

The Australian Christian.

Circulating amongst Churches of Christ in Australian Colonies, New Zealand and Tasmania.

Vol. IV.—No. 6.

THURSDAY, FEBRUARY 14, 1900.

Subscription, 5s. per annum.

VISIONS OF THE CHRIST.



The Problem of the Ages.

Mark 10 : 17-22.

CHAS. WATT.

"Only the immortal things—
Naught beside is worth endeavor;
Wide on their eternal wings
They upraise the soul for ever,
From the struggle of the years
To their own unfading spheres."
—LEONARD.

"This moral sensitiveness, this absolute harmony of inward desire with outward obligation, was called by Christ and his apostles by a name of which holiness is the recognised English equivalent, and it is attributed to the presence of a Divine Spirit within the soul. It is the absolute and ultimate test of true membership in the Christian Commonwealth. He who has it not cannot be a true member whatever he may have, and he who has it is a member whatever he may lack."—SIR JOHN SEELEY (Ecce Homo.)

"And though I bestow all my goods to feed the

poor, and though I give my body to be burned, and have not love, it profiteth me nothing."—PAUL.

Man, as a thinking, reasoning, responsible creature, and surrounded by so much that lies entirely beyond the range of his ordinary vision, is continually striving to unravel some one or other of the great problems of life. And the lofty powers with which his Creator had endowed him is evidenced by the fact that he has been successful to an eminent degree. Ever since the great Kepler, the "legislator of the heavens," with his "three laws," found the elliptic curve which explains the arbutual motions of the heavenly bodies; and our own Newton, acting on Kepler's conjecture of the central unknown force by whose power the planetary movements were controlled, discovered the wonderful law of gravitation, men have been gradually unfolding the story of the heavens, until the mystery has become an open book. But while they can now, by nice mathematical

calculations, measure the distances of the heavenly bodies, and tell an eclipse years hence to the very second of time; while they can read the story of the earth, and accurately describe the various periods through which it has passed; while man has shown by all branches of scientific and philosophic research that he is made but "a little lower than the angels," he cannot, by any inherent genius, by any learning or study, by any fine mathematical calculation, tell us *what we must do to inherit eternal life*. This is a question not for the astronomer with his delicate instruments, nor the chemist with his elaborate experiments, nor the metaphysician with his subtle reasoning. Nature knows it not, and therefore no kind of pressure can make her yield up the solution. It is a question *not* of research, but of revelation—not of science, but of scripture.

Christ gave the key when he said: "This is life eternal, that they might know thee the only God, and Jesus Christ, whom thou hast sent" (John 17 : 3). Thus to "live" is to *know*. And this is true of all life, animal as well as spiritual. To live physically is to know—to be in touch with—our physical surroundings. Men touch their environment at various points—by seeing, hearing, feeling, tasting, smelling. Destroy the eyes and the man is dead—to sight. Destroy the ears and he is dead—to sound. Carry this out to all the other senses and the physical life has ceased to be. This divine definition led Herbert Spencer to say: "Perfect correspondence (knowledge) would be perfect (eternal) life." But the late Professor Drummond shows that, to the scientist, "Life eternal is a biological conceit. The conditions necessary to an eternal life do not exist in this world. A perfect life to science is simply a thing which is theoretically possible—like a perfect vacuum."

Our Lord, after delivering the address contained in the 9th chapter of Mark, left Galilee and came to Perea, "beyond Jordan." The people throng him, and, as usual, ply him with all manner of questions dealing with important issues. Some were honest seekers; others, as the cunning Pharisees, were ever on the watch to "entangle him in his talk." While the love and confidence of the common people were seen in their bringing their little ones to the Great Teacher that they might receive his benediction. This was something so novel that even his disciples "rebuked those that brought them." But Jesus showed his strong displeasure with his followers, took the children in his arms and blessed them. He then went "forth into the way," when

ONE CAME RUNNING TO HIM

and propounded the world's great problem. Mark's introduction to this questioner is rather indefinite. Matthew says he was "a

young man"; Luke, "a certain ruler"; and all of them that he was "very rich." So that, from all accounts, we gather that he was "a rich young ruler of the Jews." He may have been a member of the Sanhedrin, but more probably was a ruler of a local synagogue. While "many of the rulers believed in him," no other had the courage of this one. When Nicodemus, who was a ruler, desired to consult Jesus on the same problem of eternal life, he "came to him by night." This one "ran to him and kneeled to him" on the public highway in open day! From this we conclude that he was in real earnest about the matter. And this idea is strengthened by the abruptness with which he stated his difficulty. No needless circumlocution, no beating about among set phrases to reach the Saint that lay so near to his heart. "Good Master, what shall I do that I may inherit eternal life?" He evidently labored under the notion that by some supreme act of beneficence he would entitle himself to the coveted blessing. But his delusion was not peculiar to the man nor the time. There are many to-day who rest their hope of heaven on just such a foundation. They build a church, erect a cathedral spire, or put in an elaborate memorial window. The mistake lies just here. Good works—even when really "good"—can never be primary, only secondary. There must be life before there can be living.

The words "that I may inherit eternal life" indicate this young ruler's wisdom. Although very rich, and with a consequent fine worldly position, he was conscious of

SOMETHING WANTING.

What gave him this consciousness and started the train of thought? Had he heard this new teacher say, "What shall it profit a man if he gain the whole world and lose his soul?" He may, and this would account for his anxiety. Many a careless one has been awakened by this startling note. A young student, who had reached at college a high standard in mathematics, was in the habit of helping others solve their difficulties. One day a young friend, who was a Christian and felt keenly George's indifference, entered his room and laying a sealed envelope on the table, said: "George, I would like you to look into that problem, if you don't mind. There's no hurry; do it at your leisure." So saying he retired, closing the door behind him. George worked away for awhile, but soon curiosity got the better of him, and cutting open the envelope he read, "What shall it profit a man if he gain the whole world and lose his soul?" He tossed it down with a "Bah! What has that to do with me?" and resumed his work. But after a few minutes he leaped to his feet muttering, "What shall it profit a man. What nonsense! I wish he hadn't come bothering my mind with stuff of that sort." And with a contemptuous "Oh, there's nothing in it. I'll drive it from my thoughts!" he again settled down to work. All in vain; the arrow of conviction had fastened itself in his conscience, and shortly afterwards he was pacing the room uneasily, repeating the words softly to himself, "and lose his soul." Happily, the bright young mathematician was led to the only One who

could calm his fears. Very possibly this rich young landowner of the Jordan Valley heard Jesus propound this, till now unanswered, because unanswerable, question, and had meditated upon it until he determined to take the first opportunity that presented itself of getting the One who raised the difficulty to settle it. In this he acted both wisely and well. He might have resorted to another plan of calming his mind, but, doubtless, realised that no difficulty is settled until it is settled *right*. Hence, as soon as he saw Jesus he "ran to him." Would that all careless ones were stirred up to a like appreciation of the importance of this "problem of the ages." We now note

THE LORD'S REPLY.

"*Thou knowest the commandments, etc.*" In addressing Christ as "Good Master" ere yet he had recognised his divinity, the young questioner exposed himself to correction. His conception of goodness was faulty, and needed adjusting. On this point Dr. Broadus says: "To call him 'good' was a sort of flattery to one approached only as a Rabbi, which he rebukes as improper: only God is perfectly good—keep that word for him." But why did Jesus refer the young ruler to the decalogue? He knew that "the law was weak," that "the law could not give life" nor "make perfect." When, on another occasion, a "certain lawyer stood up and tempted him, saying, 'Master, what shall I do to inherit eternal life?'" Jesus answered: "What is written in the law? How readest thou?" The lawyer replied that "Love to God with all the heart, soul, strength and mind, and thy neighbor as thyself" were enjoined. Then Jesus answered: "*This do, and thou shalt live.*" And to anyone who had *always* done this the law would not be "weak," but strong. It is not inherently weak, but weak "*through the flesh.*" But just here two questions suggest themselves. (1) Why did not the Lord tell him he had nothing to do? Many preachers to-day would thus reply. But it is worthy of special note that neither Christ nor his apostles ever so answered. On several occasions the great question, What shall I do? was put, but in not one instance was the questioner told he had "nothing to do." Even after our Lord had completed his glorious scheme of redemption such a reply was never given. Thus, when a number of convicted Jews put this question to the apostles (Acts 2 : 37), instead of replying, "You have nothing to do; it was all done by Christ," they answered, "Repent and be immersed every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." But how (2) Why did not Jesus answer the young ruler thus? For the all-sufficient reason that, as he had not "died for our sins, nor risen again for our justification," those conditions had not been given. No doubt the position occupied by this rich young ruler was a highly moral one; he had endeavored to comply with the requirements of the law, and therefore Jesus referred him to the law as the first instalment of his reply. That he had honestly sought to conform to the Mosaic code, at least after the somewhat formal and Pharisaic manner of the time, is

evident from the Master's treatment on hearing his lofty claim, "All these have I observed from my youth." For "Jesus beholding him, loved him!" Can the one who reads this advance such a claim to morality? And would Jesus admit it? But our young ruler felt that there was still something wanting, and hence his question. And he was right, for Jesus immediately added:

"ONE THING THOU LACKEST."

Morality alone could not save him, except on one condition—viz., that the morality was perfect. There must never have been a slip nor a failure. But, in the absence of this condition, all that *his* keeping of the law could do for him was simply to put him into the position where the future death of Christ could "redeem the transgressions that were under the first covenant" (Heb. 9 : 15). But what was this "one thing" he lacked? The Master, you perceive, really mentions *two*. (1) "Sell whatsoever thou hast, and give to the poor." (2) "And come, take up the cross and follow me." What "one thing" did those two items cover. Compliance with them proved the possession of *supreme love to Christ*, constraining submission to his will. That the test was a severe one must be at once admitted. And yet not so severe as at first sight appears. We know now that it was reasonable. We know from subsequent developments that any disciples who were wealthy were subjected to peculiar trials, and "took joyfully the spoiling of their goods." And that in a few years the Roman legions would do for this man *without any compensating advantage* what Christ asked him to do for eternal life. And by the same token may we know that when the wise and loving Saviour asks us now to part with what is dearest to us, we can *trust* him even if we cannot *trace* the why and wherefore.

But, besides, Jesus gave this same test to others, and it was unhesitatingly accepted. Saul of Tarsus surrendered more, probably, than this young ruler. He occupied a position that was unique among the young men of his nation. And as a member of the Sanhedrin his social standing was very high. And yet, at the bidding of Jews of Nazareth, he gave it all up. Not as the result of a transitory impulse, but of a settled conviction that remained for ever. Therefore it was that, well nigh thirty years later, the grand old hero wrote to the Philipians, "that things were gain to me, I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dross that I may win Christ."

Yes, the lack of only "one thing" may be fatal, and lead to the eternal loss of the soul. Some things are vital. If the "one thing" be as the *engine* to the train, the *helm* to the ship, the *heart* to the body, then, without it, all is loss indeed. So, without *personal surrender* to Christ, there can be no eternal life.

But for a moment let us contemplate

THE SAD SEQUEL.

This young man "went away sorrowful." He really wanted to secure eternal life, but the price was too great. Had he been

allowed to call himself a disciple at his own terms he would have been one. And so would many to-day. Men may not have "great possessions" to leave, but most have some darling excuse that hinders their public confession of Christ. Then he "went away sorrowful." He came to Jesus with a burden on his heart, and with courage to dare anything the Pharisees might do to him. But when he heard the Lord's conditions, on which alone eternal life could be secured by him, he turned away in sadness. But his, alas, was the "sorrow of the world," for he "WENT AWAY" from the only one in the wide universe of God who could solve the "problem of the ages."

Original Contributions.

Seek that ye may excel to the edifying of the church.
—I Corinthians 14 : 12.

The British People and the Lost Tribes.

M. W. GREEN.

"Is the British nation descended from the ten tribes of Israel?" is a question which has been put to me by an esteemed correspondent in the country, and as very many others are interested in the same question, it might be useful if you will kindly publish in the CHRISTIAN the following outline of my reply:—

For many years my views of the prophecies referring to the Israelitish people was that they were mostly fulfilled, and some few that I could not clearly grasp I took in a spiritual sense. More mature reflection upon those prophecies which have already been fulfilled, and the literalness with which they had their accomplishment, led to a modification of my view, and this became more defined upon a comparison of the dates on which the prophecies were written, and the fact that the promise of restoration involved perpetual blessing, and no more uprooting. While the fact is apparent that they are at present uprooted from the land.

Then there came the question:—The Jews have been very wicked; God had to punish them, yet they continued to sin: have they not forfeited the blessings covenanted to Abraham, and has God not transferred them to some Gentile nation? If the latter is so, is it not strange that no intimation is given of it in the scriptures? (Kindly let the reader note Gen. 9: 27 with Deut. 32: 8.) When God's covenant with Abraham is considered, it will be seen that the blessings could not be transferred to any Gentile nation, for the covenant was especially with Abraham and the promise to him was unconditional. Note the promises in the following scriptures: Gen. 13: 14, 17; 15: 5, 18-21; 17: 3-8; and 22: 16-18; repeated to Isaac: Gen. 26: 3-5; also to Jacob: Gen. 28: 13, 14. These promises are all very clear; they are made unconditionally to Abraham, Isaac, and Jacob, and can not be withdrawn, but must be fulfilled in their posterity.

The improbability of their fulfilment, and the manner in which they will be fulfilled, find illustration in the 37th of Ezekiel.

The statements as to (1) the dry bones and

(2) the two sticks, show that Israel must be sometime found; when found, it will be as an organised and influential people—"an exceeding great army"—and the discovery (identification) of this people, as *Israel*, will be as though Israel had risen from the dead. Also, Israel and Judah are to be joined as one kingdom, never more to be separated.

Now can we find any connection between this people and the British? I think it will dawn on the mind as the considerations are noted.

1. Israel was to lose her way, and her identity, and try to become as other heathen nations, so as to lose the knowledge that they were Israel, and that Palestine was their home (Jer. 50: 4-6; Hosea 2: 6, and 9: 17; Ezekiel 20: 31-37). Yet while thus ignorant of their history, they were to become immense in numbers, and should come again to be called the children of God.

2. Israel was to be a great colonising nation (Isa. 49: 8, 19, 20; 54: 3-4). She has not been this in the past. How can she be so in the future, except by the destruction of Britain's colonies? For the room is nearly all occupied. Or is there not probability in the contention of many that the British people are the so called lost ten tribes of Israel, and that Britain's great success as a colonising people is the result of God's determination and the reception of his blessing.

3. Israel was to be a nation, and a company of nations (Gen. 17: 6-16; 35: 10-11; 48: 19; 49: 22-26).

The language of these scriptures is remarkable, especially that of Gen. 48: 19. The descendants of Joseph—Ephraim and Manassah—were to become a great people and a company of nations. Where are such nationalities, of one common origin, to be found, except in the British and American people? Ephraim and Manassah were the head and leaders of the ten-tribed Kingdom of Israel. That kingdom was disrupted and taken captive by the Assyrians 721 years before Christ, and were never restored to their land. The two-tribed kingdom was defeated and taken captive to Babylon 588 years before Christ, and were restored at the end of 70 years; but, with the exception of individual cases, none of the ten tribes returned with them. The words of Josephus upon this point seem to be conclusive. He says: "But then the entire body of the people of Israel remained in that country (Media); wherefore, there are but *two tribes* in Asia and Europe subject to the Romans, while the *ten tribes* are beyond Euphrates till now (the end of the first century), an immense multitude not to be estimated by numbers."—Jos. Antiq. B. xi., ch. 5, sec. 2.

4. Israel was to be a blessing to all nations (Gen. 22: 16-18; Gen. 26: 4, 28: 14). These scriptures refer not to Christ only, but to Abraham's fleshly posterity. Britain and America are blessings to all nations by the spread of a truer civilisation, free government, religious liberty and missionary enterprise more than any other nation on earth. The benefits Britain has conferred on India and Egypt are incalculable, and the influence exerted over all nations in favor of everything that exalts and improves the race are beyond estimate.

5. The extent of Israel's territory—"from the river of Egypt to the Euphrates" (Gen. 15: 18; 17: 8; 26: 3). Judah and Israel never possessed this territory in the past. Britain's protectorate over Egypt and Asia Minor covers this specific territory. They were to extend east, west, north and south (Gen. 28: 14), and to possess the gates (the strong places) of their enemies (Gen. 22: 17; 24: 60; 28: 14). This was never true of Judah and Israel in the past. It is literally true of Britain, if she be Israel—all nations were her enemies—and she holds the strong places of the earth.

In the *Eastern Hemisphere* she holds the British Islands, Gibraltar, Malta, Gambia, Sierra Leone, Gold Coast, Lagos, New African Protectorate, St. Helena, Cape of Good Hope, Natal, Mauritius, Aden, Straits Settlement, India, Ceylon, Labuan, Western Australia, South Australia, New Guinea, Victoria, Queensland, Tasmania, Hong Kong and other Chinese ports, then West Canada and Cyprus complete the circle. In the *Western Hemisphere* Hudson's Bay Territory, Canada, British Columbia, United States (our own race), islands in the Pacific, Fiji Islands, New Zealand, Falkland Islands, British Guiana, Trinidad, Windward Islands, Grenado, Barbadoes, St. Lucia, St. Vincent, Tobago, Leeward Islands, Antigua, Montserrat, St. Christopher, Nevis, Virgin Islands, Dominica, Jamaica, British Honduras, Turks' Island, Bahamas, Bermuda, United States (east coast), Nova Scotia, Prince Edward Island, New Brunswick and Newfoundland complete the second circle.

The foregoing will give you some idea of the lines of thought involved in the theory that the British people are the main and leading portion of the ten tribes of Israel; and a careful study of the scriptures cited will cause the various points to stand out more prominently. Another line of argument would be the historical one, by which we endeavor to show that our Anglo-Scythian ancestors are to be traced to the very localities to which the ten tribes were deported by the Assyrians, and that the migrations of the tribes from those localities, and those of our Scythian ancestors, exactly correspond; but I have said quite sufficient at this writing, and will therefore pause for the present.

Palimpsests.

A. R. MAIN.

In the days when durable writing materials were scarce and dear, it frequently happened that ancient writings were erased, the parchment being washed and pumiced, in order to make room for some work more interesting to the existing generation—or at least to the writer. Generally, there could be traced, beneath the newer writing, the strokes, or some of them, of the older. Such manuscripts are called *palimpsests*. Naturally, it was frequently the case that the new writing was, either in itself or in comparison with that which it superseded, of no value at all. Some of the manuscripts of the Bible are palimpsests, e.g., that called the Codex Ephraemi, from which the older writing was removed about the twelfth century to make room for some works of Ephraem, a Syrian

Church "Father;" the original text of which was restored seven hundred years later by Dr. Tischendorf. Sometimes, as in the case of another New Testament manuscript, we have a double palimpsest, *i.e.*, the original writing was erased and replaced by a newer, then a second erasure and writing took place. In this case the difficulty of reading the original is greatly increased, still with infinite patience, and the use of chemical mixtures, it has been deciphered.

Does not this suggest what we may call palimpsests of another sort? A great deal of the work of Christ may be compared to the task of restoring the original writing of a palimpsest. In the Saviour's day of sojourn upon earth, the Sacred Writings had superposed upon them a great mass of human tradition, beneath which the Word of God was scarcely legible, and those who had done the mischief considered, as is characteristic of such writers, their work the better!

When their Tradition conflicted with Scripture, then so much the worse for Scripture, in the rabbis' opinion. "He who expounds the Scriptures in opposition to the Tradition," says R. Eleazar, 'has no share in the world to come.'" "The Bible was like water, the Traditions like wine, the Commentaries on them like spiced wine." The Lord Jesus decided in favour of the original writing; he erased the new and restored the old as being of infinitely greater value. Against those rejoicing in their clever over-writing, their beautiful palimpsest, he launched the fearful accusation, "Ye have made void the word of God because of your tradition" (Matt. 15 : 6), and recalled and applied to them the word of the Lord spoken through Isaiah, "In vain do they worship me, teaching as their doctrines the precepts of men" (verse 9).

Men did not well learn the lesson thus given by the Master; for alas! his words and those of his apostles have been treated in the very manner he so reprobated. Over the originals given by the Lord—the directions given regarding faith and practice—men superimposed what they pleased: double and triple palimpsests resulted. Some nullified the Scriptures in the manner the rabbis did, declaring these sacred writings were of priestly, as opposed to "private" interpretation; their interpretation, and not the Scripture itself, was what the people heard and read. Luther and a host of reformers protested: they recalled men to the Bible, and removed, largely, the worthless (and worse than worthless, since it made void the Word of God) over-writing then credited with authority. All honour to the men who so laboured for our good; they deserve our thanks and gratitude for their work, although it may be that in some places they failed to distinguish sufficiently between the old and the new, between the divine and the human writing. Where they failed to do this, we convey the highest tribute of praise, not by following where they so humanely erred, but by showing that we have so well learned the great lesson they taught us as to go to the Scriptures and read them and judge for ourselves. Then, when we see what God caused to be written for us, when we learn the clearness and beautiful simplicity of the divine revelation, when stripped of all accretion and unmixd with human tradition, we

shall accept it, and rejoice in it, since we know that thereby we escape the charge of vainly worshipping the Most High in that in place of his doctrines we have taught the precepts of men.

The Growth of the American Churches.

W. C. MORRO, B.A.

The *Independent*, of New York, annually gives in its New Year's issue the statistics of all the churches in the United States. This interesting number is just to hand, and I have culled from its columns the statistics of growth of the churches of Christ for the year 1900, and also for the decade of 1890-1900, with excerpts from the editorial comments thereon. Table 1 is headed "Ministers, Churches and Communicants in 1890 and 1900 in the United States only." Opposite the name Disciples of Christ there the following statistics:—Preachers in 1890, 3773; in 1900, 6528—an increase of 2755 in the ten years. Churches in 1890, 7246; in 1900, 10,528—an increase of 3282. Communicants in 1890, 871,017; in 1900, 1,149,982—an increase of 278,965. In 1890 there were nine Protestant bodies having a greater number of preachers; in 1900 there are only seven. Ten years ago six Protestant bodies had a larger number of churches; now only five, the Baptist (North) having been passed. In 1890 five Protestant bodies had a larger number of communicants; the Disciples of Christ still hold the sixth place, but the interval between the fifth and sixth place has quite appreciably lessened. The bodies which surpass them are the Methodist Episcopal, the Methodist Episcopal South, the Regular Baptists (South), the Regular Baptists (colored) and the Lutherans. The last mentioned is broken up into five individual bodies, so that actually we are the fifth in rank. During the ten years the Disciples of Christ have gained 32 per cent.

During the year 1900 there has been a gain in membership of 31,586. This means an increase at the rate of 2.45th per cent. The Lutherans is the only larger body which shows a larger per centage growth. That of the Methodist Episcopal is only 7-10ths of one per cent. The Regular Baptists (South) suffer a decrease of 1-5th of one per cent.

In his comments and explanation the statistician, Edwin Munsell Bliss, says, "Among what may be called the regular denominations, the Disciples of Christ show the most remarkable growth. The figures of membership for the census were 641,051; the latest available are 1,149,982, very nearly double. It is also the denomination that has branched out most widely in its church efforts, both in the line of church extension, and of distinctively church education, which perhaps may account in a degree at least for its growth." In its editorial comment, the *Independent* shows that the gain of population in the United States for the ten years has been twenty-one and eight-tenths per cent. It adds, "In the table of percentages it will be seen that this is exceeded by the Congregationalists, Disciples, Episcopalians, Lutherans, several Presbyterian bodies, and almost all the colored churches, Baptist and Methodist, while several others have come close to

it." It estimates the growth in population for the year 1900 to be about one and eight-tenths per cent, and says the only churches that have kept up with the population are the Disciples, the Protestant Episcopal Church, the Lutherans, the Southern Presbyterian Church, and the Roman Catholics. The growth of the Lutherans and Catholics is accounted for on the ground of immigration.

"Internal Life."

I once heard an aged saint occasion mild surprise among the attendants of a prayer meeting by thanking God for "the great gift of internal life." Of course she meant "eternal life," and made a mistake; and we may be sure that the Lord knew and marked the intention. After all, however, the mistake was a very small one; internal life and eternal life are not so very diverse. The possession of the one ensures the other. Men may live, yet be dead while living—that is, lack the inner life. Christ spoke of some who had no life in them; they had not the higher, the inner, the "internal" life. This life the Saviour came to supply, and that abundantly. Men could have life, and knew it; they could have eternal life (1 John 5; 13). "This is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ." (John 17 : 3).

A. R. Main.

First Principles.

LESSON FOR FEBRUARY 17TH.

"The Church—Its Unity."

ILLUSTRATIVE.

Some years since, there were a couple of gentlemen passing through Rutland, the one acquainted with, the other a stranger in the place. As they drew near the upper end of the town, the stranger, pointing to a building, asked, "What is that house occupied for?" "That," said the other, "is the Regular Baptist Church." A few hundred yards further on the use of another edifice was inquired after, to which it was replied, "That is the Christian church." "Ab, Yes!" As they entered the thickly settled portion of the town, "Why here is another church," remarked the stranger. "Yes," "that is the Freewill Baptist Church," remarked the acquaintance. "Well I declare!" said the stranger, "Rutland has the most forts to keep the Devil out, of any place of its size that I ever saw."—*Sel.*

I believe in the church of the future. I think there is a day not very far distant, when from the watch towers of Asia, once the land of lords many, there shall roll out the exultant chorus, "One Lord!" when from the watch towers of Europe, distracted by divisions in the faith, there shall roll up the great chorus, "One faith!" When from the watch towers of America, torn by controversies respecting the initiatory rite into the church of our Lord Jesus, there shall roll forth the inspiring chorus, "One Baptism!" When from the watch towers of Africa, as though the God of all the race were not her

God, as if the Father of the entire family were not her Father; when from the watch towers of neglected and despised Africa there shall roll forth the chorus, "One God and Father of us all!" When the Lord's people scattered all over the face of this lower creation, shall spring upon their feet, and, and, seizing the harp of thanksgiving, they shall join in the chorus that shall be responded to by angels, "One Lord, one faith, one baptism, one God and Father of us all, and in (us) all; to whom be glory, dominion and majesty, and blessing for ever!"—*Sel.*

THE FENCES VANISH.

One who went up in a balloon said, that "as he arose, the fences that divided the country into fields and farms faded out, until soon he saw only one great, wide, beautiful landscape of meadow and field and forest, with winding stream and river, shining in rich loveliness beneath the pure skies. So it is as we rise nearer to God in love and faith and Christian experience. The fences that divide God's great Church into ecclesiastical farms and pasture fields grow smaller and smaller, until at last they vanish altogether, and we see only one wide, holy, Christly Church. We are all one. We should learn to love one another as Christians, love soon breaks down the fences."—MILLER.

Sisters' Department.

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

The common problem, yours, mine, every one's,
Is—not to fancy what were fair in life
Provided it could be,—but, finding first
What may be, then find how to make it fair
Up to our means.

Executive.

The Victorian Sisters' Executive met on 1st February, Mrs. J. Pittman presiding. After devotional exercises, minutes and correspondence was dealt with. It was resolved to have the Sisters' Annual Conference on Wednesday, 3rd April (D.V.); the programme to be left in the hands of the committee.

The Dorcas Society Superintendent called attention to the distress in South Africa caused by war, and asked all interested to meet in Swanston-street. Several institutions have been visited during the month by hospital visitors.

The annual collection for Home Missions was reported at £230. Additions to Sunday Schools: South Melbourne, 4; Malvern, 1; Ascot Vale, 2; Collingwood, 1; North Richmond, 1; Swanston-street, 1; St. Kilda, 2.

The Temperance Committee reported a meeting held at Brighton on 31st January; and a Band of Hope has been started at Footscray. Collection, 9/8. Next meeting 1st March. Nomination of officers and other important business connected with Conference.

Some do not believe or listen to the Bible because they feel they dare not. To Moffatt,

preaching on the resurrection, a noted African chief said excitedly. "I have slain many thousands; shall they rise?" "Yes," answered the speaker. "Then the world of the resurrection are not good to me. I do not wish to hear them."

Dorcas Report.

DEAR SISTERS,—The beginning of the year has been so taken up with our own arrangements that we concluded that the workers in your Dorcas societies would be likewise engaged, and so we have paid no visits, and the usual day for the Burwood Home has also been put aside this month. The matron, Sister Varcoe, felt that so many of the boys being away fruit picking, she could manage for one month without our help. We will resume work next month (D.V.)

Your Dorcas Committee had the great pleasure of providing a Christmas treat for the "Burwood boys." It was a very bountiful table—dinner and tea. The boys showed their appreciation of the good things provided, the plum pudding, with a three-penny piece for each lad, being the most approved dish. The Burwood Boys' Home committee and their wives joined us in the afternoon, and were honored guests for tea, also the kindly editor of the CHRISTIAN and his good wife. The committee kindly arranged and carried out a fine programme of sports during the afternoon, and also gave some prizes. A silver watch and chain was presented by one member of the committee to the boy who had been the most credit to the home. It was sent to a lad in the country who had been two years in the same situation, and who was giving great satisfaction to his employers. Another gave a cricket set for the use of the home; another two dozen pairs of stockings, and some kind friends gave a silver watch chain, some silver medals, silver scarf pins, a comb and brush, a book and a very beautiful cake.

The Dorcas Committee are very grateful for this kindly help, and feel sure that all the donors would have felt amply repaid had they seen the pleasure their kind gifts gave, and heard the hearty applause given at the conclusion of the day. Christmas is a time of gladness and friendly intercourse, and when the poor and destitute are made sharers it seems doubly precious.

Your committee regret the absence of our Sister Morro, who was one of the secretaries. Trust she will soon return to us, and that she will be gladdened by the recovery of those dear to her. E. DAVIES.

Foreign Missions.

The year that has just passed has been the most successful of any in our mission history. The people of India are encouraged by the prospects of an abundant harvest. Once more the people are becoming independent of help from the Government and missionaries. Bro. Gordan recently baptised nine persons at Mangel; Bro. Coffman of Hurda has given out clothing and blankets to about 1000 people and 5534 rupees to 1836 persons: from 100 to 300 people were given employment for about two months. Bro. C. says:—"The clothing has been a great blessing to the poor people; many have been saved from sickness

and death." To these things has been added the blessing that has come to thousands from the grain which we sold cheaply. At Billaspur there has been quite a revival; Bro. Adams recently baptised thirty-five.

Representatives of some villages came to him and said that their villages had sent them, saying that they all wanted to become Christians. On being asked to prove their faith, these representatives came forward and permitted their Brahminical cord worn about the neck to be cut. Mr. Adams considered that these people needed more instructions, and has them at present under his tuition. Let us pray that this may be the beginning of a glorious revival.

SURELY HE DID NOT MEAN IT!—Bishop Walsham How gives the following from the sermon of a curate on baptism:—"In the East baptism was frequently practised by immersion, but in a cold climate like ours, where we apply water only to the face and hands, such a practice would be injurious to health"!!

On March 31, the decennial census of Australasia will be taken. Papers will be left at every house to be filled up, and from these the statistics of our country will be collated. These papers will be ruled off into columns like the pages of a newspaper. At the head of each column you are told what to write in it. The first is for your name. One of these columns is headed

RELIGIOUS DENOMINATION.

At the last census, and previous ones also, our brethren wrote various answers in this column. Some said they were members of the *Church of Christ*. Others wrote *Christians*, and others still *Disciples*. The result was that we were divided up in the statistical report into two or three small and insignificant bodies. Now we are one in Christ, and let us be also one in the statistical report. To be this we must agree on a uniform answer. Then we shall be represented as one body, and there will be no confusion, and we shall receive our just deserts. Now we all claim to be members of the Church of Christ. Let all, therefore, give this answer on the census paper. Opposite your name, in the column headed Religious Denomination, write

CHURCH OF CHRIST.

THE
Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth St., Melbourne.

A. B. Maston - - - Managing Editor.

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The Leader.

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

Is Pentecost to be Repeated?

Dr. Pierson in his "New Acts of the Apostles," devotes a chapter to the consideration of the "New Pentecosts," in which he affirms that the first out-pouring of the Spirit was but the beginning of miracles and wonders, with others to follow. That this first advent of the Spirit was to be succeeded by another even more glorious at the end of the age. The New Pentecosts of which he speaks, he affirms, have been witnessed in many lands during the currency of the last century. "This modern century, he says, has been made both lustrous and illustrious by out-pourings of the Spirit, in some respects surpassing any recorded in apostolic days. Witness the story of Tahiti and all Western Polynesia, of the Hawaiian, Marquesan, Micronesian groups; of New Zealand, Madagascar, and the Fiji Islands; of Nanamunga, of Sierra Leone, of the Missions in the Valley of the Nile, in Zulu-

land, and on the Gaboon River; in Banza Mantike and Basutoland. . . . What are these, and hundreds more that might be cited, but instances of mighty out-pourings, in all essentials reproducing Pentecostal signs and wonders, often on a scale of majesty and magnificence scarcely paralleled." Not only does Dr. Pierson speak in this way, but hundreds of others equally eminent in position and piety take practically the same ground. And, as a matter of fact, many churches in modern times now look upon the baptism of the Holy Spirit as the only cure for dulness in church life and bareness in the matter of conversions. With many the absence of such baptisms is regarded as a sure sign of spiritual decadence. These statements are made so confidently that they seem to demand earnest consideration, and render it imperative that those who deny the present existence of the baptism of the Holy Spirit, should carefully examine the ground on which their denial rests.

Such consideration, it may be observed, should have before it no fear of resultant consequences. Before the student of the Bible then should be only one fear, namely, that he should miss the truth. A passion for truth should be the distinguishing characteristic of all true followers of the Lord Jesus Christ. In this spirit then we may ask the question, Are numerous conversions in modern times a sure indication of the present existence of the baptism of the Holy Spirit? Taking Dr. Pierson as a witness, let us ask if the evidence he furnishes can be regarded as satisfactory. Fortunately, he gives us his reasons for regarding certain conversions in Foreign Mission fields as evidences of renewed baptisms of the Holy Spirit. These divine marvels, he says, have been wrought especially in the following forms:—

First, in the manifest calling and anointing of special messengers to bear the tidings.

Secondly, in the providential removal of the natural barriers of language, furnishing, for the rapid acquisition of strange tongues, facilities which were wholly unknown in ancient times.

Thirdly, in the preparation for the universal diffusion of the gospel message, through numerous translations of the word of God and Christian literature.

Fourthly, in the sudden and strange subduing even of hostile communities and rulers, when human influences were wholly inadequate.

Fifthly, in marked and multiplied cases of conversion and the transformation of whole peoples.

With this evidence before us, what conclusion are we to arrive at? Is there any statement here that is inconsistent with a

denial of the present existence of the baptism of the Holy Spirit? We think not. Those who disagree with Dr. Pierson in reference to the work and office of the Holy Spirit would have no objection to describing these conversions in precisely the same terms. To prove his position evidence of quite a different character is absolutely essential. The baptism of the Holy Spirit on the day of Pentecost is not vague and unrecognisable. It is marked by distinct qualities, which give it a unique position. It was—to use the words of Dean Clifford—"a sudden and powerful inspiration of the Holy Spirit, by which the disciples uttered, not of their own minds, but as mouthpieces of the Holy Spirit, the praises of God in various languages hitherto, and probably at the time itself, unknown to them." This phenomenon was only once more repeated in the same way in the history of the church. This occurred in the case of the conversion of Cornelius, and was witnessed by Peter and those who were with him with astonishment and surprise. It was, however, at once recognised as the same as that which "fell upon them at the beginning." No impartial student of the New Testament can read Peter's statement without concluding that the two events formed the only occurrences of the same kind known to him. Subsequent to them history, sacred or profane, furnishes us with no other parallel. All other gifts of a miraculous character were the result of the laying on of apostolic hands. If this data be correct, as undoubtedly it is, then it follows that the baptism of the Holy Spirit, witnessed on the day of Pentecost, has never been repeated in modern times. Alleged cases of such, bearing no resemblance to that of Pentecost, can have very little to do with proving a renewal of the Pentecostal outpouring.

That our position on this question may be, and is, misinterpreted, should have no effect of causing us to abandon it. There are not wanting signs, however, that our long advocacy for a scriptural presentation of the truth in reference to it is bearing fruit. Mr. W. A. Quick, a Methodist preacher we believe, contributes two articles to the *Southern Cross*, in which he contends that the Holy Spirit is not absent from us but is present with us, and that the church is not justified in expecting a repetition of the Pentecostal phenomenon. He says: "If, when we pray for any blessing which it is the office of the Holy Spirit to impart, we set before our minds the events of Pentecost and expect a repetition of his descent and a shining forth after the pattern of that day's baptism, do we not err, and shall we not be disappointed? I think there is reason to believe that the baptism at Pentecost was ministered 'once for all,'

and there is no reason for expecting any repetition of that day's events, and no encouragement in scripture to pray for their repetition."

"That Pentecost stands alone appears from the following facts:—1, That special day and its events were the subject of both prediction and promise. John the Baptist foretold Pentecost, and our Lord's promise recorded by John, and referred to by Jesus in Luke 24 : 49, refers to the same. 2, Pentecost was foretold as an event in the immediate future 'not many days hence' (Acts 1 : 5). 3, Pentecost was to be the commencement of the Christian dispensation. There can be no repetition of that commencement. Can there be a repetition of Pentecost?" The reasons he sets forth here, and further on, are worthy of consideration. The various other incidents in the book of Acts relating to the Holy Spirit are examined by him. These, he says, are fading trails of Pentecostal glories. It is as though the day of wonders had for some great purpose been lengthened. Was it not the mind of God that at the dawn of the dispensation there should be some special call of the Gentiles, and that to make the call indisputable to the Jewish Christians, it should with truth be certified to them that "the Holy Spirit fell on them even as on us at the beginning?" The case of Cornelius and his company has this special aspect. I cannot, therefore, regard the cases quoted as any evidence that we are to look for a baptism as at Pentecost.

Is not the mistake of the modern church to be found in regarding the Holy Spirit as an *absent*, and not as an *abiding* and continual source of help and power? And is not the mistake made additionally grievous by expecting miracles when the only miracle we are warranted in expecting is the transforming and energising power of the Holy Spirit in the living temple of redeemed man? This miracle is the only one required for the conversion of the world. Compared with it, "the speaking with tongues" are as nothing. Given a church "filled with the Spirit," not in mere hysterical manifestations, but in abiding strength, we have an agency powerful enough to turn the world upside down. As Mr. Quick says: "Think of this! A minister and his congregation bent on receiving all the light and power the blessed Spirit can give to them; I say bent on receiving, opening up their whole being for the reception now and here of all his rich gifts and graces! This is itself revival, and revival with more to come."

Editorial Notes.

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

The Use of the Press.

Do we use the press as we should? So far as our own weekly paper is concerned

perhaps we use it as a vehicle for the dissemination of news as much or more than others, but is it not a fact that many church secretaries and preachers are too indolent or neglectful to send items of progress which would cheer the readers? However, we have in our minds just now the secular press. As a rule, and especially in country towns, the editors are thankful to obtain church news for publication, and notices of anniversaries, baptisms, picnics, etc., are readily inserted. Where this is done the work and progress of the church is kept before the public, and such advertising cannot but prove helpful to the cause. But in many places no reports are sent to the papers and the churches carefully hide their light under a bushel. For example: in connection with the death of Queen Victoria special memorial services were held in the churches of all denominations in Sydney, and reports of these were inserted in the daily papers. The churches of Christ, however, sent no reports and the result was that while large and small bodies—even the Jews and the Greek Church—appeared in print as mourning the loss of the Queen, our churches were not even alluded to, and yet largely attended and impressive services were held in them all! It is about time to wake out of our sloth and see that our work is kept before the people. Every live church should have a live press correspondent, and then, and not till then, will the needed work be done.

The Coming Census: Our Name.

The census to be taken on 1st of April will indicate not only the numbers and occupations of the people, but also their religions, which will be published for general information. It is desired that the information supplied should be as accurate as possible. On former occasions there has been some difficulty in ascertaining from the census returns the number of Christians pleading for Primitive Christianity, owing to the confusion arising from their using a variety of designations. Under the heading of "Religious Denomination" some of our people filled in "Church of Christ," others "Church of God," while yet others returned themselves as "Christians" or "Disciples of Christ." These are all scriptural names, but it would be better for all our people to adopt one name for this purpose, otherwise the object of the Government—to ascertain the numerical position of each body—will be frustrated as far as we are concerned, and the public will be misled. The brethren sometimes called "Plymouth" frequently return themselves as "Christian Brethren," and are likely to be confounded with us if we use the name "Christians." We belong to the Church of Christ, and this is indeed true

of all Christians, but we are not aware of any others who are satisfied to belong, and to say they belong, simply to the Church of Christ. We therefore recommend all our members to place in the column of "Religious Denomination" the words "Church of Christ." This name is certainly very comprehensive, but since others are not likely to use it, it is sufficiently distinctive. Besides, our churches all over Australasia are known as Churches of Christ. No doubt something could be said in favor of the other names we sometimes use, but since this is perhaps the most common and others are not likely to adopt it, in our judgment it is the best for the purpose. Its adoption by all the brethren for census purposes will prevent confusion, and will present to the public an approximately accurate idea of our numerical strength.

Lying.

In December last a divorce case, in which "father" O'Haran, whose position is second only to that of Cardinal Moran, figured as co-respondent, attracted an immense amount of public attention in Sydney. The jury failed to agree upon a verdict, and we understand the case is to be tried again next March. Some doubt was expressed in connection with the case as to whether reliance could be implicitly placed on the testimony of all the R.C. witnesses, or whether they might not consider themselves justified in suppressing a part of the truth in order to shield the priest and for the good of the church. A number of priests sent a letter to the daily papers indignantly protesting against such a conclusion as baseless and slanderous. The Evangelical Council, representing all the Protestant churches except the Episcopalian, then took the matter up, and published a list of extracts from the writings of Saint Liguori, who is not only canonized a saint, but proclaimed a "doctor" or authoritative teacher of the R.C. theology. Liguori's works are a text book in the Priests' College at Manly, Sydney, and in the colleges for priests generally. In these extracts, which are too lengthy to be inserted here, Liguori expressly teaches that a man is justified in suppressing truth and intentionally stating what is not correct even upon oath in a court if he has a good object in view. In short, the teaching of Liguori most unmistakably is that falsehood is justifiable for the good of the cause. The letter sent in over the name of the president and secretaries of the Evangelical Council, of course, made no allusion to the recent divorce case, but readers could scarcely help drawing their own conclusions. A Jesuit priest replied by quoting statements in favor of equivocation from some Protestant writers, but he overlooked or neglected

to state that these were not authorities in the Protestant churches, nor are their views taught in Protestant colleges. Cardinal Moran tamely explains that Liguori wrote in Italy and for the Italians, and that consequently his teaching must not be pressed literally in this day and among Englishmen. This is rather rough on the Italians, and it is difficult to understand why lying should be justifiable in Italy and wrong in Australia. Besides, why is his theology a text book in Manly College? Why is it taught to the young priests if they are not to be guided by it? The correspondence has created a general interest, and will do good.

From The Field.

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

South Australia.

KADINA.—The cause has been established about six months. For the first five months the work was carried on by able supplies from Adelaide and elsewhere. During the last month the present writer has been in the field. We have 32 members all spiritually alive, and residing, with the exception of seven, in and around Kadina. Just adjoining Kadina is Wallaroo, one of the chief copper mining centres in Yorke Peninsular. Ten miles south-west is Moonta, a large and handsome town, also a copperopolis, and six miles north-west is the port of Wallaroo; in each of these latter towns we have a number of brethren with whom we hope to be in co-operative touch. Our attendance at the gospel meetings during the month have been gradually increasing; our audiences are intelligent and critical, and comprise sometimes more men than women. The closing of the Bible Christian Chapel here in the interests of methodist union, but against the wishes of many of the people, has caused great dissatisfaction, and made them willing to give a hearing to the claims of primitive Christianity.

On Saturday night we baptised a lady from Mount Remarkable. She was received into fellowship on Sunday morning, and she has gone back to her distant home rich in faith and peace. On Sunday night another made the good confession, and was baptised last night. We are about to have a baptistry put into our hall. This will be a great help to us; hitherto we have had to hire the Adventist's Hall, which has been both expensive and inconvenient. We were favoured with a splendid introduction to the public of Kadina, on Saturday last, when the mayor courteously invited us to deliver the address in connection with the memorial service, to our departed and lamented Queen. About 1,500 people were present, and I had a splendid hearing while I paid a small tribute of love and loyalty to the illustrious dead. The church is united and hopeful; we believe the Lord is blessing us, and soon we shall see the answer to our prayers.

February, 8.

G. B. MOYSEY.

WILLUNGA.—Have just concluded some special services at Willunga. Sunday, Dec. 3, we had a very fair meeting, and at the close, immersed one who confessed Christ.

Monday and Wednesday had further services, and although the attendances were not so large as we would desire, we trust good has been done.

This is a promising field, and the brethren here need assistance, which we trust they will soon get.

February 7th.

J. E. THOMAS.

STRATHALBYN.—Splendid meetings to-day. At the close of this evening's service we had the happiness of seeing another come forward and confess her Saviour, for which we praise God and take courage.

February 10th.

J. M. GORDON.

QUEENSTOWN.—Sunday evening, Bro. J. P. Jones preaching. At the close, one young man came out and made the good confession.

R. H.

BALAKLAVA.—On Lord's day, 3rd inst., we held an "In memoriam" service for our late beloved Queen, speaking from the words, "And all Judah and Jerusalem mourned for King Josiah" (2 Chron. 35: 54), seeing a parallel in which Josiah and Victoria were beloved by their people. We drew from the lessons of both lives the great secret of success, viz., devotion to God and fidelity to his laws, the first important requirement being to begin right.

Yesterday, 10th inst., we held our Harvest Thanksgiving services, the afternoon being devoted to a children's service, at which many appropriate hymns were rendered and addresses were given by Bro. Harris from Phil. 4: 6, and Bro. Selwood from Exodus 12: 26. The service was good all through, and the little decoration of the chapel made a pleasing contrast, though the attendance was not so good as expected.

In the evening we continued our public thanksgivings for the goodness of our Father in his rich provision for his creatures, our subject being taken from James 1: 17. We spoke of the gifts (all of which, good and perfect, spiritual and temporal, come from above and are delivered to us from the bountiful storehouse and open hand of God) and the Giver.

There was a large and attentive congregation, every seat being filled. At the close a young woman made the good confession and was baptised the same hour. We pray God that she will be a good and faithful soldier of the Lord Jesus Christ, and that this the first since our commencement of the work here may be but the firstfruits of a rich and abundant harvest, and that the ingathering will be jewels for the crown of Jesus. So we again thank God and take courage.

February 11th.

J. S.

Victoria.

BOWEN, FRANKLIN RIVER.—The second anniversary picnic and entertainment of the Bowen Sunday School was held on Wednesday, the 6th inst. The children and friends assembled at noon and at once made vigorous attack on the food supplies. During the afternoon all kinds of races were run, and many toys distributed. Before tea time about 200 people and children had assembled, coming from all quarters. Some of the fishermen took large parties down the river for a sail, and the various committees worked well together for the happiness of all. After tea the hall was cleared for the entertainment. At 8 o'clock Bro. Greenwood of Doncaster, took the chair. The hall was packed with people and many had to stand outside. The children did their part well, reflecting credit on those who trained them. During the evening Bro. Greenwood distributed the prizes to the scholars, every child receiving a book, and some having won special prizes carried off two or more. Last year when Sister Mrs. Cripps proposed having a picnic, everybody said it would be a failure. She and Sister Florry Cripps had to navigate the whole affair, but it was a success. This year the matter was taken up heartily, and several committees were at work. The people will now look forward to the annual picnic and entertainment. Mrs. F. Cripps and Miss Florry Cripps are worthy of all honor for the way in which they have worked up this Sunday School under great disadvantages and discouragement. There are some

bright boys and girls in the school, and no doubt the great day of God will reveal the good help they received in our sisters bush Sunday School.

HAWTHORN.—Another packed house at Glenferrie last night, when two ladies made the confession.

February 11th.

F. W. G.

M. R. H.

SUNDAY SCHOOL REPORT.—At Cheltenham yesterday, all the schools had combined to hold a memorial service in the Temperance Hall, Bro. Penny presiding, and Bro. E. Pittman led the singing. At the close, Bro. Pittman's Fife band played the "Dead March." The school is progressing.

:o:

M. R. H.

West Australia.

SUBIACO.—Just twelve months ago Bro. A. E. Illingworth came to our assistance. We then occupied the Victoria Hall, with a membership of 39. We certainly had made progress, but not very much. We had many difficulties, and notwithstanding the valuable help of our brethren Lucraft and Illingworth, we little more than held the fort. We needed a preacher's services—one who could remain with us for some time. We could not pay one, so Bro. A. E. Illingworth promised to help us. He did, and during his years' service we have been enabled to build a chapel and increase our membership a little more than 100 per cent. He commenced with the sympathy of 39 members; he now has the sympathy and prayers of 78, three losses by letter, and one to be received into fellowship. To say we are grateful would but mildly express our feelings. He would not even take his travelling expenses, but devoted them and many contributions to our Building Fund. Under his care and by the help of our Father, we have not only increased in membership, but also in a deeper spiritual life, and we pray God's blessing on our brother and all who have helped us. Our meetings are well attended, and at the conclusion of our brother's address on Sunday night, one young woman made the good confession, and has since been baptised.

January 30.

G. PAYNE.

:o:

Queensland.

BRISBANE.—On January 22nd the Sunday School Anniversary and distribution of prizes was held, and a good musical programme was provided by scholars and teachers—(and will the remarks of N. C. in a previous issue very aptly apply to Brisbane.) On the 30th of January the church business meeting was held to receive secretary's report, &c. Considerable interest was manifested, as the year 1900 had been one of difficulty, but the report showed that good work had been done, though there is plenty of room for improvement. The thanks of the church were accorded our Bro. Denham for his efficient services as preacher for a period of nine months; and 14 nominations for the office of deacons bought a very harmonious meeting to a close. On Lord's Day, February 3, the right hand of fellowship was extended to one who had learnt the way of the Lord more perfectly; and at gospel meeting a young lady came out and made the good confession, and was immersed by our Bro. Main, on Wednesday 6th.

February 7th.

A. S. W.

WEST MORETON.—As some confusion might result from the rather perplexing directions as to where to send the monies collected on March 3rd, next, I would say that if the money was sent to either W. Baills, Mount Walker, via Rosewood F. G. Pates, Mount Whitestone, via Grantham, or W. Pond, Glamorgan Vale, via Walloon, it will all be acknowledged in due course.

Although Bro. Baills has sent in his resignation as

Conference Secretary, it will not be finally decided upon until the annual meeting at Vernor, in March next, so that until then Bro. Baills still holds the position. It will be well if church secretaries prepare statistics, &c., so that when Bro. Baills sends the forms for filling up, it may be done with the least possible delay. Secretaries should be careful to enter only *effective* members on the forms, as so-called "paper members" are neither use nor ornament. As March 17th (the date of our annual meeting) falls on Sunday this year, it is deemed advisable to hold the meeting on Saturday, March 16, at Vernor. Will all interested please make a note of this. Delegates should be appointed from all co-operating churches, and should come prepared to state definitely what their respective churches are prepared to contribute for the next conference year. We are pleased to hear of five immersions at Ma Ma Creek recently, and hope that further evangelistic aid may soon be obtained for our district so as to ensure further results. I hope (D.V.) to visit Marburg on Sunday morning, March 17th, and Rosewood on the evening of the same day. I trust the brethren generally will do their utmost to make our forthcoming conference a complete success.

WILLIAM WATKINS.

GYMPIE.—The memorial services commenced last Lord's Day in connection with the death of our beloved Queen, were concluded to-day. The attendance was good, Brethren Ball and Hutchinson occupying the platform. Contrasting God's dealings with the Kings of the Bible, the long reign of Queen Victoria was evidence that Queen and Nation had not separated from the laws upon which the Empire is founded. Bro. Ball made a feeling reference to a terribly shocking accident two days ago, when the son of a tradesman was blown to pieces by the explosion of a box of detonator caps, the cause being unknown. While the last hymn was being sung, four young men came from the body of the chapel to the front, and in the usual way confessed Christ.

February 4th.

A. H.

New Zealand.

WELLINGTON S.—The sad news of the death of our beloved Queen has cast a gloom over the Empire, and not less here than elsewhere. The services to-day were suited to the occasion. To-night Bro. McCrackett addressed a large audience, his subject being, "Memories of the Queen." At the conclusion of an impressive service, the congregation rose while the "Dead March in Saul" was played. Since last report, we have had only one addition by faith and obedience, but we are very hopeful in the fact that many have almost decided. We have had one addition by letter, and expect to receive one or two more shortly. The latter have, however, been balanced by removals from our ranks. The annual picnic of the Sunday School was held on Tuesday, when 200 teachers and scholars, and a few friends, journeyed to Belmont by brakes, and spent a most enjoyable outing. Our school advances in numbers every week, and it now taxes the accommodation of our chapel to the utmost. The attendance to day was 170. This is very encouraging for us, and we pray that God will bless our labours.

January 27th, 1901.

S. McIVER.

New South Wales.

SYDNEY.—We are pleased to report that our Bro. Dickson, who has been laid aside through illness for the last two weeks, is on a fair way to recovery. We hope in a few days he will be able to resume his duties.

F.N.

ENMORE.—The gospel service last night was largely attended, and in response to Bro. Walden's invitation, one came forward and made the good confession.

E. J. H.

Here and There.

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

Two confessions at Petersham on Sunday night last.

Dont forget N.S.W. Annual Conference, Good Friday, April 5th.

At Bendigo on Sunday night last there was a large meeting and three confessions.

One addition by faith and baptism, at Brighton, on Feb. 3rd.

Two confessions at Brighton Sunday night, both from the school, F. M. Ludbrook preaching.

Each associated church in N.S.W. is entitled to two representatives to Conference for every 25 members.

Notices of motion or other business will be received by N.S.W. Conference Secretary not later than March 1st.

T. Hagger is conducting a protracted meeting at Echuca. The attendance is increasing, and much interest is manifested.

A fine meeting at North Carlton last Sunday evening, there were two confessions and three baptisms, Bro. F. Collins preaching.

Churches in N.S.W. are requested to at once appoint delegates to the Annual Conference, and to send names to R. Steer, 25 Perry-st., Marrickville.

Bro. F. Collins has accepted an engagement to labour as evangelist with the church at Corowa, in succession to Bro. Houchins. He will commence work the first Sunday in April. We wish him success.

B. Huntsman has now resigned his position as superintendent of the Church of Christ Sunday School, Malvern. Bro. Robinson, vice-superintendent, is now in charge of the school.

G. T. Walden writes:—"J. Chapples' address in the morning was very much enjoyed. We have had Bro. John Verco with us for two weeks, having an absolute rest. Bro. P. A. Dickson, who has been laid aside for two weeks, is now much better."

In our obituary columns will be found a notice of the death of Bro. A. H. Hope, one of our young men who went from Oamaru, New Zealand, to the Bible College. We deeply sympathise with his friends both in New Zealand and America.

The First Annual Conference of the Southern Churches of Christ, in S.A., will be held at Milang, on Tuesday, February 26th, commencing at 11.30 a.m., and continuing throughout the day. Accommodation for visitors. Will S.A. Brethren please note.

By the last American mail Mrs. Maston received the news of the death of her father, Mr. J. B. Lichtenwalter, which took place at his home in Milford, Indiana, on Dec. 28th. Mr. Lichtenwalter was a life-long member of the Church of Christ. He died at the age of 70 years.

The Vic. sisters will please remember that the Sisters' Sixteenth Annual Conference will be held in the Lygon Street Chapel, on the 3rd April. Business Session: Wednesday afternoon, April 3rd, 2.30 to 5.30. Social Session: Wednesday evening, April 3rd, 7.30 p.m. Tea in schoolroom during interval. An attractive programme is being arranged.

H. H. Streader writes from Footscray:—"One baptised and two confessions on Lord's Day evening.

Splendid meeting. Bro. Saunders preaching. Subject, "The King of Kings." The Church has decided unanimously, to engage Bro. Saunders for a further term of six months, on the expiry of his present engagement. Footscray is going to have a harvest time at last."

Bro. B. Huntsman writes:—"We would like to notify the Brethren, that the Church of Christ, Malvern, have now engaged Alway's hall, Wattle Tree Road, near Malvern station, and that the first services will be held there on the 3rd March. Efforts are being made for a fortnight's special services, to terminate with a Temperance evening, on the 16th March."

In the first issue of March W. C. Morro will commence his promised series of articles on the Holy Spirit and its Work. We are sending out this week special announcements to all our agents, and ask the brethren everywhere, to make an effort to increase our circle of readers. This is a very important subject, and one on which our brethren everywhere need to be better informed.

The annual demonstration of the Chinese Mission on Tuesday evening, in the Lygon-street chapel, was a great success. A large number accepted the invitation of the scholars in the classes to tea, and the after meeting was packed to the doors. W. C. Morro presided, and short addresses were delivered by H. G. Harward and Jas. Johnston. The scholars contributed the leading parts of the programme.

This week Bro. J. A. Davies is sending out to all the Churches of Victoria for announcing next Sunday, a definite invitation to all the Brethren and Sisters to be present at an At Home in the Town Hall, on April 4th. If any have been accidentally missed, or any isolated brethren, they will please accept this note as an invitation, and intimate their acceptance of same to Mr. J. A. Davies, Church-street, Hawthorn, when cards of entrance will be forwarded.

Under the auspices of the Sisters' Conference Committee, a special meeting will be held in the City Temple, Campbell Street, Sydney, on Thursday, February 28th, commencing at 3 o'clock. Every sister in the city and suburban churches is invited to be present. Afternoon tea will be provided. Let each be in earnest and make the meeting a great success.

"The harvest is plenteous
The labourers are few."

We would direct our readers' attention to the advertisement of Mr. Francis W. Dredge, undertaker, of Queen's Parade, Clifton Hill and Northcote, which appears on another page of this issue. Mr. Dredge was for many years connected in the same line of business with the well-known firm of W. G. Raven. Mr. Dredge informs us that he has just received from the hands of the builders a new hearse, and is now in a position to cope with the increase of business which he anticipates.

The Y.P.S.C.E., City Temple, Sydney. Officers recently elected at business meeting: President, Mr. P. A. Dickson; vice-president, Mrs. Gole and Mr. Gilmour; treasurer, Miss Leck; secretary, Miss Studdy; conveners of committee—Lookout, Mr. Triglone; Home Mission, Miss Henderson; Temperance, Miss Hall; Foreign Mission, Miss Field; Social, Miss Smith; Dorcas, Mrs. Gole. Next meeting Monday, Feb. 25th, at 8 o'clock.

The following is from the *Corowa Free Press*:—"Mr. W. S. Houchins leaves Corowa on the 1st of April, having fulfilled his engagement of 18 months with the local members of the church of Christ. Mrs. Houchins will leave for Brisbane next Thursday, making a short farewell stay with a sister there. She will

afterwards join Mr. Houchins in Melbourne, and together they will proceed to the Isle of Man, the home of Mrs. Houchins' parents, and after a short stay in the British Isles they will proceed to America to settle down in Mr. Houchins' native state of Kentucky. Both Mr. and Mrs. Houchins are bidden to several reunions in their honour before their departure."

Obituary.

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

HOPE.—At the early age of 33 my intimate friend and brother in Christ, Andrew H. Hope, passed peacefully away at dawn of the 28th day of October, 1900, after a short illness of 6 days of Spinal Meningitis. He came from New Zealand, his native land, in 1891, for the purpose of obtaining an education, necessary to fit him for the preaching of the Word. He graduated from the Bible College in Lexington in the class of '95. Soon after graduating, he was called to the work in Hillsburg, Ont., Canada, where he served quite successfully till January 1899. In June, '97, he was married to Miss Sarah McArthur, of Hillsburg, an accomplished and godly woman, who proved to be a strong help-meet in his ministry. In May '99 he began preaching for the church at Monticello, Ky., where he continued most acceptably till his death. It was my pleasure to know him well. A better man I never knew, pure in thought, pure in life. He was a lover and close student of the Bible, and his preaching was strong argumentative preaching. He believed that, the gospel was God's power to save, and was not afraid to declare it anywhere and everywhere. As I looked upon the sad scene of his death I thought of the good he might have done—the companionship his wife so much needed, the support and training of his two promising little children and the hundreds that would doubtless have been brought into the kingdom through his instrumentality. I asked the question why is this? God gave the answer—"My ways are not your ways."

I conducted a short service at his home after which his remains were buried in the Frisbie cemetery. He leaves to mourn his loss, a wife and two children here, father, mother, seven sisters and two brothers in New Zealand, and a large number of friends. In my judgment, the Christian church has lost one of its most promising preachers, but our loss is his gain, for he has gone home to his eternal rest.

Somerset, Ky. J. B. YAGER.

WALKER.—It is with sorrow that we report the death of our Bro. James Walker in his 74th year, who was the father of out late esteemed Bro. William Walker, grandfather of our esteemed Bro. T. C. Walker, who for several years has been secretary of our Lord's Day School, also conductor of the singing in Campbell St., Sydney.

February 10th. F.N.

JARVIS.—On Jan. 29th the Church at York sustained a loss in the departure of Sister Jarvis to the better land. Our sister had for several years suffered severely, and in August, 1898, arrived in South Australia with Bro. Jarvis and five children, hoping that the warmer climate would be conducive to better health. The change had apparently tended to produce the desired result. But such was not the case, as on the day of her death, she became suddenly worse, and passed away a few minutes afterwards. Although but 40 years of age, our sister had for many years loved the Saviour, and at the time of the removal to South Australia was a member with her husband of the Baptist Church, York, England. She had realised that through her husband's position of

deacon in the church at this place, a responsibility rested upon her, notwithstanding her physical disability. Thus she was ever found with the sisters of the Dorcas Society, aiding those in need, and by her gentle and patient demeanour she presented to all with whom she come in contact an example worthy of imitation. Our sister has gone, but the influence of her consecrated life remains with us, a legacy to all.

Only "good night," beloved—not "farewell,"
A little while, and all His saints shall dwell
In hallowed union, indivisible—good night!

Acknowledgments.

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

BURWOOD BOYS' HOME.

OCTOBER CONTRIBUTIONS.

Collector	£3 0 0
On a/c Concert	20 0 0
Hon F. C. Grimwade	2 0 0
John Connell & Co... ..	1 1 0
Church of Christ S.S., Swanston-st.	1 3 0
Produce Sales	1 12 0
Bazaar, Church of England, Canterbury ..	2 9 8
Maintenance by Friends	5 12 0
Mrs. Butler, Melbourne	0 10 0
Sister, Swanston-street	0 2 6
W. Johnston, Perth	2 10 0
Church of Christ, N.E. Valley, N.Z. ..	0 16 0
Reserve Fund	19 2 4

NOVEMBER CONTRIBUTIONS.

Sales of Produce	3 8 9
Sales of Trees, &c.	4 14 0
Maintenance by Friends	3 19 9
B. A. Utting, E. Melbourne	1 0 0
Collector	18 11 0
Church of Christ Sunday School, Sydney ..	1 5 7
Masters C. Jansen; E. Jansen and G. Davies, Sebastopol	0 5 0
Mr. Bellett, Auburn	0 4 0
Reserve Fund	1 12 0

DECEMBER CONTRIBUTIONS.

Hawthorn West Presbyterian Sunday School	1 1 0
On a/c Athenæum Concert	5 0 0
Mr. Dorey, Canterbury	1 1 0
Dr. J. C. Verco, Adelaide	2 2 0
M. C. Brighton	1 0 0
W. H. Rich, Millicent, S.A.	0 10 0
Church of Christ Sunday School, Prahran	0 9 6
F. G. Lowen, E. Burwood	0 5 0
J. H. Tozer, Queensland	1 0 0
Wm. Coope	0 10 0
C. H. Emmett, Opatikei, N.Z.	1 5 0
Miss McGivern	0 5 0
A. Helper, per J. A. Davies	0 18 0
Wm. Morton	0 6 9
N. Richmond Junr, Endeavor	0 5 0
Mrs. Styles, Croydon	0 5 0
J. A. and E. Davies, Hawthorn	3 3 0
Xmas Fair, Camberwell	20 0 0
A. Felton, Melbourne	5 0 0
Sir F. Sargood	1 0 0
Box at Home	0 9 0
Maintenance by Friends	2 5 0
Sale of Produce	1 6 9
Reserve Fund	3 0 0

JANUARY CONTRIBUTIONS.

W. C. Thurgood, Swanaton-street	1 2 0
Mr. Meyer, Camberwell	0 10 0
Xmas Fair, on account	1 10 0
Collector	11 2 3
Maintenance	1 0 0
Sales Fruit, Flowers, &c.	2 15 3
English Bros., Kerang	1 0 0
Mrs. Butler, Melbourne	0 10 0
Saml. Sprague, Buchan	0 3 0
Sale of Book, N. Carlton Church of Christ.	0 5 4
Refund Boys' Clothes account	17 13 9

VICTORIAN MISSION FUND.

Church, Mumble Plains	£9 0 0
Wedderburn	5 0 0
Swanston-st., per Sister A.R. Lyall ..	1 0 0
Bro. A. Ritchie, Nar Nar Goon	1 1 0

ANNUAL COLLECTIONS.

Church, South Melbourne	£16 1 0
N. Yanac	0 15 0
N. Melbourne	1 0 0
.. ..	2 7 3

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Coming Events.

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

MARCH 4.—An interesting lecture on "The Great Parisian Exhibition," illustrated by 70 most excellent views brought from the scene by Thos. Mitchell, will be given at the Swanston-street Chapel by Jas. Johnston, on Monday March 4th, at 8 p.m. Collection in-aid of Burwood Boys' Home.

MARRIAGE.

BARDWELL—OSBORNE.—Silver Wedding.—On the 9th February, 1876, by the late Robert Service, elder of the Church of Christ, at 49 Packington-st., Kew, William Henry, eldest son of the late William Bardwell, of 9 Walpole-st., Kew, to Emily Osborne. Present address—61 Robinson's road, Hawthorn.

MORPHETT—MANNING.—On the 25th December, 1900, at Ridgeway Villa, Plympton, S.A., by Mr. H. D. Smith, Richard Arthur, second son of Richard Morpsett, Adelaide, to Florence Emily, eldest daughter of W. J. Manning, Plympton.

WANTED.

"Applications will be received by J. W. Cosh, Henley Beach, S.A. for the position of Evangelist to work conjointly the churches at Glenelg and Henley Beach (4 miles apart). Engagement at once if possible.

WANTED, an Evangelist to labor under the direction of the South Australian Home Missionary Committee. Information obtainable from, and applications sent to the Secretary,
WM G. L. CAMPBELL, West-st., York, S.A.

We want a good boy for the Composing room at the Austral Office. This is a good place for a steady lad.



The Home.

As for me and my house, we will serve the Lord,
—Joshua 24 : 15.

If We Could Know.

If we could know when soft replies
And smiling lips and tranquil eyes
Hide hearts that tremble, throb, and ache,
As silently as they grieve and break
Beneath their mask of graceful lies.
We might not deem ourselves so wise
To measure grief by tears and sighs ;
Some hasty judgment might not make,
But spare, for hidden sorrow's sake,
Our friend behind the gay disguise.

If we could only know how in the mines
Of tenderness the pure gold shines,
We might not feel the smarting stings
The longed-for message often brings
From heart that round our own entwines ;
We'd read, between the formal lines
And careless words, unerring signs
Of love that onward, upward springs
To meet its own on steadfast wings,
And commune hold on sacred shrines.

—The Christian Commonwealth

Suggested Thoughts.

A little weed grew at the foot of a rose,
And they both breathed the soft summer air ;
But the little weed sighed as it looked at the rose,
For the rose was so tall and so fair.
At sunset the little weed tremblingly spoke,
And told of its love to the rose ;
But the rose did not hear, for the language of weeds
Is a language a weed only knows.

Then the little weed wept, washed the fair rose's feet,
And the rose was refreshed for the night.
The songs of the morning birds opened her heart,
And she lifted her head to the light ;
Then taller she grew, and her green leaves spread
Wide
Till she shut out the sunlight and air.
So the little weed died at the foot of the rose,
And the rose never knew it was there.—Selected.

FAITH THAT SAVES.

Philips Brooks gave this definition of Faith, says C. H. Yatman, and it is so true and helpful to sinners needing salvation that I would have every one write it on the front fly-leaf of their Bible :

Forsaking
All,
I
Take
Him.

WHY WE SHOULD BE BAPTISED.

(1) Because Jesus himself was baptised, leaving us an example that we should follow his footsteps. (2) It is the divinely appointed test of our faith and obedience. A faith that is not strong enough to obey this command is not strong enough to control and save the soul. (3) Every baptism is a confession, and an epitome of the gospel (1 Cor. 15 : 1-4). In it we symbolise Christ's death, burial, and resurrection ; and also our own (Rom. 6 : 1-4). (4) It is a final step in the entrance into the realm of grace, the church of Christ. After we are begotten, or made *believers*, we need to

become *obeyers* of the gospel—to be “born of water” to the new life. No man can break from the world, or enter into Christian fellowship, except by some open and decisive act. Why should a sincere soul ever wish to reject the act which Christ appointed ?

A gentleman standing by Niagara saw an eagle swoop down upon a frozen lamb incased in a floating piece of ice. The eagle stood upon it as it was “drifting” on towards the rapids. Every now and again the eagle would proudly lift his head into the air to look around him, as much as to say : “I am ‘drifting’ on towards danger, but I know what I am doing ; I will fly away and make good my escape before it is too late.”

When he neared the falls he stooped and spread his powerful wings and leaped for his flight ; but alas ! alas ! while he was feasting on that dead carcase his feet had frozen to its fleece. He leaped, and shrieked and beat upon the ice with his wings until the ice-frozen lamb and eagle went down over the Falls, and down into the chasm and darkness below.

This is a graphic picture of the tippler, the sensualist, the embezzler, of any and every man who has begun to do evil, intending to stop before he goes too far.

WHY PRAYERS ARE NOT ANSWERED.

“How do I know that it is of any use to pray ?” repeated Aunt Dorcas, poising her knitting needles, and looking at the questioner. “Did you ever send a telegraph message ? Well, how do you know there was anybody at the other end ?”

“Because I received an answer.”

“Well, that's the same way I know that prayers are heard, because I've had the answer. Maybe, if you had only left your message at the telegraph office, given no address, and gone on your way, without waiting or looking for any reply, you wouldn't believe in telegrams either. That is the way a good many people send their messages to God, and even when the asked-for blessing comes to them they either forget that they ever prayed for it, or they call it one of the things that would have happened anyway.”

“Ye Proclaim the Lord's Death.”

This is the duty, as well as the privilege, of every child of God. Yet, mention the preaching of the Gospel, and mostly we picture a rostrum surmounted by a silvery-tongued orator who captivates his audience with his eloquent presentation of the story of the Crucified One. And you say, such, indeed, might be *my privilege* if the ability were present ; but, if it prove my *duty* also, heaven, if ever entered by me, will be reached with one duty undone.

The cause of Christ has suffered from the idea that pulpit oratory is necessary to Gospel proclamation, and from the consequent thought that only a certain class out of the bulk of Christians is qualified to attend thereto. There is a preaching suited to all, in which the message of the humblest follower of Christ is as clear and plain and as effective as that of the highest. The Apostle Paul refers to it. Speaking to his brethren at

Corinth about the Lord's Supper, he says : “As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come” (1 Cor. 11 : 26).

The Supper of the Lord, as attended to by Christians, has been an abiding witness to the death of Christ. Closing an elaborate argument to sustain that proposition, Sir William Muir says that “no other fact in ancient history at all has any evidence of like continuity to sustain it, such as the Gospel narrative of the Supper has.” Simply by the fact of celebration, testimony most patent has been given to those who believe not, that the Lord Jesus suffered for us.

Unfortunately, this proclamation is not sounded forth as it might be and ought to be. Nothing is more certain than that the early Christians attended to the Supper every first day of the week. So central a part of their church worship was it that their meeting was said to be, *par excellence*, for “the breaking of the bread” (Acts 2 : 42 ; 20 : 7). For at least two centuries this was so. In the Greek Church it was kept up for seven hundred years, and such as neglected it three weeks in succession were excommunicated.

Now, those who do attend to it three weeks in succession are vastly in the minority. We say nothing here about the neglect of the Saviour's dying wish, or the weakness resulting from a want of the spiritual food provided by the Master (for there is a lack of nourishment when this feast is neglected). *But the Supper was not ordained for the benefit of the church alone.* It is a means appointed by the Lord of proclaiming his death until he come again. To neglect it, therefore, is at once for the Christian to refuse the *privilege* of feeding himself, and to neglect the *duty* of witnessing for Christ—so far as this ordinance can witness—and of preaching the glorious Gospel of our blessed Lord. If in no other way we can preach the Gospel, we can in this manner. The Gospel is embodied in the Supper ; sinners are dying for want of that Gospel. Oh ! for their sakes, if not for our own, let all of us who have taken upon ourselves the name of Christ not forsake the assembling of ourselves together, as the custom of some is (Heb. 10 : 25). Let us hear our Master's gracious invitation, “This do,” and gladly obey.—A. R. Main.

Thoughts.

A desire to have Scripture on our side is one thing, and a sincere desire to be on the side of Scripture is another.—*Whately*.

Let me always remember that it is not the amount of religious knowledge that I have, but the amount which I use, that determines my religious position and character.—*A. Maclaren*.

If our religion is not true, we are bound to change it ; if it is true, we are bound to propagate it.—*Whately*.

An aged pair, known for their contentment, affection, and happy Christian lives, were asked, as they spoke of many joys that had been their portion, “Have you then had no clouds in your sky ?” And the wife replied, “Clouds ? Why, yes ! Where else could all the blessed showers come from ?” —*Selected*.

To what a heaven the Earth might grow,
If fear beneath the Earth were laid,
If hope failed not, nor love decayed.—*Morris.*
It is easier to make an impression upon
sand than upon marble: but it is easier to
make a just one upon marble than upon
sand.—*Landor.*

Greed is one of the lowest and most destructive of vices, and turns a man into the likeness of the coin he worships, making him hard, cold, metallic and sympathetic, so that, as has been quaintly said, he drops into his coffin "with a chink."—*Selected.*

My idea is this: ever onward. If God had intended that men should go backward, he would have given him an eye in the back of his head. Let us look always toward the dawn, the blossom-time, the hour of new birth.—*Victor Hugo.*

A singular incident reported by a catechist in India appears in the *Missionary Herald*. The evangelist while on a tour came to a village and began to talk with some boys about Jesus Christ. The boys said to him: "Jesus Christ lives here in our village." It seems that the man so called had heard about Jesus Christ, and as a result had abandoned idolatry. His frequent reference to Jesus Christ made the villagers call him by that name. He knew little of Christianity, but was anxious to learn more.

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Christian Lesson Commentary, cloth boards,	4/-		4/6
Lesson Helper, paper boards,	2/-		2/3
Lesson Mentor, " " "	1/6		1/9
Lesson Premier, " " "	1/-		1/3

Only a few copies of the last three and not many of the first three, but while they last we will be glad to supply them at rates named.

Baptismal Trousers.

We have just received a small shipment of the above from the Goodyear Rubber Co. of New York. They are the very best thing of the kind made, solid heel looking when on the baptist like a neat pair of black trousers and polished boots. Jas. Johnston has for six years, and they are now as good as ever, and the church in Collingwood has a pair which they had for at least twelve years, and they are still good and being constantly used. With fair treatment these trousers will last for many years. We have only a few pairs by way of trial, with following sized boots 7, 8, 9, and 10. Price at office £4 10s.; by post or carriage in Victoria £4 12s. 6d.; outside of Victoria £4 15s. Austral Co.

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(Late with W. G. Raven.)

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