

Australian Christian.

CIRCULATING AMONGST

CHURCHES OF CHRIST

In Australian Colonies, New Zealand and Tasmania, for the Advocacy of Good and Right and Truth.

"He wrought good and right and truth before the Lord . . . with all his heart and prospered."—2 Chron. 31: 20, 21

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Editorial Notes.

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

A Congress of Religions.

The following from the *Christian Commonwealth* will be of interest to our readers:—"The famous Parliament of Religions has left an abiding memory. Many preachers and editors are being again drawn into a scheme, originating in India, for another pan-religious Congress. It is to be held at Delhi in 1898. American delegates are to represent England and America both as far as Protestantism is concerned, and the Italian delegates will speak for Roman Catholicism all the world over. Rarely has there been a Congress summoned on a broader basis. From the lands of the East will come the subjects of the Shah, Sultan, and Czar to defend their doctrines before the followers of the Cross. Theosophists will rub shoulders with Salvationists, while high priests and Methodists will shake hands with Hindoos from their temples and Moslems from their mosques. From every continent the seekers after truth will come, and though the delegates may be numbered only by hundreds or thousands, they will be representatives of the whole human family. Even the heathen, who bows down to wood and stone, will respond to the call and take part in this great gathering, which is expected to last some weeks. Dr. Lyman Abbot of Brooklyn; Rev. A. H. Bradford, editor of the *Outlook*; Dr. Paul Carus, editor of the *Monist*; Mr. Charles Bonney, President of the World's Parliament of Religions at Chicago, are expected to take part in the Congress.

The World's Great Religions.

A new and reliable estimate, says the *Christian Commonwealth*, gives the following interesting view of the world's great religions. The numbers of their adherents are:—Christianity, 477,000,000; Worship of Ancestors and Confucianism, 256,000,000; Hindooism, 190,000,000; Mohammedanism, 176,000,000;

Buddhism, 148,000,000; Tivism, 43,000,000; Shintoism, 14,000,000; Judaism, 7,000,000; Polytheism, 117,000,000. The adherents of Christianity are distributed thus:—Europe: Catholics, 160,000,000; Protestants, 80,000,000; Orthodox Believers (Greek or Russian Church), 89,000,000. America: Catholics, 58,000,000; Protestants, 57,000,000. Africa: Catholics, 2,600,000; Protestants, 1,750,000. Asia: Catholics, 3,000,000; Protestants, 750,000; Orthodox, 8,800,000. If there are only 3,000,000 of Catholics in the whole of Asia, Cardinal Moran's statement the other day at Leichhardt, that the Roman Catholic converts in India alone number 20,000,000, must be received, like so many other of the Cardinal's statements, with a grain of salt.

A Forward Movement.

The Foreign Missionary Committee are to be congratulated upon their decision to send another laborer into the great mission field of India. It has not been creditable to the disciples of Australasia that they have only had one European missionary in that land to co-operate with our American brethren. No one can complain that this action has been taken hastily or inadvisedly. Bro. Stubbin does not go out merely as a preacher, but as a practical mechanic whose technical skill will doubtless be availed of in the erection of suitable buildings in our various mission stations. Such a man is greatly needed, and we have every confidence that the Committee has made a wise choice. We now have three European missionaries to the heathen—Mr. Jno. Thompson missionary to the Queensland Kanakas, and Miss Thompson and Mr. Stubbin to the Hindoos. In addition to these there are three or four native workers to be supported. With the increased expenditure there must be a corresponding increase of practical interest. Our missionaries should be made to realise that they have the support of the prayers and sympathy of the whole of the 13,000 brethren they represent. There should be no lack either of financial support. As a

people we have never been backward in emphasising the second part of the Great Commission—"He that believeth and is baptised shall be saved." It is possible that in our eagerness to do this we have not paid sufficient attention to the first part—"Go ye into all the world and preach the gospel to every creature." What God has joined together we must not put asunder.

Giving an Act of Worship.

The following by "A Layman" in the *A. C. World* is a healthy sign of the progress of thought in the right direction:—"A minister the other Sunday referred to those who gave thirty shillings for a new umbrella and threepence for the collection plate, and was quite right in his estimate of the kind of Christian who did so. But it seems to me that to some extent the churches themselves are to blame, and for this reason:—We have to a large extent separated the idea of the offerings we bring from the worship itself. I mean that the collection is no longer regarded in Nonconformist churches as part of the service proper, the giving is no longer a distinct act of worship as it should be. . . . The people feel that they have given something to 'the collection,' not that they have made an offering of their substance to God. Why should not the offerings of the Lord's people be offered? Why should not the minister reverently say: 'Lord accept the offerings of thy children. Thou knowest how worthy or unworthy they are, for thou knowest the thoughts and intents of each heart. Accept and bless the widow's mite, the loving offering of the poor. Forgive all that is unworthy in this act of worship for the sake of him who gave himself for us.' Give thus to each donor a living interest in that prayer, and give the well-to-do attendant, whose thirty shilling umbrella adorns the corner of the pew, and whose modest threepence hides amongst the contents of the plate, the chance of joining in that prayer, with a fervent 'Lord accept my threepence out of the abundance with which thou hast blessed me.' Make the occasion a possible

means of grace to him—the grace of honest shame. He is not alone to blame if he has forgotten that bringing an offering when he comes into the courts of the Lord, should be an act of worship. Let us restore it to its proper place."

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The Leader.

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

Old Words in New Settings.

SANCTIFICATION.

In considering the subject of sanctification, it is necessary that a clear distinction be made between it and justification. It is because this distinction has not been made that erroneous views are frequently held in regard to sanctification. It is therefore of importance that we should be in a position to distinguish between the two, and clearly understand the respective places they occupy in the divine plan of salvation. In order, therefore, to clear the way it is well for us to have before us, as far as we are able, some definite idea of the relation existing between these phases of the gospel system. "We must remember," says Headlam, "that Paul is never scholastic, that he always feels and expresses the limitation of every positive assertion, that his terminology is never fixed because absolute distinctions between different stages in the process of salvation are impossible. "Life" is to be *here* and *hereafter*. "Salvation" is in the *present life* and the *life to come*. We can never except in thought divide one stage from another; but yet, just for a few moments and for the sake of clearness, we may be allowed to be systematic. There are, then, from this point of view, three distinct stages in the Christian life: justification, sanctification, salvation. *Justification* is a single act.

It is the beginning of the Christian life. It is the acceptance of us by God; the reversal of a condition of hostility; the forgiveness of past sins. It is universally connected with baptism. *Sanctification* is a continuous and progressive state; it begins at the moment when our justification is sealed in baptism; then we are united with Christ; then we receive the gift of the Spirit; then our sanctified will, co-operating with the divine gift, proceeds to build up our character that we may be worthy of sharing in the divine glory. *Salvation* is the final end to which we look forward, and for which we hope." If these three stages are kept in mind it will save us from much confusion of thought and enable us to understand better the divine process of salvation.

Sanctification may be regarded as a distinctly Biblical word. It is not used in the same sense anywhere else. In our own day its usage is altogether Christian. The world has no use for it. It is foreign to its ideas, and has no place in its vocabulary. The highest thought of the best of Pagan teachers never conceived of the possibilities latent in the word sanctification. They sought, but sought in vain to find the way to reach the goal of moral perfection. Socrates, says Luthardt, in his "Moral Truths of Christianity," who was the first among the Greeks to enter more deeply into questions of morality, thought that the way of wisdom and knowledge led to virtue. He was of opinion that sin originated in ignorance and error, and that he who attained a clear conception of virtue could not be otherwise than virtuous. We need not say that this opinion of the noble Greek moralist was an error, for experience has shown us, times without number, that there is a great distance—nay, often a great gulf—between knowing and willing. Even Aristotle perceived this, and controverted this opinion of Socrates. The error of Socrates is repeated in the notion so kindred to modern thought, that we possess in education the means and guarantee of moral perfection. This is, however, to expect from education what it is not able to perform. Education changes the form but not the nature of that which proceedeth out of the heart of man. "When the rose is brought to perfection it brings forth thorns of another kind, but still thorns." Progress in culture, moreover, is not progress in morality. The periods of highest culture—the age of Augustus in Rome, of Leo X. in Italy, of Louis XIV. in France—were also the ages in which a declension of morals set in. What, then, is to improve us in a moral point of view? Not knowledge, says Aristotle, but custom and

the discipline of law. Man must be early accustomed to good, and being thus accustomed to do good, he will become good. Aristotle thinks that as the young tree when it is growing crooked, may be straightened by being bent to the other side, so must the young be accustomed to that which is opposed to their evil inclinations. But this is not to alter the inclination itself. In age, however, when the character was formed, change was regarded as impossible. To the ancient world it appeared folly to attempt to change a formed character, for what we call conversion was esteemed impossible—was a thing unknown.

It is thus, by comparison, that we are able to appreciate the immense benefits conferred upon mankind by the Christian religion. It introduces us, so to speak, to a new language, by which there is unfolded to us possibilities such as the unaided intellect of man could not dream of. Words like justification and sanctification, in their Christian setting, open up to us new vistas of thought hitherto unknown. The mere words themselves, however, would be of little use to us if behind them there were no living force. It is Jesus Christ who gives them power and meaning. His consecrated life tells, as nothing else can, what is meant by sanctification. His life forms the one perfect example of being set apart for a holy purpose. It forms the ideal after which men are to strive, and though none may attain to it, but only reach after it, the mere striving after it, gives man all the moral and spiritual dignity he is likely to acquire this side of eternity. The ancients dimly saw that the friendship of an ideal man would be an uplifting force, but such ideals did not come their way. The greatest of their philosophers did not know Jesus; if they had, doubtless, he would have seemed to them as the realisation of some well-nigh forgotten dream. It has been our great privilege to sit at the feet of Jesus and learn of him. That which others felt after in a blind sort of way, is ours in actual possession, for Christ *is* *us* is our hope of glory. Sanctification finds its appropriate setting in the life of Jesus.

And now what shall we say of sanctification in regard to our practical Christian life? Is it something conferred upon us sometime after the beginning of our new life by which we reach, as it were, at a bound, perfect holiness? By no means. The sanctified state is entered with right at the beginning of our new life and is the result of our justification by faith in the Lord Jesus. It is not something that comes suddenly—it is a growth. As Lamar says, "Sanctification is progressive. There is no recorded example among men of perfect holiness. The best

and brightest of the Old Testament worthies were not spotless; and those who lived and walked with the Saviour of men, and who drank the deepest of his Spirit, never succeeded in reproducing his sinless and glorious character. Whatever their attainments in grace and in goodness, they had still, even from their loftiest height of excellency, to look up with humble hearts and adoring praise to him who, alike in the glory of his majesty and the shame of his humiliation, was pre-eminently *the Holy One*. And it is deeply significant that one of these Apostles of the Lord, and one, too, upon whose name there clings the fragrance of the Saviour's tenderest love: nay, one who seems to have looked deepest into his divine nature, and to have come most intimately into his sacred fellowship—it is this one who tells us, 'If we say that we have no sin, we deceive ourselves, and the truth is not in us.' And he whose life was, perhaps, the most consecrated of all the apostles, the great Apostle of the Gentiles, in his old age thus expresses his sense of something lacking: 'Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.' The humility of these saints of God should not be without its lesson to us who have not scaled the heights to which they climbed.

Original Contributions.

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

Spiritual Worship.

"God is a Spirit; and they that worship him must worship him in Spirit and in truth."—John 4 : 24.

IOA.

To all devout students of the Bible, no figure in history is more distinct and real than "The Lord Jesus Christ." Yet careful thought will show that there is no earthly thing which can be identified as connected with our Lord and Master. No church building, no city, no battle, no book, picture or statue; no school, no system and no form of worship; nothing that man can put hand or foot upon and say this was done by or connected with "the Lord Jesus Christ." He prayed on the mountain top, preached in the desert; taught in the synagogue, worshipped in the Jewish temple. But not one of these earthly things is distinctly associated with him. Even his home, his occupation, his cross and tomb are all lost to us. One possible exception alone may be noted, his last memorial feast, "This do in remembrance of me." When, where, how, not stated. Yet wherever the story of his life and teaching has come, life, liberty, hope, joy and peace have permeated the hearts of men and the laws and policy of nations. Not in Samaria's mountain nor at Jerusalem's noble temple must we look for a place and a form of worship. For God is a Spirit,

and wherever human spirits call to the great Father of all our spirits, there communion may be established and men may worship God, who is a Spirit, in spirit and in truth. In the absence of any "form" of worship instituted by Christ, the first Christians adopted *the synagogue form of worship* (I do not stay to argue this, it has been proved beyond question.) The synagogue consisted of ten heads of families, called elders or "rulers of the synagogue." There might be more, there could not be less. Its service was open and free to all male Jews over twelve years of age (free from Levitical impurity). Women worshipped in silence. Sacrifice there was none, save at "the temple at Jerusalem." There the daily national offering was presented. To this service was added in apostolic times "the breaking of the bread"—the one memorial feast—our Lord's dying legacy, sacred in its soft and chastened sweetness that gradually became the central, indeed the primary, object of the meeting. On the "first day of the week, the disciples came together to break bread."

Apostolic sanction rests on this form of worship, that is all. But to devout Christians it is much, indeed it is all. What they approved we may safely follow. The wisdom of this choice is seen if we note—

1. The church is not a democracy. It is a family. "One is your Master, even Christ; all ye are brethren." It is a body of which Christ is the head and ruler.

2. It is governed not by a majority of voices or hands, but by its elders. Its deacons or servants are directed by its elders as the synagogue was directed and ruled. This not elected *by vote* of old and young, experienced and inexperienced, but elders, God given men whom "the Holy Spirit made overseers." Much lies here which we do not stay to discuss. Our point is that "the church is a family, a body," which God as Father rules, Christ as Head directs.

3. Scientists and microscopists, such as Professor Lionel Beale, tell us that about one-fifth of the human frame is composed of microbes which are visible only under the microscope and apparently without organism; yet are they engaged in building up the various portions of our human body. Each microbe has its own work, the proper fulfilment of which is essential to our growth and development. In themselves they appear insignificant; but guided by the all-pervading spirit of an Omnipotent and Everywhere-present God, the completed result of the united labors of these unseen workers is a body "fearfully and wonderfully made," for behind the microbe is God the author of life and light. History tells of a sculptor of marvellous skill who wrought upon cold marble till wondrous beauty stood before him. Transported with his success he cried, "Now speak!" But there was no voice. The sculptor had made the form; God alone could give the life.

Let us beware. The glorious spiritual temple in which spirits worship and meet the Father of spirits cannot be constructed out of the cold marble of mere intellectualism. The church of God is a spiritual temple erected with "living stones." God is the architect, Christ is the chief corner stone, the Holy Spirit is the builder. In this work of building spiritual gifts were given to the

spirits of men, not physical gifts. On Pentecost the apostles spoke "with other tongues as the Spirit gave them utterance." But the Galilean twang remained: "Are not all these who speak Galileans?"

Paul had many gifts from the Spirit. But the proud cultured Corinthian Christians could and did say of him, "His letters are weighty and powerful, but his bodily presence is weak and his speech contemptible."

I am not pleading for the deification of ignorance. I have no sympathy with presumptuous laziness. "Our God must be served with our very best." Still it must be carefully noted that the gifts of the Holy Spirit were not intellectual but spiritual. It did not cure Galilean idiom or Paul's defect of speech or Peter's cowardice. It did not cure any physical defect; it gave only spiritual light and power. These spiritual gifts have ceased, but the body remains to be sustained and built up.

Greek scholars tell us that the word *oikodomeo* occurs 39 times in the New Testament; that it is related to the Greek noun *oikos* (a house), hence it is rendered *build, build, builder or builders* some 31 times. Once it is rendered *embolden* (1 Cor. 8 : 10), but edified in the margin of the old version and *builded up* in the margin of the Revised Version. Seven times it is rendered by some form of the verb *to edify* (see Acts 9 : 31) "Then had the churches rest . . . and were edified" 1 Cor. 8 : 1. "Knowledge puffeth up, but charity *edifieth*" 1 Cor. 10 : 23. "All things are lawful for me, but all things *edify* not" 1 Cor. 14 : 4. "He that speaketh in an unknown tongue *edifieth* himself" v. 17. "For thou verily givest thanks well, but the other is not *edified*." The kindred word *oikodomeo* occurs 18 times, and is rendered building, edify, edifying, edification, as in Eph. 2 : 21. "In whom all the *building*, fitly framed together groweth into an holy temple in the Lord" 2 Cor. 12 : 19. "We do all things, dearly beloved, for your edifying." In every case the primary idea is that of a house, a building, or an edifice. Such then is the Church of God. It is a spiritual temple built of living stones for the worship of God who is a spirit. In looking at a building, the first thing of import is its corner and basement stones, commonly called "the foundation," but beneath these hidden from view are other stones. The *masse* bears up the visible; on the unseen stability depends.

The church, the spiritual temple, is "built upon the foundation of the apostles and prophets, Jesus Christ *himself* being the *chief corner stone*." The man Christ Jesus and the apostles and prophets are what we see; but behind the *humanity* of Christ and pervading the *humanity* of the apostles and prophets is the unseen Jehovah, the Ego of Eternity, the Spirit God, for whose adoration and praise this temple is being raised. To overlook this is to "leave out" God and build upon the sand.

One of the dangers to which this age is specially liable is that of "intellectual pride"—the pride of culture, of oratory, of the *graces* of scholarship. In the unregenerate mind, it manifests itself in a denial of the supernatural—a jeering contempt for the miraculous, and an infatuated and often a blind appeal to human reason and un sanctified free thought as the final arbitrator of all

things, a positive denial of the possibility of any God that the human intellect cannot logically, comprehensively, and exhaustively comprehend. In the church it is too often manifest in a want of respect for and sometimes in a manifest contempt of all workers and agencies not bearing the stamp of collegiate training or approved scholarship. No matter how effective in the great work of soul saving or church upbuilding, all things must be done by rule—all teachers must matriculate in the school of human intellect.

The cry of the ancient Pharisees is still heard, "How knoweth this man letters, having never learned?" This was the objection which "culture" raised against the Lord himself, and his apostles fared no better. When they stood before the Sanhedrin, that august "eldership" perceived quickly that the apostles were "unlearned men." Despite spiritual gifts and miraculous power, Paul was cultured. But Paul expresses his estimate of the relative value of human culture in the work of edification thus:—"Knowledge puffeth up; love buildeth up." "Brethren, when I came to you I came not with excellence of speech or of wisdom" (1 Cor. 2: 1). "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."

The religion of Christ is for humanity, not merely for the wise and the great. God does not design to erect a university, but a temple of living loving hearts in which even "little children" may worship with adoration and love; and as a wise builder he adapts his means to the desired end. The stone, the brick, the wood, which compose the tenements of men, will not build up the physical frame. The food, however excellent, which builds up the physical man, will not build up the intellect. Neither can the sensual or the intellectual alone or combined build up that which is *spiritual*—the spiritual house, the church of the living God, although each may be auxiliary in the glorious work. A religion and a form of worship which appeals solely or even mainly to the senses or the intellect will fail to build up the spiritual house; it will not produce the best results for the edification of the church. The essential thing is the all pervading Spirit; the conscious imminence of an unseen yet ever present God, who as our Father knows us fully and loves us with an everlasting love. Only in this spiritual contact can our souls be fed. "God is a Spirit, and they that worship him must worship him in spirit and in truth."

A Cedar Log.

D. A. EWERS.

There was a flood on one of our Northern rivers two or three weeks ago. The water rose 29ft. above the usual level and the low portions of a town on its banks were submerged. The current brought down a quantity of driftwood, much of which caught on the bridge, and men were employed to remove it, lest the safety of the structure should be endangered. Among the timber was a crooked old log, decayed on the out-

side, and anything but attractive to the writer's eye. But while straighter and cleaner timber was sent drifting down the stream the ugly log was carefully drawn aside to be floated to the sawmill later on. The explanation in response to enquiry was that the log was cedar and although rough that the log was sound beneath the surface. It had been felled on the mountainside some time before and lay unnoticed and forgotten for years until the extraordinary flood brought it under the eyes of those capable of appreciating it.

There are a good many cedar logs lying around unknown and unnoticed. A young man grows up on a farm with but an ordinary education. He wears a pair of mole-skins, a colored shirt and shapeless hat; his hands are rough and his gait is not remarkable for grace. He feels awkward in company, especially female company, and at the table eats fish with a knife or takes mustard with mutton, and in many ways exhibits his ignorance of social etiquette. He is pious and upright, a man of strong religious feeling and transparent honesty. His word is his bond, and if he wants to sell you his horse you can rely upon his statements, and to the writer's mind that's a pretty reliable test of righteousness. But he is not a favorite with the young ladies as a rule. He is not good at lawn tennis and picks up a companion's handkerchief awkwardly, or, worse still, does not notice that it has fallen. He is not gifted with a supply of soft nothings to use in private conversation, and so for all these and other reasons he is voted slow. They prefer young Spruce who always looks as if he had just come out of a bandbox. He is so refined and so courteous and altogether such a nice young man, you know. He never violates society rules and has an endless flow of small talk, and can even exhibit his learning by conversing about molecules and protoplasm and nebular hypothesis. But for all that, if his female admirers only knew it, he is an empty-headed piece of perfumery, a useless, though to some eyes, an attractive length of floating debris, and when he has been cast adrift down the current the despised cedar log will be utilised in furnishing the house of many mansions.

They have a new preacher at Blanktown. Such a delightful speaker. He can discourse so eloquently about everything in the heavens above, the earth beneath and the waters under the earth. You would be enchanted to hear his beautiful word-painting as he thrills his hearers with descriptions of rock-ribbed mountain sides, rushing cataracts, pellucid rivulets or the beauties of floral nature. It is no wonder that the building is crowded. It is true that a few old mossbacks shake their heads doubtfully and long for the good old times when men were converted by the preaching of the gospel. These old fogies always live in the past, and some people are never satisfied. I'm sure Mr. Sweetly could not describe things more beautifully than he does, and his glowing picture of an autumn sunset is enough to touch the heart of any sinner and bring him to Christ. Down at the little township of Nemo they have a new preacher too. Poor fellow, both he and the church are to be pitied. Everyone was disappointed when

he preached his first sermon; there was nothing original in it. No doubt he meant well, but it was such a plain simple discourse. It is true they like him a little better as the time goes on, for he has a way of talking about the love of God and the sacrifice of Christ that make one's eyes dewy at times, and quite a number of people, mostly of the poorer class, have been baptised. But to many it is questionable whether it is desirable or wise to bring drunkards and low characters into the church. They naturally feel that the reputation of the church is in danger, and who can blame them? The banker and the doctor and the leading store-keeper came to hear him at first, but they soon stopped coming, and poor Mr. Earnest seems powerless to reach him. If they could only get Mr. Sweetly down at Nemo what a grand work might be done there. I suppose however that Mr. Earnest will have to remain where he is, unless a flood comes and removes him. He's only a cedar log.

Selected Articles.

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

The Power of Preaching.

By A. McLEAN.

Preaching is God's ordinance, and not man's invention. It is his good pleasure through the foolishness of the preaching to save them that believe. There is no higher calling than this. A faithful preacher of the gospel has no reason to envy any prince or potentate; his work is akin to that of the angels, who are ministering spirits sent forth to do service for the sake of them who shall inherit salvation. It should be born in mind that there is no other calling that makes so many and so great demands upon mind and heart.

The pulpit is the preacher's throne. In it he exerts his widest and most permanent influence. There are many things that a preacher must do, but his public preaching is the one thing of supreme importance. Whatever else he may do or not do he must not neglect this. He must attend to numerous calls from the outside for ministries of different kinds; but the sermon is the masterpiece of the week, and into it he must put his best thought and his best work. There is no substitute for a powerful pulpit. A preacher may be social; he may shake hands and drink tea and kiss babies; he may know how to organise the forces and how to handle the choir; but without strong preaching there will not be a strong church.

There are several things that make against efficient preaching. First of all, in many cases there is a want of thorough training. Young men enter upon the work of the ministry without taking a college course. Others leave school before they are half through, feeling that the Lord needs their services now, and that there is no need of their wasting any more time in preparation. One who enters upon his work only partially prepared is at a disadvantage as long as he lives. Had he taken time to finish his course he would do more in one year than he can now do in two. The sphere of his influence would be wider, and the quality of his work

would be vastly better. The preacher must be a man of broad and generous culture if he would command respect to be a leader of the people. Young men should give good heed to the words: "Wisdom is the principal thing, therefore get wisdom; and with all your getting, get understanding."

Secondly, some churches require more of their preachers than they can perform. Their time is spent on things that are right in themselves, but are secondary in importance. There is so much machinery and so many meetings that there is little leisure for reading and for study. They are expected to teach in a Sunday-school, to meet with the Junior and Senior Endeavorers, to attend the meetings of the Ladies' Aid Society and the auxiliary, to meet with the elders and deacons, and every committee of the different departments of the church. The preacher must respond to calls for addresses before the Young Men's Christian Association, and before the Christian Woman's Temperance Union; must visit the jail and work-house and other public institutions. No living man can attend so many meetings and make so many addresses, and preach with power. He could not do it if he had the wisdom of Solomon and the strength of Samson and the eloquence of Paul. Some good people think that a preacher can talk incessantly and without any preparation. There are men that can do so, but they are not the men that build up strong and flourishing churches. The congregation should see to it that their preacher has ample time to prepare for a pulpit. His mind and body should be at their best, so that his message may be an inspiring and helpful one. This it cannot be if he is jaded and worn. His voice should ring out like a trumpet as he seeks to alarm the careless and to cheer the faithful. The failure to do this will bring its own penalty in an enfeebled pulpit, and a little later in an enfeebled church.

Thirdly, some men are indolent and neglect their studies. This is fatal to effective work. They trust to fluency or to an elaborate musical programme to hide the paucity of thought and the lack of careful and conscientious preparation. Sometimes men boast that they did not spend ten minutes on a sermon; the boast is needless, for no one who heard it thought he spent that many seconds. They do not know what they are going to say when they begin. This is a grand impertinence: it is little less than a crime for a man to fail to try to do his best. He owes this to his audience. To appear before them with a few crude and undigested thoughts is an insult to their intelligence. Eternal issues are at stake. Souls are trembling in the balance. They may be won or repelled by his speech. It should be his aim to so speak that they may believe. The preacher who has wasted the week may beat the air on Sunday; he may stamp and jump and stare; he may pull his hair and grow red in the face; but no one is deceived. This is not preaching; it is that bodily exercise that profits little. The hungry sheep look up and are not fed. He may advertise musical attractions, and arrange for bizarre entertainments; these may draw the mob, but they do not build up the church.

The average preacher must prepare not less than one hundred and fifty sermons in a

year, and no end of shorter addresses. With such demands upon him he must, as Robert Hall used to say, keep filling up the cask, or he will run dry. He must fertilize his mind by reading the latest and the best books. He must be an everlasting student or he will fail. No genius or inspiration will suffice where industry is lacking. Mr. Beecher said there were few good books published that he did not read. Isaac Erret was an inveterate student. He read till his arms could hold the book no more; then he propped them up in a chair and read. He studied till God kissed him, and he slept. A preacher should study history, philosophy, poetry, and whatever will help him in his work. He should saturate his soul with the scriptures. He can not otherwise preach fresh and forcible sermons week after week through several years.

Partly because of the lack of studious habits some preachers are unsettled. They are always looking for new fields. They have some good sermons, but the supply does not last more than a few months. They are not adding anything to their resources. As a matter of necessity they soon begin to repeat. The people are not slow to discover this. The audience falls off. The outside people are not attracted. It is not long before mutterings of discontent are heard on all sides. If a preacher feeds the congregation well they will overlook many faults and failings. But if a man gives them stale manna they will not care to keep him any longer than they can help. No man who is not as a scribe, well instructed in divine things, and bringing from the divine treasure-house things both new and old, can preach acceptably for any church for a series of years.

Much is said about the "dead line." No one hears of the dead line in other professions. The older a physician or a lawyer is, the more his aid is sought. Bishop Simpson gave it as his opinion that men reached the dead line only when they ceased to study and grow. Gladstone has not reached the dead line though he is over four score. Maclaren is one of the oldest men in the British pulpit, and the most popular of all. No man who does the best that is in him to keep up with the thought of the age comes to the dead line. A strong man was asked the best book he had read in a year. He said he had not read a book in a year. If he had not crossed the dead line, surely it was not very far in front of him.

A preacher should covet power in his preaching. He should pray for it, and should leave nothing undone that he can do to secure it. Mr. Campbell spoke to statesman and to scholars, and to all classes of able men. He had a word of truth, a word of power for each. He made people think. Almost wherever he spoke churches were planted. He preached a few sermons in South Carolina; the fruits of these sermons are visible there now, and shall be for all time. The preaching that will help the strong men of thought will help all sorts and conditions of men. The plain people can take in and profit by the preaching of the deep things of God. The common people heard the greatest of all preachers. It is when the pulpit devotes itself to the treatment of foolish and unlearned questions and profane babblings, that the people cannot

follow; it would not advantage them if they could. But the best sermon that any one can preach is not above the comprehension of the multitudes, provided it is a scriptural theme.

The schools and the churches and the preachers should do all that can be done to secure a strong pulpit. This is not a small matter. It has to do with the honor of the Lord Jesus and with the triumph of the gospel of his grace.—*Christian Standard*.

Uses of Love and Hate.

By J. J. HALBY.

It is said that the sceptre of Christ's kingdom is the sceptre of uprightness, because the King himself loved righteousness and hated iniquity. Not only is it true that everything in the kingdom of God must be decided on the basis of right and wrong, but the profounder truth in the interpretation of this law is the fact that men must love the right and hate the wrong. This is the true place for the emotional in religion. Love and hate are the strongest emotions in our nature and Christ bids for them as the positive and negative forces of Christianity. Love attracted its founder to righteousness and and hatred repelled him from iniquity, setting up the principle of emotional and ethical polarity as a subjective law of the kingdom of God.

It is a failure to apprehend and realize this that causes the average Christian to miss the whole power of Christ. He thinks that righteousness is a very good thing, that holiness is beautiful in its way; he has a kind of rose water admiration for goodness; he is possessed of a vague impression and a shallow conviction that piety is admirable for preachers and a few elect women, but a passion for righteousness, a quenchless enthusiasm for truth and justice that burns as a consuming fire in his bones has not entered his dreams, to say nothing of his bones. He believes theoretically that sin is a bad thing, that iniquity is inconvenient if not unfortunate, that the world would be better if it were not for the vices that eat away its vitals; but he has not learned in any real sense that sin is the awful thing that God hates and that he must hate also. The rank and file of church members have yet to learn that it is not an intellectual persuasion, not a superficial impression, not a theological opinion, not even a moral conviction, but a burning inextinguishable passion for righteousness and against iniquity, that can redeem the soul and drive sin out of the world. A milk and water religionism that winks at sin, tolerates iniquity, gets dividends out of vice and cares little for righteousness will never do anything except to damn men and incur the wrath of Almighty God. What we love we will do, what we hate we will refrain from doing. If we love righteousness we are bound to do righteousness, if we hate iniquity nothing can persuade us to do it. We will do what we love, we will not do what we hate, and hence the only genuine Christianity is to love what God loves and hate what God hates, and this is to love righteousness and hate iniquity.

This is the highest office of love and the one legitimate function of hate. Here is the

one point of life where it is wise and right to create and cultivate and foster prejudice. Prejudice young people against iniquity, and steep them in prejudice in favor of righteousness. Give them a holy passion against sin and vice and fill their souls with a great burning ardor for the right against the wrong. Henry R. Prichard, one of the intellectual and spiritual giants of our movement, said to me the other day at Bethany Park: "My mind was poisoned against profane swearing and alcoholic liquors as a beverage before I was eight years old, and looking upon both sins with horror," said he, "I was never tempted to commit either of them." A holy poison this, said I, and would to God that every child in the United States were inoculated with an aleopathic dose of it. If you teach a child to love righteousness and hate iniquity before the devil teaches him to hate righteousness and love iniquity, he is safe within the fold of Christ, but if you are too indifferent to bias his mind and heart in favor of virtue and right, the devil who takes more interest in his business than you do in yours will not scruple to bias him in the opposite direction; and when you open fire on the enemy for the possession of the child, the victory is already won and your child is lost.

If there is one parental duty sovereign above another, is the undoubted obligation to pre-empt, to pre-occupy, to bias, yea to prejudice the mind and heart of the child in favor of the Kingdom of God and its righteousness. What some people call fanaticism I take an almost frantic delight in, when it is used in defence of good and in opposition to bad! Oh, for more fanaticism and puritanism of this kind! Prejudice when directed against our brethren—against the children of God who may differ from us in opinion—when it closes the eyes of reason and hushes the voice of conscience, destroys brotherhood, tramples on justice, turns men into mules, converts them into mummies, comes as straight from hell as an Indian can shoot an arrow; but prejudice when it sets our forces like flint against unrighteousness and injustice, and nerves a strong right arm to fight in defence and vindication of truth and holiness, is one of the noblest passions of the human heart and comes straight from heaven.—*Christian Evangelist.*

Sunday School.

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

LESSON FOR MARCH 20TH.

"JOHN THE BAPTIST BEHEADED."
—*Mat. 24: 1-12.*

GOLDEN TEXT—"Keep thy heart with diligence, for out of it are the issues of life."—*Prov. 4: 23.*

There is a fine opportunity for character-sketching in this lesson. Herod, Herodias and Salome are prominent as the personification of all that is detestable,—the three participants in the murder of John the Baptist, one of the noblest of the prophets, who like many of old was made to crown a life of service with a martyr's death.

Herod Antipas, tetrarch of Galilee and Perea, was a princeling of so mean a character that it is difficult to do him justice.



To say that he would not have been so bad if it had not been for Herodias, only shows his weakness more. The Saviour's epithet, "old fox" (Luke 13: 32), attests his ignoble craftiness. It is said that he was a Sadducee. If this was so, his guilty conscience conjured up superstitions belying his religious beliefs; for when he heard of Jesus' works he thought the shade of John (which might have haunted him, so oft did thoughts of his crime pursue him) had re-inhabited his body, although the Sadducees say "there is no resurrection."

Herod on a visit to Rome had lodged with his brother Philip and his wife Herodias. This resulted in an elopement. Antipas ran away with Herodias,—who was both his niece and sister-in-law,—intending to divorce his own wife, who, however, spared him the trouble by going home to her father King Aretes, of Arabia Petraea.

How Herod first met John we know not. But when they did meet there was a stormy time. He who rebuked the publicans, and thundered against Pharisaic hypocrisy and Sadducean apathy, earned the commendation of not being "a reed shaken with the wind" by as dauntlessly condemning the sin of Herod as that of the meanest peasant. Herodias more strongly resented such a rebuke than Herod himself. She wanted to kill John, but Herod refrained. The cause of his refusal, however, is another bad point against him. With the hatred Herodias had the determination. Herod, "when he would have put him to death," feared the people! So John was chained in one of the dungeons of Macherus, till "a convenient day." That day was notable because of Herod's birthday party, and then, too, the other of the precious trio appears on the scene,—Salome, Herod's niece, grand-niece and step-daughter, and afterwards his sister-in-law by her marriage with her uncle and great-uncle Herod Philip II. Her dancing in the midst of Herod's nobles and her share in the murder of the Baptist are a sufficient commentary on her character. So enamored was the besotted prince that he promised with an oath to give her anything she would ask. Think of it: half a kingdom for a dance! We would not dwell upon Salome's filial love because she went to consult her mother as to her choice. Even from such a couple we are hardly

prepared for the sequel. Mark pictures the revolting haste. She came in "straightway with haste" and demanded "forthwith" on one of the vessels on the table the head of John. And then,—though Herod was sorry, but of too despicable a nature to dare do right and brave the jeers of his boon companions,—was enacted the awful tragedy. Into the cold cell the soldier came, the head was bent, the sword flashed,—John was free, and Herod's oath kept. The Baptist's disciples took up his corpse, and laid it in a tomb, and went and told Jesus. We know not the grave, but we have a suitable epitaph furnished by the Saviour himself: "Among them that are born of women there has not arisen a greater than John the Baptist."

Sisters' Department.

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

The Sisters' Thirteenth Annual Conference will (p.v.) be held in Lygon-st. Chapel on Wednesday, April 6th. Afternoon session, 2.30; evening session, 7.30. Tea in schoolroom during the interval.

SPECIAL MEETING.

A special meeting of all sisters interested will be held in Swanston-street Lecture Hall on Friday evening, March 18th, to make arrangements for coming Conference. We hope to see a large meeting.

EXECUTIVE.

Sister Mrs. Pittman presided. Special prayers were offered for Sisters Robinson and Schofield, who were sick. The programme for coming Conference was submitted and approved. Nominations for officers to be elected at Conference received.

An extract was read from a report by G. L. Wharton, which speaks very hopefully of India's harvest. A touching reference was made to the death of Frances Willard, who has done so much to advance woman's cause.

The following additions were reported from schools:—Footscray, 1; South Melbourne, 1. Prahran, Ascot Vale and Johnston-st. schools have been visited during the month. At the latter the Young Christian's class is making good progress. Once a month it is turned into a prayer meeting, at which the boys take turns to preside. One minute addresses are given, sometimes longer. The next Executive meeting will be held April 1.

REPORTS.

Will secretaries please note:—*Devos* reports are to be sent to Mrs. Moysey, "Hobartville," Madeline-st., Carlton. *Temperance*—Mrs. McCrackett, 83 Chetwynd-street, North Melbourne.

Mission Band.—Miss Huntsman, Stanhope street, Malvern.

Prayer Meeting.—Mrs. Chown, Delbridge-street, North Fitzroy.

Hospital Visitation.—Mrs. W. C. Thurgood, Swanston-street, Melbourne.

Sunday School.—Mrs. Schofield, Byron-st., Footscray.

Home Mission.—Mrs. Pittman, Airlie Avenue, Armadale.

These reports must be in not later than March 28, or they will not be included in Conference reports.

From The Field.

The field is the world.—Matthew 13: 38

New South Wales.

CROYDON.—The Croydon branch of the Emmore church has received another baptised believer into fellowship; this makes three of late. Our Lord's day school is also increasing.

Feb. 21.

A. ROE

West Australia.

PERTH.—The inaugural meeting of the Lake-st Band of Hope was held in the chapel on Feby. 18th. The chair was occupied by Mr. Smith. There was a good attendance, and a programme consisting of songs, recitations, and musical selections was rendered, after which a short lantern lecture was given by Bro. Owen.

H. TAYLOR.

Tasmania.

LAUNCESTON.—We have recently had visits from Dr. J. C. Verco of Adelaide and Dr. Jas. Cook of Bendigo. They both spoke encouraging words. It has been unanimously resolved to ask Bro. C. N. Gordon to remain another nine months with us, and he has consented to do so. We are glad to report a gradual improvement in all our meetings. This evening a fine young man was baptised by Bro. Gordon.

Feb. 4.

W. G. P.

New Zealand.

OUR JUBILEE.—Let all Australians who want to see Dunedin at its best come over this year. It is our jubilee, and great preparations are being made to worthily celebrate the event. By the way, the writer of these notes and the province of Otago came into existence the same year, which, of course, makes it a double event, although, as yet, no notification has been made that this, in some respects, interesting circumstance is to receive any public recognition. The original intention was to name our capital city "New Edinburgh," but at the happy suggestion of Mr. Wm. Chambers, of publishing fame, it was called Dunedin instead.

OURSELVES AND OTHERS.—The work, on the whole, moves on fairly well considering the wintry summer we have had. While you in Australia have been scorched with fire, we have been flooded with water. The Roslyn mission has been sadly hindered by this. During the three months since starting we have had only some three or four dry Tuesdays. From all accounts there is only one "overflowing house" among all the religious meetings in Dunedin. The Methodist "forward (?) movement" in the Garrison Hall. And the Rev. gentleman who runs this institution calls in the assistance of such "aids" that a young man not long ago invited his companion to "come to the Garrison Hall, it's as good as a play." However the gentleman fills the huge building, I understand, and, doubtless, he feels like the witty tragedian on his benefit night—

"Like a grate full of coals I glow,
A grate full house to see,
And if I am not grateful now,
A grate fool I must be."

My Young Men's Training Class moves on finely. Several of the members give great promise of doing good work for the Master later on.

Quite a number of additions since last report appeared, but being without a permanent secretary

these have not been reported. Bro. Walter Taylor, having removed to Roslyn, has resigned this position. We are all sorry for this, as we miss him much at the Tabernacle; however, he will be a distinct acquisition to the meeting up there.

Feb. 24

C. W.

South Africa.

CAPE TOWN.—Church of Christ, Oddfellows' Hall, Loop Street, Cape Town. We are pleased to report three additions by transfer—Sister Fisher of Cheltenham, Sister Moyle of Brighton, and C. Ellis of Sydney, N.S.W. We now number 13. On January 2nd we held the meeting for the first time at above address. It is a commodious hall, capable of seating 150 persons. On January 16th we had our first gospel address by R. Young of Dunfermline.

N.B.—These are continued weekly by two brethren. Our audiences have not been large, but very attentive.

CHRIS ALLEN.

South Australia.

ADELAIDE, GROTE-STREET.—Bro. T. J. Gore's leaving this church to take up the work at Unley was the occasion of a social on 3rd March. Dr. S. J. Magarey presided. The meeting expressed appreciation of Bro. Gore's long services to the church, and assured him that he was endeared to it as a Christian brother and preacher. He had labored with this church—with the exception of some short intervals—for 31 years, and had consequently seen many changes. Not one of the brethren in office or publicly working in the church when he came to it have continued doing so till now; death, removals and other causes have closed their active career. Numerous brethren referred to the exemplary life of Bro. Gore as well as to his efficient work as a preacher. The present leading members of the church were only children when he first knew them, many of whom he had led to Christ, moulded their characters, instructed them privately and from the platform, and trained them to usefulness in the church; in fact his efforts for the church had been for so long a time and of so varied and comprehensive a character that it might be asked, What has he not done for it? Bro. Gore and Mrs. Gore had laid the church under such obligations to them that it would never be able to repay them for all their Christian kindnesses. He was assured that although his labors with the church were ceasing, the esteem and love of the members toward him would never cease. In presenting a combined thermometer and barometer on behalf of the Endeavor Society to Bro. Gore, Bro. McPhee remarked that he hoped it would be as true in indicating the state of the weather and atmosphere as Bro. Gore had been in pointing out the way of righteousness. Bro. Gore in reply feelingly thanked all for their expressions of goodwill, and stated that it seemed to him that the time had come for him to cease his labors with the church, but being with a church so long and especially with a church having so good a tone as Grote-street, the parting was a great wrench to him. He could truly say to them "Ye are my glory and joy."

Here and There.

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

We have received from E. Ryland 20/- for the Hospital at Shanghai, China.

J. Salisbury, 89, Hunter-st., Burnley, is now secretary of the church in North Richmond.

The attention of the sisters directed to notice of special meeting to arrange for Conference. See Coming Events.

The anniversary tea and public meeting in connection with the church at Murrumbidgee will be held on Thursday evening, March 17th.

The Harvest Festival at Collingwood on Sunday and Tuesday nights was a success, when H. Mahon preached to fine audiences.

Bro. Albert Ludbrook is to commence at Kermode-st., North Adelaide, next Monday, a short series of lectures on his recent travels in the East.

A supply of Rotherham's translation of the New Testament will be in stock at the Austral office next week. Full particulars in our next issue.

We regret to learn that Bro. Sydney Black is again compelled by a return of his throat complaint to cease all public work for a few months.

Bro. J. Colbourne of Glenelg, S. A., was present at the conference of West Wimmera churches held last week at Kaniva. He conducted preaching services while there.

The Cheltenham Sunday School held a very successful picnic at Mordialloc last Thursday. Besides the school a large number of parents and friends were there, including a few from the city.

A youth confessed Christ at the close of Bro. Benson's sermon at Petersham on the 27th prox. and was baptised last Sunday night when Bro. Ewers preached to a good audience and another young man made the good confession.

In an editorial note in our issue of Feb. 24, the sentence occurs: "To send a man to an isolated church for two or three years is in nine cases out of ten to waste valuable time and money." There is a mistake here. For years, substitute months.

The meetings at North Fitzroy are keeping up well, and the interest in all the meetings is well sustained. Last Sunday night one was baptised. The week night meetings are also largely attended, when, as a rule, W. S. Houchins preaches the gospel.

In a private letter, F. D. Power, of Washington City, says that when he went to that place 23 years ago there were only about 150 disciples all through the East. Now in the city of Washington alone there are 1,400. F. D. Power speaks in high terms of praise of our trade.

The Foreign Christian Missionary Society, of which A. McLean is secretary, spent during 1897 £1040 for printing alone, and £408 for postage. They believe in letting everybody know what they are doing. This is what our American cousins properly call business in religion.

From week to week we are printing off 20 copies of the CHRISTIAN on a superior paper. At the end of the year these will be nicely bound up. They will make splendid volumes. Those wishing them can order now, and as soon as the year is complete they will be sent out. Price, 10/-; by post, 12/-.

J. Greenhill's engagement with the church in Herwick will close at the end of June, and the church in that place will be open to correspond with some one wishing to take work with them. Address W. Rees, Beaconsfield. J. Greenhill would be glad to correspond with any church needing the services of an evangelist.

A forward movement has been taken by the Emmore church, which has for many years past met in the Crusade Hall. As an upper room this was quite scriptural, but it was felt that climbing a long flight of stairs was a possible hindrance to the cause, and in future all the Lord's day meetings will be held in

the School of Arts, a large and commodious hall, which has been secured for twelve months.

Will our friends everywhere press the claims of the CHRISTIAN. We think it is worthy of the support of every member of the church in Australasia. In many churches a little canvassing on the part of some influential member would double the subscription. This would be a blessing to us and the church. We want to enlarge our paper, but before this can be done we must enlarge the subscription list.

A correspondent would like to know if it is consistent with scripture teaching to take up a collection to buy prizes for the Sunday school. In our judgment it is just as scripturally wrong to take up a collection to buy prizes as it is to pay the preacher or carry on any other church work. If our churches as churches would support the Sunday school financially as they ought to do, they would not need to take up collections to buy prizes or anything else.

"The greatest agency of the church to-day is the religious weekly. The most important service a preacher can render the people is to induce them to take and read some clean religious paper. An intelligent church membership is the basis of all advances in moral and spiritual matters. Fill the people with the force of facts and they will appreciate and respond to every call for greater sacrifice and service. Put the pen-preacher in every home."

Obituary.

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

WINTER.—I have to record that Sister Margaret Winter, daughter of Mr. and Mrs. W. Winter, fell asleep in Jesus on the 14th Feby. at the residence of her sister, Mrs. Butler, in Mundingi. The disease which caused her early departure was consumption. She was twenty-three years of age, and had been in Christ during the past ten years. Her end was one of perfect peace and trust in Christ. Her father and mother and most of the members of the family were present at her death. The funeral was one of the largest that has been seen here. Truly, as she herself said, she has but gone a little while before. She fought the fight and kept the faith and finished her course; "thenceforth there is laid up for her a crown of righteousness which the Lord, the righteous Judge, shall give to her and to all that love his appearing."

Whilst Bro. W. Winter sen. has been with us here, he has baptised two young daughters of Sister Kinnear in the river Barwon. E. T. B.

STEG.—Bro. Lewis has been called upon to part with his youngest sister (Mrs. Steg). The writer has known Mrs. Steg from childhood. She was among the number who put on Christ when the meetings were held at Fulham a number of years ago. After marrying she removed to Hindmarsh, where she had resided for a considerable time. Our sister died firmly trusting in Jesus. Bro. Lewis and family have the sympathy of the church meeting at Henley Beach. G. A. H.

DIVERS.—George Richard Divers fell asleep in Christ on Feby. 2, aged 76 years. He was reared in the Church of England. Learning more truth, he was baptized among the Baptists, and, instructed in the way of the Lord more perfectly, joined the church in the house of Bro. Burt, London. Coming to this colony in 1852, he joined the church then meeting in the Mechanics', Collins-st. He married a Sister Watt from

England, and resided at Ballarat as newsagent, and was associated with the church there. Coming to Williamstown, he carried on business as newsagent and bookseller, meeting with the church, Swanston St. Selling out he settled at Glenferrie, and met with the church, Hawthorn. Sister Divers died some years ago. After successive changes and financial losses, his mind became unbinged, and after a short illness he fell asleep at Kew, leaving the memory with the brethren in the different churches of a quiet, consistent Christian life. According to his desire he was buried beside Sister Divers in the Boroondara Cemetery.

"Asleep in Jesus, peaceful rest,
Whose waking is supremely blest,
No fear, no woe shall claim the hour
That manifests the Saviour's power."

KITCHENHAM.—On the 4th February, George, the beloved son of Mr. and Mrs. Albert Kitchenham, of Morinish, Rockhampton, Queensland, aged 20 years 9 months. Accidentally killed.

"Had he asked us, well we know,
We should cry, O spare this blow;
Yes, with streaming eyes should pray,
Lord, we love him, let him stay.
But the Lord doth nought amiss;
And since he hath ordered this,
We have nought to do but still
Rest in silence on his will."

Coming Events.

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

March 13, 15.—North Richmond Sunday School Anniversary (13th); afternoon at 3, address by Bro. Franklin of South Melbourne; evening at 7, Bro. Barnett of St. Kilda. Tuesday evening at 8, Distribution of Prizes; recitations, dialogues, solos, duets; special singing by the children. A good evening's enjoyment. Collection.

Friday, March 18.—Swanston-st. Lecture Hall, 7.45 p.m. A Special Meeting of Sisters to arrange for coming Conference. ALL SISTERS INVITED TO BE PRESENT.

Acknowledgments.

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

RESCUE HOME.

P. Bremner	£0 3 6
Isabella Brownleigh	0 7 0
Church, Ballandella	1 0 0
Rescue Home Annual Meeting	7 1 7

J. PITTMAN, Armadale.

FOREIGN MISSION FUND.

Church, Ballandella	£1 0 0
" Anonymous "	5 0 0
Malvern Mission Band	1 6 0
A Friend at Birchip, Victoria	0 4 0
Church, Junee, N.S.W. (Indian)	0 10 0
" N.E. Valley, Dunedin	1 0 0

KANAKA BUILDING FUND.

H. Ripon, Ma Ma Creek, Q.	1 0 0
R. Pollock	1 0 0
R. Colbertson	0 5 0
Bro. Chappell	0 2 0
W. Stimson, Fairfield, N.S.W.	1 0 0
Campbell Edwards, Hawthorn, Victoria	10 0 0
Bro. Jones, Brim, Victoria	1 0 0
Bro. Quire	1 0 0
Sister Northy, Black Hill, Victoria	0 5 0
W. Chapman	0 5 0

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We beg to acknowledge 20/- from Thos. Roder to aid in the free list. Large numbers of the "Christian" are being systematically sent out free, and any help in this work will be appreciated.

Literature.

Of making many books there is no end.—Ecc. 12: 12.

Library of the Late JAMES WISEMAN.

For sale by the Austral Publishing Co., 528 Elizabeth-st., Melbourne. The books as a whole cost three times the price now asked for them.

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