptised then, and last evening also.

Oct. 15.

M.R.H.

MUMBLE PLAINS.—We were overjoyed the other day to have a visit from Bro. Hagger. We had a meeting last Thursday night in the school-room at Fairfield which was filled to the door. We were further pleased to see one soul come forward and confess Christ at the close of the meeting.

Oct. 6.

S. H. BROWN.

COROWA C.L.S.—Should Female Labor Be Employed By the Civil Service? was the subject of debate by the above society on the evening of the 9th inst. The speakers were Messrs. W. S. Houchins, F. Johnson, W. J. Cowen, and Miss Monckton of Melbourne (in favor), and Messrs. R. S. Cooper and C. C. Morley and Mrs. Cowen (against). A vote taken decided in favor. Vocal items were rendered by Mr. C. Morley, Mrs. Houchins, and Miss Dora Morley.

W. J. COWEN.

ST. KILDA.—The services in connection with the Sunday School anniversary were held on Sunday, Oct. 8. The afternoon meeting was addressed by Bros. Sheehan and Clarey, whilst the scholars rendered several anthems in a very acceptable manner. In the evening Bro. Wheat from Prahran spoke, and was favored with a good congregation. On Tuesday evening (9th) a tea and public meeting was held. The tea was well patronised, between 90 and 100 sitting down to the tables, whilst at the after-meeting the dis-

tribution of prizes took place, conducted in Bro. F. M. Ludbrook's usual happy style. The scholars contributed recitations, songs, hymns, and anthems in such a style as to be highly appreciated by all present. The whole terminated with some amusing magic lantern views, all present having thoroughly enjoyed themselves and pronounced it one of St. Kilda's best.

F.W.C.

HORSHAM.—The special meetings held here are causing a lively interest and proving a blessing to many. On Lord's day morning, the 14th, Bro. Connor baptised three, before breaking the memorial loaf. We had a precious time. In the evening we had an overflowing house. Bro. Connor preached a grand address, and at its close two more made the good confession.

JOSEPH H. MORRISON.

## New South Wales.

WOOLLAHRA.—Good meeting and two confessions last Sunday night. On Monday Oct. 22, Bro. Walden will begin a 15 days' mission. Meetings every day at 3 and 8 p.m.

Oct. 15.

T. BAGLEY.

## New Zealand.

INVERCARGILL.—Three additions by faith and baptism since last report, with increased attendance at gospel meetings. Morning meetings continue good.

Bro. Greenhill will have been with us 12 months on the 14th, with 18 added by faith and baptism.

Oct. 8.

R. BELL.

AUCKLAND.—Good meetings yesterday. Bro. W. H. Evans gave us a brief refreshing talk from experience in the morning. In the evening Bro. H. N. Bagnall preached a helpful discourse on "Christ Crucified, the Power and Wisdom of God." The two sisters mentioned in my last were baptised into 'the ever-blessed names.

Under medical advice the writer is resting from public speaking for a few weeks.

Oct. 8.

T. J. BULL.

MATAURA.—Bro. Manifold's visit was greatly appreciated, and he made a good impression on the church. Besides gaining five additions to the church, he strengthened and cheered the brethren by his presence, and we hope to soon have him with us again. Previous to Bro. Manifold's visit we had Bro. Franklyn with us for over a week. He conducted a series of gospel meetings, which resulted in four additions to the church.

J. TOWNSEND.

KAITANGATA.—The church here has been favored by a visit from Geo. Manifold of Christchurch, having been with us from Sept. 25th till this morning. He preached the gospel on ten different occasions, and we feel sorry that his visit could not be extended, as a fine interest was being aroused. Last night at his closing address the building was packed. On October 1st a young man named Thos. Hall confessed Christ, and was baptised the following night. He, with two who have been restored, were received into fellowship yesterday. We are indebted to the Home Missionary Committee for Bro. Manifold's services.

Oct. 8.

A. ROY.

WANGANUI.—On Sept. 30th, Bro. Channing, a baptised believer was received into the fellowship of the church. On October 4th the annual entertainment in connection with our Sunday School was held, when upwards of 250 sat down to well filled tables, presided over by Sisters Sharp, Allan, Higgins, H. and L. Vine, Staffan, Turner, Thomas, Purnell, Lawson, Dwyer and Mailman.

After a speedy clearance of everything edible, the tables were cleared away and the chair was taken by

A. F. Turner. Bro. H. Allan, the superintendent of the school, read the annual report. This showed the school to be in a healthy condition, satisfactory progress having been made during the year. A lengthy programme was then attended to, after which the pronouncing of the Benediction brought a most enjoyable evening to a close. One of the best rendered items was an exercise by seven little girls entitled "The Days of the Week," in which they had been trained by Sister H. Vine. Sister L. Purnell ably presided at the organ.

Oct. 9th.

A. F. TURNER.

## Queensland.

MARYBOROUGH.—Good meeting last evening to witness the immersion of two young men from the Sunday School who came out last Lord's Day evening and made the good confession, Bro. Chaplain preaching.

Oct. 8.

S.O'B.

GYMPIE.—On Lord's day, October 7th, Bro. Ball had increased attendance at Eel Creek, both morning and afternoon, some coming a few miles to hear the gospel in the afternoon, and at the Tabernacle, Gympie, at night a good attendance, and one came out and made the good confession.

A.H.

## Tasmania.

HOBART.—A fortnight's protracted effort was concluded last Lord's Day evening. The visible results are satisfactory, and the church has been built up. The brunt of the work was, of course, borne by Bro. Nixon. On two evenings Bro. Gordon of Bream Creek preached to good congregations. The nether millstone, however, is not in it with some of Bro. Nixon's hearers.

A.W.A.

## Here and There.

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

One more confession at Polkemmet on Sunday, Oct. 7th.

One confession at Shepparton on Lord's day evening last.

One confession on Thursday and three on Sunday last at North Richmond.

Record attendance at breaking of bread last Lord's Day at North Richmond.

At the Tabernacle, Johnston-street, on Sunday evening, two persons confessed Christ.

Lately at Castlemaine W. W. Davey baptised a young man, who was added to the church there.

On Saturday, September 29th, the church at Zillmere, Q., celebrated its eighteenth birthday by a tea and public meeting. The meetings were large and enthusiastic.

The church in Wanganui, N.Z., is to hold a two weeks' special services, commencing on November 4th. Bro. Bull is expected to be there and do the preaching.

We are glad to note that under the preaching of J. W. Baker the meetings in Collingwood are improving. On Sunday night one was baptised, and another made the confession.

Good meeting Swanston-st. last Sunday night. Bro. Johnston's subject was "The Creed that Needs no Revision." There were five confessions, one of which was from the Sunday School.

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At the monthly meeting of the Ministers' Association held in Wanganui, N.Z., early in October, A. F. Turner read a paper on "The Church." The local paper states that it evoked considerable discussion, after which the writer was thanked for his able and highly interesting essay.

Samples of the lessons on First Principles have now been sent out to all the schools in Australasia. We trust that they will give the matter their early and careful consideration. We intend posting out the leaflets the first week in December, and all orders should be in by December 1st.

Some of our readers have gotten the idea that because of the series of lessons on "First Principles" that the Austral Bible School Leaflets on the regular International S.S. Lessons will not be published. Let us say that the Austral Leaflets will be printed as usual for all who want them, and will commence from Jan. 1st, 1901.

Mrs. Smedley senr., an old resident of Doncaster and faithful member of the church, passed away last Saturday afternoon at the home of her son-in-law, Bro. Wm. Hunter, at Templestowe. Bro. Greenwood conducted the funeral service. An obituary notice will appear. We extend our Christian sympathy to the bereaved ones.

The church of Christ Sunday School, Male street, Brighton, reports a very successful anniversary in the Masonic hall on Wednesday last. About 350 children and friends enjoyed tea together, and the after programme was greatly relished, including the distribution of prizes and Mr. Harward's earnest address. The superintendent (Mr. F. Ludbrook) reported room for about 20 more scholars.

Quite a number of our schools outside of Victoria and N.S.W. have expressed their intention of studying the lessons on "First Principles." We hope that many others will follow their example. We have sent out samples of the lessons to all, and on page 438 print another of the lessons as it will appear in the book form. Will teachers and others give this matter their early and careful consideration.

From the Tabernacle, Dunedin, we learn that, on Lord's Day, the 7th inst., three were received into fellowship in the morning, and one came out and made the good confession in the evening. One of those received in the morning had been immersed by the the Baptists; the other two were immersed in the Tabernacle the previous Thursday. The church has ordered 2000 of the special New Zealand number for gratuitous distribution.

A Temperance Demonstration will be held on Saturday night, Oct. 27, at Doncaster, in the Athenæum Hall, under the auspices of the Conference Committee. Bro. Greenwood is chairman, and Bros. Green and Morro are to give addresses. Nat Haddow has charge of the programme, and, as usual, good things are expected. Any brethren or friends wishing a nice outing might do worse than go to Doncaster on Saturday afternoon and stop to the temperance meeting at night.

The 30th anniversary of the church in North Melbourne was celebrated on Oct. 10th with a tea and public meeting. The tea itself was very fine, the sisters having done the catering. The chapel, which has just been done up, was nicely decorated and the appearance was beautiful. At both the tea and after

meeting there were a large number of brethren from the most of our city and suburban churches, thus showing their sympathy and love. The after meeting was presided over by R. G. Cameron, and addresses were given by H. G. Harward, W. C. Morro, Jas. Johnston, and A. B. Maston. The meeting on the whole was one of the finest of its kind we have attended for many years.

An enjoyable social was held on Thursday night at the Christians' meeting-house, Matura. This was the occasion of bidding farewell to George Manifold, who has been laboring for the past three weeks in the interest of Home Missions. John Galt occupied the chair, and in a few well-chosen remarks announced the object of the meeting. The ladies of the congregation provided a most enjoyable tea and delicious refreshments, which were served out with a liberality worthy of the occasion. The choir rendered several pieces with good effect, the singing being accompanied by the organ. A duet by Mr. and Mrs. Thornley, entitled "Pure Gold," was tastefully rendered. A recitation by W. Pryde, "Never Die," was a decided hit. George Manifold followed with "That Old Sweetheart of Mine." Mr. Graham was encored for his item "Pleasant Associations." "The Burial of Moses" was well given by Mr. Matt Galt. Miss McGillivray's solo "Star of Peace" was quite a gem. In his address, Mr. W. R. Perkins dwelt on "Kindness," especially to the young people. Mr. Robert McGillivray urged those present to uphold those who gave themselves to the ministry of the Word, and instanced the holding up of the hands of Moses. Mr. Manifold, in his earnest address, emphasised the Christian virtues that never die—Faith, Hope, and Love—the importance of caring for the young, and exhorted one and all to realise their responsibilities as followers of the Christ. Five persons made the good confession, and put on the Lord Jesus Christ in his own appointed way during Mr. Manifold's ministration.—*The Southern Standard*.

## Coming Events.

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

OCT. 21 and 23.—Surrey Hills Sunday School Anniversary. Good singing by the children.

OCT. 21, 23, 25.—Christian Sunday School, Lygon-st., Carlton; 37th Anniversary. Sunday, Oct. 21st: Address in afternoon at 3 o'clock, F. W. Greenwood; Flower Service at 7 p.m., Special Address by W. C. Morro, B.A.; Subject, "The Glory of the Cross." Tuesday, Oct. 23rd: Grand Entertainment at 7.45 p.m.; Action Song, Scripture Drill, Harvest Drill. Collection. Thursday, Oct. 25th: Service of Song, "Only a Waif." Tea: Children, 6d.; Adults, 1/-.

OCT. 28th & 31st.—North Richmond Church Anniversary. Sunday afternoon, 3 p.m., in the chapel; 7 p.m., Town Hall, Bridge Road. Wednesday, tea in chapel, 6.30 p.m., tickets 6d. Public meeting, Town Hall, 8 p.m.

FRIDAY, OCTOBER 26.—

THE TIME HAS COME!!! The Second Annual Concert of the Chetwynd Cricket Club, North Melbourne, in the U.F.S. Hall, corner of Queensberry and Chetwynd Streets. Tickets 6d.; Reserved seats, 1/- First-class programme. Come and judge for yourselves. W. McCance, Hon. Sec.

NOV. 6.—Annual Tea and Public Meeting of the Church of Christ, Berwick, will be held in Rechabite Hall on Nov. 6th. Tea, 5.30 p.m. Public Meeting 7.30. Adults 1/3, Children 1/-.

New South Wales Conference.—R. Steer, Secretary, 25 Perry-st., Marrickville, Sydney. Geo. Arnott, Treasurer, 30 Point Piper Road, Paddington.

## IN MEMORIAM.

MOORE.—In loving remembrance of Robert Albert Moore, who died of cerebral apoplexy on October 19, 1894, aged 45 years. "Asleep in Jesus."

In loving remembrance of our beloved daughter, Rose, who departed this life, October 15th, 1894.

Hail sweetest, dearest tie that binds  
Our glowing hearts in one;  
Hail sacred hope that tunes our minds  
In harmony divine:—

It is the hope, the blissful hope  
Which Jesus' grace has given:  
The hope when days and years are past,  
We all shall meet in heaven.

—T. H. and E. E. COWLEY.

## Acknowledgments.

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

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QUEENSLAND.

School, Brisbane ..	.. 0 12 6
Ma Ma Creek Mission Band ..	.. 0 5 0

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Church, Te Ara, ..	.. 0 13 0

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### SOUTH AFRICAN EVANGELIST FUND.

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NOTE.—This week the F.M. Committee remitted £25 to India, making total now sent £1070.

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