

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

Vol. I.—No. 12.

THURSDAY, MARCH 24, 1898.

Subscription, 5s. per annum.

Editorial Notes.

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

A Fortnight's Amusement.

According to the *S.M. Herald* of March 11 the amount of money spent in Sydney in amusements is something astonishing. During one fortnight, commencing with the appearance of Madame Albani at the Town Hall and closing with the third night of Mr. Wilson Barrett's season at Her Majesty's Theatre, at least £42,000 was spent by the worshippers of sport and entertainment. This expenditure may indicate the growing prosperity of the city, but is surely no ground for unqualified self-congratulation. While the public are seeking self-pleasure the managers of the Thirteenth Consumptive Home are seriously contemplating having to close that institution for lack of funds. The *Herald* refers to "an unfavorable side" in the "reflection that the people who can pay so liberally for their amusements have occasionally to be subjected to a great deal of pressure before they will pay anything of a charitable kind."

The Latest Presbyterian Testimony.

An exchange draws attention to a handbook on "The Christian Sacraments," edited by Prof. Marcus Dods, D.D., and Rev. Alex. Whyte, D.D., which was compiled by the late Dr. S. Candlish, Professor of Systematic Theology, Free Church College, Glasgow. It comes to us therefore well endorsed and up-to-date, and may be regarded as a sort of authoritative compilation. On page 48 we read, "The word 'baptise' means literally to immerse." Again, page 51, "We ought to regard the rite as really setting before us a washing of the entire person. . . . We are to remember that what is here set before us, as a symbol of the grace of Christ, is the entire washing of the whole person when one plunges into a pure and cleansing stream or pool of water. That is the way in which the rite was anciently performed; and that

is its ideal which we should keep in our mind's eye." On the subjects of baptism the writer states (page 64), "What is expressly commanded by Christ in regard to baptism is, that those who are made disciples by the preaching of the gospel should be baptised, i.e., those who had been heathen or unbelieving Jews, but who had come to believe in Jesus. These only are referred to in Matt. 28 : 19; Mark 16 : 15, 16; and in all the instances in which baptism is said to have been administered it was to such persons." It now only remains for Presbyterians to act as their Doctors of Divinity teach and they will on this matter occupy the New Testament platform. We are indebted to the *Queensland Baptist* for the above extracts.

The Cleanest Church in Town.

An exchange tells us that recently, after the ladies of a city church had the meeting house thoroughly cleaned and painted inside and out, they said with pardonable pride that they had "the cleanest church in town." Neatness and cleanliness about the place where the saints meet to worship is a good sign. It tells of social refinement, and is a fair gauge of the interest of the congregation in spiritual matters. Congregations that otherwise have noble qualities are sometimes remiss here. But the fully enlightened conscience is almost as intolerant of dirt and ugliness as of sin. Soap and paint are handmaids of civilization and religion. A revival may wait on a general church house-cleaning.

But physical and material cleanliness after all is mainly a sign which has little value when the thing signified is absent. Clean hearts and clean lives should be the chief glory of a church of God. The supreme desire of those who plead for the return to the New Testament church should be for the cleanest membership in town. A beautiful temple sheltering formal believers, fashionable worshippers, pleasure-seekers, business men who do not carry their religion behind the counter, drunkards, apologists, fornicators, covetousness and worldly pride, is but a

gilded tomb of corruption. There can be no really clean church without a clean membership.

Bad House-Keeping.

Many churches of to-day are suffering from bad house-keeping. The eldership is often only a name, a spiritual name without a spiritual trust. Discipline is so rare that many young Christians have never witnessed it. Vigorous treatment by pulpit or press will raise up a whole army of apologists to talk about mercy and charity as if there were no vengeance and consuming fire in God's Word. Many regard the church as a hospital for incurables, with the preacher as chief nurse, rather than a school where the discipline of righteousness is mingled with the lesson of love. The weeds of indifference and the thorns of lust are crowding out the fruits of the Spirit in the very courts of the house of the Lord. Modern church arithmetic is mostly addition. But subtraction is also a spiritual quantity. It is miserable and criminal surgery which would shrink from amputating a gangrened limb because of temporary pain. A false individualism has come in upon the church, and we forget that it is better to pluck out an eye or cut off a hand than to let the whole body become afflicted by the contagion of hell.

Sorry Unto Repentance.

Yes, by all means let us have "the cleanest church in town," but let the cleansing begin in the hearts of the members, and by clearing away the unspiritual trash which, through family, social and worldly ties, has been allowed to gather in the sanctuary. Let rebuke of sin be followed by such blessed results as Paul witnessed in Corinth when he made them sorry unto repentance. "For," said he, "behold this selfsame thing, that ye were made sorry after a godly sort, what earnest care is wrought in you, yea, what clearing of yourselves, yea, what fear, yea, what longing, yea, what zeal, yea, what avenging! In everything ye approved yourselves to be pure in the matter." By all

means, let house cleaning go on, but let it begin not with the building which finally must crumble to the earth, but with the church which Christ gave himself up for "that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish."

THE Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth St., Melbourne.

A. B. Manton - - - Managing Editor.

All Communications should be addressed to The Austral Publishing Co., 528 Elizabeth-st., Carlton. Articles, etc., of any length intended for next issue should be in hand not later than first post on Monday. Short News Items, Coming Events, Wanted, etc., received as late as Wednesday morning. Births, Marriages and Deaths, 6d. each. Coming Events, 25 words, 6d.; each additional 25 words or fraction thereof, 6d. Wanted Advs., 1/- To insure insertion this must be paid in advance.

We do not hold ourselves responsible for any views or opinions expressed in the communications of our correspondents.

Terms.—In Victoria, 2 copies or more in one wrapper, 5/- each, post paid. Other colonies, 4 copies or more in one wrapper, 5/- each, post paid. Single subscribers in Victoria can secure their copy for 5/- by having it sent fortnightly. Single subscribers in the other colonies may secure their copy for 5/- by having it sent monthly. Or when two copies are taken in the other colonies they may be obtained for 5/- each by having them sent fortnightly. Single copy, to any part of the world, 7/-.

The Leader.

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

Old Words in New Settings.

ADOPTION.

We have heard of a preacher who frequently said that the particular text he happened to be dealing with was the most beautiful one in the Bible. Critically regarded, this habit might easily be condemned; but viewed sympathetically, it might be regarded as an evidence of a state of mind experienced by every true student of holy scripture. There are so many beautiful verses—so many beautiful words, that the last examined seems to be the most beautiful of them all. That, at any rate, is our experience. When we enter upon the study of God's word, it is as though we entered a treasure house filled with precious gems. We take up one gem, place it in its proper setting, and let the light shine upon it, and forthwith we are filled with delight and wonder, and say, "This is the most beautiful," but when we take up the next and behold its divine lustre, the same exclamation is ready to spring from our lips. This is just what we have felt in the consideration of the precious words which have so far engaged our attention, and, now that we take up the word "adoption" and look at it, as it shines with divine radiance, our admiration does not wane, but rather increases.

"Adoption" is another of those words which express the changed condition of man upon his acceptance of Christ as his Saviour. It is not redundant, because it expresses a special phase in the new life. It has been well observed that "Justification is the act of God as a Judge, adoption as a Father. By the former we are discharged from condemnation, and accepted as righteous; by the latter we are made the children of God, and joint-heirs with Christ. By the one we are taken into God's favor; by the other into his family. Adoption may be looked upon as an appendage to justification, for it is by our being justified that we come to a right to all the honors and privileges of adoption." Hence it is that as we are justified through faith, so it is that our adoption is said to be obtained in the same way. The Apostle John says: "But as many as received him, to them gave he the right to become the children of God, even to them that believe on his name."

The word "adoption" in its Christian usage comes to us chiefly through the Apostle Paul. The idea may be found elsewhere, but the word in its new setting is characteristic of Paul. If Paul had not been brought up in the midst of Roman surroundings, or if he had been unacquainted with Roman law, it is quite possible that our Christian vocabulary would not have been enriched by the word "adoption." Paul's idea of our relationship to the Father is differently expressed to that of the other apostles. In this expression we see the influence of his Roman environment. The editor of the *Expository Times* says: "He was a Roman citizen. He had received a Roman legal education. There was nothing more familiar to a Roman than the adoption of sons. It was not merely common,—under some circumstances it was compulsory. So when Paul thinks of the relationship of believers to God, he at once and inevitably falls back upon the idea of adoption. God is a Father. He has only one Son, the only-begotten and well-beloved. Men are outside on account of sin. But when men believe in the name of the Only-Begotten Son of God, they are accepted into that family and have a right to all the privileges of the sons of God. Such an idea was unfamiliar, and probably almost unintelligible, to a Jew. The family registers were preserved with the utmost scrupulousness, that the true descent of the Messiah might be traced when he came. To give a member of one family a place in another would be to confound the genealogy of both, and work most unpatriotic mischief, so when a Jew like John had to conceive of the new relationship in which believers stand to God, he did so under the thought of a new birth.

There was but one way in which a person could become a member of a Jewish family, he must be *born* into it." Naturally, John would use the thought most familiar to him in representing the change which the sinner had to pass through. Paul would be familiar with the same idea, for he was also a Jew, but doubtless the idea of "adoption" suited him best from the standpoint from which he was looking at the subject under consideration, and which his Roman training allowed him to express more easily, perhaps, than would have been possible to the other sacred writers. "Both John and Paul insist on the fundamental fact that the relation of believers to God is a *filial* one. John gives us this fact on the human side; man 'must be born again.' Paul gives us the divine side: God by 'adoption' makes us sons."

The idea of adoption is, of course, found in the Old Testament, and is therefore not the exclusive property of the New. It is new, however, in regard to the setting in which it is found, and also in regard to the prominent position it occupies. For while it is true that the people of Israel are called the children of God, it does not seem that they themselves realised fully their filial position, for we find that the pious Israelite regarded himself as a *servant* rather than a *son* of God. In any case, the sonship of the Israelites was that of sons who were under age. They were held in ward, under guardians, until by faith they were emancipated by their Elder Brother, Jesus the Christ, the only-begotten Son of God. But whatever privileges and rights the Jews possessed, these they forfeited when, as a nation, they rejected the Christ. Now, for both Jew and Gentile, there is but one way in which sonship can be secured, and that is, through faith in the living Christ.

"Adoption" may be said to have three stages. The first is dimly seen in the Mosaic dispensation; the second is portrayed clearly and beautifully in the new; and the final stage, for which we are said to be "waiting," is beyond the power of tongue to speak or pen to write. The present position of the sons of God is that of heirs or joint-heirs with Christ, their inheritance lies before them, but of this they have already received an "earnest" or instalment. "Beloved," says John, "now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him, for we shall see him even as he is." It is said that when the Danish missionaries stationed at Malabar set some of their converts to translate a catechism, in which it was asserted that believers became the sons of God, one of the translators was so startled that he sud-

denly laid down his pen and exclaimed, "It is too much, let me rather render it, 'They shall be permitted to kiss his feet!'" This is the thought that fills us as we lay down our pen—the infinite love of God. He who was rich for our sakes became poor, that we through his poverty might become rich.

Original Contributions.

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

Conciliation.

1 Cor. 10: 32-33.

By ROBERT C. GILMOUR.

The writer intends in this paper to present a study of divinely approved apostolic example. When Saul of Tarsus had the vision of Christ, that put a stop for ever to his disbelief in, hatred of, and disobedience to the risen and glorified Son of God; he entered upon an entirely new experience, and in the new creation of the inner man, became transformed into the likeness of Christ. His change of heart, and the renewal of a right spirit within him, prepared him for the reception of that "wisdom that is from above," which being pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy (James 3: 17), qualified him to be a model teacher, a pattern Christian, and justified him in saying, "Be ye followers of me, even as I also am of Christ."—1 Cor. 11: 1.

His statement (1 Cor. 10: 32-33) sets before us his attitude towards the three important denominations of the age in which he lived. He distinguishes them by the terms "Jews," "Gentiles," "Church of God." Two of these were decidedly ante-Christian; perhaps I might be permitted to write anti-Christian, but out of the elements of humanity comprised in the first two, the materials were to be obtained for the construction and enlargement of the third. It is the study of the methods of the divinely directed master-builder Paul, that has suggested the title of this paper. It is worthy of note that, "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God," is an imperative command, and is therefore, in relation to the members of the churches subject to the Apostles of Christ, a divine law or rule of conduct in relation to the two great ante-Christian denominations; as well as in relation to one another as members of the church of God.

The language in verse 33 sets the apostle before us as an example of the working of the rule, and states the object the apostle had in view in following the methods he adopted from time to time. "Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." Just here, I may take the liberty of stating that conciliation may be regarded as the science and art of disarming adverse criticism. We have a phrase of well known import, in use by young and old, that will illustrate this definition—"Making love." What tender suggestions cluster round that phrase in memories that are stored with the

hallowed influences of human affection! Is it not the echo of the voice of God, who so so loved us, and proved his love by the gift of his beloved Son?

Let us now travel in Paul's company and see how he acts towards the Jews. Shortly after his conversion he found his way into one of the synagogues of this denomination, and obtaining permission to address the people, preached Christ to them, that he is the Son of God.—Acts 9: 20. At Salamis Paul and Barnabas preached the word of God in the synagogues of the Jews.—Acts 13: 5. When Antioch in Pisidia was reached, Paul and his companions went into the synagogue on the Sabbath day, and sat down. The rulers of this service courteously invited Paul to address the assembly, which he did, and at the close of the meeting had other and better opportunities opened up to him. On the next Sabbath day came almost the whole city together to hear the word of God.—Acts 13: 44. Paul used the day on which, the place *where*, and the *time* *when* these denominations met for worship and went among them.

In Iconium (Acts 14: 1), they went both together into the synagogue of the Jews, and so spake that a great multitude both of the Jews and also of the Greeks believed. These examples of method illustrate the idea that Paul acted upon. When he reached Derbe and Lystra another aspect of conciliation is introduced to our notice. He finds a young man Timothy, his mother a Jewess, his father a Greek. Paul wanted this young man to go forth with him, but there was a fatal disqualification in that young man. He was uncircumcised. He could not go into the social circles that Paul had free access to in times of favor and peace. What shall be done? Shall the claims of ante-Christian denominationalism be considered, and the rite of another church observed by an apostle of the Lord Jesus Christ? Paul took and circumcised Timothy. Why? Because of the Jews which were in those quarters (Acts 16: 1-3). Paul knew that circumcision was a small matter in itself, but in view of an open way to the homes and hearts of the people, it meant a great deal in the direction of the object for which he labored night and day that they may be saved. When he visited Jerusalem later on we are furnished with another example of this kind of ready mindedness on his part to meet the wishes of those who differed from him (Acts 21: 20-27).

The passage is well worth a careful examination in the light of the idea of this paper. Thousands of Jews that believed were zealous of the law (v. 20). James, and the elders, advise Paul in view of the situation what course they would like him to take, and he does it. He associates himself with four men who were under a vow (v. 23), in certain ceremonies and expenses connected with the Old Covenant (v. 24, 26). This is highly interesting when viewed in relation to a request that Paul sent to the church in Rome a short time before (Rom. 15: 30-32), "That my service which I have for Jerusalem may be accepted of the saints." His conciliatory conduct disarmed criticism in the church of God, broke down the prejudice that was entertained by the church of God, and secured the acceptance of the gifts of love which Paul brought from the Gentile

converts in other lands to comfort and bless the suffering saints in the city of the Great King.

Thus far we have gone chiefly among Jews. In Acts 17: 16-34 we have an example of his method among Gentiles. He views the city of Athens with the evidences of idolatry on every hand, until his spirit is stirred within him. He disputes in the synagogue with the Jews and with the devout persons, and in the market daily with them that met him. Certain philosophers of two of the chief Gentile denominations, Epicureans, and Stoicks, encounter him. The immediate result is an invitation to deliver an address in one of their public places of meeting. Paul goes. He begins by a compliment to them. See Conybeare and Howson on this part of Paul's life. He accepts the text inscribed on the altar by pagan hands, "TO THE UNKNOWN GOD," and with this valuable contribution to assist him in the Master's work he proceeds in the delivery of a Christian Evidence and Defence Lecture of the very highest order. The unity and independence of God. The Unity of Humanity. The Fatherhood of God. He throws in a delicate compliment to them in the statement, "As certain of your own poets have said, For we are also his offspring," and the impress of the eternal word may be seen in the unity of this thought of divine revelation, though found among the poetic rolls of men who lived some hundreds of years before the day when Paul stood in the midst of that centre of learning and discoursed so eloquently upon eternal things.

The recognition of the pagan, sectarian, philosophers, as children of God, was a master-stroke on the part of the apostle. His heart went out to them under the might of that God love, and the tender "Our Father" of the Saviour is affirmed by his servant in "We are the offspring of God." Among the soldiers in Jerusalem, on the storm tossed ship in the Mediterranean, on the shore of Melita, a guest in the house of the Governor, anything and everything, all things to all men; that he might gain the more. Even so may we.

Selected Articles.

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

The Elements of the Gospel.

LETTER VII.

Descent of the Holy Spirit—the Audience—the Preacher—the Sermon—its Effects.

We promised to give in this Letter an analysis of the history of the setting up of the kingdom of Christ, as furnished in the second chapter of Acts. We proceed at once to the task.

I. THE DESCENT OF THE HOLY SPIRIT.

The significance of this fact we have already adverted to. John 13, 14, 15, and John 7: 38, 39, as well as the language of John the Baptist (Matt. 3: 11), point forward to this event as marking an era of superior spiritual blessings. Not that the Holy Spirit had never been given before. But the previous impartations of the Spirit had been limited. This was to be so rich

and full and complete a communication of spiritual light and life, that it is called, to denote its abundance, an "immersion in the Holy Spirit." And they whose spirits were immersed in these heavenly inspirations, were to be enabled to communicate tidings of salvation and spiritual blessedness such as "eye had not seen, ear had not heard, neither had it entered into the heart of man." 1 Cor. 2: 7-13. Nay, although the Spirit was given "without measure" to Jesus, yet he said concerning the coming ministration of the Spirit: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father." John 14: 12. We have certainly reached the culmination of the progressive revelations of the divine purposes, when all the treasures of wisdom and knowledge, of grace and mercy, are to be opened. The testator has died—the appointed covenant sacrifice has been offered, and the red seal of the blood of the Lamb of God has been affixed to the will. The executors are assembled, waiting the promised signal of entrance on their duties: "Tarry ye in Jerusalem until ye be endued with power from on high." This power from on high now visits them; their lips are unsealed; their hearts are bathed in the effulgence of heavenly wisdom: they are "filled with the Spirit;" and the tongues of fire that rest on their heads fitly symbolize the searching, burning, purifying energy of the message they are to deliver. The authority of Moses has passed away; the veil of the temple has been rent in twain; and the testimony of the dying Jesus, "It is finished," has closed up the testimony of the law and the prophets, and the authority of them that sat in Moses' seat. The risen Saviour has ascended on high, and in the presence of the worshipping angels has been raised to the throne and crowned "Lord of all." The descending Spirit, heralded by a mighty wind, summons those by whom Jesus was condemned, to hear the tidings of the decision of the Supreme Court in the case appealed from them to heaven; and in the very city where Jesus was condemned, and at the next annual festival, when representatives from all parts of the world were there, the load of reproach is to be lifted from his name, that he may be proclaimed as worthy to reign.

2. THE PERSONS ON WHOM THE SPIRIT DESCENDED.

We call your attention to the fact that the Spirit was not poured out on sinners, but on the disciples. The apostles were especially enjoined to tarry in Jerusalem until they should be endued with power from on high. To them accordingly the Spirit came. Jesus said "the world cannot receive" the Spirit. Accordingly the world does not receive it. You, my dear sir, have been waiting these many years for this Spirit to be poured out on you, for your generation. Will it not help you out of your difficulty to learn that the Spirit was not promised to sinners—that their regeneration was effected by the Spirit *mediately*, and not by an *immediate* communication? This Spirit was given to the apostles, that through their words the power symbolized by tongues of fire might reach the hearts of the rebellious. In the largest possible scope of the facts, the Spirit may

be said to have been given to the one hundred and twenty disciples who were with the apostles. What then? Why, the Spirit descends on the church—not on the world; but reaches the world through the church. It is easy to be deceived by analogical reasoning. Yet the apostle Paul resorts to it when he says that "no man knoweth the things of a man save the spirit of a man which is in him; even so the things of God knoweth in him; but the Spirit of God." 1 Cor. 2: 11. Without venturing on forbidden ground, we may be allowed to say that this authorized analogy between the spirit of man and the Spirit of God helps us to understand something of the methods through which the Spirit's converting power is put forth. My spirit asserts its power over others through speech, communicating my thoughts, reasonings, emotions. So the Spirit of God asserts his convincing and converting power through words, addressed by inspired apostles to a sinful world, embodying the thoughts and designs of God in behalf of man, and his reasonings and entreaties with man. But again: my spirit puts forth its power and reveals its life through my body, in my acts, so that my whole life and character but reveal the attributes of my spirit. So the Spirit of Christ puts forth life and power through the church—the body of Christ; the church's love, and purity and philanthropy being but a revelation of the life and power of the indwelling Spirit. So that if we contemplate the Spirit as given to the apostles, it is that through the words they speak, the Spirit's power may be communicated to the world; and if we regard the Spirit as given to all the disciples, it is that the mission of the Spirit to convince the world may be accomplished through the church.

We do not pause to speak particularly of the miraculous manifestations of the Spirit on this day of Pentecost, farther than to say that what is called the baptism of the Spirit, in the only two instances of it on record, is marked by miraculous power; and that therefore this baptism is not to be looked for now. It seems to have been meant more especially to seal Jews and Gentiles with the same Spirit of promise, that they might, by divine certificate, be entitled to equal membership and equal privileges in the kingdom of heaven. See Acts 10: 44-47, and 11: 1-18. Thus says Paul, "in one spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free, and have all been made to drink into one spirit." 1 Cor. 12: 13.

But the most significant fact in these miraculous manifestations is the gift of tongues—a clear indication that by means of language the converting power of the Holy Spirit was to be put forth. The immediate influence of the spirit was not to convert, but to furnish the recipients with the means of converting others; the mediata influence of the spirit asserted through the gifts of tongues, was designed, through the ear, to reach the heart and conscience, that men might "see with their eyes, hear with their ears, understand with their heart, and turn, that their sins might be forgiven them."

3. THE AUDIENCE.

These were "Jews, devout men, out of every nation under heaven," who were so-

journing at Jerusalem during the annual festivals; as well as many residents of Jerusalem, who had been concerned in the trial and condemnation of Jesus, and who were collected at this time by the rumors of the wonderful phenomena attending the baptism in the spirit. So far as Christ and his mission were concerned, they were unbelievers; and many of them had been directly or indirectly engaged in procuring his condemnation, or had exulted in his death on the cross. Many thousands were assembled, looking on the tongues of flame, listening to the Galilean fishermen speaking in various languages which they had never learned, and speculating on the causes of this strange and startling exhibition. Perhaps a more unpromising audience of mockers, bigots, and hard-hearted persecutors never assembled. They were devout but their very devotion was used to sanctify stubborn unbelief and cruel injustice. They had on their souls the fearful guilt of crucifying the Son of God. Surely if we can see how sinners, such as these, were reconciled to God, we may learn how all others may find mercy.

In our next article we will deal with the Sermon.

The Church.

The Pillar of the Truth.



PRES. J. W. MCGARVEY.

I will call your attention to 1 Tim. 3: 15, where Paul says that the church of the living God is the pillar and ground of the truth.

Pillars, or columns are not so much used in modern architecture as in ancient. In Greek temples they were used chiefly for ornament, as in the peristyle of the Parthenon, and in the grand porticoes of other temples. In Egyptian temples they were employed as supports to the flat roofs made of enormous slabs of granite. In the temple of Karnak, there was a single hall containing one hundred and sixty-four granite columns, varying from eight feet to eleven feet in diameter, and sixty-eight feet in height, which supported the massive roof of the same material. But

the apostle's metaphor is taken from none of these.

In Palestine, and some other rocky regions where timber was scarce, columns were often used in a different way. Many of the roofs of stone buildings were domes made of smaller stones laid in cement. But the span of these domes must not be too wide. Consequently, when one was to be spread over a large hall, a strong pillar was erected in the middle of the hall, and an arch turned from each of the four walls to meet on the top of this pillar. The central depression on the top of the roof was then levelled up with the same material, and the exterior was plastered with cement to keep out the rain. You can see at once that in case of such a building if the supporting column should crumble the massive roof would fall, and in falling it would press out the walls on every side, and the whole structure would tumble into a heap of stones. In such a temple Samson was mocked by the Philistines, except that instead of one central column it had two standing close together. Samson tore them both from their foundation and the whole building fell.

It is from such a pillar that Paul derives his metaphor, when he says that the church of the living God is the pillar and ground of the truth. His teaching is, that as the pillar supports the temple, so that if it should fall the whole temple would crumble into ruins, so the church supports the truth in the earth, and that the truth would perish but for the church. The church supports the truth by clinging to it, defending it, and propagating it. The truth meant is that truth of which our Lord spoke when he said, "If ye abide in my word ye shall truly be my disciples, and ye shall know the truth, and the truth shall make you free"—that truth of which he said to the twelve, "When the Spirit of truth is come, he shall guide you into all truth." He did guide them into all the truth, and the record of it is in this book. I am aware there are some men even now who claim to be receiving the truth direct from heaven. Should I meet with one of them, I would ask him to write down one of the new truths he has received. I would then look at it, and I would be certain to find it either an old truth or a new lie. You may talk of all truth contained in the sacred books of the distant east, or in the dreams and visions of the west; but you will find no religious truth in the wide world which is not contained in that which was given to the church, and which the church is charged to uphold and propagate.

It is a singular fact, that while the church is thus the pillar of the truth, it was the truth that brought the church into existence. The truth first taught by Jesus, and then promulgated by Peter on the great Pentecost, erected the church as a pillar on which it might afterward be upheld. And not only so, but the church which propagates the truth is itself continued in existence by the truth. The two by mutual action and reaction, uphold and perpetuate, each the other, to the glory of him who is the author of both.

But what church is it of which Paul affirms that it is the pillar and ground of the truth? Some men imagine that the truth is upheld and propagated properly only by the individual congregation—that none but the individual congregation has the right to sound

it abroad at home or in heathen lands. Was Paul speaking in this passage of the church in Jerusalem, or the church in Corinth, or the church in Antioch? To ask this question is to answer it. He was speaking of "The church of the living God." Of this church every obedient believer in Christ throughout the whole world is a member; and wherever one or more of these is found, there is the church in part. When Paul and Silas were upholding and defending the truth in Philippi, and propagating it at midnight in the Philippian jail, it was the church doing what they did, and to-day, wherever there is one disciple of the Lord, or many, doing a brave part to uphold and propagate the same truth, there is the same church serving as the pillar of the truth. Every man while a member of the church, like every cubic inch of the central pillar of the temple, is always and everywhere doing his part to uphold the truth. Only when he is cut off from the church, like a chip from the side of that pillar, does he cease to reflect honor or dishonor upon the church.

It is not surprising when we consider the church from this point of view, that God extends to it a vigilant protective care. Paul says to the church in Corinth, "Know ye not that ye are a temple of God, and that the Spirit of God dwells in you? If any man destroy the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." The temple in its broadest sense no man can destroy. The pledge of its perpetuity was made by its founder when he said that the gates of Hades shall not prevail against it. But any simpleton of a tourist, in visiting the temples of old, can chip off blocks from these marble columns with his hammer and chisel; and so almost any simpleton can destroy an individual church by strife and schism; but he does it at his peril, for God will destroy him.

It is said that Christ loved his church, and gave himself for it. I have wondered what there is in the church, as Christ looks down upon it, that he should so love it. How often it appears to us unlovely in the extreme! How often we become fretful as we think of its weaknesses and follies, and feel almost like turning our backs upon it. What is there in a church composed of such sinners as you and I, to draw forth the devoted love of such a being as the Lord Jesus Christ? I can scarcely think that it is anything which he sees in us now. I think that the case must be like that of a mother with a bad child. You and I cannot tolerate him. He is to us a perfect nuisance. But she loves him even while he torments her. I think that she is able to do so only by the hope that the little torment will soon become a better boy, and that by and by under her fostering care he will become a strong and noble young man, on whom she can lean when she becomes old and feeble. Even so, I cannot think that Christ loves the church for what he sees in it now. I think that his real motive lies in the added words of the apostle. He loved it and gave himself for it, "that he might sanctify it, having cleansed it [it needed it] by the washing of water with the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." It was the church as

he foresaw it thus purified and glorified, that Jesus loved; for this church he gave himself up to the death of the cross. It is to the church in that state of its existence to which we also must look when we would realize its true value, when we would be stimulated to devote our life, our being, and our all to its service. It has gathered into itself even now, with all its faults and failures, the elect of God—those whom God himself has chosen out of the world as fit material, after washing and sanctifying, to work up into that glorious company of the redeemed; but by and by it will be so glorious in every one of its parts, that you and I will not be ashamed of it, and blessed be God, it will not be ashamed of you and me. For this transcendent consummation let us labor and pray till labor and prayer shall end.

Sunday School.

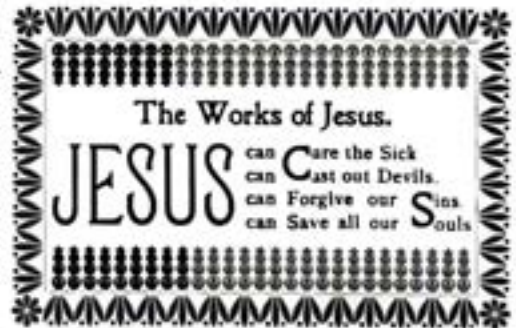
Then were there brought unto him little children.
—Matthew 19: 13

LESSON FOR APRIL 3RD.

"THE WOMAN OF CANAAN."

Matt 15: 21-31

GOLDEN TEXT.—"Then came she, and worshipped him, saying, Lord, help me."—Matt 15: 25



The Works of Jesus.

JESUS can Care the Sick
can Cast out Devils.
can Forgive our Sins.
can Save all our Souls.

Over the head of the Master was gathering a storm of bitter opposition, deepening more and more until it burst forth and expended its fury in Gethsemane and Calvary. But a little before, he had been so popular that the people wanted to make him a king by force: on the morrow they sought him, but their affections were weaned,—their carnal desires prevented an assimilation of his spiritual food; from that time even "many of his disciples went back and walked no more with him." So we are told in our lesson that he "withdrew" from Galilee into the parts of Tyre and Sidon. Here transpired the events which furnish us with this beautiful narrative, rendered more interesting by the bold contrast with which the faith of a semi-pagan shines resplendent against the dark background of the opposition of "his own," who received him not. The woman of Canaan came to him on behalf of her "badly-demonised" daughter. She had heard of him before. Mark says she was of Syro-Phœnicia ("in distinction from Libo-Phœnicia, or the Carthaginian district in the north of Africa"), and we know that through all Syria had his fame already spread (Matt 4: 24). Her adoption of the Messianic title "Son of David" augured well for a steadfast faith. We wonder at the record: "Have mercy on me!" "But he answered her not a word." We can

understand his silence at the many questions plied by an Antipas for the gratification of his vulgar curiosity; but here! Then the disciples (but from a selfish motive, "for she crieth after us") added their intercessions. But the reply to them seemed only fitted to deepen the despair already produced by his heedlessness,—he was sent only to the lost sheep of the house of Israel! In narrating her conduct then, Matthew's every word appeals to us: "But she came, and worshipped him, saying, Lord, help me,"—an appeal surely which no one, least of all the sympathetic Jesus, could resist. But what an impassive indifference at least must have been conveyed by that "It is not meet to take the children's bread, and cast it to the dogs"! Yet faith and necessity could adopt even an objection as an argument in favor. "Yea, Lord, for the dogs eat the crumbs which fall from their masters' table." It was a most effective appeal, "Have mercy"; it meant "I accept your valuation," but yet was an eloquent reiteration of the cry "Lord, help me." It conquered. Was all this delay and apparent unwillingness meant to bring out the latent possibilities of her faith; or was (as has been supposed) Jesus' human will, at first fixed on limiting his bounties to Jewish recipients, changed and overcome by her mighty faith? Those who say the latter, would have us think that such harshness, besides being unparalleled in Jesus' dealings, was also unseemly, if all the time be meant to grant the request. But if we adopt their view, we have all the harshness of the language without such a palliation. Is it not better to think that "doubtless he saw a faith which would stand the proof, knew that she would emerge victorious from this sore trial; and not only so, but with a mightier and purer faith than if she had borne away her blessing at once and merely for the asking?"—that the feelings of a heart already charged with sympathy, but with these feelings subdued to serve the end desired, so surged up as each successive proof of a mighty trust is revealed, that at the last, the consummation, they simply overflowed in that "O woman, great is thy faith; be it unto thee even as thou wilt"? Such a manner of teaching, and of dealing with men, which with us would degenerate in truth into tantalising harshness, sits becomingly upon the Saviour who knew the hearts of men, and but presents another unique feature in the methods of the Great Teacher.

Selected Paragraphs.

A word fitly spoken is like apples of gold in pictures of silver.—Prov. 25: 11.

"The word was made flesh and tabernacled among us and we beheld his glory." The grand truth revealed in the incarnation is expressed in the word Immanuel—"God with us." Someone has said that the essential difference between Christianity and all heathen religions is found in this: that in the latter we see men seeking after God while in the former we behold God seeking after man. This is indeed a radical difference and stamps the religion of the New Testament with a character all its own. Instead of saying "The

religion of the New Testament" we might say the religion of the bible for the bible teaches but one religion under different dispensations, the root idea of the patriarchal and Jewish dispensations being the same as that of the Christian dispensation, namely: God coming forth to man, to win him back to the Father whom he has forsaken.

ISAAC ERRETT.

He who speaks honestly cares not, needs not care, though his words be preserved to remotest time: for him who speaks dishonestly, the fittest of punishments seems to be this same, which the nature of the case provides. The dishonest speaker, not he only who purposely utters falsehoods, but he who does not purposely, and with sincere heart, utter Truth, and truth alone; who babbles he knows not what, and has clapped no bridle on his tongue, but lets it run racket, ejecting chatter and futility,—is among the most indisputable malefactors omitted, or inserted, in the criminal calendar. To him that will well consider it, idle speaking is precisely the beginning of all Hollowness, Halfness, Infidelity (want of faithfulness); the genial atmosphere in which rank weeds of every kind attain the mastery over noble fruits in man's life, and utterly choke them out; one of the most crying maladies of these days and to be testified against, and in all ways to the uttermost withstood.

CARLYLE.

What horse would eat chaff, if it could get good corn? Yet many a Christian will devour the rubbishy cheap literature of the day, while God's eternal library has few charms for him. Of making books there is no end, and a good thing too, so long as the books are good. But we cannot read everything, and whatever we do, let us not be like the boy who ate so many peanuts, that he had no room for his Christmas dinner. The bible is a river of sweet water; let us not forsake it for the world's mud ponds and dirty water holes. P. PITTMAN in *Pioneer*, 1894.

Books are to man what memory is to the individual. If all the libraries in the world were burned up and all the books in the world destroyed, the past would be little more than a blank. It would be a calamity corresponding to that of a man losing by a stroke the memory of past years. The literature of the world is the world's memory, the world's experience, the world's failures. It teaches us where we came from. It tells us the paths we have travelled. Almost all we know of the history of this world in which God has placed us we know from books. "In books," as Carlyle says, "lie the creative Phoenix ashes of the whole past—all that men have desired, discovered, done, felt or imagined, lie recorded in books, wherein whoso has learned the mystery of spelling printed letters may find it and appropriate it." J. CAMERON LEES.

"The kingdom of God cometh not with observation," but it is coming, and extending its silent influence in ever-increasing measure over the thought and life of the world. Every humane law enacted, every unjust law erased from the statute books, every step in the direction of the recognition of the rights of man, every provision for the better care of the unfortunate and dependent

classes, every plan devised for preventing crime, every wider impulse of human sympathy and helpfulness, every mark of growing reverence in science, art and literature, every effort to co-ordinate the religious forces of the world against unrighteousness and for the spread of Gospel, every victory by arbitration, or otherwise, for peace is a sign of the coming kingdom of God, when his will shall be done on earth as it is in heaven.—*Evangelist*.

From Abroad.

As cold water to a thirsty soul, so is good news from a far country.—Proverbs 25: 25.

A Trip to the Richmond.

D. A. EWERS.

The brethren are not a strong body in the Richmond River district. There is a small church at Bungawalbyn, about 20 miles by land, but 36 by the river from Lismore, consisting chiefly of two families and numbering only 9 or 10 members. At Wyrallah, between Bungawalbyn and Lismore, and about nine miles from the latter, there are 6 members, and at Lismore there are about 30 members. Besides these, there are quite a large number scattered through the district too far away from the churches to meet with them, but who retain their interest in the New Testament. At Bungawalbyn the chief work falls on L. H. Robinson. The brethren here have a small meeting house. I spent one evening with them, but the heavy rain spoiled our meeting, only 11 being present. A hearing could readily be got here for the gospel. At Wyrallah Bro. Partridge senr. holds the fort, and also ministers fortightly to a few Baptists at Oaklands, some miles distant. I enjoyed a pleasant afternoon with Bro. and Sister P. at their Christian home. At Lismore the chief speakers are J. R. H. Walker and Bro. Withers, but Bro. Furloonger has just returned from the town and will assist in speaking. He lived here formerly, and was a great help to the church. Upon the shoulders of Bro. Walker falls the bulk of the work. He is virtually the pastor of the church, and also does the most of the preaching. He is also the church secretary, Sunday School superintendent, and leader of the singing; in fact, a general all-round man. Bro. Walker is willing to work, and the brethren are quite willing he should. He is a printer by trade, and publishes a small 4-page sheet monthly—the "Good News," which is circulated widely in the district. This is filled with short gospel articles. D. M. McCrackett labored here for a few months some six or seven years ago, under the New South Wales Conference, and won a warm place in the affections of the brethren. I hear from all quarters inside and outside the church of the good work done by Bro. and Sister McCrackett.

Some matters in connection with the Lismore church may be of interest to our readers. The brethren all kneel in prayer. So far as I know, this is not common in our churches. Another thing which struck me as novel, is the custom of announcing special objects of prayer. A hymn is sung after the

Lord's Supper, the collection is taken up, and the announcements are made, after which the president calls upon some brother to lead the prayers of the church, mentioning certain persons or objects for whom prayer has been requested. This practice is so well known that outsiders and members of other churches sometimes send requests for prayer. Our Dorcas Societies might take a hint from an arrangement of the officers in the interests of the local Dorcas meeting. When the treasurer receives from the secretary, after the morning meeting, the amount collected, he not only signs the stump of the receipt, as is of course done in every well ordered church, but the number of coins collected is also put down. This is done because it is the custom to give the Dorcas Class one penny out of every coin contributed. In a collection of threepenny bits the revenue of the sewing meeting would be one third that of the church. In some churches such a practice would be a serious tax on the church funds, but they are not all threepenny Christians in Lismore. Another peculiarity is not so pleasing. I have seldom been in any church where so little interest was taken in the Sunday School. There are several large families connected with the church, and without any trouble a large school could be formed. But instead of this, the whole of the school work is left to Bro. Walker and members of his family. No one else takes the slightest trouble about it. Some of the parents send their children to other schools, where they may be reasonably expected to grow up Wesleyans or Presbyterians, and some of the young members of the church attend other schools and neglect our own. While brethren elsewhere are beginning to realise that the Sunday School is one of the cheapest and most efficient methods of gospel work, the Lismore brethren are utterly indifferent to its claims. There is an open door for effectual work here, but except the members of the one family, no one cares to walk in.

Of my own work in Lismore I have not much to say. I spent 24 days in the district and delivered 24 addresses. About one week of the time was spoiled by a flood. Over a foot of rain fell, and the river rose so high that it flooded part of the town. On one Sunday it rained incessantly. The attendance at the meetings ranged from 12 (one wet week night) to over 100, and on the whole a good interest was shown. Could I have remained, I have no doubt a few would have been gathered in. As it was, one decided, the brethren were cheered, and one or two who had become discouraged have had their interest revived and decided to again attend. On the last Monday night the brethren held a very hearty farewell social.

I am persuaded there is a splendid field for evangelistic work in this large district, and I know of no better. It is a substantial and a growing district. The population is over 28,000, the increase last year being 1,700. There are several small towns within easy reach, and everywhere a fair hearing can be had. I believe that with an active and earnest preacher of ordinary ability, a self-supporting cause could be established within a short time, probably within twelve months. The brethren there are not rich, and it remains to be seen whether, with

what they can do and the possible aid of the Conference, arrangements can be made for the location of a preacher here for twelve months. If the influence of my visit should eventuate in that I shall feel that it has not been time wasted. I arrived home on Thursday, March 3.

The Querist.

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

By G.B.M.

1.—Is it right to ask and receive money from members who will not attend the meetings upon the Lord's day mornings, for say, a period of six or twelve months?

REPLY.—As long as a man is a Christian he is under obligation by his money as well as otherwise to support the cause of Christ; and as long as he is a member of a given church, that church has a right to claim his financial support, non-attendance to the contrary notwithstanding. Neglect of one duty does not absolve from the performance of another.

2.—What are the cardinal points which constitute "walking disorderly," other than those mentioned in 2 Thess. 3: 11 and 1 Cor. 5: 11?

REPLY.—The reference 1 Cor. 5: 11 contains nothing about "walking disorderly" in either Greek or English. The Greek term in one or other of its forms occurs only four times and is translated "disorderly" three and "unruly" once. The term is a military one and means "to break the ranks," and then secondarily to "neglect one's duties." As a soldier might break the ranks by going forward, or falling backward, or turning to one side or the other, so, similarly, a man may "walk disorderly" by doing what he is forbidden, or going beyond the line of duty; by neglecting to do what he is commanded, or by falling behind the line; or by doing something different from what was commanded, or by turning aside to the right or left. Anything that goes beyond, falls short of, or turns aside from the law of the Lord is "disorderly"—out of the line of duty.

3.—What is the difference, morally, between the buyers and the sellers of intoxicating liquors; and if the latter should be excluded from church fellowship why not the former?

REPLY.—This question is a sequel to one inserted three weeks ago, which elicited from us the reply that publicans were unfit subjects for baptism or church fellowship. Presumably the present querist assumes that there is morally no difference between buyer and seller, and consequently that stern logic demands that we shall include all buyers, as well as sellers, in the category of those unfit for church membership. Abstractly, and all things being equal, I know of no moral difference between the buyer and seller of alcohol; but if all things are not equal the difference may be material. In order to clear ideas on this subject let us notice that it is not the mere fact of a man's selling alcohol that makes him morally bad; for if one sells it

for use in the arts or sciences, or as a medicine, as is constantly done in the Prohibition States of America, no one would say that he is a sinner. What then constitutes our common liquor-seller a "sinner" as well as a "publican"? Is it not the simple circumstance that he sells his liquor heedless of the use to which it is put—reckless of the consequences it produces, solely from the greed of gain? Now let this circumstance be the same on both sides and then the moral quality of the buyer and the seller is the same—the publican who buys, and the wine and spirit merchant, or brewer, who sells, are equally vicious. But in the case of the man—the Christian man perhaps—who buys it in small quantities for his personal use in at least comparatively harmless doses, and which he believes to be entirely harmless if not positively beneficial, this important circumstance is not present and consequently the buyer in this case is not so bad as the seller, and the rule that applies to the latter may not apply to the former. We may truly say, I think, that he exposes himself to temptation, that he sets an unsafe example, and that he encourages an unrighteous traffic, and consequently is far below the standard of an ideal Christian; but that because we exclude the reckless trafficker in alcohol for gain, we must also exclude the man that buys for his own use in strict "moderation," does not follow by any means.

Obituary.

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



SAMUEL LEE, whose life went out at his home in Shepparton on Sunday morning March 13, was a man whom the church of God can ill spare, because such men are all too scarce. But in the midst of life he has been taken, and while failing to understand the reason why, we must simply submit and take up the burden of life and go on. The church and its interests occupied the first place in his mind. As an inspector on the Victorian railways, he had to move about a lot, but wherever he went there was a church, frequently in his own house, but the death of Christ, who was the one light of his life, was always remembered. He never failed to gather around him a few faithful souls

who were anxious to follow their common Lord. He had been a member of the church for 31 years, having been baptised in Leicester, England, when 16 years of age, so at the time of his death he was 47 years old. For twenty years he had been employed by the Victorian railways, having come to Victoria from New Zealand, to which colony he went from England 24 years ago. Duty, to him, was the great law of life, so nothing was too much trouble for him, either in his daily avocation or in the work of the church. He was absent from the Lord's table but two Lord's days, on the morning of the third entering into that rest which remains for God's people. It was my sorrowful duty to go up to Shepparton in company with Mrs. W. C. Thurgood to attend the funeral and speak words of comfort to Mrs. Lee and her family, all of whom, two sons and three daughters, are in the church, with the exception of the youngest daughter. To them and all who love the Lord we say keep your faces Zion-ward and your feet firmly planted on the King's highway, and when our turn comes we will be ready as he was ready whose death we mourn. A. B. MASTON.

COLAC.—The members of our little church here are one and all deeply grieved to hear of the death of our beloved Bro. S. Lee. Not only was he the founder of the church here, but the one who was instrumental in God's hand of leading several of us to see the truth of the gospel and obeying the Master. The news of his death was a great shock to us, and we deeply sympathise with Sister Lee and her family in this sad affliction. May the Lord comfort them in the sincere prayer of our hearts.

How sweetly parts the Christian sun!
Just like the summer monarch set
Midst cloudless skies his journey done,
To rise in brighter regions yet.
O! where the Christian ends his days
Lingers a lovely line of rays,
That speak his calm departure blest,
And promises to those who gaze
The same beatitude of rest.

M. GRAY.

From The Field.

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

New Zealand.

WANGANUI.—Bro. Turner has been here for a month. His four weeks fled too quickly, but his visit was not a barren one; a young person having confessed Christ was buried with him in baptism. Bro. Purnell is now preaching, the attendance at the various meetings being well sustained. The additions for the year are 25; removals 4; total gain 21. E.V.

NELSON.—Bro. James Hay is preaching here to good audiences. Since New Year four have been added to the church. Prospects are good.
March 11th. F.V.K.

Victoria.

BALLARAT.—I have much pleasure in reporting two baptisms on Sunday evening, the first fruits of the Sunday School for 1898.
March 21. T.H.V.

BENDIGO.—At a church meeting held last week we decided to help in establishing a church at Eaglehawk. A hall has been rented, and five brethren appointed to carry on the gospel work for the first quarter, commencing the first Sunday in April. We trust we will be able to report good news concerning the work there.

Our own meetings are still well attended, and last night we rejoiced to hear one make the good confession. Our improvement society has become too large

for a private house, and we now hire a hall for every meeting.

JAMES COOK.

MILDURA.—Just a line to let you know that we have had one addition by faith and baptism from the Lord's Day School.
C. A. FAULKNER.

MURRUMBSKENA.—The anniversary was celebrated on March 13th when appropriate addresses were delivered in the morning by T. H. Jennings, in the afternoon by H. Hamill and in the evening by T. J. Cook to good audiences. On Thursday evening a tea and public meeting was held, which was well attended. After the refreshments the chair was taken by C. Newham and a varied programme was given. Short addresses by T. J. Cook, J. Clydesdale, H. Hamill, C. Jenner, and G. B. Moysey, also musical selections by the choir from Cheltenham.

March 21.

A. BOAK.

Tasmania.

HOBART.—Fair meetings to-day. Two received into fellowship this morning, and one decision to-night. Praise the Lord.

March 13

R.G.C.

Here and There.

Here a little and there a little.—Isaiah 25: 10.

At Petersham, Sunday night, a full audience and two confessions; one from the Sunday School.

Subscriptions received, Foreign Mission and Rescue Home acknowledgments crowded out at last moment.

A picture of the new chapel at Fremantle, W.A., together with a full account of the opening meetings, will appear next week.

With this issue we are sending out a supplement with all agents' and a few other parcels. We hope our friends will make good use of them.

The final rehearsals for Easter Cantata will be held upon the Friday evenings, March 25 and April 1. All interested are requested to be present.

On March 5 the Endeavor Class at Hobart, Tasmania, held a most successful opening meeting and the prospects for the coming year seem bright.

John Germain, a very old disciple, of Queensland, went to his rest on Feb. 15. He was a good man, and pleaded most earnestly and consistently for that which he believed to be the truth.

The Executive Committee of the South Island Conference, N.Z., have invited Bro. Greenwood to preach the Conference sermon. The Conference is to be held at Christchurch this year.

In our Sunday School column of March 10, we credited the Saviour with calling Herod Antipas an "old fox." A friendly critic points out that Jesus only called him a "fox." We stand corrected.

On last Sunday at about 12 o'clock noon Bro. John McGregor of the Ascot Vale church died. He was a magnificent specimen of Christian manhood, and one amongst the truest men we have ever known. A suitable obituary will appear next week.

R. G. Cameron has just returned from a month's visit to Impression Bay, Tasmania. He preached more than 30 times, and strengthened very materially the hands of the saints in that quarter, and creating quite an interest amongst those outside.

In "Selected Paragraphs" column will be found the prize paragraphs in order of merit. If the senders will forward names and addresses on post-card saying what they would like it will be forwarded. Please designate paragraph for which you claim book.

Victorian Conference meeting will be held as follows:—Temperance meeting Tuesday evening 5th April. Sisters' Conference Wednesday 6, 2.30 and 7.30. Cantata "Shiloh," Thursday evening, 7.45. General Conference on Good Friday the 8th, commencing at 10. Home Mission meeting on the evening of the 8th at 7.30. Foreign Mission meeting on Saturday evening the 9th, at 7.30.

The Victorian Conference Essay by Bro. Mahon will be read and discussed on Saturday afternoon at 3. Subject—"The Apostolic Church: Its Doctrine and Discipline."

Bro. M. W. Green will deliver the Conference Sermon on Lord's Day afternoon at 3. Subject—"The Great Purpose of Life." All meetings held in Lygon-street chapel.

The Annual Picnic will be held at the Horticultural Societies' Gardens on Easter Monday. They are located between Burnley and Hawthorn. Trains will stop at picnic station.

Coming Events.

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

SUNDAY SCHOOL UNION ANNUAL EXAMINATIONS for 1898.—The "Teacher's" Examination will be held on Wednesday Evening, March 30th, at Swanston-st. Lecture Hall, 7.30 sharp. All intending competitors are requested to take note. J.S.M., Sec.

Acknowledgments.

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

PIONEER SUBSCRIPTIONS.

From Feb. 1 to March 15, 1898.

Joseph Wright, Merewether, N.S.W., 10/-; H. Wright, Perth, W.A., 4/-; L. Farrow, Serviceton, Vic., 6/-; S. Denford, Petersham, N.S.W., 10/-; Mrs. Buckingham, Mangatunoki, 9/-; R. Langley, Galaxquil, Vic., 20/-; J. H. Tissot, 9/6; H. G. Maston, 11/3.

A.C. STANDARD SUBSCRIPTIONS RECEIVED
Jas. Hastings, 16/3; H. E. Quire, H. Curtis, H. W. Sinclair, 5/-; S. J. Westwood Jr., 10/-
Elizabeth-st. M. McLELLAN, Liquidator
328 Melbourne-st. for A.C. Standard Co.

VICTORIAN MISSION FUND.

Church, Wedderburn	£3 0 0
" Yarrawalla 2 10 0
" Ballarat West 3 0 0
" Croydon 0 5 0
" Drummond 0 10 0
" Kaniva 1 10 0
" Lillimur 12 0 0
" Echuca, per Sister E. Mill 1 0 0
Bro. J. H. Tissot, Winslow 0 4 0
Bro. A. E. Seedsman, Geelong 1 0 0

£28 19 0
" Milford," J. A. DAYEA,
Church-st., Hawthorn. Treas.

WANTED.—For Grocery Business, County Steady Young Man, 18 to 20 years. Must have some experience. Write to "Grocer," c/o A. B. Maston, Austral Publishing Co., stating experience and wages required over board, etc. Member of Church preferred.

WANTED TO LET.—Orchard about 30 acres fruit trees, including 4 acres of strawberries; with a good 6-roomed house, large barn, stables, &c.; with about 150 acres of paddocks; permanent water; immediate possession. If not let, a good manager required. Apply ROBERT SHEKHAN SEN, Red Hill, via Dromana.

Printed and Published by the Austral Publishing Co. 528 Elizabeth-street, Melbourne.