

# THE AUSTRALIAN CHRISTIAN

CIRCULATING AMONGST THE  
CHURCHES OF CHRIST IN THE AUSTRALIAN  
COMMONWEALTH AND NEW ZEALAND.

Vol. VI., No. 10. MELBOURNE, MAR. 5, 1903. Subscription, 6s. per Annum.  
Registered at the General Post Office, Melbourne, for transmission by post as a Newspaper.



**ANDREW MELDRUM,**

Who last Lord's day commenced work as evangelist with the church  
in Swanston-st., Melbourne.

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... 52B • ELIZABETH STREET • ... MELBOURNE ...



## \* \* If a Man Die, Shall he Live Again? \* \*

M. W. GREEN.

These are the utterances of Job in the hour of his great trial. The Sabceans had come upon his servants and slain them, and had stolen the oxen and ploughing implements they were using; the fire of God had fallen on the sheep and had burned them up; the Chaldeans had fallen upon the camels and had carried them away, slaying the servants who had charge of them; and, worst of all, while his sons and daughters were eating and drinking in their elder brother's house, a terrible hurricane came from the wilderness and smote upon the four corners of the house so that it fell upon them, and they too were dead. And then, to clap the climax of all, there came upon Job the heavy affliction of being tried by sore boils from head to foot, so that he took a potsherd to scrape himself and sat down in the ashes. As Job looked at

### THE PRESENT LIFE

all seemed hopeless, and the grave a relief from severe trial. In this state of mind he longs that the grave would hide him; and as his mind dwells on this, the thought as to the future comes to his mind, and he asks the question with which this paper is headed.

In Job's time, and in all time prior to Christ's coming, knowledge as to man's future destiny was very limited, and, in the absence of revelation, nothing could be certainly known. Job did not belong to the seed of Abraham, but lived prior to that patriarch, and consequently had not the privilege of the revelations made to his posterity. That Job had some knowledge of man's future appears from his words in the nineteenth chapter, where he says, "I know that my Redeemer liveth, and that he shall stand up at the last upon the earth: and after my skin hath been thus destroyed, yet from my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another": and this knowledge must have been obtained from revelations handed down orally, or from the intuitions of the spirit, or from both; or, as some think, from direct revelation made to himself. In the portion from which our heading is quoted, and taken from the fourteenth chapter, Job appears to be utterly pressed down in spirit and filled with gloomy views of life, and so he puts the matter in the form of a question; but even here, in verses fourteen and fifteen, the consciousness of a future seems present, for he says, "All the days of my warfare would I wait, till my release should come. Thou shouldst call, and I would answer thee: thou wouldst have a desire to the work of thine hands."

### IN THE PRESENT DAY

men are engaged with the old difficulty, just as in the days of Job, "If a man die, shall he live again?" Materialistic ideas have led many to the rejection of the doctrine of a future life altogether: hence life is to them an enigma. Many others, following in the wake of this materialism, while not rejecting

Christ, and holding to all the fundamentals of Christianity, yet affirm that man is purely material, and not at all spiritual, and that at death he becomes as though he had never been—resurrection, judgment, acquittal and reward are added through Christ, and for those to whom the gospel has been made known and accepted.

### THE ARGUMENTS IN SUPPORT

of this affirmation are:—1. That the language used in imparting life to man (Gen. 2:7) differs not from that used in the case of mere animals, and that man in his nature is nowhere represented as differing from them. To this we may reply: True, the same language is used of man and beast; but this can be no real argument, for the words only refer to the animal soul or life. There is no reason to suppose a description of the whole man is there intended. It is nowhere said of beasts, as it is of man, "And God created man in his own image, in the image of God created he him." What was that image? Not *form*, surely; but nature! God gave him a spirit. God "breathed into his nostrils the breath of life, and man became a living soul." Such language is never used of the merely animal creation: and the effect of God breathing into man the breath of life is beautifully illustrated by the words and action of Jesus in John 20: 22, "He breathed on them, and saith unto them, Receive ye the Holy Ghost."

2. That man is nowhere said to be immortal, or to have an immortal soul; that immortality is God's gift in Christ. To this it may be replied that it is true these expressions are never used, but the thing generally understood by the expression may be true, and clearly taught notwithstanding. Observe, the word *immortal* is not used in the Old Testament, and only three times in the New Testament, once of God (1 Tim. 6: 16), and twice of man (1 Cor. 15: 53, 54), referring to his changed body at the resurrection. The terms mortal and immortality are never applied to the spirit of man, but to his body. That the term immortal should not be used of man in his earthly state is only what might be expected; for man as now constituted is not immortal: immortality of the body is only put on after the resurrection. While man, as on earth—a compound being—is not immortal, yet one part of his being may be deathless.

### FOR ILLUSTRATION:

We know that oxygen is a gas, and so is hydrogen. They are neither of them a fluid, and yet these two gases when in combination in certain proportions become water, which is not a gas, and which has properties altogether different and dissimilar from gas. In the same way, the body of a man has certain properties, so has life, and the same can be said of spirit. One or other may have deathless properties, but when in combination, and

having different properties from what each had separately, the special property of one could not be affirmed to be the property of the three in combination, any more than it could be said of water that it was gas because it was formed from the combination of two gases. It is therefore possible to say that while man, as consisting of body, soul, and spirit, is mortal—liable to death—yet he possesses a deathless spirit; and this is doubtless the general idea when the unscriptural expression "immortal soul" is used.

### THAT MAN HAS A SPIRIT

in addition to his animal soul (life) and body is the testimony of the apostle in 1 Thess. 5: 23, when he says, "I pray God your whole spirit and soul and body be preserved blameless." And this is confirmed by the words of Stephen, Acts 7: 59, "Lord Jesus, receive my spirit," supported by Job 32: 8, "But there is a spirit in man"; Num. 16: 22, "O God, the God of the spirits of all flesh"; and Num. 27: 16, "Let the Lord, the God of the spirits of all flesh, set a man over the congregation." That this spirit in man is not merely his breath, as some affirm, is clear from Job 34: 14, "If he set his heart upon man, if he gather unto himself his spirit and his breath"; Prov. 20: 27, "The spirit of man is the candle of the Lord, searching all the inward parts of the belly"; Eccles. 3: 21, "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" That the spirit in man ever continues in being we infer (a) because it is of the essence of God's Being, who is eternal; (b) because of the silence of Scripture as to any termination of spiritual being; and (c) because of the special language used when speaking of man's future destiny. The general

### CONSENT OF MANKIND

in all ages is strong confirmation of the view here presented. The dead among the Greeks had the *obolus* (a coin) put into his mouth to pay the ferryman who rows the ghosts across the stream "Styx." The Indians bury with their chief his canoe, his bow and arrows; and why? We visit the South Sea Islands and the dwellers in the Pacific, and the conviction is there. We go to Lapland, and Asia, and to the nations of benighted Africa: it is there too. The Society and the Friendly Islanders, also the Maories of New Zealand, entertain it. The people of the Pelew Islands, the wild tribes of Kalmuc Tartary, and all the wandering tribes who have peopled the Continent of America, have it. Whence did this conviction arise?

### SOME SAY IT IS OF PLATONIC ORIGIN.

How, then, account for its existence where Plato's name and teachings never came? Is it not rather the intuition of our nature, aided by a divine communication in the infancy of our race, and handed down orally? Man made in the image of God is at the apex of



creation; he has a noble nature. With an animal body and soul, he has a moral and intellectual spirit. There are grand possibilities in him: how important that his faculties be used aright!

#### MAN'S CONDITION ON EARTH

is one of probation. Though he has fallen

from his high estate, Christ, the God-man, in man's form, has wrought out deliverance for those who will receive him. Our wellbeing throughout the eternity to come depends upon our acceptance of Christ. Let us never forget that Christ offers himself to each one, and let us resolve to believe, accept, obey, and thus be truly blessed.

## THE EVANGELIST.

BY WREN J. GRINSTEAD, B.A.

### 5. The Training of the One.

"We received grace and apostleship, unto obedience of faith among all the nations, for his name's sake" (Rom. 1: 5).

Because of the personal characteristics of the twelve, and because of the elementary nature of their training, their work was necessarily with the multitude. Their power lay, not in a philosophically accurate knowledge of sociological conditions, but in a deep possession of the personal spirit of Jesus. He had been known everywhere as the Teacher who rejoiced at weddings and wept at funerals, who ate and drank with the multitude, regardless of caste or station or respectability. "The common people heard him gladly." Accordingly, when these twelve, imbued with his democratic spirit, began to proclaim a free salvation in his name, the people flocked to them by thousands, praising God for his wondrous works in Israel.

But the religious leaders of Israel stood upon an entirely different footing. The Pharisees were philosophers, and measured men by their philosophy rather than by personal conduct and motives. Their fundamental principle was that God had for ever made a distinction between the seed of Abraham and the rest of the world, calling the nation to a spiritual closeness to him which the Gentiles could not attain, except by becoming Jews. Circumcision was the seal of this spiritual favor, and the law, with all its splendid ritual, was the eternally appointed means of communion with God. The consummation of divine care over them was to be in the sending of Messiah, a mighty spiritual and temporal prince, who was to crush the Romans and make the Jews the rulers of the world, and so compel all nations to look to Zion, where the sacrifices were to be for ever offered according to the law.

It was manifest to these zealous nationalists from the very beginning that Jesus could never accomplish these things. Not only was his personal presence and conduct very unkingly, but his utterances also pointed quite in the other direction. He was in apparent sympathy with John the Baptist, who called Israel's princes and rabbis a "litter of snakes," and had declared that their Abrahamic descent would avail them nothing. "Render unto Caesar the things that are Caesar's" was one of many utterances which showed the Pharisees that the claims of Jesus were utterly contradictory to

their patriotic hopes. Two parables especially angered them—the Prodigal Son and the Wicked Husbandmen—and showed them that his attitude toward their philosophy was one of eternal and uncompromising hostility. Consequently their hatred of him was deep-seated, consistent and merciless. His rejection by the nation was the deed of the Pharisees. It was a mere accident of the wheel of politics that the Sadducees were the immediate procurers of his death. It was the stern heart of Pharisaism, sublime in its blind devotion to the letter of the law (Deut. 13: 1-5) that assumed the awful burden, "His blood be upon us, and upon our children."

In that one point—the bearing of the claims of Jesus upon the Pharisees' national aims—they were right, and the apostles wrong; they saw clearly and truly, and the apostles dimly. The twelve believed in the Pharisee philosophy, cherished their hopes, planned, like them, the complete overthrow of Rome and the establishment of a world capital at Jerusalem. It was the blindness and fatuousness with which they clung to this hope which prevented them from perceiving the meaning of Jesus when he foretold his death, and which prevented likewise their expecting his resurrection. Even after that was accomplished, and they had been commissioned to preach his salvation, the chief question in their minds was the "restoring of the kingdom to Israel." They did not see the impossibility of such a hope, nor is it apparent that they ever reached a clear understanding of that phase of Christianity.

It is utterly impossible for men of such cloudy views of the Pharisee philosophy ever to demonstrate the superiority of Christianity. The stronghold of Jewish national prejudice would be, like the Canaanite fortresses of old, a perpetual menace to the peace of God's people, unless the latent and ineradicable enmity between the two should be developed and everywhere recognised. The apostles could not do this, because they believed Jesus would fulfil the hopes of the Pharisees. The mind that was to place Christianity upon a sound and enduring basis must do four things: First, understand Christ; second, understand the Pharisee philosophy; third, see the irreconcilable inconsistency between them; and fourth, choose the first and reject the second. The Pharisees did all these things but the last.

The apostles did none of them completely, except possibly the first. Hence the only hope was for a thoroughly educated Pharisee to choose Christ, and then to develop the true philosophy of his movement, and its antagonism and superiority to Pharisaism.

This champion first appeared in the person of Stephen. The sudden and vehement enmity of the Pharisees at this period is explained by the fact that now for the first time a scholarly and eloquent Pharisee assails the *premises* of their theology. After his death the marvellous working of divine election brought his chief persecutor into the church to fill his place. It is in this man Saul of Tarsus, born and bred and trained a Pharisee, a learned doctor of the law, a legalist of legalists, a persecutor of the new faith, that God finds the material for the one great evangelist to do for Christianity what the twelve could not do. First, he understood the Pharisee philosophy, and saw the impossibility of reconciling the claims of Jesus with it. Then God made him see by that soul-crushing vision on the Damascus road that the claims of Jesus were true; and from that time forth he is the most fearless and the most feared opponent of Pharisaical legalism. He was the philosopher who saw all sides of the question, and although he won few Pharisees, he completely refuted their objections to Christianity. He is the author of two of the three great polemics of the New Testament (for whoever wrote Hebrews, Paul certainly made it); and both those are calculated to combat the narrow legalism of the Jews and to make Christianity cosmopolitan and intensely missionary. Indeed, his work was designedly counteractive rather than evangelical; it was intended to keep Christians from Judaizing into Pharisees, rather than to induce Pharisees to become Christians. And such a mind as Paul's was the only one in the church that could so effectively have accomplished such a result.

Now what lesson can we draw from this discussion? This, I think—That a philosophy cannot be overthrown or replaced except by a trained mind which sympathetically comprehends it. Modern conditions, both heathen and Christian, present parallels to which this principle can be applied. The scholarship of the world is largely in the hands of a ministry which is, in varying degrees, sacerdotal or clerical. To the multitude the sanction of the old sectarian customs and names is merely traditional; and to such the direct access to a personal Saviour, according to the Scriptures, is usually sufficient inducement for them to accept the "word of faith which we preach." But the more subtle and finely trained minds base their creeds upon a deep laid philosophy, which is accepted as true, and by which they test the simple conclusions of our sturdy but unscholarly evangelists from the elementary training schools, and declare them to be false. There is no use in the evangelist shooting his stinging arrows at the soldiers on the turrets and driving them from their post; there stands the solid wall of a hoary theology, which his skill in archery will not avail him to pull down. The learned advocates of priestly authority and clerical



prestige smile complacently at our efforts and think us an insignificant sect whose energy will soon froth itself out. But let their position once be assailed by one who knows their philosophy from the inside, who fully sympathises with the sentiment of their creed, and then shows their *premises* to be false, and they will arouse themselves to action. There is nothing else which we so need in Australia to-day as vigorous and determined opposition. We will have no opposition until we attract the attention of Anglican and other denominational scholarship. Anglican scholarship will not attend until their social and theological equals assail them and put the foundations of their creed in danger.

Similar conditions prevail in the heathen world. The man who goes to China or India with the thought that a dusky throng of ignorant savages will meet him at the port, holding out their arms and saying "Come over and help us," will find himself sadly disabused. India had a deep and subtle philosophy hundreds of years before Christ. "The dragon sleeps" so profoundly that not even the prod of the combined bayonets of Europe and America seems to have awakened him. The personal triumph of Christianity in the public heart by means of the medical missionary and the ministrant woman must be made secure by the philosophical triumph of the faith over the hoary creeds of Brahma and Buddha and Confucius and Mahomet. The problems of European politics must be solved, and the festering sores of the municipalities must be healed. I believe the faith of Jesus Christ, rightly understood, is the leaven to leaven the whole lump, but I believe it cannot be rightly used while Christendom is so sadly marred by division and burdened by a false theology.

Hence I believe the success of the current restoration movement depends ultimately upon a higher education for the comparative few—though many in the aggregate—who are to represent the cause in the great centres of thought and commerce, whether heathen or Christian. And I would outline such training as follows:—

1. The number of the schools would necessarily be limited, but there ought to be one in some great commercial and educational centre of each nation.

2. There should be an ample endowment, sufficient to provide every benefit of instruction or apparatus which might in any way be needed.

3. The curriculum should presuppose the work of the evangelistic training school, described in the previous paper, and should aim primarily at the Bachelor's and Master's degrees in Arts, Science, Pedagogy and Divinity; but there should be ample provision for further investigation, leading up to the Doctor's degree in Philosophy and Divinity.

4. In the divinity course, besides the ordinary studies for the degree of Bachelor of Arts, the following should be made specialities: Hebrew and Hellenistic Greek; systematic theology; the history of theology, of philosophy and of the Christian church; comparative religion; biblical criticism, both textual and higher; and sociology.

So far as I now know, the school of the brotherhood that makes the nearest approach to this course is Kentucky University; but even it, because of its inadequate endowment (though the largest in the brotherhood), falls far short of the ideal. The time is far distant, I fear, when we may hope for such a thing in this Commonwealth; but we can hope for it, and plan for it, and build for it; meanwhile praying our God so to guide our efforts as that his will shall be known in all places, and his glory cover the earth "as the waters cover the sea."

## The Apostolic Church.

By Thos. Hagger.

### 2. Its Organisation.

It is apparent that every company of believers, no matter how small, which came together for worship in apostolic days was called a church; hence we read of churches in the houses of certain individuals (see Romans 16: 15; 1 Cor. 16: 19; Col. 4: 15; Phil. 2). It is also apparent that these congregations were self-governing, and were not controlled by conference, synod, or any other legislative assembly; nor did one congregation control several. The coming together made these companies churches, but for the greatest efficiency in the work it was important that they should be properly organised; hence Paul left Titus in Crete to "set in order the things" that were wanting, and to "ordain elders in every city" (Titus 1: 5).

The apostolic church had two classes of officers that were temporary, viz., apostles and prophets. The apostles were the chosen ambassadors of Christ, and were inspired by the Holy Spirit, so that their teaching was infallible. The apostles did not and could not have successors, but through their writings they are still teaching the church. It was impossible for the apostles to be with every congregation, so, until the New Testament was completed, it was necessary to have prophets—inspired teachers—who could speak with authority in instructing the disciples of the Lord Jesus.

Besides the temporary officers there were elders, deacons and evangelists in connection with the church of the first century. As the work which was done by these brethren still needs to be done, it is reasonable to suppose that these are the permanent officers of the church. The organisation of a church is not complete until elders and deacons are recognised (Phil. 1: 1).

The elders, who are also called bishops, pastors and overseers (1 Tim. 3: 1; Titus 1: 5; Acts 20: 28), were to take the spiritual oversight of the particular congregation in which they were members. The qualifications to be possessed are enumerated in 1 Tim. 3: 1-7 and Titus 1: 7-11, and they are evidently mentioned that Timothy and others might be guided in the men to recognise as fit to this high and important office. While the elders were to take the burden of the work of looking after the weak, instructing the new convert, reproving the wayward, seeking the backslider, and dealing with those cases where disciplinary action was needed, they were not to be lords over God's heritage (1 Pet. 5: 1-4).

The deacons were evidently intended to serve the church in matters more of a secular nature, such as the serving of tables, attending to the poor, and looking after finances in general (1 Tim. 3: 8-13; Acts 6: 1-7). Deaconesses were also recognised in the apostolic church (Romans 16: 1).

Evangelists were to devote their time to the preaching of the gospel, the organisation of churches, and setting in order the things wanted in already existing churches with which they belonged (2 Tim. 4: 5; Titus 1: 5). Their field was the world; they might travel and preach, or settle for a longer or shorter period with one or more congregations, but all the time their task was to evangelise. In the support of these men, when they were supported, every congregation was taught to bear a hand (1 Cor. 9: 14; 2 Cor. 11: 7-9).

The existence of evangelists did not lessen the responsibility of every member to do something in the great work of saving men; nor did the existence of elders prevent other brethren doing shepherding or teaching.

This was God's perfect plan of church organisation. Man cannot improve on it. It was good for the first century, and it is good for the twentieth.

### Letter from England.

Many will already be aware that a severe sickness has overtaken Sydney Black, so well known by many hundreds beneath the Southern Cross. In the current issue of the Twynholm monthly, *Joyful Tidings*, appears his letter to the church at Fulham Cross on the last Lord's day of the old year, wherein he says: "With much sorrow, yet at the same time completely trusting in the wisdom and goodness of my heavenly Father, I have to report to you that I am not able, as I had fondly desired, to write either fully or favorably upon the points heretofore indicated [*i.e.*, his afflictions]. During the last few days fresh developments have manifested themselves in my condition, and I have been so very weak as to be quite unable either to write or study for more than fifteen minutes at a time. . . . Even should the means prescribed by beneficent human physicians all fail and come to naught, the great and good Physician can and does take our case entirely into his own hands in many instances, and marvellous results are realised." We are very pleased to say that the latest report is that these results are, so far as discernible at present, likely to be arrived at—that he has already gone, to retire with someone "whose house is by the seaside," towards ensuring a glad recovery.

Meanwhile the work in Fulham proceeds apace; and for the anniversary meetings for its various departments, held during the first week of the New Year, are noticed the names of Bren. Jas. Leavesley, of Leicester, and Bartley Ellis, of Wigan, as preachers and helpers with the brethren residing there. In the orphanage "eighteen boys are now in residence."

Word has lately been received from the group of missionaries who have duly arrived at Yeh in Lower Burmah. They were heartily welcomed both by the natives of the town and district, by the children, orphans and scholars, and by Bros. Hudson



and Wood. They now number seven adult British brethren and sisters, amongst whom one has specially studied diseases of the body, and another the education of the mind (the latter having been through the Aberdeen University), and another the work of industrial pursuits, including agriculture. Bro. Hudson was at that time about to cross the mountains (the Lord willing) to seek a people of the same language in Siam, with the hope of later on bringing the gospel plough to prepare the native soil for the incorruptible seed of the Word of Life. May God prosper the work, and indeed all true and faithful missionary labor, and bless the laborers that they may have also the joys of the harvest.

STEPHEN LUDBROOK.

## Sunday School.

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

LESSON FOR MARCH 22ND.

### Paul's Message to the Ephesians.

Lesson—Eph. 2: 1-10. Study the whole chapter.

Golden Text.—"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."—Eph. 2: 8.



The Epistle to the Ephesians was written by Paul in Rome about A.D. 62. At the close of his missionary journey, whilst on his way from Corinth to Jerusalem, Paul called at Ephesus and preached in the synagogue (Acts 18: 18-21). This was but a short stay. He returned, however, a little later, whilst on his third missionary tour, and preached with great success for three years. The incidents in our last three lessons took place during this period (Acts 18: 24-26: 38).

In this lesson Paul makes a contrast between the old and the new life of the Ephesian brethren. In Eph. 2: 1 he speaks of the spiritual resurrection, the raising anew to spiritual life of those who were dead in sin. This change is brought about by the power of God's Son (Eph. 2: 1). In Eph. 2: 2, 3 we are told of some of the things that the Ephesian brethren did before they

became the children of God. Living in the world and abiding by its wicked practices, breathing the air of a sinful world's influence, glorying in the evil lives of themselves and of others around them, was it any wonder they dwelt in sin? It is well to note in passing what the fruit of this worldliness is—disobedience, soul and body destruction, malice, envy, pride, selfishness and wrath.

What a contrast in Eph. 2: 4-10! God extended and showed his love to these once sinful Ephesians. Through divine mercy they are saved (Eph. 2: 5), also upon an exhibition of faith (Eph. 2: 8). Their souls, once dead in sin, are raised up to a newness of life, even as Christ was raised from the dead by the Father. Their instincts being higher (Eph. 2: 6), they are consecrated by heavenly thoughts. These Ephesian brethren are now the examples of redeemed sinners, and living proofs of God's power and love to us through Christ.

H. G. MASTON.

## The Querist.

Avoid foolish questions . . . for they are unprofitable and vain.—Titus 3: 9.

G.B.M.

QUERY.—1. Is "the authenticity of the ancient records, existing in several parts of the world, made at different periods of man's history, and regarded as supernatural or 'divinely' revealed, respecting the origin of the entire universe, especially that of the earth, including man himself and his duties to an alleged Creator, and asserting the existence of a future endless state of rewards and punishments for every individual after death," capable of substantiation or supported by evidence?

2. Did the religious creed of the author of Psalm 37: 35-37 ignore any scheme of rewards and punishments in a future life?

REPLY.—1. We are not quite clear as to what "ancient records" the inquirer refers to. If the reference is to the Bible, we should say, Yes. If it is to any other ancient records, we should say, No.

2. As far as we can learn the creed of the author of the Psalm referred to from the Psalm itself (and we understand the query to be limited to it) it neither includes nor excludes a scheme of rewards and punishments in a future life.

QUERY.—A marries B. B not living a chaste life, A obtains a divorce. A marries C, and C confesses Christ to be the Son of God. Is there any Scripture forbidding her immersion?

REPLY.—No; not as far as the matter in question is concerned, seeing that in marrying one who has obtained divorce for a Scriptural reason she has done no wrong. (See Mat. 19: 9.)

QUERY.—When did the 120 (Acts 1: 15, 2: 1-12) receive the Holy Spirit? At the same time with the apostles, or in the same way as did the 3000, and as we do to-day?

REPLY.—It is a most difficult question to decide, and among ourselves the very ablest scholars take opposite sides—as for example,

Professors Milligan and McGarvey. The most immediate antecedent to the pronoun "they" in Acts 2: 1 is certainly "apostles" in Acts 1: 26 (last clause), but there is another antecedent in same verse "they" (first clause), that is the 120, and this seems to be the leading thought in the mind of the writer, as anyone can see by going back to ver. 15 and tracing it down as follows: Peter addresses the 120 (ver. 15-16), and they (the 120) (ver. 23) appointed two, and they (the 120) prayed . . . and they (the 120) gave forth their lots, and the lot fell upon Matthias, and he was numbered with the 11 apostles. And when the day of Pentecost was fully come they (the 120) were all with one accord in one place, &c. The idea that the 120, among whom were a number of women and persons of various ages, gives a better fulfilment to ver. 16-17, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, &c. There is no evidence whatever that the 120 received the Spirit as did the 3000, and as we do to-day—i.e., by repentance and baptism.

QUERY.—Is it Scriptural to observe the Lord's Supper otherwise than in the assembly?

REPLY.—The Scriptures state that the disciples "met together" to break bread, and "came together in one place" (Acts 20: 7; 1 Cor. 11: 20). But as to whether, when the disciples were unable by infirmity to go to the Lord's Table, the Lord's Table was taken to them, we are not informed. The practice contravenes no principle that we are aware of, and may be a great joy to some. It obtained in the church early in the second century.

## Christian Endeavor Notes.

BY G. S. BENNETT.

A grand united rally of the churches of Christ C.E. Societies was held in the chapel, North Fitzroy, on Monday, February 9th. H. G. Peacock occupied the chair. The societies were well represented, the chapel being full. G. B. Moysey delivered a splendid address, his subject being "Our Supreme Obligation." During the course of his remarks he said: "It is not sufficient for us to know our Father's will, to feel our Father's will, but we must do our Father's will. The supreme obligation of the Christian Endeavorer is to do the will of the Lord Jesus Christ." H. Swain also delivered a splendid address on "Soul Winning." Every individual Endeavorer should be a soul winner for Christ.

Topic for March 9th, "Our Own for Christ," Psa. 85: 1-13. In this Psalm David prays for a revival among his own people and for their salvation. So we should pray for a revival among our own people, and for the salvation of our own State. "Victoria for Christ!"

Over 600 members, representing 13 societies, are at present affiliated with the Victorian church of Christ Union.

All Endeavorers should watch this column for Endeavor news and notes. It will appear fortnightly.



# THE Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth St., Melbourne.

A. B. MASTON

EDITOR.

All Communications should be addressed to  
The Austral Publishing Co., 528 Elizabeth  
Street, Carlton.

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## The Leader.

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

### A Forecast of Union.

We are not at all surprised that the Methodists are proud of the great feat which they accomplished last year in uniting their scattered forces into one compact organisation. At the time when this great idea became an accomplished fact we congratulated our Methodist friends on having reached the goal on which their hopes had been set for many years; and now that they are met together in annual conference for the first time as a united body we have pleasure in congratulating them on having successfully passed through the first year of their united existence. We can do this all the more readily because the idea of union is one about which we have often spoken, and is, or should be, the ideal of all Christendom. The

merging into one body of the separated parts of a religious organisation is a distinct gain to the cause of unity, and is naturally the first step towards a greater federation. It is, of course, somewhat early to speak of the gain to the Methodist Church by this coming together of its several parts. But, early as it is, there is already substantial evidence that this union has verified the truth of the old proverb that "union is strength." Dr. Fitchett testified to this in his presidential address. He said: "It has worked magnificently. Disunited Methodism had worked a year for an addition of one, which meant a quarter of a convert to each section of the church. United Methodism reports 614 new members, 5000 junior members, 2500 members on trial. Though this was partly due to the Simultaneous Mission, it would not have come to pass with a divided Methodism. The conclusion was that union has raised the spiritual level of the church and vindicated itself by practical results." And though we do not quite know what is meant by "junior members" and "members on trial," the total result should cause considerable joy in the Methodist ranks.

It is quite in keeping with the order of things that the Methodists, having secured unity amongst themselves and experienced its benefits, should be now talking hopefully of a larger union. That they have set their own house in order gives them a special right to speak on the larger question. It is doing and not mere theorising that tells. For this reason, if for no other, we are prepared to receive with respect their forecast of the "larger union," and to consider the means which they think will be effectual in bringing it about. In reference to future prospects, Mr. E. O. Knee, a prominent Methodist minister, says: "Twelve months ago we called attention to this remarkable reunion of the four Methodist churches, and declared it to be but the beginning of a much larger reunion of the Free Churches of Australia. Our forecast has been fully justified by recent events. Very soon after our forecast there came that great gathering of the Federal Assembly of the Presbyterian Churches of Australasia in Melbourne. This assembly actually laid down a basis or plan of union for all the Free Churches. What the result of these friendly overtures will be no one can say with absolute certainty. It seems, however, more than probable that Australia will yet lead the way in the matter of the reunion of the churches, and reveal to the world one of the largest and most important religious reunions Christendom has ever seen." Certainly the possibilities in this direction are greater in this new land than in Great Britain. In the latter the

traditions of the past operate very strongly against any drastic change in the religious order of things. In this new country we are only forming the materials out of which our traditions are to be made. Our minds, therefore, are more open to the reception of new thoughts, and we do not cling to old ideas simply because they are old. In our political life we have left the old world a long way behind in our acceptance of more liberal measures. Measures that startle the old world and fill it with dismay we regard as only natural and ordinary. It is, therefore, quite possible that in religious progress also Australia may lead the way. It is a sign of the times when a dignitary of the Church of England can speak to his brethren in the following terms: "He (Bishop Langley) considered the Church of England was at the bottom of the difficulties in regard to union of the Protestant churches. The greatest difficulty in the way of a possible union was the view held by some as to the historical episcopate and its essential character. He was entirely with those who wanted to go forward in union, but the question is a most difficult one. . . . If anything was to be done it would have to be taken up by laymen. He knew it would not be done by the ministers, and the present state of things was intolerable and apart altogether from the doctrine of Christ."

For the present, however, the Church of England and the Church of Rome need not be considered in the question of unity. The craze or fad of "apostolic succession" bars the way. And it is well said that "with men who hold that belief no union is possible. Till they return to sanity we must be content to wait." And so in his forecast Mr. Knee does not take these two churches into account, but believes that the reunion of the Presbyterian, Methodist and Congregational Churches is now quite within the realm of practical politics. With this view we are disposed to agree. There is nothing that we know of that should stand in the way of the union of these bodies, and if the vested interests connected with them are not too strong it should not be long delayed. Mr. Knee does not even despair of getting the Baptists to join in this union. "For a while," he says, "the Baptists may hold themselves aloof, but sooner or later the more liberal laymen of that church will assert their influence, and their leaders will be compelled to fall into line with the other churches. In this matter the laymen are in advance of the clergy in nearly all the churches." The correctness of this forecast, however, is very open to question. We have a much higher idea of the Baptists generally than to suppose that they will so easily surrender their dis-



tinctive principle as to merge themselves into a great body of non-immersionists and cease to be effective witnesses to a divine institution. And if, as is generally the case with the larger Protestant denominations, the churches of Christ are included under the general term of Baptists, the forecast is hopelessly incorrect. As it is not at all probable that the Methodists, Presbyterians and Congregationalists will accept the immersionists' view of things, it is presuming too far to take it for granted that immersionists will be more pliable than they. Any surrender in this matter must come from the Pædo-baptists. The position they occupy is undoubtedly unscriptural, and the surrender of it would involve no sacrifice of principle on their part.

Moreover, the practice of infant baptism is not only unscriptural, but it also lends itself to so much insincerity and deception that these alone are sufficient to condemn it. That this is so may be gathered from the testimony given by those whose administration of the rite gives them special opportunities of observing how the thing works in practice. One witness, Canon Jones, the Principal of Moore College, in a paper read before the Evangelical Conference, Sydney, said he "could speak from his own knowledge of such a service as this:—A number of women with their children, gathered round the font, no sponsors present, no congregation, the women themselves with no realisation of the solemn covenant to be formally entered into, often not knowing what they have to say in response to the clergyman's questions, but requiring to have the answers put into their mouths by the clergyman or vergers; no attempt to carry out the directions about dipping the child or pouring water upon it, and sometimes, when the child is old and vigorous enough to struggle when taken into the arms of the clergyman, considerable doubt whether the water is applied at all. Could they wonder that people with such a caricature of Christian baptism in their minds began to doubt whether they had actually fulfilled the New Testament ideal of baptism, and to satisfy their conscience sought re-baptism." It is an open secret that, independently of infant baptism being in itself wrong in principle, it is in far too many cases a mere mockery, and is so because the conditions of its observance make it so. It is not, therefore, at all likely that immersionists will give up the solid ground upon which they stand, and in place of a simple and beautiful Scriptural ordinance accept one invented by man, which, when properly looked at, is a travesty upon the primitive ideal. Union is a beautiful thing, and to be sought after with all earnestness, but

it must be a union built upon the truth. "Liberal laymen" can do what they please with what properly belongs to them, but they are not at liberty to play fast and loose with the things of God. So long as Scriptural baptism is ignored by the great denominations of Protestantism, so long will immersionists be justified in refusing to be united with them. Any hybrid union of non-immersionists and immersionists, each practising their own method, would not only be unworkable but destructive in its effects. It is one of the absurd things in the religious world of to-day that immersionists have to appear as apologists for the doctrine they practice. It is a shame and a scandal that the opposition to the acceptance of this teaching of the New Testament is so vehement on the part of those who ought to know better, and of those who do know better but hide the truth for fear of losing the favor of men. Before there can be peace on this point there will have to be war. Before there can be unity there will have to be a common acceptance of the truth of God upon this vital question. The settlement of the baptismal question lies at the foundation of any real unity.

## Editorial Notes.

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

### A Governor's Criticism.

Recently, on the occasion of laying the foundation stone of a Congregational church building at North Perth, His Excellency the Administrator of the Government commented upon the apparent decrease of interest in religion as indicated by smaller congregations. The speaker said that in his boyhood in Perth "all the churches were crowded morning and evening." Now, "by making the services attractive or by having as eloquent a preacher as could be obtained they might fill their churches of an evening, but not in the morning, for in the morning the people liked to go away pleasure seeking, and when they had done with their pleasures and there was nothing else to do they sought entertainment and went to a church, where they could enjoy nice music and hear an eloquent sermon." Commenting on this in a leading article, the principal daily paper of Perth suggests that Sir Edward Stone's remarks may be accounted for in Tennyson's words, "The past will win a glory from its being far," and contends that—"It is surely reasonable to infer that the multiplication of places of worship, which is fast making Perth a city of churches, is the outcome of a genuine demand." The paper, however, admits that "the attendance at the Sunday

morning services in all the churches is undeniably small," but claims that the people as a whole take a deeper personal interest in religious life than in bygone years. "The amount of money they subscribe, the proportion of time they spend gratuitously on church work, the number of volunteer societies, associations and sisterhoods devoted to the auxiliary work of the churches, indicate a praiseworthy activity."

### Is Christianity Declining?

Ever since we can remember there has been a lamentation over the degeneracy of the age, older people especially bemoaning the growth of irreligion and the increasing neglect of public worship. But it is possible to attach too much importance to these pessimistic groanings. Those to whom "distance lends enchantment to the view" may tell us of the good old times when they were young, but the fact remains that the practical influence of Christianity is on the upgrade. Crime is not so prevalent, benevolence is more widespread, missionary and philanthropic enterprise are more numerous and active, the Scriptures are more generally distributed and read, church buildings are being erected more rapidly, Sunday Schools are better attended and more efficient. In a word, Christianity, as distinct from scholastic theology and dogmatic denominationalism, has a greater influence upon the minds and money of men than it had a generation ago. There is no cause for the cultivation of gloomy forebodings. It is true that in the elimination of error arising from the advance of knowledge, and in the decay of sectarian exclusiveness and dogmatism, various readjustments are taking place which some timid souls may regard as indications of the weakening of Christianity itself, but to our mind these very movements are big with promise of a golden future. Wearied with the discords of conflicting creeds and sectarian animosities, and longing for something more practical than the fruitless disputations of partisan theologians, earnest minds are feeling their way out of the mists of error into the clearer light of original truth. Truth has nothing to lose and everything to gain by this restlessness, and in the meantime we can possess our souls in patience and rejoice in the evidences of a growing interest in practical Christianity as manifested in the increasing sentiment in favor of union among Christians, and in the development of the grace of liberality and self-denial. Man is a religious animal, and we may as reasonably expect a lark to be satisfied with walking on the earth as for the human soul to be content with this world's dirt. They are both constructed to soar upward, and will continue to do so.



## New South Wales Letter.

GEO. T. WALDEN.

## REPORTS FROM HOME MISSION FIELDS.

**MEREWETHER.**—Bro. W. J. Williams and the church at Merewether have done a splendid work during the past year. The number of additions has been large, and although Merewether is a comparatively small church, Bro. Williams has a Bible Class of young men and women numbering 50, with an average attendance of 35. Several of our Conference committee have visited Merewether during the year, and all bring back glowing reports of the look-out in that field. We expect during the year to report the church as being able to carry on the work without Conference assistance.

**LISMORE.**—The great difficulty of the work at Lismore is the want of a building, but we hope this will be remedied during the ensuing year. Mrs. Cottle, one of the members, has presented the church with a piece of ground, and a brother gave them a large tree that will provide timber for half of the building. Through the efforts of Bro. and Sis. Way, other members throughout New South Wales have contributed about £80 in cash. The building will cost them about £250. Lismore is the centre of one of the best districts in New South Wales, and although it has suffered somewhat from the drought during the last year, still, compared with many other parts, it has been wonderfully blessed. Our plea has been circulated throughout the whole of the Northern River districts by the labors of Bro. Way.

**ROOKWOOD AND CANLEY VALE.**—Bro. T. B. Fischer has labored in these districts for about a year, the result being that at Canley Vale a church has been organized and a flourishing Sunday School started. The pioneer of the work in this district was Bro. George Stimson, who for some years has carried on a Sunday School in the afternoon, and now he has the joy of knowing that the efforts he put forth have resulted in the establishment of a church. Bro. Fischer is a very busy man on Sundays. He attends service at Rookwood or one of the other churches from 11 a.m. to 12.30; he has half an hour to go home and get dinner, then he catches a train for a 10-mile journey to Canley Vale; he is met at the station and driven to the meeting house in time for the first service (Sunday School) in which he takes some part. After the Sunday School comes a regular preaching service, which he

conducts, and preaches a sermon; after the preaching service there is a meeting for worship and breaking of bread, at which service Bro. Fischer gives an address. He is then driven to the station, where he catches a train for Rookwood and arrives there in time for the open air service, in which he takes some part; they then adjourn to the chapel, where the usual evangelistic service is held, and this concludes services for the day. The look-out at both Rookwood and Canley Vale is very hopeful, and a lantern mission will be held at Rookwood some time in March.

**MOREE.**—The brethren at Moree have suffered very much from the drought, and the greatest grief that has come to them is that their giving power is diminished. Bros. McCallum and Frank Goode have held some very successful evangelistic services there, and quite a number were brought into the church. Bro. Winter is the "grand old man" of the district. He has been a liberal giver and a consistent Christian. I hope it may be possible for Bro. Winter and some others from this district to visit our Jubilee Conference in Melbourne, and that our committee will arrange for some meeting at which the pioneers will have an opportunity of relating some of their experiences.

I hope our brethren all over New South Wales will not forget our Home Mission work, and will, by their liberal contributions, encourage our committee to more aggressive work. We want this year not only to continue the work we are doing, but to start one new mission in and around Sydney, and if possible to send a brother around the country churches to encourage the weak churches. Our Assistant Secretary, Bro. D. R. Hall, M.L.A., is hoping to visit many of our churches in the country during this year. We bespeak for him a very hearty welcome. He is a brother greatly beloved by the members of the churches in and around Sydney for his work's sake.

The following names have been received as delegates to the Jubilee Conference from New South Wales:—Miss Ettie Kingsbury, Mr. G. P. Jones, J.P., Mr. P. A. Dickson, Mr. R. Leck, Mr. and Mrs. Morris, Geo. T. Walden, Mrs. Shearston, Mr. T. Bagley, Mr. and Mrs. L. Rossell. I shall be very glad if intending visitors will let me have their names as early as possible. It will greatly facilitate the best arrangements being made for their comfort in travelling over to Melbourne, and if we can send all the names of our delegates early it will greatly help the hospitality committee in Melbourne.

It gives me pleasure to add my tribute of appreciation in praise of the "JUBILEE PICTORIAL HISTORY." The sample sent gives an excellent idea of the valuable historical work which is about to be presented to the Australasian brotherhood. I am particularly gratified to find the labors of so many faithful pioneers recognized in such a permanent form. Apart from the value of its contents, the book itself as a work of art will be a splendid addition to one's library. The paper, printing, pictures and general get-up all bear testimony to the enterprise of the Austral Co. as a publishing house. I desire to congratulate you personally and the brotherhood generally upon the possession of a book which will be both an enduring monument to your own labors in the cause of apostolic Christianity in these States, and also to the devoted services of many who have entered into their rest. "Others have labored, and we now have entered into and enjoy their labors." That we who walk in their footsteps may be equally faithful to "the faith once for all delivered to the saints" is my sincere prayer.—A. E. ILLINGWORTH.

## From The Field.

The field is the world.—Matt. 13: 38.

## Victoria.

**CHINESE MISSION.**—This mission held its 9th public demonstration in the Lygon-street chapel on February 24. The demonstration was preceded by a tea-meeting, to which over 600 friends, who had received invitations, sat down. The catering was in the usual style of A. L. Crichton, and gave abundant satisfaction. After tea, the chapel proved too small for the immense audience. Seats were placed down both aisles, and then numbers crowded around the open escape doors, and even into the Lecture Hall at the rear. The president, F. McClean, occupied the chair, and an interesting programme of songs, readings, recitations and addresses was gone through. C. L. Thurgood, Henry D. Smith and J. Pittman, who were on the platform, contributed short, breezy addresses. F. M. Ludbrook sang in good form, as did also Mrs. Roy Thompson, Gena Allen, Wm. Hing and Arthur Lee Mow. Ah Nung's recitation "The Angelic Choir," and Pang Gong's reading of the 1st Psalm, were worthy of special mention. Hearty congratulations were accorded at the close of the meeting, and the expression of the pupils' gratitude in the form of a generous tea, provided absolutely free of cost, and an evening's entertainment, has done much to deepen the interest felt in them, and a number of new workers have promised to come and assist the large body of workers already engaged in trying to lead these men to the light and love of the Lord Jesus Christ.

JESSIE R. JENNINGS.

**NEWMARKET.**—The annual business meeting of the Sunday School was held on Monday, February 24th, at Bro. Alford's. The secretary's report showed the school to be in a very flourishing condition, with a large increase. The number of scholars joining the church during the year amounted to 10. The financial report shows a credit balance of £54/4/3, the best that the school has experienced for some years. The election of office bearers resulted in the old officers being re-elected. Superintendent, Bro. Alford; secretary, Bro. Catchpole; treasurer, Bro. G. Murdoch. F. W. Greenwood explained at length the advanced method in the Bible Schools, which the officers have under consideration. At the conclusion of the business, Bro. Alford invited the teachers to partake of refreshments provided in honor of the birthday of the school.

E. CATCHPOLE.

**BALLARAT, DAWSON-ST.**—Two additions by faith and obedience during the last month.

T. H. VANHORN.

**CHELTENHAM.**—On Wednesday evening last about 70 brethren and sisters met in the school-room and held a social tea to celebrate the expiration of two years' labor with Bro. and Sister Mahon, and to wish them much success in their future work with us. The after meeting was held in the chapel, when a number of addresses and other exercises were given, all filled with good wishes for our evangelist and his family. R. W. T.

**LELLIMUR.**—The gospel tent mission conducted by H. Leng was brought to a close on 24th February. It was at first intended that the mission should run for two weeks, but owing to the splendid attendance and interest manifested Bro. Leng decided to continue for another week, making in all 23 days, including four Sundays. The tent used belongs to the brethren of the Kaniva district, it having been purchased



within the past year, and has proved to be a good investment. The total number of confessions was 15, but this gives but a faint idea of the good work accomplished. I would attribute it first of all to our Father's blessing; secondly, to the preacher, whose earnest pleading and advocacy of the gospel of Christ gained the riveted attention of every hearer; thirdly, to the "question box," 50 questions being submitted, and in dealing with them Bro. Leong was heard to advantage; fourthly, to the bright singing, including solos by the Misses Rankine and Marshall (the latter from Bordertown), and not forgetting the valuable services of our tent organist, Sister Ada Rowe; and lastly, to the distribution of 1000 tracts by the caretaker, Bro. H. Davies, who acted as usher to the comfort of all.

BALMAIN ST., RICHMOND.—Good meetings yesterday and five confessions at night. We will not be able to make a forward move in connection with proposed mission chapel as speedily as needs demand, as we find it difficult raising the amount needed for a start, but are now making it a matter of prayer. Brethren, pray for us that a way may be opened.

March 2. P. J. POND.  
BET BET.—On Tuesday evening, Feb. 10th, a social was held to bid farewell to Bro. C. G. Lawson, who has been laboring with us for the last three months. The value of the work done by our brother while among us will not soon be forgotten. The brethren have been built up in the faith, the gospel has been faithfully proclaimed, and its power has been felt. We have had 14 additions since he has been here; 11 by faith and baptism. A very pleasant evening was spent. During an interval the chairman (Bro. A. Russell) took the opportunity of presenting Bro. Lawson with a small memento—an umbrella suitably inscribed—as a token of the happy time spent together. At the close the sisters handed round refreshments.

T.W.

## New Zealand.

MORNINGTON.—T. H. Mathison to-night concluded a course of three addresses. He has been encouraged by very good meetings. T. M. Turner takes up the preaching next Lord's day evening.

Yesterday the Bible class held a picnic. A most pleasant afternoon was spent by those who were able to get away.

The Young Women's Sewing Class has again commenced its meetings for the winter months, and is diligently canvassing the brethren for the wherewithal to purchase a sewing machine.

Feb. 22.

M.G.

WELLINGTON.—On 11th February we held a tea meeting and entertainment to extend a hearty welcome to T. J. Bull. We had a good meeting, our S. Wellington brethren coming in good numbers and some rendering valuable assistance in our entertainment. Our Petone brethren were also fairly well represented. Brea. A. F. Turner, Phillips, Wright and Bull gave addresses. At the meeting mention was also made of the valuable services rendered by R. A. Wright, who kindly preached for us during the whole of the time we were without an evangelist. The chairman, George Gray, on behalf of the church, in a few suitable words presented Bro. Wright with a nice American oak secretaire as a small token of the church's love and appreciation of the valuable services rendered.

Feb. 19.

C.K.

INVERCARGILL.—Splendid meetings all day; three confessions at night—two ladies and a promising young man.

Feb. 22.

W. G. ALCON.

WELLINGTON SOUTH.—Last Sunday night, after a powerful address by Bro. Turner, we had the pleasure of seeing one young man willing to confess his faith. He was immersed after the prayer meeting on Tuesday night. These meetings are now well attended, and we are at present engaged in a profitable and interesting study of the book of Genesis under the leadership of Bro. Turner.

Feb. 22.

S. McIVER.

## West Australia.

COOLGARDIE.—After the morning meeting on the 15th inst. two young ladies signified a desire to confess Christ. Their confession was taken, and they will be immersed as soon as can be arranged.

Feb. 21.

T.H.A.

BOULDER.—The third annual Conference of W.A. goldfields churches of Christ was held at Boulder on 26th January. There was a good attendance of delegates and members, including Thos. Hagger (Victoria), D. M. Wilson and A. Johnson (Perth). A large amount of business was transacted. Reports on work done during the year showed that several missions had been conducted in different centres, also that a Sunday School Union had been formed on the fields. The following officers were appointed: President, Lawson Campbell; Treasurer, J. S. Mill; Secretary, R. H. Somerville. It was decided to hold missions on the fields during the year. We are unfortunate in losing the services of H. J. Banks and C. Garland, who have been connected with the Conference since its inception. A public meeting was held in the evening, when splendid addresses on "The Restoration Movement" were given. The following were the speakers: D. M. Wilson, "The Need of the Movement"; H. J. Banks, "The Early Struggles"; W. G. L. Campbell, "Its Progress"; Thos. Hagger, "Its Future Prospects." A number of anthems were splendidly rendered under the leadership of O. H. Finlayson. A temperance meeting was held on Tuesday evening, and the Conference was brought to a close on Wednesday evening, when the S.S.U. provided the programme. The unanimous verdict was that this Conference was the most successful one yet held on the goldfields.

R. H. SOMERVILLE.

KALGOORLIE.—Tent mission has started. First night, Sunday, 90 present; 7 women, all the balance men. Very wet night. Last night (wintry), 80 present. Good interest manifested. Meetings should grow. Bro. Hagger thinks that tent will reach the people. Further news later.

Feb. 24.

LAWSON CAMPBELL.

BOULDER.—The following facts are extracts from secretary's annual report, given at the church's annual business meeting, held on Jan. 31st, 1903. On the 31st December, 1901, there were 83 names on the church roll. Additions during the year 1902: faith and obedience, 24; by letter, 17; total, 41. Church losses—deaths, 2; by letter, 20. Members on roll Dec. 31st, 1902, 102; net increase, 19. Average attendance during 1902—Breaking of bread, 55; gospel meetings, 200; prayer, 26; open-air, 13. The healthy condition of the church is mainly due to the unceasing labors of our esteemed Bro. H. J. Banks, who has been with us during the past 18 months.

Feb. 23.

CHAR. E. POND.

## New South Wales.

MARRICKVILLE.—Two were received at the morning service, and two were buried in baptism at the gospel service.

Feb. 22.

ROBERT C. GILMOUR.

MARRICKVILLE.—Three received in the morning, one buried in baptism, and one decision at night.

March 2.

ROBERT C. GILMOUR.

## South Australia.

CAREW.—The C.E. Class made a good start on February 15th. This morning one young girl, formerly immersed, was received in. Sunday School anniversary and picnic will be held on 8th and 9th inst. We shall be glad to see friends.

Mar. 1.

R.K.S.

WILLIAMSTOWN.—Ernest Warren spent last Sunday, Monday and Tuesday with us. Gospel services were held every night. On Tuesday evening three young men made the good confession and were baptised.

Feb. 26.

W.P.

ALMA.—In conjunction with the church at Balaklava, the church here have again secured Bro. Clow as evangelist for the coming year. During the year six have been baptised, five of whom have been received into the church; one received from other churches; three transferred and one removed by hand of death. Present number on roll, 48, an increase of two on last year's roll.

Feb. 27.

A. L. JONES.

HINDMARSH.—Our Wednesday evening meeting was a great success in the F.M. interest. Bro. Jackson, from North Adelaide, came with the Chinese Class, and took the meeting. There were ten Chinamen and their teachers. It was a most profitable and interesting meeting, consisting of singing, Scripture reading, and speeches, the Chinamen doing the greater part of the work.

Feb. 27.

A.G.

DALKEY.—Since last report four have been added to our number, three by immersion and one by letter. The meetings are keeping up fairly well. Three from the Sunday School have recently put on Christ. We are looking forward to the Conference of northern churches, to be held here on the 11th inst.

D. FINLAYSON.

## Here and There.

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

—O—

Another baptism at Newmarket on Sunday night. Three went forward at North Fitzroy on Wednesday of last week.

A fine fruit social was held by the York C.E. Missionary Auxiliary on February 27th.

One young woman confessed Christ at York on Sunday last, Bro. Horsell preaching.

There was one confession at Kadina, S.A., on Sunday evening at the close of J. Selwood's address.

At the York harvest thanksgiving a collection amounting to £1/12/4 was handed to the Children's Hospital.

Polkemmott anniversary on March 8th and 10th. Horsham Conference on March 11th. Brethren in circuit, rally up.

Andrew Meldrum spoke for the first time in Australia at the Swanston-st. Endeavor meeting last Thursday evening.

E. Griffiths commenced work with the church in Corowa on February 15th. On the 18th a social was held in his honor.

J. H. Stevens, B.A., who has been laboring for the church at Malvern, will be open for engagement elsewhere after Easter. His address is 8 Wattletree-rd., Armadale, Victoria.



Splendid meeting at Lygon-street on Sunday night. Two confessions.

Last Sunday evening Andrew Meldrum preached for the first time in Swanston-st. The chapel was well filled, and the preacher gave a splendid discourse.

Will N S W. church secretaries kindly note that the Conference Secretary's address is L. Russell, Granville, N.S.W. Committee meet second Tuesday in each month.

J.H.T. writes us again, saying that he simply wished to do some things right in his local church. The way to set it is not via the pages of the CHRISTIAN, but he should go direct to the church itself.

York had a most successful harvest thanksgiving service on Sunday. The chapel looked very pretty. The members set the surrounding churches a good example by giving their fruit to the poor instead of selling it.

Hot night, crowded meeting and three confessions at Perth on Lord's day evening, February 15th. In the morning four were welcomed into the church—three by faith and obedience, and one formerly immersed.

S.S.U., Vic.—Late entries for the examination will be received till Tuesday, March 10th, on payment of sixpenny fine for each individual entry. No candidate will be allowed to compete whose entry is not received by above date.

Will singers from various choirs and schools practising music for Jubilee attend full rehearsal at Lygon-street chapel, on Wednesday evening, March 18th, at 7.30 p.m. Please bring copies of music and sheets.—NAT HADDOW.

Fine meeting at Auckland on February 22nd, with three more decisions. At the close a gentleman, who has been reared in the Roman Catholic body, remained behind, and after a little conversation declared his determination to come out for Christ.

The successful competitor for the "Melba" prize at the A.N.A. Competitions last week was won by Miss Emilie Benson, a pupil of our well-known singer, Sister Nellie McClelland. She also won first prize for soprano solo and first prize for illustrated solo.

J. Johnston, of Lygon-st., has five important topics for the next five Sunday nights—1. Is the church to blame for our social ills? 2. Does the church go cap in hand to the devil and his agents? 3. The land question and the church; 4. Is a Christian Commonwealth impossible? 5. Our great plea.

The following is cut from the *Sacramento Chronicle*: "From Atheism to Unitarianism by Way of the Christian Church"; lecture by Isaac Selby, Sunday week, at Union-square Hall. A plea for a religion without superstition, a church without priestcraft, and a catholicity that is broader than Christianity."

Some of our readers seem to think that in sending in their request for the Jubilee History they must necessarily put it on the order form which we have sent out. While that certainly avoids mistakes, we are quite willing to accept written orders of any kind. Make plain what you want, and we will do the rest.

The students of the "Purely Bible Course" in the College of the Bible are asked to exercise a little further patience until the text-books arrive. They are expected next mail, and will be furnished as soon as they come to hand. Arrangements will be made to conduct examinations to suit the students.

West Australia will be represented at the Jubilee Conference by about twenty-five brethren and sisters. Bro. and Sister Albany Bell and family, together with Sisters Mrs. Bennett and Miss L. Clark, left Perth for

Melbourne by the s.s. Paroo on February 21st; they will remain away three or four months. The main party will leave in the same steamer on March 21st.

The tent mission at Echuca is attracting great attention. The tent was filled every night during the week with the exception of Saturday, when the attendance was not quite so large. On Sunday night the tent was packed. The sides were lowered, and another large audience listened, for the most part attentively, outside. Three adults made the blessed decision.

Bro. Percy Ewers, who has been school teaching in the Gelantipy district, has been removed to Pine Grove. It was the intention of the Gelantipy residents to tender him a public farewell, but owing to the suddenness of his removal they were unable to do so. However, they forwarded after him a valuable clock, with suitable inscription, as a tangible token of their appreciation and esteem.

A brother writes from Tasmania:—"I am writing you for a little information; if you can supply it I shall be glad. There are two men in our district at present, calling themselves Christians, who say that they have come from Chaldea seeking the aid of their fellow Christians to help the poor and destitute of their land. They say they received support from the churches of Christ in Australia. I doubt the genuineness of their plea. Their names are Nicola Zacarie and Pedro Solomon." We have never heard Messrs. Zacarie and Solomon, and we would say to this Tasmanian brother and others that they had better look out or they will be taken in.

There was a great meeting in Swanston-st. on Monday night last to welcome Andrew Meldrum to this city and to the gospel ministry in Melbourne. The building was crowded with an audience made up of representatives from most of the Metropolitan and some of the country churches. F. G. Dunn presided, and in a few words stated the object of the meeting. Addresses were delivered on the theme "Elements of a Successful Church" by A. M. Ludbrook, H. D. Smith, A. Millis, Jas. Johnston, F. M. Ludbrook and A. B. Maston. Bro. Meldrum followed with a most appropriate address. Under the leadership of Robert Lyall some fine musical items were given, Miss Lena Kemp sang to the delight of all, and the Lygon-st. Quartette Party gave two items. Our musical friends always add much to the interest of such meetings.

A well attended social was held at Lake-st., Perth, on February 18th, to bid farewell to Bro. and Sister A. Johnson, who are removing to Melbourne. Bro. Ewers presided, and addresses of appreciation were delivered by D. M. Wilson on behalf of the church, A. Bell for the Conference Committee, and H. Manning for the Sunday School. The latter, on behalf of the teachers, presented Bro. Johnson, who was the librarian, with a valuable Bible. Mrs. Ewers, on behalf of the sisters, presented Mrs. Johnson with a silver butter-dish. Bro. Johnson suitably responded for both, and refreshments having been partaken of, the meeting closed with "God be with you till we meet again." Bro. Johnson is not a preacher, but he was a splendid worker as assistant secretary on the Conference Committee and also in the church and the school, and Sister Johnson is much loved by all who know her.

The following letter has been received from Alex. McKinnon, Secretary of the church at Christchurch, N.Z.:—"I am directed by the office-bearers of the church of Christ in Christchurch to inform you that the appeal which appeared in *The Australian Christian* of 29th January, signed James Colenso, does not

emanate from the church here, neither has Bro. Colenso the sanction of the church to make such an appeal. While we fully appreciate Bro. Colenso's motives in endeavoring to start such a work at St. Albans, we are unanimously of opinion that the cause would be better served if the church undertook the work, which hitherto has not been possible with any reasonable hope of success. However, at the last meeting of the office-bearers it was decided to make a strenuous effort to establish a Sunday School and preaching service at St. Albans, and I am glad to say that the prospects of success are very favorable. In making this explanation we do not wish it to be inferred that Bro. Colenso has done anything more serious than committed an error of judgment, as we who know him are well aware of his zeal and enthusiasm for the cause. I am also directed to ask if you will kindly make a note of this disclaimer in the next issue of the *Christian* in order that the churches in N.Z. may not be misled."

## Coming Events.

Observe the time of their coming.—Jeremiah 23:18.

**MARCH 11.**—The Conference of Northern Churches will be held at Dalkey Chapel on Wednesday, March 11. Bren, Gore (Unaley) and Gristead (Grote-st.) will be present.

**MARCH 12.**—Cheltenham Lord's Day School Annual Picnic at Mordialloc Park. Brethren everywhere heartily invited.

**MARCH 15, 16.**—The Church of Christ, Berwick, Sunday School will hold Harvest Festival and Anniversary Services on the above dates. All are welcome.

**MARCH 17.**—The Annual Conference of Associated Churches of West Moreton District, Qld., will take place at Vernor, commencing at 11 a.m.

**MARCH 18.**—Will singers from various Choirs and Schools practising music for Jubilee attend full rehearsal at Lygon-street Chapel on Wednesday Evening, March 18th, at 7.30 p.m. Please bring copies of music and sheets. NAT HADDOW.

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## IN MEMORIAM.

McCONNELL.—In fond and loving memory of our darling Alice, who fell asleep in Jesus at Warrnambool, March 9th, 1902, aged 17 years.

Sleep on, beloved, sleep and take thy rest;  
Lay down thy head upon thy Saviour's breast.  
We loved thee well, but Jesus loved thee best—  
Good-night! Good-night! Good-night!

—Inserted by her loving parents, sisters and brothers.

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## Obituary.

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

**BARDWELL.**—A patient and enduring sufferer passed away on Feb. 13th, in the person of Sister E. Bardwell. For several months she had been confined to her room, and during a considerable part of the time she had suffered most keenly; yet through it all, her patience had been most exemplary. She has left behind her a lasting lesson in patience and endurance. She suffered intensely, almost without a murmur, and to those who knew her life during the time of her illness, I feel sure it will ever remain with them as a very special lesson. She joined the church at the age of eleven years, and right from that time till the end her faith had been strong and vigorous. She was looked up to in the Sunday School, and dearly loved in the church. Individually she was also loved. As one knowing her home life, I knew full well how she was loved there, and what a keen interest she took in the home. She has passed away at the age of twenty-six, but it is not length of life that tells altogether, but rather what we accomplish. All through her sickness her faith never wavered. It was truly a faith to aspire to, and she trusted him who never faileth. She realised the promise, "All things work together for good to those who love God, to them that are the called according to his purpose." She has gone, but her life lives ever to help the weary, the way-worn and the impatient. We laid her to rest in the Boroondara cemetery, she being followed thereto by a large number of brethren, friends and relatives, the service, both at the house and the grave, being conducted by G. B. Moysey.

Hawthorn, Feb. 15, 1903.

J.A.P.

**CLARK.**—Our Sister Grace Clark died after a lingering illness on Wednesday, Feb. 18, aged 65. She had been a widow 15 years. She was baptised in 1871 by Bro. C. Martin, and has always been strongly attached to the Dawson-street church, although from increasing weakness she has for a long time been unable to attend regularly. Our sister has entered into her rest, there to remain until the trump of God shall sound and all his faithful servants shall be raised, clothed with new bodies, to dwell with him for evermore.

Dawson-st., Ballarat.

T. H. VANSTON.

**McMURRAY.**—We record the home-going of Sis. Annie McMurray, who entered into rest on Friday, 13th February, at the age of 44 years. It is scarcely a year ago that our sister laid to rest her daughter, who suffered a long illness, through which she devotedly and tenderly nursed her. Our sister and her daughter came by letter to the church at Robert-street from the Norwood church, where Bro. Rankine baptised them. She was unable to be present much at our worship meetings on account of her daughter's sickness and death, and then her own illness. But we used to often visit her. She was a sweet, gentle, trusting Christian, full of faith and much patience. No murmuring or complaining, although her load was indeed heavy to bear—she had read and incorporated into her life the apostolic injunction, "Cast all your care upon him, for he careth for you," and now she resteth from all earthly care and sorrow. May our Father care for the children and widower and the friends, binding up the broken in heart as he alone can.

A.G.

**TURNBULL.**—On the 7th Feb., at Wedderburn, Victoria, at the age of 19 years, our beloved Brother Robert Turnbull fell asleep in Jesus. Only two months previously he, together with two older sisters and a younger brother, confessed Christ, and was im-

mersed by the writer of this notice. He was a fine specimen of robust young manhood, and owing to his genial, kindly disposition, was a general favorite in the community. He fell a victim to typhoid. A few hours before his death the writer was summoned to his bedside, and in answer to enquiries he gave unhesitating assurances of his trust in his Saviour and of submission to his Lord's will. And thus he passed away from this life, with all its possibilities for good or ill, to that life which is exempt from all evil, and where all is good.

"Safely, safely gathered in, free from sorrow, free from sin,  
Passed beyond all grief and pain,  
Death for thee is truest gain."

R.G.C.

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# As an Earthling.

By HATTIE A. COOLEY.

## PART I.

### CHAPTER VI.

#### THE WORK OF THAT AFTERNOON.

"Couldst thou boast, O child of weakness!  
O'er the sons of wrong and strife,  
Were their strong temptations planted  
In thy path of life?"

Once out of the way of a possibility of a meeting with the boys, the hunchback walked more slowly and with the abstracted air of one who is wholly lost in thought. He was trying to map out a plan of action; but it seemed such a delicate and difficult undertaking, that, still somewhat undecided, he stopped for his lunch, and, while he was eating, he revolved the matter in his mind, studying the problem from various standpoints. Of one step he was sure; accordingly, he went to the bank and drew the money. Then, hastily deciding upon another, he went directly to Hunter's, and asked for a private interview with that gentleman. It proved to be a lengthy one. Long and earnestly, Grayson pleaded to have Roy taken back into Hunter's employ. But Mr. Hunter was firm.

"I think I have done a good deal in offering to settle," he said. "I'm not sure that I ought to do even as much as that; this sort of thing is getting to be altogether too common, especially among our high-up Christians. I don't know but I ought to have him arrested at once, and make an example of him. But to take him back—preposterous!"

"But he says that he never intended to keep the money," remonstrated Grayson; "the stress of circumstances tempted him into using it, but he meant all the time to replace it."

"Oh, yes, I know," and Mr. Hunter smiled sarcastically; "of course he would say so; they usually do."

"He didn't deny taking it?"

"Oh, no."

"Not even before he knew what evidence you had against him?"

"Oh, no; he owned up right."

"There must be a vein of honesty left in him, then, insisted Grayson; "a dishonest person would have denied it as long as there was a shadow of a chance of getting out of it."

"Ah! but as soon as I accused him he knew well enough that I must have some evidence against him."

"Well, be that as it may, Mr. Hunter, I believe he fully intended to replace that money," Grayson persisted stoutly, "and I believe, too, that he did put back ten dollars of it just as he said he did."

"Now, Grayson," broke in Mr. Hunter, "you know, as well as I do, that I shouldn't feel safe with such a person in my employ; it's one thing to ask me to do this: it would be quite another thing if it were you—if you were the one who would be running the risk!"

Grayson's eyes flashed.

"I'm willing to risk the fifty dollars that he is going to pay to settle with you. I've just been to the bank after the money for him; and he will be down with it as soon as I get back."

The merchant looked at him in surprise. "You!" he exclaimed.

"Yes, sir," returned Grayson, "I'm willing to trust him that much, and more, if it is necessary—and money is not so plenty with me that I can afford to throw it away by fifty-dollar bills."

"You!" repeated Mr. Hunter, not yet recovered from his astonishment; "why, I told him to write to his father for it."

"Yes; I found him trying to write. He did not ask me for the money; I offered it to him. I believe his whole future is depending upon whether he leaves with this stain on his character and reputation, or whether he stays here and lives this thing down. And if you were to retain him in your employ it would help him more than anything else to stay; it would show that you still had at least some faith in his integrity, in spite of this one yielding to a temptation that was too strong for him under the stress of peculiar circumstances. Mr. Hunter, it is not every man who holds another's destiny, just as you hold that of Roy Hastings, or who has an opportunity to render just the sort of help that you have it in your power to give by letting him come back. And, while I do not believe that any circumstances would ever tempt him to do so again, watch him as much as you choose; only let him come back. The very fact that he will feel you are watching him, if nothing else would, will tend to keep him straight. As far as any risk is concerned, you will be safe enough!"

Mr. Hunter laughed.

"Well, I declare," he said, "if you don't beat the preachers. I wouldn't have believed that anybody could wheedle me around this way. The mischief of it is, you lead right out in the practice of what you preach, and that shuts a fellow off. No use trying to creep out of that kind of arguing. Well, it's against my better judgment, yet, but—I'll try him!"

"No; prompted by your better judgment," corrected Grayson. "Now, don't say a word about this talk," he added, as he arose to go; when Roy comes down with the money, just tell him that you have concluded to let him have a chance to prove himself a man, in spite of what happened."

"I may not have an opportunity to tell him," laughed the merchant; "he may take your fifty dollars and clear—mind, now, if he does, you needn't come to me for any sympathy; it will serve you right for being so credulous."

"I'm not at all afraid," was the confident reply. "If Roy Hastings is alive, you will see him down here before closing time to-night. And I feel sure you will never have occasion to regret what you have promised to do."

Greatly relieved by his success, it was with a glow of satisfaction in his generous heart that Grayson walked slowly up the street considering what he should do next. Coming opposite the town clock, he casually glanced up at it. He was surprised to see

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how late it was. The classes would soon be through. If he went immediately to the college, he would probably find Dr. Rivers there alone in his room; it was his custom to remain some time arranging his work.

Nobody ever exactly knew how Grayson told the white-haired president. But Dr. Rivers took off his glasses and wiped his eyes more than once during the telling of it. "Poor boy! poor boy!" he ejaculated, "why didn't he come to me—why didn't he come to me with his perplexities! Yes, yes! certainly we will stand by him if he will stay and try to redeem himself in the eyes of the world," was his parting assurance.

From the college Grayson went to call on May and Nellie.

"Oh, I'm so glad you've come!" the latter cried impulsively. "It isn't true, is it?"

"Yes," Grayson answered gently, "I am sorry to say, it is."

"Oh, Mr. Grayson!" May said.

"Oh, it can't be!" exclaimed Nellie. "There must be some mistake! Roy steal money! You don't mean that! I can't believe it!"

"He told me himself," was the quiet answer.

"How could he? oh, how could he disgrace himself and me? I'll never, never speak to him again as long as I live!" and Nellie burst into a storm of tears and sobs.

There were tears in May's eyes, too, but she only said, "Tell us about it, please."

"Yes; that is what I came for. He is going to stay and bear the disgrace, hoping to live it down; and he will need all the help that we can give him; his friends must all stand by him in the struggle. And that is why I came, so you would know all about it; the whole story just as it is, and not from hearsay."

Then, once more Grayson told the story. And as he told it even Nellie's heart softened from its hard resentment against her cousin for the disgrace which she felt so keenly; for she was as impulsive in one direction as another, and as tender-hearted as she was hasty.

(To be Continued.)

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