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PURE SPEECH.

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(Concluded.)

WHO ARE FITTING SUBJECTS FOR BAPTISM?

In this field our Baptist friends labored hard long years before the dawn of this restoration movement. They have done yeoman's service; they are doing it still; and we come in only as helpers in the great work.

The error which causes the confusion (when this theme is under consideration), crept into the church at a very early date.

It may be most briefly expressed as the doctrine of

"BAPTISMAL REGENERATION."

The error has its base in the well-known doctrine of

"ORIGINAL SIN"

It was held in very early times that "baptism was for the remission of all sin," original as well as actual. And that there was no hope for the infant life of the world, unless infants were baptised. "Born of water and of the Spirit." Speedily the ordinance of baptism became a sacrament in the highest sense; and even in our own times the larger religious organisations will refuse to bury an infant which has not been baptised. But applying our test rule of "Where the scriptures speak, we speak," and endeavoring to interpret scripture with scripture, and comparing spiritual things with spiritual; it soon became clear that original sin, that is the sin of our first parents, as handed down to us, had but one penalty, which has never been revoked; that penalty is DEATH. That the remedy for original sin and its penalty is resurrection. "For as in Adam all die, so in Christ shall all be made alive." Hence faith, repentance, confession, baptism, and all other religious acts have to do with personal, and not "original sin."

Further, it was clear from the scriptures, that personal, intelligent faith in Christ and a public confession of that faith, was imperatively demanded as a pre-requisite to baptism. Hence it became clear that baptism was not a regenerative ordinance to be administered to unconscious infants, but an act of obedience through which divine blessing came to the believing, penitent soul.

We cannot value too highly the magnificent work our Baptist friends have done in this field. We can only regret that the same

clearness of thought and fidelity to strict scripture interpretation has not been manifested by them in regard to the question "How does faith come."

But the very urgency of their protest against

"BAPTISMAL REGENERATION,"

and their clear-cut teaching in regard to both the action and the subjects of baptism, especially the latter, has served to dim their apprehension of the position of faith in the divine economy, and has led them to embrace the Lutheran doctrine of "SALVATION BY FAITH ALONE" with such firmness that they have in a degree exalted faith unduly, and made it appear as the one essential thing in the salvatory process. Lest they should yield one point on the question of baptismal regeneration which involves the eternal condemnation, not only of all unbaptised infants, but all heathen races as well. Nor can we value too highly the magnificent work done by Nonconformist churches generally in their demand for freedom of thought and their determined stand for the "right of judgment" on things divine, which is only a demand to be permitted to listen to the Holy Spirit's words, and to compare "spiritual things with spiritual." It is a demand for "pure speech" in things religious, unbiassed by creed or catechism, prayer book or ritual, untinged by human interpretation or priestly domination. It is best expressed in the well known words of Chillingworth—"The Bible, and the Bible alone, is the religion of Protestants." I might give many more instances in which the language, or rather men's thoughts, concerning divine language have been purified by a close adherence to the principle announced by the Apostle Paul at Corinth. But these must suffice. Human wisdom is good; learning is invaluable. Culture must not be despised. But, after all, what we need is clear conceptions of spiritual things based upon careful comparison of scripture teaching concerning them. The real question of import is not what do men think and what does the church preach and practice, but what does God teach, and what does God teach and practice. Teachers and preachers are all very well, but our appeal must be direct "to the law and to the testimony, for if they speak not according to this word, it is because there is no light in them."

For individual and for church life we require more than form or custom made reverent by age. We require more than flowery oratory and beautiful speech. We require the "sincere milk of the word that we may grow thereby." We must examine ourselves and prove ourselves by the infallible Word of God. "What saith the scripture must be our constant demand, and when we make this demand we must speak and act upon a clear and full conception of the whole divine teaching, and must not be a mere textual faith." We must compare "spiritual things with spiritual." Our preachers and teachers must not only read in the Word of God, but they must show the meaning, and we as hearers must "search the scriptures daily and see if things be so."

There are many things in the Sacred Word of which we have not as yet clear understanding, and which require the application of these same principles in order that they may be purified and freed from that confusion of thought from which we as a people are by no means free. Let me suggest a few by way of illustration:—

1.—THE KINGDOM OF GOD OR OF HEAVEN.—This was the burden of the preaching of John the Baptist, and of our Lord himself.

To the ordinary mind a kingdom must have a king, subjects and territory. Now, where is the territory of "the kingdom of heaven" in relation to those who live upon this earth? Is it Mars or Saturn, Venus or Jupiter? Our Lord said: "My kingdom is not of this world." Hence many talk of going from earth to heaven, but where is heaven? They fail to notice that the Saviour says "of," and not "in." (Christians are said to be not of this world, but they are in it). The angel in the Revelations 11:15 proclaims "The kingdoms of this world are become the kingdoms of our Lord and of his Christ." Pure speech is required here. We must make a full analysis. We must compare spiritual things with spiritual.

2.—"THE GOSPEL" is a term requiring to be put to the same test. We often see announcements about "preaching the ancient or primitive gospel," as if "the gospel" was not being preached by every church in Christendom. But what is "the gospel" if it be not these facts—"That Christ did for our sins according to the scriptures; that he was buried and rose again the third day, according to the scriptures." If this definition of the Apostle Paul is the correct one, may we not safely affirm that all churches, Catholic and Protestant alike, are ever preaching the "ancient or primitive gospel."

3.—"THE HOLY SPIRIT" is a term which requires to pass through the purifying fires of a close scripture analysis. In the minds

of some at least, even of some of our brethren, this term conveys nothing more than the written word inspired by the Holy Spirit. To them it conveys no thought of a divine personality. To such the Holy Spirit is only an influence, and not a person. Ought we not endeavor to purify such thought and speech by "comparing spiritual things with spiritual"? True the term in the original oft signifies only "breath" or "wind," but a full comparison of the scripture language compels us to take in such passages as these. "But the Comforter, even the Holy Spirit, whom the Father shall send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you."

Other terms I can only name, most of which convey no fixed and clear thought to all who hear, such as "the resurrection of the dead—when? where? how?" "eternal judgment—is this judgment in time, eternally, proceeding, or a judgment after time is no more, that is, in eternity?" "atonement," "sanctification," "justification," "redemption," even "heaven" and "hell"—all terms which convey different meanings to different persons; and while these differences exist, Christians cannot be really united in faith and practice.

CONCLUSION.

I will not weary you with further illustrations, but will draw to a conclusion. The point I desire to make is this:—Pure speech is still a prime necessity. Much has been done, but much still remains incomplete. We must still hold fast the position that "where the Bible speaks we speak; where it is silent we are silent." We must test all our utterances and all our thinking by comparing spiritual things with spiritual, and by using the inspired Word of God in all our teaching and preaching. Nor must we be content with scripture language only: we must have scripture thought. Scripture language, that is, scripture phraseology, is not necessarily pure speech. We may use scripture terms and convey anti-scriptural ideas. Alexander Campbell, one of the clearest theological writers of the past century, once said: If I am not greatly mistaken, the adding to, subtracting from, the transposition of, and mingling the terms of the Holy Spirit with those of human contrivance, is the only cause why all who love the same Saviour are disunited. . . . Our confessions of faith, our additions to, our subtractions from, our transpositions of and our extractions out of the book of God, are all in open hostility to the restoration of a pure speech. . . . I have seen a confession of faith all in Bible terms, extracted and transposed, like putting the eyes and ears and tongue in the right hand. Now I object as much to a creed in Bible terms transposed and extracted as I do to worshipping the Virgin Mary instead of Jesus the Messiah."

The remedy, brethren, is to be found in a careful and systematic study of the Word of God; in a constant effort to use scripture language coupled with the precise scriptural ideas which belong to the words used. We want to make ourselves "specialists in scripture knowledge, searching the scriptures daily, testing all we hear by the Divine Word, and comparing spiritual things with

spiritual." If all men who love our Lord would do this strictly and fearlessly, unity of Christians would soon become an accomplished fact. This is one of the great objects of this restoration movement. Let us not forget it. Let us not sit down contented as if all truth was ours. We have much yet to learn—much of our practice and our teaching needs to be tested, and our thought and speech requires purifying. Let us strive after greater knowledge, clearer thought and purer speech. So shall we help on the union of all Christians on the one foundation. "For other foundation can no man lay than that which is laid, which is Christ Jesus our Lord, himself the pure, unsullied Word of God, the divine exposition of the divine mind—the way, the truth, the life."

Let us imbibe his Spirit, speak his words, copy his example, follow in his footsteps and proclaim his boundless love to all mankind. So shall our thoughts be holy, our words pure, our lives bright, and we ourselves daily become more fitted for "the inheritance of the saints in light."

An Ideal Church.

GEORGE MANIFOLD.

There is a necessity for an ideal church, a congregation that is the embodiment of all that Christ intended it should be, an organization that is relatively perfect, composed as it is of human beings, approximating to that ideal which enamored Paul when he spoke of it as "holy glory unblemished," to which men can point and say, "There Christianity is taught, there it is exemplified."

The congregation which I ask you to behold is ideal in its government. This is a very vital matter, which means the weal or woe, the success or failure of the church. Right here many a congregation has been wrecked. Neglect on the one hand to choose suitable men, and the liberty on the other hand given to others to gratify their lust for power, is the secret of that corruption which in a great measure brought on the Dark Ages. To the brotherhood known as the disciples of Christ, it might seem a work of supererogation to prove that elders are men who are chosen and ordained to guard the spiritual welfare of the church, while deacons are those who are chosen and ordained to look after the temporal welfare of the church.

With regard to that most important office of elder there are twenty-one qualifications, of which eight are negative and thirteen positive. *Negatively* we have (1) Not a novice, a new convert, but tested, proved, lest he gets swelled up with pride. (2) Not soon angry, petulant. (3) Not self-willed, arrogant. (4) Not given to wine. (5) Not a brawler, but averse to contention. (6) Not a striker, quarrelsome. (7) Not covetous, inordinately desirous of wealth. (8) Not a maker of money by base methods, not a sweater, a cheat, a brewer, or publican. *Positively*. Point him to the world and say that he is also (1) The husband of one wife, not a polygamist. (2) Of good behaviour, courteous. (3) Vigilant, watchful, not sleepy

headed. (4) Sober, mind sound and well balanced, not having "the blinkers" on. (5) Patient, gentle, meek. (6) Temperate, having self-control. (7) Just, unprejudiced, impartial. (8) Holy, pious, religious. (9) Lover of and given to hospitality, whether stranger or friend. (10) Qualified to teach, not necessarily a silver tongued orator. (11) Able to exhort and convince opposers. (12) Of good report among them without. (13) Blameless, not justly censurable. With regard to his duties we have ten specifications. Of the five relating to himself we have (1) Take heed to yourself. (2) Rule your own house well. (3) Have your children in subjection, not accused of riot—unruly. (4) Hold fast the faithful word. (5) Be examples to the flock. Next those relating to the flock. (1) Be a lover of good men. (2) Take heed to the flock. (3) Take the oversight willingly. (4) Feed the church of God. (5) Rule well.

Such men—shepherds of the flock by virtue of their aptitude to teach, and their power to instruct in the way of life; by their loving counsel, given in a friendly spirit, which is ever a source of comfort and inspiration to lead the unfallen life of the Spirit; by their ripe years of experience which bestows wisdom, which teaches moderation and begets the true spirit of charity; by their grand and noble lives in exemplifying their teaching—such men, I say, will ever be a tower of strength in the church over which the Holy Spirit has made them overseers. Their office is one to be desired, for it is a good work. The apostle shows that it is to be sought after not for the glory that is in it, not for the gratification of one's love for power or ambition to rule with a rod of iron, but for the opportunities it affords of doing good, for serving one's fellow citizens in the kingdom of God and manifesting forth his glory.

The church is also ideal in the men that fill her pulpit. In this age of education, representative, scholarly men should be secured to whom the congregation can point and invite, not only the ignorant and the poor, but also the noble and the wise to hear the preaching of the word, in the which all foolish and unprofitable questions are avoided. Wholly devoted to his work, giving time to diligent study, he takes heed to his ministry that he fulfils it. In all things being an example in word, in manner of life, in love, in faith, in purity. The congregation will be a model in retaining her preachers ten, fifteen and twenty years, instead of the paltry few months which so many "Athenian" congregations delight in. Growing with the congregation, a powerful factor in all its activities, a preacher's words come with tremendous weight on the minds and hearts of the community to which he ministers, which could not come from a comparative stranger. It takes several years to lay a foundation, and though out of sight is none the less essential for the permanent stability of the house of God. The congregation I speak of is a model in having long pastorates.

With regard to its deacons, the church is also a pattern. Such passages of God's Word which requires the deacons to be men of good report, full of faith and of the Holy

Spirit, and of wisdom, are not ignored. But these ministers must also be proved men, grave, not double-tongued, not given to wine, not engaged in any base business, holding the mystery of the faith in a pure conscience. Must not be polygamists, but must rule their own houses well. Men who by their executive ability are fitted to manage the financial and all other temporal matters of the church. Their wives, or the deaconesses, in like manner, will be grave, reverent in demeanor, not gossipers and slanderers, but temperate and faithful in all things. The diaconate, whether composed of men or women, will see to it that no poor or sick are neglected in the daily ministrations, that the church is kept clean and in good repair, and in their capacity as ushers will especially welcome the strangers and show them to a seat. In all things filling the office with dignity. To be elected to the position of deacon does not bring with it the so-called divine right to speak in one's turn, to read or misread the scriptures in the public assembly. Nor must the work of the deacon be confounded with that of the elder, else, as is too often the case, confusion and shame will arise. Let no congregation unite what God has not put together. In reaching after the divine standard, the church in securing tried men will be spared the unseemly spectacle of that humility which prides itself in muddy boots and uncouth dress; and in keeping the two offices distinct will be spared from that more unbecoming sight of incapable men attempting to deal with the weak and erring, and to feed the church with scorpions and stones. Deacons, as well as other ministers of Christ, will do all things decently and in order, and to the glory of God.

The church is ideal with respect to the ordination of its elders, deacons, and evangelists. The power of choosing and appointing is vested in the congregation. The electing is to be done either by lot or by secret ballot. Such things as turning the church into a political meeting and running men for office, soliciting votes, intimidating the weaker ones, rousing up the bitterest passions, which are seen on the occasion of an annual or other stated election of officers, will but surely throttle the life of any congregation. As far as I understand the scriptures, elders and deacons were elected and appointed for life or good behaviour. In civil functions in appointing men for important offices there is recognised the necessity of a solemn and impressive ceremony. In the Old Testament men were solemnly set apart for priestly, prophetic and kingly offices. So in the New Testament the Holy Spirit has required that elders and deacons and evangelists shall be set apart, appointed to their work by fasting, prayer, and laying on of hands. The ordination service does not impart apostolic grace, but does add honour and dignity to the various ministries, supports the men entering the same by the sympathy and approval of the church, besides impressing them with a sense of their responsibility, which they could not otherwise feel. Everywhere in the New Testament there is taught respect for office and reverence for those who have the rule over us. Thus their

words come with authority, and are to be received with meekness and fear.

This naturally leads me to point you to the model church in discipline. This is where the actual church fails. Too many are tolerated in the church who do not pay their just apportionment, but keep back part of the price, who are guilty of the criminal offence of deliberately trying to starve out the preacher, who lie, who cheat, who are drunkards, and extortioners, and who by their indifference, absenteeism, and sloth are brothers to him who is a destroyer. From such in burning words we are exhorted to withdraw. But some will say, "If you carry out this instruction, the church will lose some of its leading members." "Besides," says another, "it will keep others from coming." The mission of the church is not only to bring people in, but also to keep people out, especially wolves in sheep's clothing. The Jerusalem church is a model for all time, and the case of Ananias and Sapphira, who fell dead in the church when charged with lying, hypocrisy, and keeping back part of the price, is a very striking one. No wonder great fear fell on all inside and out who saw and heard these things, and no wonder that multitudes both men and women were the more added to the Lord, because it was seen that the church was going to be kept pure and holy.

But discipline does not consist in waiting until the offence has grown to large proportions, and then passing the sentence of excommunication, but in nipping it in the bud, or better still preventing its birth. This church is a model in training, and right here is the antidote for the absent-loving, dancing, drinking, discordant members. In the saving of men two things are requisite; first, the planting in Christ; second, the training up in his service. The planting and the watering, the preaching and the teaching must both be done if God gives the increase, not in numbers merely, but in spiritual life. What think you of the man who cuts down his vines because they would not climb the trellis of their own accord? But the actual church acts just as foolishly. Shall the powers that be thunder the terrors of the law because the babe in Christ does not grow without training? How exceedingly important that elders whether bishops or evangelists take heed that they tend the flock committed to their care. Food to nourish life and promote growth must be nutritious in substance, sufficient in quantity, properly prepared, and given at proper intervals with unceasing regularity. With the bread of life, with the knowledge of him who is the truth, must his lambs be fed. When sheep come to the cote and find a good supply of vegetables, roots and salt always awaiting them, the shepherd may expect them not only to grow and thrive, but to return regularly for the coveted meal. But when husks and briars, scorpions and stones, and other unpalatable, indigestible things are given, would they be termed "silly sheep," if they did not come back any more? Why is it that so many wander off and starve, fall down by the wayside and die? Why the great leakage that steadily goes on? If the converts are not fed except with chaff and straw, if they are not trained for higher ser-

vice, if their energies are not enlisted and properly directed, then we need not wonder why they don't increase in numbers, and all that's pure and of good report. Right here let me smite hip and thigh that senseless, soulless mutual edification fad which consists of putting men in office as deacons, and compelling them to read the scriptures in turn, and to speak in turn. It wouldn't be so bad if they made preparation for it, but the performance that goes on from Lord's Day after Lord's Day is enough to make angels weep. One has aptly styled it—"mutual deadification." Do not misunderstand me. What I contend for is men qualified to read and to teach. Paul's instruction to Timothy is very explicit, "The things you have heard, commit to faithful men, who shall be able to teach others also." No true disciple who has learned and is willing and able can be denied the right to teach in Christ's name the doctrines of salvation. The teacher thus qualified and willing may be elder, deacon, preacher, or simply a disciple.

But if the principle is right of reading the scriptures in turn, of speaking in turn, because one is a deacon, then it is right to pray in turn, to sing in turn, and to attend the meetings in turn, which shows how fallacious and baseless is the assumption. By all means let the deacons teach if they possess the gifts of Stephen and Philip, if not let them zealously attend to those temporalities which in their place minister to the edification of the membership as much as delivering a discourse. No one can impart knowledge who has no knowledge to impart. Let trained men train others, so speaks the Holy Spirit. By teaching remove the ignorance, which is the first obstacle to Christian growth. Instruct men in the laws of the kingdom of God and the laws of life that they may grow thereby. With such feeding and training there will not be the need of exercising severe discipline, there will not be near so many who lose their first love, and in consequence the leakage will be comparatively small.

The church is ideal in its finances. It never gets into debt, its members all pay up. Oh! for such a church like that. Many a congregation has been wrecked through failing to manage its finances. To be ideal in this very vital matter, not to be in debt, not incessantly begging for money, gives me an opportunity to speak on systematic giving, and the envelope system. These two combined will make any congregation rich, wipe off all outstanding debts, and put a surplus in the treasury. First it is apparent to every one that there are expenses to be met every week, and which must be met if the congregation intends to maintain its existence and integrity. As men and women in business, engaged in various callings, as members of different households, we pledge ourselves to meet definite obligations, current expenses, whether it be wages, stock, rent or cost of food and clothing. These things we provide for, and our expenditure, be it little or much, is always determined or should be by our income; for to "Owe no man anything," "Provide things honest in the sight of all men and of the Lord" are of apostolic authority.

Now as members of the same spiritual family, the Lord's house, we have honest obligations to meet, just debts to pay, and

which are incurred every week. There is no one but will admit that a certain amount of expenditure is necessary for our well being as a church. In other words it takes money to successfully run a church as it does to "make the mare go." As members of the same congregation, not one man nor ten men are alone responsible, but *all* are responsible. No one when asked to give a straight-out answer whether or not he was responsible for *some* part of the current expenses would care to deny his obligation. It is the same principle that obtains when we become members of a bowling club, tennis club, or picnic party; and the man who while enjoying the benefits and privileges of such and similar organisations refuses to pay his share is expelled and treated with contempt.

Further, it is a well known fact that members when absent from the Lord's table and when denied, or deny themselves, the privilege of contributing at the evening meeting, their responsibility of bearing their part, be it little or much, is *not* discharged. Again, when through enforced absence say for two, or five, or ten weeks as the case may be, *does* our absence *lessen* our share of the obligation to meet the current expenses? If we do not put into the plate an amount corresponding to the weeks we have been absent, and which would have been put in if we were present, does it not look as if we were robbing the Lord? Would any of us as Christians like the term *thief* applied to us? If any of us have erred in the past in this regard, let us hope it was not done wilfully, but thoughtlessly and through ignorance.

Again, one-half of the congregation has no right to pledge what the other half might do, or should do. The wisdom of this is apparent. It is out of the province or authority of anyone to pledge his brother or the rest of his brethren to financial obligations. Equally is it true that no member shall become a party to pledging the congregation to a certain amount of expenditure without giving the treasurer or other responsible person some idea as to what he is willing to do to meet the expenditure. It is unfair, unjust to the men in office, who are expected in the name of the church to meet its just debts. And herein lies the key to the whole situation. It is an *individual* matter; the church in its collective capacity being composed of individuals.

The greatest power in the world to day is the aggregation of little things. Niagara is a striking illustration in the physical world, the P.O.S.B. in the monetary world, and Britain's great army in the national world. One penny a week is not much, yet from five members means that the treasury of the Lord is richer by £1 at the end of the year. Little as a penny a week may appear, yet it is the constant and systematic giving even on the part of but five persons which makes it a wondrous power, and £1 will always gladden the heart of the church treasurer.

Now for the plan. Let every member be visited, and asked, "What amount per week can you safely and definitely promise for the Lord's work in meeting the church's current expenses?" Except in very extreme cases there is no one but what could give a penny a week. Let the names of the members, together with their promises be recorded in a

book. Before the commencement of the quarter let one or more supply the members with 13 envelopes dated for the 13 Lord's Days. They can either be numbered, or if printed "Church of Christ, For Current Expenses," space can be reserved for name to be signed. It is no argument to assert that a plan is non-successful if it has not been strictly and faithfully carried out in every detail. When the envelopes are gathered up or received personally by the treasurer or by mail, let the amounts be carefully checked against the names in the book kept for the purpose. Those who desire secrecy as to their contribution from their neighbors, who sometimes cannot help seeing the coin when it is dropped in loose, will have the satisfaction of knowing that none but God and themselves, and the officers appointed know what they have contributed. If through some cause the amount pledged be not given, let the member be visited at the end of the quarter, and if a valid reason be given, then be excused, if not then it is a case for discipline, for the honour of the church is at stake in meeting her just obligations.

This system has been tried with eminent success. It secures a definite pledge from every member, it secures a weekly offering from each, it gives to the officers that knowledge which is their right in order that the definite weekly current expenses may be met by a definite weekly income.

The recognition of certain scriptural principles to govern us in this vital matter of giving, will constrain everyone to see the wisdom of the proposed plan. The principles are:—

1. All that we have we hold but as stewards.
2. That we do not belong to ourselves. "Ye are not your own."
3. That we are to "give as the Lord has prospered us," laying by in store week by week. Here is the principle of securing a definite amount.
4. That we are to give "readily and freely." "The readiness is acceptable according as a man hath, and not according as he hath not."
5. That we will reap as we sow. If we sow nothing we will get what we sow. With what measure we mete it shall be measured us again.
6. It is an act of worship to be continued steadfastly, and becomes as such a sacrifice acceptable, well pleasing to God.
7. That there shall be "equality." The Holy Spirit expressly declaring that no one church or individual shall be burdened while others are eased.
8. That our giving is to be done "cheerfully," and not metaphorically slap the one in the face who visits us on this matter?

Does anyone object to stating a specified amount? For this system requires that, and, further, that he or she is morally responsible for that amount solemnly pledged. Does it not look as if the one who refuses to say what he shall give wishes to shirk his responsibility? Does he not say: "Well, I will give *something*, but will not bind myself to say what that amount definitely shall be." Is not the expense to be met with every week a definite amount? Can the officers legally count on such a brother's subscrip-

tion? All they know is that it might be *something*. Certainly it *might* be a *pound*, it also might be a *penny*! The deacons really don't know. What a glorious uncertainty it would be if every member acted thus! What if the preacher acted in that manner in regard to his services? What if the gas company said: "Well, you can depend on our giving you *some* gas, but we shall not bind ourselves to say what the amount shall be, or exactly when it shall be given"? Would we not be better off with a *definite* amount of *tallow candles* than gas on such terms?

In the New Testament the sin of covetousness is denounced in scathing terms. Why should a man reckon himself accountable to the elders for all the sins he may commit, and yet while flagrantly admitting this expect to go scot free? "No covetous or stingy man shall inherit the kingdom of God." Again, Paul says: "I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner, with such a one, no, not to eat." "Put away the wicked man from among you." Are we primitive? Are we apostolic? How many stingy men and women are put away in obedience to this apostolic command?

This envelope system, if faithfully carried out, strikes at the root of this disease. There must be some way of determining whether a member is shirking his solemn obligation of paying his quota of the current expenses. In lieu of a better plan I heartily propose this, and having seen it tried elsewhere with eminent success I can confidently recommend it to your earnest consideration.

The ideal church is a modern church, fully alive to present day problems and present day needs. To this end it has a real live, genuine Endeavor Society; not a Bible Band, or other kindred institution with a modified, mutilated pledge, which I think for exclusiveness is on a par with the Methodist Epworth League and the Baptist Young People's Union, but an organisation known by the talismanic letters of Y.P.S.C.E., where young disciples meet on equal footing with Presbyterians, Congregationalists, Episcopalians, Methodists and Baptists, and teach them the way of the Lord more perfectly. This they cannot do, that is, not near to such an extent, when compelled to have no fellowship with the rest of young Christian workers in other religious communions. Of all people the disciples of Christ ought to welcome the tendency and evidences of Christian union, and seek to foster and encourage it in every possible way. Some of the old Jewish exclusiveness still clings to us, which prevents our leavening the religious world as well as the unbelieving world with an untrammelled gospel. Again, occasional exchanges among the preachers of other bodies might be effected, and when the opportunity is given would not be insultingly refused. There need be no compromise of principle, no muzzling of one's mouth, but rather a glorious opportunity is used to make known the simplicity of the gospel of Christ. If this method were adopted instead of the harsh one of hammer and tongs, more would be won from sectarianism to the glorious liberty wherewith Christ has made us free.

The church is ideal in its steadfast adherence to its creed, no more and no less. Do you believe that Jesus is the Christ, the son of God? is the only question to be asked, and an affirmative answer only is required in order to be satisfied that a penitent believer is entitled to immersion. But how often does the actual church ask, "Do you believe in our theory of the atonement, in our idea of the personal devil, in our theory of the future punishment of the wicked," etc., etc., which have caused many good men and women to leave the brotherhood and seek a more congenial home elsewhere. The ideal church would unite into'erance of sin with great tolerance of opinions. No Christian man would be expelled for his opinions, and no evil man would be sheltered for his orthodoxy, his money, or his influence.

It is also ideal in preaching to the poor and ministering to the sick. The belief is widespread that the church is for the well-dressed and prosperous, and not for the poor. The church of Christ ought to be the model Salvation Army in reaching the outcast, it should be in the van of every social reform. The Salvation Army should never be allowed to give lessons to the church of Christ in ministering to the poor, in housing the homeless, in rescuing and loving the fallen. Irrespective of class and caste, the gospel ought to be preached, and its saving health made known, and its comforting influences manifested. Dirt and rags speedily disappear from the church of Christ, not by social exclusion, but by social elevation. If prisons are visited, and Jerry McAuleys rescued and won for the Lord, the sick in the hospitals and the bereaved comforted, then the pure and undefiled religion that James speaks of would burn with no dim religious light. There's a charm about true fraternity and friendliness, about loving Christian sympathy, which attracts men more than music or eloquence. O God! what would the bare naked truth have accomplished without the life of him who is the Way, the Truth and the Life, incarnate in bodily form, in loving deeds, in the touch of sympathy, in the healing of broken hearts, in the inspiring messages of hope? The ideal church is where the Spirit of Jesus dwells, where the truth, not in word only, but also in power, and in the Holy Spirit, and in much assurance is incarnate in the members' lives, holy, fervent and pure.

Finally, as regards missionary enthusiasm, the standard here is high. There is no stopping to consider whether the man who needs the Saviour is in New Zealand or Japan, it is enough to know that "the field is the world"—that "the field is the world"—that "the field is the world." What are the church's marching orders? "Go and teach all nations." Then let us obey them, and all distinctions between home and foreign will be obliterated. Our life, our growth is in proportion to our missionary zeal. A lack of this spirit means but a stunted growth at best.

The church that lives for itself will die of dry-rot. Here is the panacea for all the ills and troubles that have too sadly vexed so many of the congregations in the past. The possession of this spirit would make us Christ-like, who renounced all to save a world. A disciple is not above his Master, nor a servant greater than his Lord. If we

were as zealous in inculcating this spirit as we are in teaching that baptism is immersion, and for the remission of sins, our success would be phenomenal. To be primitive, apostolic, is to be intensely missionary, heroic in faith, and filled with one supreme desire, "the world for Christ, and Christ for the world." Love for those who cannot repay us, who are not bound to us by ties of blood and language, save the one bond that Christ died for all, will reproduce that ideal church, that Pentecostal type of unity and harmony, of missionary zeal and sacrifice, that she will arise and shine, "clear as the sun, fair as the moon, and terrible as an army with banners." Then shall be realised the beatific vision of John, who saw the angel flit across the heavens, "having the everlasting gospel to preach," another angel shouting, "The kingdoms of this world have become the kingdom of our Lord and of his Christ," then shall the millennium of harmony and love be ushered in, and peace like the mighty ocean hold all lands in its embrace.

[To Pres. Milligan, Pres. McGarvey, Profs. Tribble and Lucas I am indebted for several thoughts and suggestions contained in the above paper.]

Our Missions.

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

Foreign Mission News and Notes.

H. G. HARWARD.

The great day—July 7th—Foreign Mission offering. Let no church forget it.

£1000 is the standard raised for this year. An offering from every church, a contribution from every member, will make it possible to far exceed this.

The Christian who does not encourage Missions will soon have no Mission to encourage him.

"Don't stop to count converts, but Mission fields."

The amount of our offering will be determined by our *interest*, our interest will depend upon our *knowledge*. Let every congregation have a campaign of education during the month of June.

Every congregation should arrange for a missionary rally before the offering. This will help to create enthusiasm in the work of world-wide evangelization. The following is a suggestive programme:—

1. Song—"Rescue the Perishing."
2. Song (standing)—"The Morning Light is Breaking."
3. Prayer.
4. Scripture Reading—Three young people. Mark 16: 14-16; John 4: 35-38; Romans 10: 13-15.
5. Song—"Speed Away."
6. "The Importance of the Offering."—5 minutes by leader.
7. Recitation by young lady—"Is it Nothing to You?" (See CHRISTIAN, June 13th.)

8. "Our Marching Orders"—5 minutes' address.
9. Short prayers for our Missionaries.
10. Song—"Throw Out the Life Line."
11. "What Have We Done?"—5 minutes' address.
12. "An Offering from Every Member"—Paper by young lady.
13. A Selected Poem.
14. "The Great Need of F.M. Work"—5 minutes' address.
15. Song—"Greenland's Icy Mountains."
16. Short Prayers—for F.M. Day, July 7th.
17. Benediction.

EVANGELISTIC COMMITTEE OF SOUTH AUSTRALIA.
KADINA.

Under date May 20th Bro. G. B. Moyses sends the following cheering report:—

"During my absence in Victoria the work was well carried on by Bro. Crosby. So far as I have heard his preaching was considered, for a young man, as satisfactory. As for the attendance, some brethren thought the second night showed a falling off, while others thought it did not, which shows, at any rate, that if there was a falling off, it must have been but small.

"I am pleased to report excellent meetings yesterday. In the morning we had the pleasure of extending the right hand of fellowship to Sister Carter, and Bro. and Sister Wheeler, of Moonta, who have been heart and soul with us from the first.

"Bible Class and Sunday School were fully up to the standard, and our evening meeting was positively the best to date—a dozen more would have filled every seat in the place. At the close two made the good confession—a young man, a nephew of Bro. Jackson, and Bro. and Sis. Wheeler's eldest son, a lad of 13, and the first of the young ones to come out."

STRATHALBYN.

Bro. H. J. Horsell, the newly-appointed evangelist to this field, reports splendid meetings on the 19th inst. He is confident that good work can be done here.

WILLIAMSTOWN.

The Committee, in order to encourage the church at Williamstown to appoint another evangelist, has offered to provide two-thirds of the salary needed. The Committee hopes to have an evangelist stationed there in the course of a week or two.

Important!! In order to meet its engagements to September 30th next, the Evangelistic Committee will require a further sum of £30. The members are confident that the South Australian brotherhood desires them to pay their debts. This being the case, they once more appeal to the churches and brethren able to do so for help to replenish their purse. The Committee is totally supporting the Kadina work, contributing one-half to the Strathalbyn church, and will shortly be materially helping Williamstown. Surely practical monetary support to this good work will be given!

W. G. LAWSON CAMPBELL, S.C. E.U.

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The Leader.

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

The Survival of the Fittest.

One of the great principles of the theory of evolution is enunciated in the phrase, "the survival of the fittest." Not the fittest in a mental or spiritual sense, but in a physical one. As a matter of fact it does not take these two ideas into account. Mind, if it plays any part at all in the scheme, plays so little as to be scarcely worth reckoning among the factors that go to make existence possible. And as for the spiritual, it has no place at all in theories of the ultra-evolutionist. To a certain extent it is granted that "the survival of the fittest" is a recognised law of nature. Yet it may be asked, if this is a law of nature, how is it that the great monsters of antiquity did not, through sheer force of physical strength, prevail over the weaker forms of life and remain to day the undoubted masters of the situation? What has become of all those creatures whose size

and strength surpassed even the length of their names? To come nearer home—what has become of that stupendous bird the New Zealand Moa, which stood 11 feet high? Surely, if the physical is the supreme thing, these extinct specimens of life in its largest form should still be present with us! Evidently the only possible answer is, that the physical is not the only element which enters into the thought of life. There are other elements to be reckoned with, without which no conception of life can be considered adequate or complete. Nevertheless, the doctrine of the survival of the fittest, even when taken in a physical sense, is true enough in a great number of cases. It is true enough, for instance, with some of the races of mankind. The Australian aboriginal is a case in point in which the native owners of the soil are fast disappearing before the invading hosts of other lands. Evidently these children of the soil are not strong enough to hold their place in the struggle for existence. The vices of civilisation are too potent to be successfully resisted by them. They are not even strong enough to endure the process of inoculation, but succumb before the treatment has passed the initial stage.

What is true of Australia, seems also to be true of the South Sea Islands generally. The people of these islands are a decaying race. Professor Drummond, in speaking of these islands, says: "A closer study of these islands shows that instead of increasing their population they are dying fast. On the first which I visited, Aneityum, when the missionaries reached it there were some thousands of inhabitants. To-day there are a bare four hundred of depressed and sickly souls. The children are swept away almost as soon as they are born, and the missionaries tell you that the total doom of this island may be a matter of some score years. The very church that was built for the islanders in better days has had to be cut in two, and even the portioned half is now too large; and a small chapel is to be built to hold the remnant of this once noble flock. It is a dismal story, but it is more than likely that it will be repeated in time to a greater or lesser extent, not only throughout this group, but throughout the whole of the unchristianised South Sea Islands. At New Caledonia I found the depletion of population even more appalling; and though here and there an island may escape, the ultimate prospect is almost total obliteration." For some time it was feared that the same doom awaited the native races of New Zealand. Year after year there has been a steady decrease in the number of Maoris and everything pointed to a time when they should practically cease to exist. To use the language

of one of the white colonists of New Zealand, "We had come to view as a settled thing that before the spread of civilisation and the advance of Europeans throughout the land the colored race must disappear. Those who knew the true worth of the Maori's and were conscious of their capacity for a higher condition of life, while accepting their fate as sealed, contemplated the possible extinction of the race with a feeling of sorrow that such a thing should be the apparently inevitable result of the introduction of our higher civilisation." Whatever may be the cause of the depopulation of the other people of the Islands of the South, it seems quite clear to us that the decrease in the number of the Maoris was not due to the introduction of a higher civilisation, but to the abuses and vices which accompanied it. In all probability the drinking customs of this vaunted civilisation has had more to do with the decrease than any other cause.

It is satisfactory, however, to learn that the decrease in the Maori population has at last been arrested. One of the New Zealand papers informs us "that the reports of the Maori census enumerators show that there has been a great improvement in the condition of the native race in the past few years. The Maoris, generally speaking, are more cleanly in their habits, and consequently are more healthy. Most of the enumerators are convinced that the visits of the native medical officers and stricter compliance with sanitary laws will bring about a still further improvement. In most districts the natives are more industrious than they were, drunkenness is less prevalent, and the death rate has decreased. In nearly every large district there is a much greater number of young children in proportion to the adult population than at the previous census." This is good news, and should be satisfactory to the white population of New Zealand. It is also satisfactory in another way as demonstrating that it is not safe to assume that all the maxims of physical science are inevitable and final. No one, we are sure, is disposed to question the discriminate usage of the phrase "the survival of the fittest," but it is quite another thing to regard it as a fetish which we must worship. Doubtless the hard and fast believers in evolution saw in the yearly decreasing numbers of the Maoris conclusive proof of the truth of their favorite maxim. The decrease was inevitable—it was a law of nature. Fortunately for the Maoris, there were some people who realised that a law only held good until it was superseded by a higher one. The Government and Christian people of New Zealand brought to bear upon the subject the ideals of moral

responsibility and brotherhood. Before these higher laws the lesser one succumbed. Moreover, the Maoris themselves declined to admit that as "the weakest they must go to the wall." Our New Zealand contemporary, in speaking of the improvement in the condition of the Maoris, says:—"We have laid the foundation, but others of the Maori race have done the building. The reform that has taken place, and is taking place, has, like all reforms, sprung from within and not from without. No amount of teaching and preaching that Europeans could indulge in would have produced any great or lasting results had there not been amongst the natives themselves those who, recognising at once the value of the teaching and the possibility of applying it as a means of rescuing their race, were prepared to take up the work and energetically prosecute it. These were found in the young Maoris, who banded themselves together under the name of the Young Maori Party. For the most part, these men had been students at the Te Ante College, in which the late Bishop of Waiapu ever manifested an unabating interest. For the most part they are men of high culture, some of them possessors of University honors. To the work of saving their people from the doom of extinction they have applied themselves with assiduity, intelligence and a complete knowledge of the things that are needful to produce the desired result, and the means by which they can best be obtained."

Physical law knows no pity, and, in the course of time, the men who decline to recognise any other become like the laws they acknowledge. The ultimate gospel of science is utility. Not the saving of the weak, but the retention of the strong. Christianity, on the other hand, recognises that those who are strong ought to bear the infirmities of the weak. So far as mankind is concerned, it declines to value man on a merely material basis. The weak body may have the mind and spiritual insight of a Milton: it must therefore be saved. But even if it were certain that it had no elements of greatness in it, the fact that on it, in some shape or form, is the impress of deity, makes it a sacred thing to be cherished and cared for. We rejoice that, in the case of the Maori, Christian precept has triumphed over scientific maxim.

Editorial Notes.

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

Drink and Lawlessness in N.S.W.

The drink bill of N.S.W. for 1900 has been published. It amounts to £4,744,224, an increase of £341,311 on the previous year,

the average per head of the population being £3/9/8, an increase of 4/3. Accompanying the increased consumption of drink, there is, as an inevitable consequence, an increase of lawlessness. The Government Statist reports 23,862 convictions for drunkenness and disorderly conduct, 2409 more than in 1899. The N.S.W. Alliance intends to take a prominent part in the coming State elections, and now that other burning questions have been handed over to the Commonwealth there is no reason why some live temperance work should not be done by the next Parliament, which it is intended shall contain a compact Temperance Party.

Sterility of "Liberal" Churches.

B. B. Tyler in the *Christian Evangelist* draws attention to the numerical progress of the churches known as evangelical or orthodox, as compared with those noted for their "liberality" of thought. During the last decade of the century the former made rapid headway in the United States. Lutheran gained 434,806 members; Episcopalians, 184,377; Presbyterians (North and South), 231,378; Congregationalists, 117,103; Episcopal Methodists (North and South), 723,971; Baptists (North, South, and Negro), 1,018,328. There was a corresponding increase of ministers and churches. We have not the figures of the disciples of Christ before us as we write, but if we remember rightly their increase, about 83 per cent., was proportionately larger than that of any of the above-named bodies. Compare these with the so-called "liberal" churches. The Unitarians during the last ten years of the last century gained 35 ministers, 38 churches and 3251 members, while the Universalists gained 27 ministers, lost 192 churches and gained 768 members. The Unitarians and Universalists are not nearly keeping pace with the growth of population, while the evangelical churches are outstripping it. There is no doubt but that the same state of things is true of Australasia. The fact is that churches which deny or ignore the divinity and atoning work of the Christ are lacking in the vitality which is essential to growth. Christ is the life, and there can be no real life or permanent growth apart from him.

£20,000 a Year Lost.

In the United States of America the Episcopal Methodists are the principal Protestant body, numbering some four millions of communicants. Yet we are informed that "the official denominational papers are run at a loss of, £20,000 a year." Here is a splendid body of people, noted for their piety, progress and general "go," losing an annual fortune over their church papers! This can scarcely be accounted for on the score of

business mismanagement, for these Americans are cute men. The fault no doubt lies in the church members who will not patronise their religious papers. Though it may appear strange to some of our readers, it is an actual fact that papers really cost money. When the *Christian Commonwealth* was started in London, Spurgeon is credited with having said that it would require no common wealth to make it succeed, and many thousands of pounds were sunk before it attained its present popularity. No church paper can pay its way unless its own people take it and pay for their subscriptions. There is a moral to the above, but we leave the application to those concerned.

Ecclesiastical Precedence.

There was some heartburning in Sydney at the Commonwealth celebrations over the question of ecclesiastical precedence. When it was decided that Archbishop Smith, who represented the largest religious body, should have the place of honor, Cardinal Moran sulkily declined to attend at all. Some of the other Protestant representatives were disgusted at being placed so far behind in the procession, and the Presbyterians and Wesleyans refused to "procesk." The Archbishop read the prayer at the swearing in of the Governor-General, and the R.C. Cardinal would not therefore countenance it with his presence. In Melbourne at the opening of Parliament all cause for heartburning was removed by the authorities simply ignoring all clerical and religious distinctions. The Governor-General himself read the opening prayer, and read it well, better than most of the clergy could have done. The prayer itself was composed by another Governor, Lord Tennyson of S.A. No clergy took part in the procession, and everything passed off without religious animosity. This is right. The Commonwealth, as such, has nothing to do with questions of sectarian pre-eminence. If denominations have to be officially recognised at Government functions at all, it stands to reason that precedence should be given according to numerical position, but the better way in a country where there is no State religion is to simply ignore the whole question. Let religious leaders devote their attention to their legitimate work and they will find enough to do without seeking for positions at Commonwealth or State functions.

Correspondence.

I also will shew mine opinion.—Job. 32: 10.

A Correction.

In the report of the West Australian Conference as published by the local newspaper and reprinted in your issue of April 25th, there is a sentence which conveys a wrong

impression, and as "a Brother" here has taken exception to it, I send this letter to explain that it is a reporter's error. The sentence reads: "All the land had been purchased under freehold, no grants having been received from the Government." This should read: "All our freehold land had been purchased, no grants of this kind having been received from the Government." It has been the custom in times past here to give churches "Free Titles" of city and suburban lands, and it was in reference to this custom of "grants" the remark was made. In addition, however, to the lands we have purchased, it will possibly be well for me to add that we have accepted "LEASEHOLDS" on the goldfields from the Government at nominal rentals on the same terms as churches, friendly societies, and other such bodies. The newspaper report therefore is not strictly accurate.

May 13. A. E. ILLINGWORTH.

From The Field.

The field is the world.—Matthew 13: 38

South Australia.

GROTE ST., ADELAIDE.—The anniversary of this church was held on the 28th and 30th of April. On the Lord's Day Bro. D. Ewers spoke to a large assembly of worshippers in the morning, and another large audience was deeply interested while Bro. P. Pittman preached the gospel in the evening. On the Tuesday following a large number of friends met at the annual tea, and still more were present at the public meeting which followed. Bro. K. W. Duncan, M.L.C., was chairman, and gave us an encouraging address. Bro. A. J. Clark, pastor of Hindmarsh Baptist Church, gave a stimulating address on Christian enthusiasm. Bro. A. Gard supervised the musical selections, which were excellent, and bore testimony to the unceasing co-operation of the large choir under his care. Besides these good things, Brethren W. Manning and W. Green gave appropriate recitations in their usual first-class way. We all appreciated these features of the programme, including the usual thanks to all who laboured for the pleasure and profit of the rest, which were presented in a racy fashion by Bro. J. Manning. There was the usual report, which was read by Bro. H. D. Smith. We can only present a summary of its contents. Regarding the church membership, we have parted with eight by death and five by transfer; we received 21 by letter, and 16 by profession and baptism. The members attending number 329. There has been a steady improvement in the meetings held during the year for worship. We have not attained a full house for the gospel services yet, but we contemplate using some aids to induce more interest therein. Our young members are devoted, and aiming to be useful in church life. The school is progressing, and the school premises have been thoroughly renewed. The Gillies Street Mission School is attaining such proportions that we must consider how we can better house the 150 scholars on its roll. The workers in it have been increasing in their laborious mission. Six evenings of the week our premises are open for the various undertakings the church has in hand with the students' classes and Chinese Mission, which are held at Grote-st.

We have had financially a thoroughly progressive year. The Lord's day offerings have been used for nine distinct purposes, and totalled £354/1/5. For

enlarging our platform, improving it and the baptistry underneath it, and paying for an organ, £60/5/- was spent. The Dorcas Society raised £6/9/4 for its beneficent work. Our poor fund proper is small (£2/7/8), but a good deal was given to the needy from the Dorcas and Endeavor fund. The Endeavor Society donated £5/18/6 in Christmas cheer and evangelistic and foreign missions. The Sunday School spent £62/10/-, ten guineas of which went to the famine fund. Gillies-st. teachers and scholars also raised £9/17/3 for school and philanthropic purposes. Towards decreasing mortgage on school premises we have £46 in hand out of the £50 desired. We have only to mention this for some liberal ones to make up the balance. Towards the home mission fund we gave £19/19/6. For foreign missions £66/3/11 was received. We also had a series of special collections and donations during the year for various ends, *viz.*, helping a church erect a chapel, paying a brother for special gospel services, famine funds, and erasing deficiencies in working funds, which total another sum of £71/5/7.

In these eleven departments, the money raised during the year aggregates £704/18/2, or a weekly average for all purposes of something over £15/10/-.

We conclude this summary by expressing our deep gratitude to God, the Giver and Mover of all good. We heartily thank our elders, deacons, treasurers, teachers, singers, and contributors for responding to all calls made to benefit others, and we pray we may continue in the peaceful unity which prevails. S.

YORK.—On April 29th the Mutual Improvement Society held its second Parliamentary evening, when the Brooker Policy was presented—"The Nationalisation of the Liquor Traffic and the Abolition of Capital Punishment," but this was not dealt with, as time had expired. The Ministry was as follows:—Bro. W. C. Brooker, Premier; A. Farrer, Commissioner Crown Lands; K. Campbell, Commissioner Public Works; S. Brooker, Minister of Education; E. E. Wilson, Attorney General and Treasurer; K. Watson, Whip; A. Aird, Clerk; W. G. L. Campbell, Speaker. The Opposition were—A. Rowlan, Leader; F. Harding, T. Burt, A. G. Edson, and G. Wilson. The two latter being absent in Melbourne and Sydney, three former opposed the bill. A division was called for by Mr. Burt, which was as follows—Ayes 10, W. C. Brooker, teller; noes 17, T. Burt, teller; majority for noes, 7, thus defeating the Ministry.

On Thursday evening a farewell meeting was tendered to Bro. Harsell, who is leaving to labour with the church at Strathalbyn, under the auspices of the S.A. Evangelistic Committee. T.B.

BALAKLAVA.—On Wednesday evening last, 15th May, Bro. Selwood gave his lecture, "My Travels to the Old Land and Something I Saw," which was illustrated by about 200 limelight views. There was a small, but appreciative, audience, which made up for the lack of members in everything but the collection, which was taken up to help our Bro. Pittman's Rescue Home—which amount will be sent on at the close of our series. The illustrated piece "Ora Pro Nobis," sang by Mr. Marchant, as also the "Death of Nelson" (illustrated), by the same singer, and Home Sweet Home (illustrated), sang by Sister R. Stevens, were real gems of the evening, beside the descriptions given of things and places, shown on the canvas, most of which were the product of our brother's own photographic work, collected and taken while in the Old Land in 1897. S.J.

YORK.—The church has just ended a three weeks' mission of preaching the glorious gospel of Christ, and as a church we were pleased to see seven come forward and confess Christ. As a church we thank D. A. Ewers, F. Pittman, and P. Pittman for their

valuable services in the success of these gospel mission meetings.

May 27th.

WILD HORSE PLAINS.—Our anniversary, which took place on the 31st March, as reported by Bro. Selwood, was at first fixed for the 10th, but on account of sickness it was postponed till the latter date. However the 10th was celebrated by two members of the Bible class being buried with the Lord in baptism. Evening meetings ever since have been gradually increasing.

May 7th.

HINDMARSH.—It is not often we have the pleasure of reporting a visit from a South Australian missionary elect, and listening to an address from such an one, yet last Wednesday evening was an agreeable exception. It was our usual quarterly F.M. meeting, and our beloved Sister R. L. Tonkin was with us. She has, as already notified in the CHRISTIAN, been accepted by the Federal Committee of the churches of Christ in the Commonwealth, to proceed to China as our missionary in that large country. God bless and protect her and abundantly use her for his honor and glory! Sister Tonkin's address was most interesting and instructive. She told us many things wherein the Chinese surpassed us and in which we might do well to imitate them. She has learnt much in the Chinese Class conducted at Grote-st. respecting the Chinese and their religions. Our own F.M. work at Hindmarsh is making good progress, thanks to the collectors and contributors, who supply us with the necessary funds as each quarter comes round. A letter was read to the meeting from Bro. Stratten, telling of the work being accomplished, and earnestly requesting the united prayers of the brotherhood here for God's blessing to accompany the missionaries' efforts. Bro. Stratten mentioned in his letter that the Poona and Indian Village Mission had been favored with a visit from Bro. A. M. Ludbrook, which was greatly appreciated. Solos were given by Sisters Harkness and Goodall, a recitation by Sister Niass, and an interval was held for refreshments. Bro. Pittman committed Sister Tonkin to our heavenly Father's care and keeping, and the meeting dispersed after singing "God be with you till we meet again."

May 27.

CAREW.—On Sunday, 19th inst., we were glad to welcome Bro. H. Leng amongst us again. Taking into consideration the very dark night, we had a surprisingly good meeting in the evening. On Tuesday evening we held a temperance meeting, when we had a full house. At the close 20 young people signed the pledge.

May 22nd.

STRATHALBYN.—H. J. Horsell commenced to labor with the church in this place, as evangelist, on Lord's day last. He is a very energetic and earnest young man, and appears to have the work of the Master at heart.

May 26.

Queensland.

ROMA.—The usual monthly meeting of the Roma Band of Hope was held in the Church of Christ, on Monday night. There was a large attendance, and a good programme was gone through. In the first part, recitations were given by Misses Susan Page, Muriel Saunders, Winnie Blackwood, Gladys McLean, and Lottie Smith; Masters Cecil Pitman, Edward James, George Pitman, Roy Pitman, and Guy Pitman. The president, Mr. J. Saunders, gave a reading illustrative of how much a man saves by abstaining. Mr. R. C. Gilmour gave a brief address illustrative of the danger of the moderate use of alcohol.

holic drink. The second part comprised a number of pictures of local and foreign persons and places. The Roma lamplighter, taken whilst preparing a lamp, with Mr. J. Saunder's shop on the corner, was greeted with shouts of pleasure by the visitors. Mr. Gil-mour operated the lantern. Mr. L. A. Hoskins contributed a nice selection of gramophone pieces.—*Wes-tern Star.*

New Zealand.

TURUA.—Our Bible school anniversary came off quite successfully last Saturday. The children were the principal entertainers, and acquitted themselves well. The prettiest items were the action songs and recitations, but all were good. Mr. W. M. Bagnall, the superintendent, acted as president, and on behalf of the school children, thanked the Misses Ella and Shirley Bagnall, and Mrs. Weston, for training the children in their songs, etc., and Mr. L. J. Bagnall also spoke in praise of the work done by both teachers and children. The school is mostly composed of children under twelve years of age, consequently we have been unable to make much show in the examination on the "First Principles" lessons. The little ones do not seem to understand (nor do we expect them to) most of the lessons. As the examination was on the Sunday afternoon, we did not have the usual address to the scholars and friends. We have the same trouble as most schools, viz., the difficulty of keeping the elder scholars. If someone would invent a remedy, he would deserve—something very good.

May 9th.

AUCKLAND.—The confessor mentioned in my last report, along with two others, was immersed in the presence of a large meeting last night.

One is a young woman from our Bible School. In the third case we ask the church at Glenferrie to rejoice with us — Mr. A. Nathan having attended the ministry of Bro. Palmer there. Being fully persuaded that "Jesus is the Messiah" he was immersed at his first meeting with us.

13th May.

T. J. B.

WELLINGTON STH.—The anniversary of the church was celebrated last Sunday by a special gospel service, and on Wednesday by a tea, followed by an entertainment. The tea was all that could be desired, and the sisters who worked so unselfishly to make it a success deserve much credit. After clearing away the tables the public meeting was commenced. After the opening remarks of the chairman, the secretary was called upon for the annual report. The figures produced will best show the result of the year's work. There are now on the roll 128 members as against 104 at the end of last year. By faith and baptism the secretary reported 14 additions. The losses have been 2 by removal and 1 by death.

The finance is in a healthy condition and the church debt has been reduced this year. The S.S. is in a flourishing condition, the members on the roll amounting to 240, teachers 21, the school having doubled itself in the past twelve months. Two scholars put on Christ, making a total of 22 scholars who are also church members. An excellent programme was then commenced. The first item was a quartette by the Misses Clarke and Messrs. Hazelwood and Pocknael. Bro. Sangford of Spring Grove gave an interesting and lively address and pointed out the necessity of strengthening the hand of the evangelist. An anthem by the choir followed. Bro. G. Day recited "The Fashionable Choir," and to satisfy the demand for an encore he gave a highly amusing and ridiculous piece. Another anthem by the choir was followed by an address from Bro. Wright. A pathetic story, entitled "The Road to Heaven," was recited by Miss Tilbury.

Bro. Mudge called for a vote of thanks to all those who had helped the celebration to a successful issue. After the singing by the choir of "Praise the Lord," the meeting was closed by singing the doxology.
May 12th.

S. MCLIVER.

New South Wales.

ENMORE.—Last night we had a splendid congregation at the Tabernacle, and were cheered by seeing one of our young Sunday School scholars come forward and make the good confession. Very pleased to report another confession at Enmore last night, when a lady came forward, and thus signified her desire to follow the Lord in his own appointed way.

May 20th.

E. J. HILDER.

WOOLLAHRA.—On Friday night, 10th May, a welcome home social was tendered to Bro. and Sister T. Bagley, at the Oddfellows' Hall, Woollahra, to welcome them back to work after their wedding tour. About 150 were present, Bro. P. A. Dickson presiding. A good programme of singing by the choir, also solos and recitations, with short speeches by Bros. Jones, Dickson, and Shearston. During the evening the Bible Class presented Sister Bagley with a very nice salad bowl. Bro. T. Bagley made a good speech in responding to what had been said and done, and took the opportunity of thanking Bro. Chapple for having conducted the gospel services during his absence. The Sisters' Class then served out refreshments to all present, and a very enjoyable evening was spent.

H. W. SHEARSTON.

Tasmania.

IMPRESSION BAY.—Five additions since last report.
May 20th.

C. M. GORDON.

LAUNCESTON.—During the past six months five have been added by faith and obedience, from the Baptists one, by letter three, restored to fellowship two. The meetings are still being well attended, our cottage prayer meetings on Monday evenings being specially good. We hold an open air meeting prior to our gospel meeting Lord's Day evenings, and generally succeed thereby in inducing some from the street corners to come and hear. The church has unanimously decided to re-engage me for a further term of six months. On Wednesday, May 1st, we held a social in order to say farewell to our young Sister Elsie Buck, who was leaving for Victoria. For a good number of years she has been leading the singing in the church meetings here, and her loss will be felt. A very pleasant evening was spent. Bro. Orr presented Sister Buck with a beautiful Bible and copy of Sankey's hymns suitably inscribed on behalf of the church.

C. R. STREADER.

West Australia.

PERTH.—The Sunday School anniversary was celebrated on Wednesday, 8th May. The superintendent presided. The secretary's report showed that 12 had been added to the church from the school during the year; that there was an increase in the average attendance of 20, and a net increase of 10 names on the roll; making the total number of scholars, 190. The pennies given by the children had amounted to £14/17/3, and had been distributed to charitable institutions. The programme included some singing by the children, an address by Bro. D. M. Wilson, and distribution of prizes.

J. H.

COLLIE.—We are pleased to report that we held our first meeting last Lord's day evening, in Bro. Cameron's house, when eight met together for the breaking of bread, including Brother and Sister

Becker, and Bro. and Sister Houston, of the Polk-mett church, Victoria. We feel that their absence there will be greatly missed; yet they are in Collie, where much good can be done by their presence. After the breaking of bread, Bro. Becker spoke on the "Church and its Privileges," which was well received.

May 13th.

J. A. ANDREWS.

Victoria.

MALVERN.—On Friday, May 24th, the Y.P.S.C.E. was favored with a visit from the North Richmond Society, which provided an interesting programme. Mr. Knott was the leader, and several addresses were given, including a most encouraging one from the President, Mr. T. Hagger. The meeting was enthusiastic and earnest, and should prove helpful to our young society. Forty active members were present.

May 25

M. E. PITTMAN.

WARRNAMBOOL.—The church was favored with a visit from our esteemed Bro. Burgess, on Lord's day, the 5th of May, when he gave an address in the morning and preached the gospel to a good audience at night.

J. T.

BALMAIN STREET MISSION.—The writer duly entered upon the work here at the beginning of the month. The people around seem kindly disposed toward the mission, to judge by increasing audiences each Sunday. The first Lord's day only three assembled for the breaking of bread, and an audience of about 40 assembled to the gospel service. The second Sunday morning, six met to break the loaf, and about 70 (mostly ladies) came to the night meeting. Last Lord's day (the third) no less than 14 broke bread, and an audience of 80, with a fair proportion of men, was there at night. With prayers to God, we humbly work, trusting that soon we, with the patron and founder of the mission, Bro. Campbell Edwards, shall see a time of reaping.

An average of 60 scholars attend the Lord's day School. A Y.P.S.C.E. meeting is held Monday nights. An efficient organist has volunteered, and a choir practice started Thursday nights.

The North Richmond members are rendering, valuable assistance in the meetings, and our old friend Bro. C. G. Lawson gives good help in visiting the people. Altogether, adapting Acts 28: 2 "And the Melbourne people showed us no little kindness"

May 20th.

P. J. POND.

CHELLENHAM.—Crowded meetings. One confession, Lord's day evening, May 12, the son of Bro. Herbert Le Page, of Hopetoun.

FITZROY TABERNACLE.—The first anniversary of the Fitzroy (Tabernacle) church of Christ Y.P.S.C.E. was held on Monday evening, May 20th. Addresses were given by A. N. Marshall, B.A. (Armada Baptist Church) on "The Emphatic Life," W. C. Morro, B.A. (Ligon st. Church of Christ), on "The New Life in Christ." The banner of the Society was unfurled by Mr. H. G. Harward, our Superintendent. Solos were given by Mrs. R. Thompson and Miss E. Benson. From the Secretary's report we gather that the Society has been at work.

The committees are Lookout, Prayer Meeting, Social, Sunshine, Missionary, Temperance, Open Air and Literary.

The membership of the Society has increased from 30 active and 1 associate to 55 active members and 7 associates. Cottage Prayer Meetings have been conducted on Sunday afternoon throughout the year by Sunshine Committee. Two Syllabuses have been drawn up by the Prayer Meeting Committee. About 40 pledges have been secured by the Temperance

Committee. The Society is supporting an orphan boy in India, Rambar, 114. £5 was sent last January for this purpose. The Missionary Committee also corresponds with Miss Thompson and others.

Open air services have been held on Saturday evenings at corner of Bell and Brunswick Sts., Fitzroy, and on Sunday evenings on the vacant allotment adjoining the Tabernacle. About 12,000 "Gospel Lights"—the church paper—have been distributed by the society during the year. Other literature has been disseminated, such as door-knob callers, &c., bringing the total number up to about 18,000. The desire of the society during the coming year is to grow in grace and in the knowledge of our Lord Jesus Christ.

G. W. MITCHELL

Here and There.

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

Three confessions at City Temple, Campbell-st., Sydney, last Sunday night.

A special number of the CHRISTIAN will be published on June 13th in the interest of Foreign Missions.

Two confessions at North Richmond on Thursday, May 23rd, and two more on Saturday last at the prayer meeting.

The essay on "An Ideal Church," by George Manifold, was read at the recent Conference of the churches in Invercargill, N.Z.

The Ascot Vale Sunday School held a very successful anniversary on Sunday and Tuesday evenings last. A full report will be given next week.

Bro. H. Goodacre, of New Plymouth, N.Z., called at the Austral Office last week and ordered the CHRISTIAN to be sent to his address for 12 months.

C. M. Gordon, of Tasmania, passed through Melbourne last Saturday on his way to visit his parents in South Australia. He expects to be gone about one month.

The usual monthly rally of the Burwood Boys' Home will be held in the Swanston-street chapel on Wednesday, June 5th, at 10 o'clock. All sisters earnestly invited.

J. A. Palmer writes us from Corowa, N.S.W., where he is the guest of Bro. and Sis. Charles Johnson, that he is gradually, though he hopes surely, improving.

Will school secretaries please note that the address of the secretary of the Sunday School Union of the churches of Christ in Victoria is Thomas Gole, 41 Rowe-st., Nth. Fitzroy.

Do not forget what we said last week about a paper for distribution among our Sunday Schools. Why teach our children one thing in the class and then turn right round and give them a paper which tells the very opposite?

Will Victorian sisters remember the Executive meeting on June 7th. The Foreign Mission and Prayer Meeting Committees, with superintendents of ALL Committees, are asked to arrange to stay after the Executive meeting.

A. F. Turner is leaving Wanganui shortly, he having accepted an engagement under the South Island Conference Committee. He will probably spend a month at the Tabernacle, Dunedin, and then go to Kaitangata for six months.

A meeting was held at Surrey Hills on Monday, May 20th, under the auspices of the Conference Temperance Committee. There was a fair attendance. Bro. Swain was in the chair, and Bro. Saunders delivered an interesting address. No pledges.

Bro. Nat. Haddow writes:—"Will all who can (young or old), come to Lygon-street chapel on Thursday evening next, at eight o'clock, to practice congregational singing for the special services to be held

in the above building. Please bring copies of Sankey's Hymn-books with you. I will be glad to see as many as possible of the Conference Choir also."

Having a few copies of our S.S. Commentaries for 1901 left on our hands, we propose to sell them at the following low rates for Cash:—Christian Commentary, 2/-; by post, 2/6. Standard Eclectic Commentary, cloth boards, 2/-; by post, 2/6. Standard Eclectic Commentary, limp cloth, 1/6; by post, 2/- . Lesson Helper, 1/-; by post, 1/6. Lesson Mentor, 1/-; by post, 1/6.

On next Tuesday evening at 8 o'clock the presentation of an illuminated address to Bro. and Sister J. A. Davies will take place. This will be the consummation of the resolution passed at the last Victorian Conference, and is in recognition of the splendid hospitality of Bro. and Sister Davies at the Town Hall. We presume that all who were at that long-to-be-remembered meeting will be glad of this opportunity of attending this public recognition gathering. The following is the programme of the evening: Chairman, W. C. Morro, B.A., President of the Conference.

PROGRAMME.

1. Hymn 402
2. Prayer.
3. Chairman's Address.
4. Quartette "Diadem" Miss Gena Allen, Miss F. McColl, Mr. Nat. Haddow, Mr. H. Barnden
5. Hymn 131
6. Presentation F. G. Dunn
7. Solo Selected Miss Nellie McClelland
8. Address Home Ties, H. G. Harward Speaking for H. M. Committee.
9. Hymn 224
10. Address The Days of Preparation F. M. Ludbrook Speaking for F. M. Committee.
11. Male Quartette "Come unto Me" Messrs. Nat. Haddow, F. Voight, Geo. Dickens, H. Barnden
12. Address (Sister) Speaking for Sisters' Executive
13. Solo "The Better Land" Mrs. B. Ball
14. Address "For the Sake of Others" M.W. Green Speaking for Temperance Committee.
15. Closing Hymn 80

At the last meeting of the Preachers' Association the practical phase of the evangelistic work was discussed and a general willingness to attempt something more aggressive was expressed. It may be that there are churches in Melbourne and vicinity that are desirous of having a protracted meeting held in the near future. By dropping a card to the secretary of the Preachers' Association, W. C. Morro, Christian Chapel, Lygon St., Carlton, such a church can get in touch with the evangelists and steps will be taken by them to arrange for the holding for such a meeting. It would be well in writing to Bro. Morro to tell something of the condition of the church and what the church itself is willing to do in the way of organizing itself and advertising the meeting. The preachers meet the first Monday in every month.

On Friday evening last a social was held at the Tabernacle, Enmore, to celebrate the return to Sydney of Dr. James and Mr. Kingsbury and family. The building had been suitably decorated for the occasion and was densely crowded. Mr. J. Hindle occupied the chair and had with him on the platform Dr. James Kingsbury, Mr. Salmon (the Mayor of Newtown) and Messrs. Joseph Kingsbury senr., Dickson and Walden. Speeches were delivered by the chairman and Mr. Salmon, who bore testimony to the many excellent qualities of the guests of the evening and tendered to them a hearty welcome, to which Dr. Kingsbury made suitable response. The choir rendered several anthems with great acceptance and solos were very creditably given by Miss Holms, Miss Ada Kingsbury and Mr. J. S. Tingate. A duet by Dr. Kingsbury and his wife gave great pleasure and was followed by an undeniable encore. The rest of the programme consisted of some very nice duets, trios, and recitations. Refreshments were then served, after which the benediction was pronounced, bringing to a close a most enjoyable evening.

Coming Events.

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

JUNE 2 and 3.—Church of Christ, PRAHRAN, S.S. ANNIVERSARY. Sunday, 2nd, Public Meeting at 3 p.m., W. C. Morro will speak. J. Pittman at 7 p.m. Special singing by the children. Monday, 3rd, Tea Meeting at 6 p.m. Public Meeting at 7-45 p.m. All welcome. COME!!

JUNE 16th.—Gospel meetings at the Lygon-street chapel will begin on this date, and continue every night for two weeks, Saturday nights excepted. Time—Sundays, 7 p.m.; week nights, 8 p.m. Bro. H. G. Harward assists Bro. W. C. Morro. Splendid singing. Members of other churches please attend.

RESCUE HOME.

Received with thanks:—

From Churches—			
Greymouth, N.Z. ..	..	0	10
Hopetoun .. ..	..	0	10
Collingwood .. ..	..	0	13
Wingham, N.S.W. ..	..	1	0
Wedderburn .. ..	..	1	17
Echuca .. ..	..	1	4
Hindmarsh, S.A. (additional)	..	0	5
Eel Creek, Queensland ..	..	1	19
Lillimur .. ..	..	0	15
Boulder, W.A. .. ..	..	2	3
Mount Walker, Q. .. ..	..	1	7
Marburg, Q. .. ..	..	0	10
Doncaster (additional) ..	..	0	3
Galaquill .. ..	..	1	0
Carew, S.A. .. ..	..	0	10
Marrickville, N.S.W. ..	..	1	0
Maryborough .. ..	..	1	0
Korumburra .. ..	..	0	10
Wellsford, N.Z. .. ..	..	1	10
Ma Ma Creek, Q. (Church and Mission Band)	..	1	10
Brighton .. ..	..	3	0
Per Mrs. J. A. Davies—			
A Friend .. ..	..	2	3
Hon. T. W. Brooker, S.A. ..	..	1	0
J. A. and E. Davies .. ..	..	3	3
A Friend, South Yarra ..	..	0	2
F. G. M. .. ..	..	0	10
Armadales. .. ..	..	
J. FITTMAN.			

FOREIGN MISSION FUND.

Victoria—			
Church, North Fitzroy, Quarterly Collection	..	£	1
North Richmond, per Miss May Cousins .. ..	..	0	9
Collingwood, per Mrs. Rowles .. ..	..	0	9
F. Collis, Gembrook .. ..	..	0	10
W. H. Barnett, Cheltenham .. ..	..	2	0
Junior Society of C.E., North Richmond, for Indian Orphanages (B) .. ..	..	0	5
Mrs. F. M. Ludbrook, Brighton Queensland—	..	1	0
Mission Band, Ma Ma Creek, per E. Kisson	..	0	18
F.G.M. .. ..	..	0	10
New Zealand—			
Y.P.S. of C.E., South Wellington, per Mrs. McCrackett .. ..	..	0	10
Mrs. Hutchens, South Wellington .. ..	..	0	3
New South Wales—			
P. Winter, Moree .. ..	..	1	10
South Australia—			
Church, Carew .. ..	..	0	9
121 Collins-st. .. ..	..	F. M. LUDBROOK, Sec.	
39 Leveson-st., Nth. Melbourne.	..	ROBERT LYALL,	Treas.

To Subscribers.

C. R. Howard, 2/6; Mrs. Morgan, Mrs. Perkin, A. J. Hipwell, Percy C. Crooke, T. Clements, 5/-; W. J. Smith, 7/-; B. Dixon, 15/-.

MARRIAGES.

BARTHOLOMEW—COX.—On May 1st, at the residence of the bride's parents, Dinyarrick, by Henry Leng, evangelist, Margaret, eldest daughter of Thomas and Emily Cox, of Dinyarrick, to Thomas, third son of Thomas Bartholomew, of Mount Torrens, S.A.

SPAULDING—HALL.—On May 20th, at Nubeena, George Thomas, eldest son of George G. Spaulding, Nubeena, to Mabel Beatrice, daughter of William Hall, of Winyard, Tasmania.

Poets' Corner.

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

A Dream.

BY ERNEST BAGLEY.

I dreamed an angel led me by the hand,
Mid crystal walls and gleaming gates of gold,
And on those gleaming gates a legend ran,
The City where no sorrow groweth old.

I marvelled, and unto the shining one,
In wondering awe, I lifted eager eyes;
"Can there be no escape, then, for the soul?
Shall grief pursue us, even in Paradise?"

He smiled, and touched my raiment, and behold,
Methought we stood beside a murmurous river,
Whose mist-bathed waters flowed in limpid light
Beyond the gates, and on and on forever.

He touched my hand and pointed overhead,
And, mirrored there, the shining river rolled,
And written on the dazzling dome I read,
The City where no sorrow groweth old.

I woke—but thought in darkness I could see
God's purposes, like the lilies, slow unfold,
And pain, at last, was sweet, and heaven may be
The City where no sorrow groweth old.

—Christian Evangelist.

NEW THINGS.

JAS. JOHNSTON.

The New Life.

TEXT, 2 COR. 5 : 15.

N.B.—This address being given with the aid of the lantern accounts for this style. The numbers 1, 2, etc. are more correctly "slides" than divisions.

1. STARTING OUT.

1. A person sometimes thinks he can attain the new life through law moral or Mosaic.

2. But he soon becomes painfully aware of its insufficiency. As Christian, in Bunyan's Pilgrim's Progress, was impressed by the influence of the gospel in the dust room, so the person who compares the law with the gospel soon admits the sufficiency of the gospel.

3. This impression sends the enquirer to the evangelist for direction in the new life, who carefully instructs and points out the way.

4. Here a conflict begins by the tempter presenting some reasons why he should not go on; as, what will your companion think, etc.?

5. Willingness opens the door. Knock and it shall be opened unto you.

6. But a sight of the cross melts the stubborn will and relieves the laden breast.

7. Hymn 50, "At the Cross."

2. FAIRLY ON THE WAY.

1. Having obeyed all the commands some one tries to prove that the same thing could have been secured some other way.

2. And you are tempted to take it rather easy.

3. But it is here you feel that the real conflict begins—to fight the good fight of faith.

4. The reality of this conflict sends you into the valley of humiliation.

5. But the devil has more ways of approach than by opposition, he comes as a flatterer and attempts to show you how good you are, and sometimes he wins.

6. Then in the midst of the world with its gaities and frivolities the tempter is met again, but being resisted the Christian comes out triumphantly victorious.

7. Hymn 617. "Ashamed of Jesus."

3. NEARING THE END.

1. The spiritual death of some comrade reminds you of the approaching crisis—death.

2. Lot's wife stands as a cold reminder of the fruit of turning back.

3. Perhaps fatigued with the long rough journey you are tempted to turn aside for a while, and then you find yourself

4. In doubting castle under Giant Despair.

5. With the key of promise your hope once more returns and sweet visions

6. Of Beulah land urge you on.

7. Hymn 277. "Beulah Land."

8. The Jordan reached you are safely conducted over to enter into the complete and perfect New life—life eternal.

Obituary.

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

HALL.—Our young Sister Kate Hall passed away on Saturday morning, April 4th, at the age of 23 years. Only six months ago she seemed the healthiest, and was no doubt the liveliest of the family. She was a real good Christian girl, and took a lively interest in the affairs of the church, having been baptised into Christ at the age of 11 years. She commanded love and respect both in the church and at home, also among her workmates. She especially seemed to delight in the meeting for breaking of bread. She dearly loved the Saviour. Although she suffered a good deal of that cruel disease consumption, yet it was without a murmur or complaint. Time in her sick chamber, as experienced by the writer, was well spent. Her love was self-forgetting, and rewarded, which may be seen from the fact, that the last night before she died, and when in great suffering she said, "if her dying would only lead her brothers to Christ, she would not complain." Two of them decided last Lord's day evening. And while we hereby express our sympathy with the bereaved parents and the rest of the family who feel the loss very keenly, we also express our great joy that our sister was faithful unto death, and will reap the crown of life at Christ's coming. C.K.

MESSNER.—We have just recently been called upon to mourn the loss of one of our brethren in Christ. Bro. R. Messner fell asleep in Jesus on the early morning of May 13th. Pleurisy and inflammation of the lungs were the cause of his death, a few days after he had undergone an operation for cancer. We had not anticipated a fatal termination and the of his departure came as a great shock to the townspeople. Bro. Messner was widely known and respected; he was one of the little band who organised the church at Williamstown. Without his generous aid neither the first chapel nor the one in which we meet

could have been erected. Our brother has been a servant and disciple of Jesus Christ for many years. His first desire was to do the will of his father in heaven. He was a close and constant student of the bible, and tried to order his life according to the precepts of the holy book. Bro. Messner has been the treasurer of the church since its commencement. When he died he was a deacon and the superintendent of the Lord's day School. It was at his home that our visiting brethren were freely entertained. In all these departments we shall miss him. Although Bro. Messner never professed to be eloquent, no one who listened to him could help being impressed by his intense earnestness. Truly he preached "Jesus." We as a church feel that we have sustained an irreparable loss. He has left a gap which none can fill. We cannot but rejoice for him; he has left suffering forever behind him, and is now in the presence of his Saviour he so dearly loved. Bro. Messner leaves a widow and four sons and daughters. We pray that our bereaved sister may realise the consolation of him who promised to be a husband to the widow. They are not separated for ever, only a little while.

"Oh, when the Saviour shall make up His jewels,
When the bright crowns of rejoicing are won,
Then shall His weary and faithful disciples
All be remembered by what they have done."
Williamstown, S.A., May 16th. P.W.G.

PURNELL.—Last Lord's day morning the body of our Sister Mrs. Geo Purnell was laid to rest in the Wanganui cemetery. Sister Purnell, who was 49 years of age, was a victim to consumption, and had been ailing for the past two years. She was baptised into Christ 26 years ago, and ever since has been a faithful member of the church of Jesus Christ. In many ways her consistent life was worthy of imitation by all, one especially noticeable feature being the fact that during the whole of her Christian career she was never known to speak evil of anyone. She has now entered into the rest that remains for the people of God. To her sorrowing husband and family, most of whom are also members of the church, we extend our warmest sympathy, and commend them to the care of him who has promised, "Because I live, ye shall live also."

"Jesus awoke the sleeping dead
To life in this sad world again;
Jesus will wake the sleeping dead
And take them where there is no pain.

For since he left his rocky bed,
And rose victorious from the tomb,
There need not be a dying bed
Without a light to cheer its gloom.

For Jesus lives; because he lives,
Death, thou shalt never keep thy slain.
Be glad, ye saints, your Jesus lives,
And ye shall live, and ye shall reign.

O earth rejoice! ye heavens sing!
Unlawful prey has been restored.
Sing of the glories of our King,
O extol the triumphs of the Lord."—R.C.

May 5th. A. F. TURNER.

BULLOCK.—It is with sorrow that we report the death of our Sister Bullock, who died very unexpectedly at her residence, Picton, leaving a husband and three children to mourn their loss. That the comforting arms of our heavenly Father may encircle the bereaved is our earnest prayer.

May 5th. F.N.

WATSON.—On the 2nd of May our aged Sister Watson passed to her dear eternal rest. She had long passed the allotted span, and was gathered unto her people at the great age of eighty-six years. A colonist of fifty-four years, she leaves behind her a rising generation, consisting of 79 grandchildren and 58 great-grandchildren.

She first became connected with the church of Christ in New Milns, Scotland, and has been in fellowship with the disciples in S. Australia during her fifty-four years' residence here, first with the church meeting in her own house at Noarlunga, and for the last forty-three years with the church at Alma.

Her husband, our late Bro. John Watson, died comparatively young, and thus our sister was left to struggle on in the world with a large family to support, but through her trials she ever preserved a kindly and cheerful disposition, her hearty laugh being proverbial. She ever took a great interest in things connected with the church, and was invariably almost up to the time of her death, in her place at the Sunday morning meeting. We believe that for our sister to be with Christ is far better, but we miss the dear old faces as they disappear from our midst.

Alma, S.A.

R. HARKNESS JNR.

CHARLTON.—Our aged Bro. Charlton fell asleep in Jesus on April 29th at the ripe age of 81 years. This illness was of short duration, but when the end came it found him resting in the Lord and waiting for Him. Our Bro. had not long been in our midst having come from the Grote St. Church. May our Heavenly Father comfort our Sister Charlton in her bereavement, and may the surviving children learn to trust their Father God and Saviour.

A. C. RANKINE.

JONES.—On May 18th, Sister Mary Ann Jones of the church at Pakenham passed away at the age of 31 years. Our sister had been a patient sufferer for the past two years; but bore her trial with Christian fortitude: and died with a firm faith in Jesus as her Saviour. On Monday afternoon in the presence of her aged parents and a few of her earthly friends we committed her body to the grave to await the resurrection.

May 21

R. J. Clow

The Austral Coy. has published in book form the "Elements of the Gospel," by Isaac Errett, which lately appeared in the CHRISTIAN. This book will be found of great value to put in the hands of seekers after truth or of young converts. It deals mainly with first principles, and that in a lucid, understandable manner. The book consists of 148 pages, similar in size to "On the Rock." It is bound in stiff cloth covers, and well got up. The price is 1/-, by post 1/2. Paper Covers, 6d., by post, 8d

One of our exchanges says: "An editor is a millionaire without money, a congressman out of a job, a king without a throne. He constructs towns without a saw or hammer, builds railroads without spikes or nails, and farms without a plough. He is a teacher, a lawyer and a preacher; he sends truths out to save souls and very often gets lost himself. He heals the wounded, cares for the dying, rescues the perishing, and starves himself when a ham sandwich would jerk him from the jaws of death."

When you have read and enjoyed the above and all the other good things in this number of the CHRISTIAN please remember that if you owe for your paper the amount would be specially acceptable just now.

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To New Zealand Churches.

We are sending you under separate cover envelopes stamped—"Mornington Church of Christ Building Fund." We also enclose a form of announcement which explains matters. Will you kindly hand one envelope to each member of your church, and also have an announcement similar to the form enclosed made by the president on the first Lord's day after you receive this. Then take charge of the envelopes as they come in and post them to our secretary as early as possible. You might also get the president every Lord's day during June to remind the members of the matter, as there may be some not present on the first morning; and it will be better, at any rate, to keep the matter before them. It is clear that if the churches of Christ throughout New Zealand helped one another in this way great assistance could be given without anyone being hard pressed, and you will see that the success of this scheme depends largely on the energies of the secretaries and the sympathy of the presiding brethren. Kindly, therefore, use your best endeavors to have the envelopes distributed at the earliest possible date to every member of your church, and see that your presiding brethren (if you do not make the announcements yourself) receive the announcement in plenty of time, so that they may peruse it and lay matters clearly before the members.

On Lord's day, 9th June, please get it announced that any who have not already contributed and would like to do so can send in their contributions to you, and you will send them to us.

Write to us immediately if we have not sent enough envelopes. Trusting that your church will be able to assist us,

We are, your brethren in Christ,

M. B. STEVENS } Members of
E. WHITE } Committee.
M. GLAISTER, Secretary.

Secretary's address: Spring Hill Road, Mornington, Dunedin.

Additional Information.

The Mornington church has purchased a piece of land for a chapel, and is now raising funds to erect the building. For this purpose it is applying to the churches of Christ throughout New Zealand. The members will each receive an envelope stamped, "Mornington church of Christ Building Fund." Will each member put in the envelope what he or she can give (no matter how small a sum it is), also name, or initials, or a *nom de plume*, such as "Member," "Christian," as the subscription lists may possibly be published; then seal up the envelope and put it in the plate on any Lord's day morning up to June 2nd, but please take note to have all envelopes in by June 2nd AT LATEST. It is not necessary that subscriptions be cash—cash, if possible, of course—but you can make a promise to pay in say three or six months' time; or, if some would like to see the building up before they contribute, let them promise a sum payable "when the building is erected." Those who make promises will, of course, give their names, but if they do not wish their names made public will kindly say so.