

The 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.

The Approaching Conferences.

It is not too late to impress upon the churches in the provinces where Easter Conferences will be held the advisability of being represented at these annual meetings. While the primary object is the extension of the gospel in our own land and the regions beyond, these Conferences also serve the purpose of drawing the brethren together in social intercourse, enabling us to realise and take an interest in the progress of the work outside of our own small fields. The statistical report is not the least interesting of those published, and it is to be hoped that church secretaries will not fail to send in their schedules. As usual some will be so careless as to neglect this duty, though why such men are appointed to offices is one of the puzzles of church life. It would not be a bad idea to publish the names of all such secretaries in the annual reports.

Romanist Retrogression.

Cardinal Moran in opening a school building at Leichhardt the other day spoke glowingly of the progress of Roman Catholicism in the United States of America. His boastful utterances read strangely in the light of clear facts and figures. According to census returns the Roman Catholics in 1841 formed 28.8 of the entire population. In 1891 they only formed 14.9 per cent. This too in the face of the great Irish and German Catholic immigration! At the R.C. Congress in connection with the Chicago International Exhibition, M. T. Elder read a paper contending, as the result of elaborate statistics and calculations, that during the present century Roman Catholicism had lost not less than 20,000,000 of adherents. May Romanism long continue to progress at the same rate.

American Religious Statistics.

The statistics of the New York Independent published in this issue are interesting

the suggestive. It will be seen that there are six religious bodies in the United States above the million line and two others above half a million, as follows: Roman Catholics, 8,347,218; Methodists, 5,735,898; Baptists, 4,157,300; Lutherans, 1,507,466; Presbyterians, 1,490,162; Disciples of Christ, 1,051,079; Episcopalians, 667,503; Congregationalists, 630,000. An examination will show that the percentage of increase for 1897 was:— Catholics, 2.13; Methodists, 1.37; Baptists, 0.97; Lutherans, 4.80; Presbyterians, 2.04; Disciples, 4.72; Episcopalians, 3.38; Congregationalists, 2.40. In spite of assertions made in Australia to the contrary, it will be seen that Protestants are increasing in the United States more rapidly than the Roman Catholics, for while the latter report an increase of 174,516, or 2.13 per cent., the latter have an increase of 456,435, or 2.65 per cent. Another noticeable point is that while there are 17 distinct bodies of Methodists, 13 of Baptists, 21 Lutherans, and 12 Presbyterians, there are no divisions of Disciples, who, true to their plea for union, present an undivided front. The figures given in the Protestant bodies are those of members who have been received into membership upon a personal confession of faith, and do not include infants. We are not sure whether infants are included in the Catholic statistics.

Statistics of Religion in the United States.

The New York Independent publishes at the commencement of every year the latest available statistics of religion in the United States. Its figures are regarded as about the most reliable published, and no trouble or expense is spared to ensure their accuracy. In its issue of January 6th the Independent prints detailed statistical tables, of which we give the condensed summary.

Denominations.	Bodies.	Mn.	Members.	Gain.
Adventists ..	6	1,401	81,945	4,652
Baptists ..	13	32,112	4,157,300	40,071
Brethren (River) ..	3	179	4,739	1,312
Brethren (Plymouth) ..	4	—	6,661	—
Catholics ..	7	11,109	8,347,218	174,516
Catholic Apostolic ..	—	95	1,491	—
Christadelphians ..	—	—	1,377	—

Christians ..	2	1,500	121,500	1,500
Christian Catholics, Dowle ..	7	—	5,000	5,000
Christian Missionary Ass. ..	10	—	754	—
Christian Scientists ..	3,500	—	40,000	15,000
Christian Union ..	183	—	18,214	—
Church of God ..	460	—	38,000	2,000
Church Triumphant ..	—	—	324	—
Church of New Jerusalem ..	139	—	7,674	147
Communitic Societies ..	6	—	3,930	—
Congregationalists ..	3,465	—	630,000	14,805
Disciples of Christ ..	5,780	—	1,051,079	47,407
Dunkards ..	4	2,720	101,194	17,719
Evangelical ..	2	1,421	151,770	2,988
Friends ..	4	1,462	11,476	485
Friends of the Temple ..	—	—	340	—
German Evang. Protestant ..	45	—	36,500	—
German Evang. Synod ..	879	—	104,618	8,618
Jews ..	2	301	143,000	3,500
Latter Day Saints ..	2	2,600	297,370	63,370
Lutherans ..	21	6,625	1,507,466	69,555
Waldenstromians ..	—	140	20,000	—
Mennonites ..	112	1,021	54,544	1,600
Methodists ..	17	35,732	5,735,898	77,616
Moravians ..	—	120	14,220	606
Presbyterians ..	12	11,324	1,490,162	29,816
Protestant Episcopal ..	2	4,745	667,503	21,837
Reformed ..	3	1,754	357,221	8,750
Salvationists ..	2	3,094	47,000	7,000
Schwenkfeldians ..	3	—	306	—
Social Brethren ..	17	—	913	—
Society, Ethical Culture ..	—	—	1,064	—
Spiritualists ..	—	—	45,030	—
Theosophical Society ..	—	—	3,000	—
United Brethren ..	2	2,424	280,117	9,082
Unitarians ..	—	535	70,000	—
Universalists ..	—	773	51,025	2,000
Independent Congregations ..	54	—	14,156	—

Total in United States .. 139,332 25,019,027 680,951

Australasian Baptists.

According to the Baptist Handbook just recently published in England, there were last year 2947 Baptist churches in Great Britain, with 364,779 members, an increase of 23 churches and 4,667 members. The total membership for Australasia is 18,673, an increase of 653, distributed as follows:— Victoria, 5,813; S.A., 4,205; N.Z., 3,712; N.S.W., 2,700; Q., 2,146; Tasmania, 577. W.A. does not report, but there are about 230 members in the Baptist churches of that colony. We have not the exact statistics of the Disciples of Australasia, but they certainly exceed 13,000. There are thus about 32,000 Christians pleading for "One Lord,

one faith, one baptism," and it is to be regretted they do not form "one body." There is no prospect of organic union at present, but if the spirit of union is cherished it may yet take bodily form in the future. The Lord prayed for the union of his followers, and when they are prepared to put aside all that is human and divisive and to be guided solely by his teachings they will attain to that consummation so devoutly to be wished.

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The Leader.

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

Old Words in New Settings.

ELECTION.

The most prolific source of error in regard to Biblical teaching, is the habit people have of looking at questions under consideration from one point of view only. That point of view is frequently one that has been formed as the result of early training, and the bias in favor of this is so strong as to prevent an impartial or general view being

taken. Hence, many people do not go to the Bible in order to find out what it has to say on any given subject, but rather to see what support can be got from it for the theory they have already adopted. This practice is carried out in defiance of all the laws of Biblical interpretation, and with an ingenuity for distorting things truly wonderful. It is, therefore, not surprising that error abounds and that much pernicious and harmful teaching is found in the religious world of to-day.

It was in this way, doubtless, that the Calvinistic view of "election" came into being and for a time flourished, until it overshadowed the world of religious thought and threatened the very life and growth of Christianity. While its supremacy lasted it existed as a dark cloud, brooding over the church, and shutting out from view the infinite love of God. As a natural result men came to regard the Christian religion as something which existed for the select and favored few, the general idea being expressed by Burns in his poem "Holy Willie's Prayer."

"Oh thou, who in the heavens dost dwell,

Wha, as it pleases best thyself,

Sends ane to heaven and ten to hell,

A' for thy glory,

And so for ony guid or ill

They've done afore thee."

In the nature of things, this severe and gloomy teaching was bound to produce a reaction, and accordingly we are not surprised to find that modern theology has swung to the other side, and is now as broad as it was once narrow. Calvinism is of course found here and there, but as a system of theology it lies buried in the grave of the past, and the only purpose its resurrection can serve is to reveal its extreme ugliness to those who are not acquainted with its unlovely countenance.

It would not be necessary for us to refer to it now, were it not for the fact that in turning from a false conception of election, we are apt to forget that there is such a thing as election taught in the bible. In our opinion the religious world cannot afford to lose the teaching contained in a correct scriptural apprehension of this great theme. Those who put it on one side from mere prejudice deprive themselves of much pleasure in surveying the goodness and love of God which are undoubtedly set forth by such teaching as we have upon the subject. Strange as it may appear, it is nevertheless true that the once awful and mysterious words, election, foreknowledge and predestination, instead of being filled with dread and despair are pregnant with everlasting love.

Those who desire to study this subject will do well to give heed to the following re-

marks by Archbishop Whately. He says, in speaking of the parable of the Wedding Guest, "Now the word 'chosen' or 'elect'—for they are the same word in the original—is one which has given rise to great disputes and much perplexity. But all of this is owing chiefly to a misapprehension of the real character of our sacred writings, which are not scientific treatises, but popular addresses, in which each word is to be understood indeed, in the place where it occurs, but understood in reference to the context—to the writer's object in the very passage where it occurs. It is not so in a scientific treatise. In a treatise, for instance, of mathematics, or chemistry, or anatomy, we expect to find each term that pertains to the subject confined to its strict technical sense, and always employed in that sense. And the student, if asked what is a triangle, or a circle—what is hydrogen, or oxygen—what is a muscle, what is a bone, &c., is expected to answer correctly without reference to any particular passage. But it is quite otherwise with the writings of the Evangelists and Apostles, who were not composing regular systems of scholastic theology, but popular narrative and popular instruction. And if, therefore, any sensible man, well acquainted with the real character of their writings is asked, 'What is the meaning of this or that word,' he will reply by asking, 'In what passage?' If, for instance, he is asked, 'Who are the elect (or chosen)?' he will say, 'Chosen to what?'

Following this method, we may take up, for instance, the epistle to the Romans, and ask the question "What does elect or chosen mean here?" In the first place we will see that Paul does not propound any doctrine, but explains something known to exist already. This was the election of the Jews to carry out certain purposes which God had predetermined in his own mind. What Paul had to explain was how this election could be set aside and others be called in to take the place of those who had been rejected. Paul had learnt in his childhood that God had chosen the Jews, not only to be the nation of the Messiah, but also that they should be witnesses of his truth, holding up the lamp of truth in a very dark world. In carrying out his plan—in the development of his purposes, God reserved to himself the right of choosing such men as were best fitted for the work. It might be on the one hand, men like Abraham and Moses, or on the other like Pharaoh and Cyrus. This is the election of the Old Testament—an election to be instruments in carrying out God's plans, and nowhere in the Old Testament from beginning to end is there a syllable in respect to an election to reward or punishment, to joy or misery, in a future world.

Nor does Paul introduce it in his epistle; indeed, in all his writings there is not one word of a decree assigning some to eternal life irrespective of character or faith or obedience.

Election in the case of the Jews was national and for a purpose, but when they, as a nation, rejected the Messiah, they forfeited the high position God had bestowed upon them. They were no longer a suitable people to carry out the purpose of God, and so the Gentiles were called in and became the elect of God for the furtherance of his designs in the salvation of the world. In the present dispensation they are the "elect" or "chosen" of God, who have heard the "call" and have obeyed it. In the language of the Apostle Peter, they are "a chosen generation, a royal priesthood, a holy nation, a peculiar people," and the reason why all these honors are bestowed upon them is that they should *show forth the praises* of him who had called them out of darkness into his marvelous light. It is the high honor of the "elect" or "chosen" of God to hold up the lamp of divine truth in the midst of a world of darkness. This is the mission and purpose of their election, and woe be to them if they fail in it. And so in a true conception of the idea of election there is nothing of dread or of fear, but it is luminous with the love of God. It tells us that "before the foundations of the world," God's purpose was formed. With that purpose in view he had created the world. That was the end to which all things tended. He had chosen one special race to be the depositories of divine truth. In all past history there was a certain purpose working. That was still being fulfilled. The end was to make known to all nations the faith in Christ, that all alike, Jew and Gentile, might experience the divine mercy, might enter the kingdom of heaven, and be united with God in Christ. That is the divine purpose. It is not yet fulfilled, but enough is accomplished to make it possible to offer up praise to him who is the One Wise God. "Of him, and through him, and unto him, are all things. To him be the glory for ever." Thus "election," properly understood, is the grandest thought in the universe, because it finds its appropriate setting in the everlasting love of God.

Original Contributions.

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

In Christ.

By T. J. GORE.

This expression so often used by the Apostle Paul, and especially in his Epistle to the

Ephesians, is full of rich and deep meaning. This epistle may be said to be built up on this phrase. There are three expressions which in their connection set forth the Christian's position, his duty and his reward. It is well for every child of God to know exactly his position as regards his standing before God. He needs certainty just here. His position as defined by the apostle is simply set forth by the words "in Christ." This exactly expresses his position before God. Where is he? The answer comes, "in Christ." This phrase is most comforting to the Christian, because it points out the place where God would have him to be. "Out of Christ" would express the state of the lost, "In Christ" the state of the saved. In the first chapter of Ephesians this phrase is most gloriously developed by the writer. It occurs at least eight times. Paul says, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus." It is "in Christ" then, not out of him, wherein to look for the blessing. There must be great richness of blessing in this phrase. Again Paul says, "If any man be in Christ he is a new creature: old things have passed away; behold, all things have become new."—2 Cor. 5: 17. Here we have the thought that no unconverted man can be said to be "in Christ." The doctrine of conversion needs to be emphasised. No one who has not been born again can be said to be "in Christ." Again we have the declaration, "There is now no condemnation to them who are in Christ Jesus."—Rom. 8: 1. Here the child of God realises that the position occupied by him is safe and joyous. No condemnation rests upon him. This opening of the eighth of Romans is the keynote of the chapter. It is of all portions of scripture the one intended to be of the greatest comfort. All the grand expressions in this chapter, so full of sustaining power and of tender blessing, rest upon the fundamental teaching in the expression "in Christ." The strong words and those at the same time often misunderstood yield their precious harvest of meaning when we remember they apply to those who are already "in Christ."

Again in Romans 6: 23 we have these words as given in the Revised Version, "For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord." Here, instead of the expression "through Christ," we have "in Christ." We find the first a beautiful one—but the second is one of more power and comfort. Eternal life is in Christ. It is for those who are in Christ. I do not apprehend that Paul is using the phrase "eternal life" to signify simply eternal existence. Life is more than existence. There may be existence in death. Life is existence and more. It implies happiness.

In Paul's mind the phrase "in Christ" had a certain and well-defined meaning. It expressed to him and to the early Christians their blessed standing as regards the Lord Jesus Christ. I think we can see in the ex-

pression the Saviour's great love for his people. He would bring them within the radius of his power and great and tender love. He would shut them up within his heart. He would have them realise his words when he said, "On this rock I will build my church." The little word "my" has in it a world of meaning.

There is another phrase which expresses our duty to Christ. As we have seen how "in Christ" points out our position, so "for Christ" indicates our duty. And as "for Christ" indicates our duty, so "with Christ" indicates our reward. When a man becomes a Christian, has "put on Christ," has become a child of God by faith in Christ Jesus, and has put on Christ in baptism,—as set forth in Galatians 3: 26-27,—then follows his life, which is "for Christ," not in any sense for self or for the world. To be for Christ means to be fully devoted to his service, to be engaged in his work, to have the cause of Christ constantly before the mind and in the heart. Paul strikes this note of duty, this need of being for Christ without the slightest reservation, in those ringing, glorious words:—"And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Spirit witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."—Acts. 20: 22-24. The "bound in the spirit" shows that Paul's spirit was completely under the power of all that is contained in our word duty; or in other words he was absolutely and completely, spirit, soul and body, for Christ. All Christ's followers need to think often and prayerfully how far they are from being fully for Christ. No one should be satisfied with anything less than entire consecration to his service.

We must now come to the last thought—the last phrase—the one which talks to us of the reward awaiting the Christian after the toils and struggles of life are past. "With Christ" is expressive and something beautiful. Christ has gone to the right hand of the Father. Still we are expecting to be with him. Paul presents this thought in Philippians 1: 23, "But I am in a strait betwixt the two, having the desire to depart and be with Christ: for it is very far better." Again in 2 Cor. 5: 8 "We are of good courage I say, and are willing rather to be absent from the body and to be at home with the Lord." To be with Christ is better, and it is to be at home. The glory of the home beyond is the presence of the Lord. Our elder brother has fitted up the home, and by his presence makes the eternal home indeed and of a truth. What constitutes the home? Not the house simply. The presence of loved ones makes the difference between a house and a home.

To be with Christ is to enter into his presence, is to look into his face, is to hear his words of welcome. "In Christ" first, "for Christ" in the second place, "with Christ" lastly, reveal to us fully the will of God as declared in Christ Jesus. May we experience the blessedness of all these expressions.

Selected Articles.

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

The Elements of the Gospel.

LETTER VI.

Acts of Apostles—Day of Pentecost.

We have traced the progressive developments of the purposes of God through the Patriarchal and Jewish dispensations. We have watched the finger-boards along the way, all pointing forward to something better yet to be revealed. We have sought an answer to the question, "Wherefore, then, serveth the law?" and have, we trust, at least to some extent, recovered your mind from confusion as to the design and purpose of the Old Testament. We have also become acquainted with the object of the four narratives of Matthew, Mark, Luke, and John, and have seen John the Baptist, Jesus, the Twelve, and the Seventy, all pointing forward to a coming kingdom, not far in the future, whose treasures of salvation should be unlocked to a perishing world as soon as Jesus should receive his authority, and the Holy Spirit should descend from heaven to endow the chosen ambassadors for their glorious mission. The last charge of the Lord to his apostles was, "Tarry ye in Jerusalem until ye be endued with power from on high." Acts 1: 1-5.

This brings us to the day of Pentecost and its most significant developments, as narrated in the second chapter of the Acts of the Apostles. Here we reach our point of rest. Here is the grand culmination of the scheme of salvation. Here is the setting up of the kingdom. Here is seen "the little stone cut out of the mountain without hands," which Nebuchadnezzar saw, and which is yet to become a great mountain and fill the whole earth. Here is the "fulness of the blessing of the gospel of Christ."

We may well afford to linger here a little while, and survey the sacred ground, and endeavor to take in the greatness and grandeur of the events which here transpired on that memorable day of Pentecost.

You are, perhaps, aware that the Jewish feast of Pentecost, observed fifty days from the Passover-feast (Lev. 23: 15, 16), was the feast of harvest (Ex. 23: 16), when the first fruits of the wheat harvest were waved before the Lord (Lev. 23: 17), the earnest of the harvest soon to be gathered in. In later times, it was also observed, though, so far as we know, without divine authority, in commemoration of the giving of the law. This special day of Pentecost which we are now contemplating is possessed of peculiar significance, in view of the facts; for now the "first fruits" from humanity's white fields are to be offered to God, and the converts of this day are to be but the earnest of the mighty ingathering. Now, also, the new law is to be promulgated from Mt. Zion, and the "word of the Lord" is to "go forth from Jerusalem."

Let us in this letter, mention some of the reasons why this Pentecostal occasion has special significance.

1. *This is the first time that Jesus is heard from, after his ascension.* Condemned on earth

by the highest ecclesiastical and civil tribunals known in the land, as worthy of death, he appealed his case to the Supreme Court, and carried up his cause "to him who judgeth righteously"—to him who is higher than the highest, before whose dread bar Caiaphas and Pontius Pilate must appear to be judged, and from whose decisions there is no appeal.

On this day we receive tidings, by the divine Spirit-messenger, of the result of the final trial. The unrighteous decisions of the lower courts have been reversed. He who was condemned for blasphemy, because he said, I am the Son of God, is owned in heaven as the Son of God, and all the angels are commanded to worship him. He who was condemned for treason because he said he was a king, is exalted in heaven to the throne of the universe, to reign until all his enemies are subdued. As the authority of Jesus could not be proclaimed until the scandal of these legal decisions was removed, this day furnishes the first opportunity for the inauguration of his reign; for this day he is "justified by the Spirit," and the glorious tidings are announced that "God hath made that same Jesus whom ye have crucified both Lord and Christ."

2. *This is the day the Holy Spirit begins his mission for the conversion of the world.* All through the four Gospels we are reminded of the superior interest attaching to the coming dispensation of the Spirit. John pointed his people away from his baptism to the coming baptism of the Holy Spirit of far greater import. Jesus said to the people, "If any man thirst let him come to me and drink. He that believeth on me, from his inner self shall flow rivers of living water. But this he spoke of the Spirit, which those who believed in him were about to receive; for the Holy Spirit had not yet been given, because Jesus had not yet been glorified." John 7: 37-39. The time has now come, then, when, in the fullest sense of an earthly salvation, the thirsty may come and drink; for Jesus has been glorified, and the Holy Spirit has been given. Please read John, chapters 14, 15, 16. You will there learn the importance of the mission of the Spirit, and how impossible it was that the apostles could proceed to open the will of the Lord Jesus, or accomplish any of their ambassadorial functions until the Spirit came to "guide them into all truth."

3. *This day we reach the fulfilment of most important prophecies concerning the dispensation of grace.* Please read carefully Isa. 2: 1-5. Micah 4: 1-3. Psalm 110. All these point forward to the "last days" of the Jewish economy, when a law should go forth from Zion and a word of the Lord from Jerusalem, so powerful, revolutionising, and regenerative as entirely to transform human society. The time and the place of beginning are both distinctly marked, and are realised on the day of Pentecost.

4. *This day furnishes the first announcement of a complete gospel of salvation.* All hitherto had been but the promise of a salvation yet to be revealed. "The Gospel" is declared by Paul to be, in its essential facts, the death of Christ for our sins, his burial, and resurrection from the dead for our justification. 1 Cor. 15: 1-4. You will see at a glance that this gospel, "by which we are saved," as Paul affirms, could not be preached as a perfected

gospel until after the resurrection of Jesus. Here, then, we have the first complete gospel sermon ever preached in the ears of man. Now, for the first time can it be said, "all things are ready, come to the wedding."

5. *This day is promulgated the first law ever issued in the name of Jesus Christ.* This may startle you. But it is true. The first law ever issued in the name, or by the authority of Jesus Christ, was published on this day, in these words; "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit." Repentance had been commanded before, but not by the authority of Jesus Christ; baptism had been enjoined before, but not in this name; remission of sins had been preached before, but not by this authority. It is a new law of pardon from a new authority.

6. *This day Peter, for the first time, uses the "keys of the kingdom of heaven,"* (Matt. 16: 19), and binds and loosens according to the will of Christ.

Here, therefore, we may learn the terms of entrance into the kingdom of heaven. Why will men puzzle themselves over the enigmatical language of John 3: 1-5, and perpetually appeal, for authority, to a private conversation with Nicodemus, at a time when, for many reasons, Jesus veiled his instructions in parables, when we have here the terms of entrance into the kingdom announced by authority, in figurative terms, in the literal and positive language of law?

7. *The law of pardon announced this day was to be the law of pardon for all nations and all time.*

"Thus it is written and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem." Luke 24: 46, 47. "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins." Acts 2: 38. Thus they began at Jerusalem to preach, and thus they were to preach to all nations, not only for that age, but for all ages; for the promise to them, in fulfilling this commission, is, "Lo, I am with you alway, even unto the end of the world."

Having learned the significance and value of the events of this day of Pentecost, whose history is given to us in the second chapter of Acts, we will in our next letter, attempt an analysis of the chapter.

Rotherham's New Testament.

Far more useful than any version of the New Testament hitherto issued in our language is the translation now issued by Mr. Joseph Bryant Rotherham. This indefatigable expert entitles his new edition "The Emphasised New Testament: a New Translation, Designed to set forth the Exact Meaning, the Proper Terminology, and the Graphic Style of the Sacred Original." Mr. Rotherham is the most ambitious of literalists, for he has arranged his version so as "to show at a glance Narrative, Speech, Parallelism, and Logical Analysis." It might be thought that the difficulty of achieving the task herein attempted would amount to impossibility; but the feat has been brilliantly performed. It must be admitted that to many students the book will present a somewhat repellent

aspect at the first opening, seeing that every page is copiously studded with fantastic marks, strokes, signs and accents ingeniously invented. It will be difficult for the reader to master the actual application of these symbols. They make the pages look wonderfully like those of the famous "Symbolical Algebra," and they have a curious half-mathematical and half-heroglyphical appearance. But though this method of accentuation is used to superfluity, yet the system of emphasis is exceedingly useful, and will be greatly valued by the student who accustoms himself to it. It must be perceived after a few tests that the translation is so excellent, that many readers of this version will feel as if the New Testament were for the first time really intelligible to them in many of its most involved obscurities. The verses are divided into what looks very much like blank poetry, but this arrangement is so devised as to bring out the clauses into very beautiful individuality. No sentence is lost by running into another, but each stands out in insulation which compels attention to it alone. Those who cannot read the original will, from Mr. Rotherham's work, derive a better idea of the style and force of the Greek Testament than from any helps previously furnished. Let us give a single specimen to show how accurately the original is rendered. Mr. Rotherham thus renders Heb. 9: 11-15: "But when Christ approached, as High Priest of the coming good things, through the greater and more perfect tent not made by hand—that is, not of this creation—nor yet through blood of goats or calves, but through his own blood, he entered once all into the Holy Place, age-abiding redemption discovering. For if the blood of goats and bulls, and ashes of a heifer sprinkling the profane, hallowed unto the purity of the flesh, how much rather shall the blood of the Christ, who through an age-abiding Spirit offered himself unspotted unto God, purify our conscience from dead works, to the rendering of divine service unto a Living God? And for this cause of a New Covenant he is mediator," &c.

Additional service is rendered by the translator in the shape of an Appendix, which is in reality a masterly theological excursus on certain subjects. Students will clamor for more of this kind of critical and exegetical work from the same source. There is just enough of it to make us hunger for more. Mr. Rotherham laudably feels it incumbent on him to write these little chapters on some of the terms of the New Testament, which are never to be exhausted in their meaning either by translator or by critic. He starts off with the word "abyss" and writes as follows:—"It is easy to say that this word, according to its derivation, signifies 'bottomless'; and that it is sometimes employed, more generally, to denote 'unfathomed,' 'boundless,' 'enormous'; but its chief interest, as a New Testament word, lies in the question how far it is synonymous with 'Hades.' Then follows a long and learned consideration of the term 'Age'; and this leads to another on 'Age-abiding.' Mr. Rotherham is utterly careless about what is called 'orthodoxy'; he evidently considers much of it to be rank heterodoxy. He cares simply for truth. He refuses to translate *aiōnios* by "eternal" or "everlasting" and uniformly renders it "age-abiding," giving his reasons in a fine sum-

mary in this Appendix. He falls back on the many instances where the Hebrew *olam* and the Greek *aiōnios* can only refer to that which is of "indefinite continuance." Thus, the Hebrew servant's bondage is to be indefinitely prolonged; it is to be for life, the end of which cannot be seen (Ex. 21: 6). The surrender of Samuel by his mother to Eli was equally for an indefinite period (1 Sam. 1: 22). To the barrenness of the fig tree no limit can be assigned (Matt. 21: 19). "Upon the 'aionion correction' (Matt. 25: 46)," says Mr. Rotherham, "no arbitrary limit can be laid—unless, indeed, the essential nature of 'correction' implies to it—*aionios* of itself utterly refuses to settle the dread question. If the equally 'aionion life' is to be endless, that is best made out from the mighty negatives of Scripture, 'immortal,' 'incorruptible,' 'unfading,' (1 Cor. 15: 51-54; 1 Pet. 1: 4), and from the correlative promise, 'Because I live, ye also shall live' (John 14: 19; Heb. 7: 16)."

We have referred at length to the extra contribution attached to this version, because we expect that the book will be an epoch making volume. It will affect the doctrinal standpoint of bible readers who know nothing definitely of hermeneutics, but who have been left too long at the mercy of arbitrary interpreters. No pulpit dictator will be able to maintain his own dogmatic ascendancy over the mind of any honest reader who has this wonderfully faithful translation in his hand. In a trenchant paragraph in the Appendix, Mr. Rotherham explains why he throughout uses the terms "immerse" and "immersion" instead of "baptize" and "baptism." The explanation appears to us to settle the whole controversy, which still simmers round the term "baptism." Many, of course, have no real desire to "buy the truth and sell it not." As time goes on these will be succeeded by more sincere truth seekers, and a day will come when multitudes will thank a faithful and fearless translator for enlightening them as to the exact meaning of the Divine Word.—*Leader in Christian Commonwealth.*

Sunday School.

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

LESSON FOR MARCH 27TH.

REVIEW.

GOLDEN TEXT.—"Thou art the Christ, the Son of the Living God."—Matt. 16: 16.

This text would form a good basis of review. The record says that when Jesus came into the parts of Cæsarea-Philippi he asked his disciples first who men, and then who they, said the Son of Man was. In answer Peter gave the memorable confession of the heaven-revealed truth of our golden text. Substituting the names for the pronoun, we have a proposition like this: Jesus, the Son of Man, is the Christ, the Son of God. Such a proposition is a wide-embracing statement of the personality and mission of the subject of it. Let us note the names.

Jesus.—This is the proper or historical name of the son of Mary; hence in the biographical books of the evangelists it is found over six hundred times, but only about sixty



times (*i. e.*, by itself) in the epistles and apocalypse, the latter dealing more with his official appellation, Christ. The name, though a common one, in his case had a peculiar signification: "Thou shalt call his name Jesus, for he shall save his people from their sins." Jesus is the Saviour.

SON OF MAN.—This name was used much by Jesus. Out of eighty times in the New Testament, he applies it himself thirty times. It expresses his humanity—"in all things . . . made like unto his brethren."

CHRIST.—This word taken from the Greek answers to "Messiah" from the Hebrew. Both mean "anointed." Of old, kings and priests had been anointed before the assumption of their royal and priestly prerogatives. The definite article declares Jesus to be pre-eminently "The Anointed" of God.

SON OF GOD.—"The Son of Man" is "The Son of God." The one term as strongly attests his divinity as the other his humanity.

While we cannot say that Jesus' personal ministry was devoted to the promulgation of these truths, yet they are so intimately connected with the quarter's lessons as to form the framework of a grouping of them.

1. *His Messiahship and Sonship.*—In Lesson I. we find that "Jesus" was baptised, after which the Spirit of God descended upon him. Surely he must have alluded to this, when, in the synagogue at Nazareth at the beginning of his Galilean ministry, he applied to himself Isaiah's words, "The Spirit of the Lord is upon me, because he hath anointed me," &c. (Luke 4: 18.) In this lesson, also, we have an acknowledgment of his Sonship by the Father: "This is my beloved Son." He was afterwards by the resurrection declared to be the Son of God with power (Rom. 1: 4).

2. *His Temptation* (Lesson II.)—Here all Satan's venomous darts were successfully warded off. The Son of Man was victor. "He was tempted in all points like as we are, without sin." Having withstood the temptation, he can succour the tempted.

3. *The Messiah's Ministry.*—He preached the gospel of the kingdom; repentance as preparatory to it. The principles of that kingdom—largely subversive of popular Jewish ideas—are given in Lessons IV., V., VI. Much attention was given to the education of a chosen band of men, whom we may term the Messiah's ministers, who were afterwards to become the real witnesses of the truth of his claims. They are dealt with in Lessons III., VII. and VIII.

4. *Opposition and Rejection.*—Of these the Pharisees furnish the most consistent example, as shown in Lessons VII. and X. The cities

of Lesson IX. also despised his miracle-supported mission and repented not. Under this head, too, we place Lesson XII. Herod, who slew the herald of the kingdom, must certainly, apart from his ultimately setting him at naught, be regarded as rejecting the Messiah. It would be well here to remember the fate of those in our lessons who thus rejected Christ. *Re the Pharisees*, Jesus said: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" The offending cities went down to Hades: their place knows them no more. Then at last a fate is theirs more awful than that of Tyre and Sidon, degraded Sodom, or vile Gomorrah. And Herod? Is it any consolation to know that the guilty ambition of Herodias, which, coupled with his own sinful nature, had wrought so much evil, eventually proved his ruin? Stirred up by her to apply at Rome for the title of king, he was deposed even from the tetrarchy, and banished to Lyons, afterwards to Spain, where in exile both died. The temporal effects of their sin followed them to the grave. But for them, and for all who oppose the will of God and reject his Christ—"after death the judgment."

Sisters' Department.

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

"Another year! Lord, let me by thy side
Meet all its changes, and be thou my guide,
I leave it all to thee—the sunny day
Or the rough winter—only be my stay;
And help me through its passing hours to be
A faithful servant in the world for thee."

January, 1898.

Dear Executive Sisters,—Well-beloved in the Lord.—With what joy we welcome the dear home mail—all about the loved workers in the sunny land—how eagerly we note, first the spiritual, and then the physical health, of our dear ones; what special efforts are being made in church, Bible School, Dorcas, Endeavor Societies, visiting, &c. Those missionary meetings will be a great blessing to our sisterhood, and if I could only pop in with fresh notes from the field—what a delight it would be! We are already preparing for our district convention in April. We want to have an attractive auxiliary meeting, with one sister from each of our twelve auxiliaries to take part, thus carrying out the idea. It will take all of this time to complete our preparations in order to its success.

We are in the midst of a great evangelistic effort in our city. Moody has been and gone, now Dr. Chapman of Philadelphia is here, and all the churches of East End have united to hold services. I read, "There is need of reformations and revivals to stir a community to its very depths and throughout its whole extent. The ordinary means of grace are most important, but there is also need of other and sudden powers to make men see clearly both their needs and their hopes, to bring them to action." How true this is. We constantly pray for the prosperity of our dear colony, not forgetting the Master said, "Seek ye

first the kingdom of God and his righteousness." Let us this year be praying women, that our churches may arouse from their lethargy, never forgetting that Pentecost was born in a prayer-meeting, and that Mary the mother of Jesus was there in that ten days' prayer service. Let us pray for our preachers, that "the word of the Lord may run and be glorified," that doors may open for them to enter in with the story of the Christ. Let us pray for ourselves—that if our husbands and children cannot be won by the Word, yet our chaste life and conversation may turn them. Our Bible School lesson for Lord's day is "How to Pray," and on Wednesday evening after the exposition Mr. Thurgood put it into the following acrostic for us to remember. The lesson, Matt. 9: 13.

Presence of God (Our Father which art in heaven)
Reverence (Hallowed be thy name)
Authority (Thy will be done)
Yielding in total self-surrender (On earth as in heaven)
Entreaty (Give us this day our daily bread)
Releasing others, we are released (Forgive us our debts, as we forgive our debtors)
Separation from evil (Lead us not into temptation).

This prayer is so familiar we are apt to miss the perfectness and depth of meaning in it. May we as teachers learn it so well that others may be benefited by it. We have a Home Department in our Bible School for those who cannot attend. We provide them with quarterlys and envelopes for their pennies, and expect them to keep up with the lessons; in this way they can help their children and enjoy the lessons with them. It furnishes helpful conversation when visiting the sick and weary ones. We have a sister superintendent of that work who gives out the books and collects the money. Would not this be a good plan in Australia?

May the Lord help us and bless us and cause his face to shine upon us in our loving efforts for his honor and glory.

Your sister in sweet service for our King.
ANTOINETTE K. THURGOOD.

Our Missions.

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

Kanaka Mission.

ANNUAL REPORT.

The fifth year of our work among the Kanakas has closed with brighter prospects than it opened. The dry season which caused so much sickness and want among the Kanakas, has broken up; heavy rains have fallen, which has cheered the hearts of the planters and Kanakas at the prospect of a good season for the coming year. We have to thank the Members of the Kermode-st. Workers' Meeting and Sunday School, also some brethren and sisters in Adelaide; Miss McNicol from the Gympie Church, who kindly forwarded one pound to help buy food and clothing for those who were in want, and medical comforts for the sick. Mrs. Thompson made the clothing for the children and has been able to teach three week-nights

classes and one on Lord's day morning at the home Station. This gave me the opportunity of visiting places that I could not reach before. The losses through removals have been heavy through the failure of the cane crops. Many of our brethren had to seek for work in other places. The prospect of having a chapel to meet in in Childers (that will be completed this month) is a cause of much rejoicing. There have been fourteen additions by faith and baptism for the year. Our annual Picnic was dispensed with this year, owing to so many of our Kanaka brethren being out of work. One pleasing feature in the past year was, though our Kanaka brethren were in poor circumstances, their offering for Foreign Mission Sunday, has, with the exception of one or two churches, the largest offering. The additions for the year have been:—Childers: baptised, 6; received from other Missions, 3; losses by removal, 16; present membership, 45. Church at Doolbi: baptised, 2; from other churches, 14; losses by removal, 10; present membership, 18. Church at Nockroe: baptised, 6; losses by removal, 11; from other churches, 2; present membership, 9. In conclusion we desire to thank the churches who so generously supported the Mission in the past, and we would ask those who have kindly promised their donation to the building fund to forward same to the treasurer of the Foreign Missionary Committee, as our chapel will be completed this month, that funds may be in hand to pay the contractors.

Childers. Feb. 7th. J. THOMPSON.

Endeavor.

Arise, therefore, and be doing, and the Lord be with thee.—1 Chronicles 22: 16.

A united social was promoted by the executive of the union and held in the South Melbourne chapel on March 1st. The object was, to try and infuse a little more enthusiasm into those connected with the Endeavor movement, and to strive to promote a deeper feeling of sociability, and of kindred interests and aims, between the members of the various societies. D. M. McCrackett presided and spoke some helpful and encouraging words to all those who labor for "Christ and his church." M. W. Green gave a grand address upon the object of the creation of man, coupled with an exhortation to those present not to neglect the vow that we have taken. The South Melbourne, Richmond, Collingwood, Brighton, Lygon St., and North Melbourne Societies were represented and contributed solos, recitations, choruses, etc., and a paper was read by F. Collins of the North Melbourne Society upon "Our motto and our plea," showing that to be true to our motto involves an aggressive stand in advocating our plea. The best thanks of the Union is due to the South Melbourne society for the comfortable arrangements made to fill in the orthodox interval for refreshments.

The Executive of the Endeavor are hopeful that the enthusiasm generated by our social meetings will not be of the good meeting character, but that it will be seen in renewed activity, visible in works of love, and a steadfast advocacy of the glorious plea that we as

a people are striving to effectually bring before Christendom.

Finding fault is a noble occupation—provided you keep inside your own garden.

A Southern lady once gave one of her slaves a piece of work to do which required him to stand outside a window, on a plank, held steadily by some one sitting inside upon the other end. The man was afraid, but said: "Well, missus, I'll go if you'll sit right dar, all the time, you' own self." The man's wife was present, and the mistress said, "Won't it do if Mandy sits there? She won't let you fall." "No, missus," he replied, "I doan't trust Mandy, she'll done just forgit. But you's my missus, and I longs to you, and in couse you's gwine to keep me safe."

The realization of God's ownership and consequent responsibility to care for and protect us should lead to the recognition of our responsibility to surrender, trust and obey. When we say gladly, "Whose am I?" let us add willingly, "Whom I serve."—*The Sunday-school Lesson Illustrations.*

From The Field.

The field is the world.—Matthew 13: 38

Tasmania.

HOBART.—Two confessions on Lord's day evening, 6th inst., Bro. A. W. Adams preaching. At the prayer meeting on the 10th, another young woman confessed Christ. R. G. Cameron has returned from the Peninsula and resumes work in the city for a season. C. N. Gordon has accepted an unanimous invitation from the church in Launceston to continue his work in that city for a further period of nine months. He reports good meetings and one confession last week.

March 11.

R. G. C.

New South Wales.

BUNGAWALBYN.—We had Bro. F. Goode, from Grafton, here for a week. The result of Bro. Goode's visit was three added to the church by faith and obedience and one restored.

March 3.

L. H. R.

South Australia.

UNLEY.—Good meeting on Sunday, March 6th, morning and evening, when Bro. T. J. Gore commenced his labors with the Unley Church. The morning service was largely attended—the best meeting we have had for a long time, and we believe that it is an index to what is before us, for the Lord has opened the way for our brother to come with us just in the time of our necessity, and may the Lord's hand be with us in our working together and then the cause here will be prosperous and successful. In the evening Bro. Gore preached to a full attendance, and we had the pleasure of seeing with us our esteemed Bro. Wm. Burford. About 40 at our Wednesday evening prayer meeting. On Tuesday we held a public social to welcome Bro. and Sister Gore, a report of which will be sent on.

T. G. STORER.

UNLEY.—A public social was held on March 8th, to welcome Bro. and Sister T. J. Gore to Unley. Wm. Burford presided over a crowded meeting. The choir

gave some excellent selections. Bro. Burford said he was pleased to be at the welcome that night as he was present at Bro. Gore's welcome at Grote-street over 20 years ago. Bros. Doig, W. Charleek and L. Johnson welcomed Bro. and Sister Gore on behalf of the church, and Bro. A. Rankine on behalf of the Norwood church. Bro. Gore very suitably and feelingly replied to all the kind things that had been said, and urged the members to work together that Christ may be honored and the work extended. In coming to Unley he was glad because he had the full sympathy of all the officers, and without their earnest co-operation he would not stay. Apologies were received from Messrs J. Colbourne, H. D. Smith, A. Ludbrook and W. C. Coombs for unavoidable absence.

March 13.

T. G. STORER.

UNLEY.—Grand meetings morning and evening at Park-st., Unley, Bro. Gore speaking. At the close of to-night's service, one young woman made the good confession.

T. G. STORER.

New Zealand.

OAMARU NOTES.—Last Lord's day evening an intelligent young man confessed his faith in Christ and was baptised. This is the result of Bro. Garrow's individual efforts at Weston.

March 5.

F. W. GREENWOOD.

INVERCARGILL.—We have just recently received 8 into church fellowship, 3 by faith and obedience, 3 baptised believers, and 2 restored. The meetings have been better attended of late.

The annual returns for Conference ending February 23 have just been completed, which numerically finds us the same as last year. Following is a copy of the statistics:—Faith and baptism, 7; letter, 5; formerly immersed, 6; restored, 2; total additions, 20. Our losses have been:—Left the church, 12; lost sight of, 3; letter, 3; discipline, 2; total, 20. Our present membership is 83.

March 7.

R. BELL.

Queensland.

MOUNT WHITESTONE.—February 27 P. J. Pond preached at Mount Whitestone at 11 a.m., Flagstone Creek at 3 p.m., Upper Tenthill at 7.30 p.m., and on 28th at West Halden. Good meetings.

On March 2 we held a social at Mount Whitestone. P. J. Pond was with us, and there was a good programme of recitations, singing, etc.

The church at Ma Ma Creek has lost one of its S.S. teachers by the marriage of Sister Alice Rison to H. Gradwell of Gympie.

Readers of the CHRISTIAN in West Moreton can by forwarding to the District Evangelist have their distributed in the hospitals at Ipswich and Toowoomba.

March 4.

F. G. PATES.

WALLUMBILLA.—Brethren Harvey and Smart, accompanied by the writer, paid a visit to Yeulba, 14 miles from here, last evening, and delivered a gospel address to a splendid audience. Bro. Harvey and family have lived for a good number of years in this district, and the conversion of himself, wife and two sons has caused a great impression in this place. This meeting was held in response to a special request from the townspeople, and the Court house was courteously offered for the occasion, and at the close of the meeting an invitation was given to make another visit soon.

March 5.

H. WEAVER.

Victoria.

MYSTIC PARK.—One decision for Christ, a young

man. He was baptised in the Murray at Fish Point on March 9th.

THOS. HAGGER.

HALLARAT EAST.—Bro. Piddion having returned from Sydney, preached to a good meeting on Lord's day evening, 6th March, when one came forward and confessed her faith in Christ. The work seems to be prospering.

March 8.

W. RAMAGE.

WIMMERA CONFERENCE.—This meeting was held March 2, and was the best yet held. Representatives from all the churches in the circuit were present together with J. Colbourne from Adelaide. The business meeting was followed by a tea and public meeting, at which the building was packed. The subject at the public meeting was "The Church of Christ and Its Mission." Addresses were given by J. Colbourne, A. W. Connor, J. Spotswood and Wm. Hatfield. On Thursday and Friday evenings J. Colbourne preached in Kasilva to fairly good audiences. We have enjoyed his visit very much. Last Sunday night A. W. Connor preached to the largest audience we have had in Kasilva for many months. Quite an interest is being aroused.

March 7.

JOHN GOODWIN.

COLAC.—The brethren here were very pleased to have a visit from two baptised believers from Beac, also from Bro. Seedsman, of Geelong. Bro. Missen and Sister Bartlett, of Beac, have promised to visit us again, as also Bro. Seedsman will. We were quite refreshed by these visits as, with the exception of a yearly visit from Bro. S. Lee and a half yearly visit of Bro. Donnelly, we have been quite isolated. If any of our preachers were passing through this district we would be very pleased to have them with us on the Lord's day, or at any time.

M. GRAY.

BET BET.—We had a splendid picnic here on March 2. The three Sunday Schools, Maryborough, Dunolly and Bet Bet, took part, 225 people sitting down to tea, including 80 Sunday School scholars. All sorts of races were got up for the children's benefit, and games were indulged in until a late hour. I am pleased to report the Sunday School at Bet Bet is growing, there being no lack of teachers. During the last year the attendance has risen from 23 to 35. Last Lord's day Bro. Little performed the work of giving out the prizes.

J. HOWARD.

Here and There.

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

"Placing a good paper in every home represented in our churches would quicken the interest, deepen the piety, enlarge the sympathies, smooth out the wrinkles, open the purses, and intensify the enthusiasm of all in our fellowship. Our preachers must give more time and attention to this work. A good paper is a first-class pastor, and is within the reach of all the preachers."

The Kanaka chapel was opened at Childers, Queensland, last Sunday.

There was a splendid meeting at Fremantle on March 6, at opening of new chapel.

Good meeting and one confession from the Sunday School at Petersham Sunday night.

There were three confessions at Collingwood last Sunday night, and one the Sunday night before.

Fine meeting Sunday night at Campbell-st., Sydney, and one confession. Crowded house at Enmore.

We must remind our correspondents that all items intended for insertion in the CHRISTIAN must reach us by first post Wednesday morning.

F. W. Greenwood has resigned his work in Oamaru, N. Z., and will be open for an engagement in about three months. He has done a fine work in that place during the past three years.

Sunday School Teachers are asked to note that the date of the "Teachers' Examinations" has been altered to March 30, owing to the Temperance meeting of Conference falling upon the night previously arranged for.

The S.S.U. of New South Wales has generously consented to conduct our examinations for us this year. The examiners appointed are Mrs. Ewers, Miss Ker, D. A. Ewers, P. A. Dickson, E. Gole, J. Hindle, R. Steer.

While opposed to our young men going to America, we are always glad when they get on well. We learn with pleasure that the last four who left our shores are doing good work in the Bible college, and both W. Phillips and D. Hanna have monthly appointments with churches.

A. E. Illingworth has been preaching for the last nine months in Perth, during which time 21 have been baptised. The last evening 3 decided and were baptised March 2. Bro. Illingworth will help the church at Fremantle for a time, where a new chapel was opened March 6.

A Mr. Turnbull, recently a worker among the Seventh Day Adventists in Victoria, was received into the Campbell-st. Church, Sydney, on the 6th. Mr. T. now rejoices in his freedom from the bondage of the law and inspired revelations of the prophecies of the denomination, Mrs. White.

We deeply regret to have to record the death of Bro. Samuel Lee, of Shepparton, which took place at his home in that place last Sunday morning. Mrs. Lee and her family wish us to express to the friends their thanks for the numerous telegrams and letters of condolence which have reached them. An obituary notice will appear next week.

The cantata for Easter, "Shiloh," is making good progress under the baton of E. W. Pittman. Rehearsals every Friday evening at 8, in Lygon-street hall. All friends are requested to attend. This cantata promises to be a great success, and any who wish to sing with the choir must be in attendance at the remainder of the rehearsals. The choir will be assisted in rendering this piece by Sister Nellie McClelland, also Miss Abercrombie. Miss Nellie McClelland will also sing. "Rejoice Greatly" (Hallelujah), and "The Light of the World" (Adams).

The Commonwealth of London, dated Feb. 3, says:—Mr. Isaac Selby, at one time an Australian Free-thought lecturer, but now a Christian minister and anti-Infidel lecturer, will preach at the West London Tabernacle, St. James-square, Notting Hill W., on Lord's day next, and on the following evening he will give his lecture "From Atheism to Christianity and what I learned on the way." Although Mr. Selby has only been in this country a few months he has delighted hundreds of people by his pulpit and platform ability.

The N.S.W. Sisters' Conference Committee held a social meeting on Friday evening, March 11, in the "City Temple." Sister Ker presided. Songs were sung by Sisters Ewers, Lee, Morrison, and G. Bagley. Recitations were given by Miss Nellie Morrison and Bro. D. Hall. Stirring addresses were delivered by Bro. Walden and Dickson. At the close of the meeting coffee and light refreshments were handed round. Arrangements are well in hand for Sisters' Conference, which will be held at the Tabernacle, Enmore, on Monday, April 4, commencing at 2.30 p.m., interval for tea, and in the evening a good programme will be presented. Will country and suburban churches

please note date, and have all their reports ready not later than Saturday, March 26th.

Bro. Ewers was called for to attend the monthly officers' meeting at Petersham on the 7th, but when he got to the chapel he found a sumptuous tea prepared and about 80 brethren and sisters assembled to give him a "welcome home surprise social." It was indeed a surprise. After tea Bro. Walden took the chair, J. Hunter led in prayer, and a programme of solos, choruses and recitations was rendered. Addresses were also given by the venerable Dr. Kingsbury, D. A. Ewers and the chairman, and an enjoyable evening was spent. The Petersham brethren feel deeply grateful to the Conference for the help given during the past 13 months, and it was stated during the evening that arrangements were about completed for the engagement of Bro. E. by the Enmore-Petersham church without further aid from the Conference funds. The engagement is for 12 months from the end of this month.

A correspondent thinks that our editorial notes of February 24 are "calculated to have a most depressing effect upon our workers in all our Australian churches." We did not so intend it, but only to urge to greater zeal. Our correspondent then proceeds to draw a comparison between the results of the work of paid and un-paid preachers. We had no intention of setting off the one against the other, but simply urge upon the churches the necessity of sending more workers into the field. If a man has means to live without support from the churches all the better, but if he has not, and can preach, he ought to be supplied with the means of living by those who have the money and can't preach. For a man who can effectively preach the gospel to spend his time and strength in any other employment is rebellion and sin against God. Not a word was said about the progress of the cause in America, or comparison drawn between the churches here and there, so nothing need be said here.

Obituary.

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

JONES.—On the 21st February our beloved young Bro. Lewis Jones, son of Bro. Wm. Jones, fell asleep in Jesus after a short but severe illness of that dire disease, consumption. He was baptised at the age of 15 by C. Dickson September '91, and has since walked worthy of that high calling. Of late he has taken no active part in church work. Having settled all his earthly arrangements, he sent for all his nearest and dearest friends, and, bidding them the last and long farewell, he soon passed peacefully away. Bros. Gore and Colbourne told our brother's remains to rest on Wednesday, February 23, attended by a large number of friends. T. G. STORER.

MASKELL (William).—On the 4th ult. at his residence at Brighton, at the ripe age of 80 years and 2 months, died our brother, who has been identified with the plea for primitive Christianity since the early sixties, and the planting of the church in the time of Bro. S. H. Cole. Bro. Maskell leaves with family and friends memories of a simple faith in the Redeemer and a hope that never flickered. One son and one daughter are in active membership with us. Bro. M. W. Green was both opportune and impressive in the burial service. The churches at North Richmond (where his letter remained) and Brighton will especially miss our brother. A letter found upon him, received from Bro. S. H. Cole on the day before his death, contained a fragment of poetry wonderfully suited to his closing hours, and almost prophetic of them:—

THOUGHTS FOR OLD FOLKS—THE SOUL'S REST
The day is done; the weary day of thought and toil
is past,
Soft falls the twilight, cool and grey, on the tired
earth at last.
By wisest teachers wearied, by gentlest friends oppressed,
In thee alone, the soul, outworn, refreshment finds
and rest.
Bend, gracious Spirit, from above, like these o'erarching
skies,
And to thy firmament of love lift up these longing
eyes;
And folded by thy sheltering hands in refuge still and
deep,
Let blessed thoughts from thee descend, as drop the
dews of sleep. F.M.L.

Acknowledgments.

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

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E. T. Penny, Cheltenham ..	1 0 0

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