

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 Australian Commonwealth.

Before long the electors of five of the Australian Colonies will have to accept or reject the Federal Constitution Bill. If accepted, the States will become a Commonwealth similar to that of the United States of America or the Dominion of Canada. That Federation is desirable is pretty generally admitted, but it remains to be seen whether the national sentiment is sufficiently strong to lead to the acceptance of the proposed Constitution. A strong opposition is being worked up, especially in New South Wales, where, by Act of Parliament, it will require 80,000 votes to commit the Colony to the Bill. That the Bill is not perfect is only to say that it is human, and even were it perfect and divine, we are not sure that it would be acceptable to all. If the proposed Constitution be rejected, Federation will be put back for several years at least, nor have we any guarantee that even then it will be possible to prepare a more popular constitution. The AUSTRALIAN CHRISTIAN is not a provincial but a federal paper, and as such rejoices at the prospect of the colonies being drawn closer together.

Victorian Conference Statistics.

The statistical report presented at Conference can hardly be called encouraging as a whole, though in some particulars it certainly is so. A net increase of 36 members cannot be regarded as a satisfactory result of the labors of 5174 Christians for twelve months. It is possible, however, that the whole number have not been actively engaged in striving to win souls: that some have thought their duty was done when they contributed to the support of a preacher, and a few may not even have done that much for the salvation of others. The statistics of Home Mission work are very cheering. Ninety-one have been added to the membership as the result of co-operative

effort. Those, if there are any, who oppose Conference missions may profitably reflect upon these figures, and consider what the result would have been if, during the last decade, Home Missions had been neglected. An analysis of the statistical schedule shows that the city churches are not progressing. The 26 churches in the city and suburbs (including Broadmeadows, Cheltenham and Doncaster), have an aggregate membership of 3241, as compared with 3266 last year. There are good mission points about the city, and it is a question whether some of the Conference funds might not be wisely spent in the support of a preacher in or near Melbourne. Up to the present nearly every shilling has been spent in country districts. It is only reasonable to expect that the country circuits which have so long received city aid will soon become self-supporting. We are convinced that with the return of good seasons this will be the case. It was never the intention of the Conference that they should be permanently assisted. The money thus liberated can be devoted to the opening up of other profitable fields. Victoria is to be congratulated in taking the lead of all the Colonies in the systematic and successful prosecution of Home Missions.

The New South Wales Conference.

On the whole, the N.S.W. Conference was a successful one, and is said to have been one of the best yet held. The President's opening address was eloquent and stimulating. The attendance and attention were good, and the various reports and propositions were discussed frankly and kindly, and in a spirit in marked contrast with that which has been manifested at some former conferences. The total membership reported in the Colony is 1283 in 18 churches, and there are 18 Sunday Schools with 1179 scholars. The net increases for the year are 1 church, 69 members, 4 Sunday Schools, 10 teachers, and 104 scholars. The progress is not great, but compared with that of the previous year, is very encouraging. The total receipts for Home Missions, including a small balance last year, were £313 12s. 8d.,

larger than in any previous year. The year closed with a debit balance of £44, but this has since been reduced by two donations of £10 each. One of the mission fields occupied has so far progressed as to need no further help from Conference, while another which promised 20/- a week has increased the amount to 30/-. The receipts for Foreign Missions have also exceeded those of any previous year and, including donations to the Kanaka Chapel and Indian Famine Fund, amount to £100 14s. 5d. This places New South Wales about head of all the provinces in proportion to the membership. There are splendid openings both about Sydney and the country for Home Mission work, provided the men and the means are forthcoming. The prospects of the cause of primitive Christianity in the mother province never looked brighter than at present.

Are We a Denomination?

Some of our friends have been exercised over this question recently. Are the people who claim to be only Christians, and to occupy the platform of New Testament Christianity, a denomination? In a late meeting one speaker affirmed that we were a denomination, and others that we were not. The first speaker retorted that the word denomination comes from the Latin *denomino*—to name—and as a divinely named people we were of necessity a denomination. This is technically correct. But the fact remains that the word, denomination, is generally applied to a party, and in this sense it is repudiated by those who protest against the existence of conflicting religious parties. Webster defines denomination as, "A society or collection of individuals, called by the same name; a sect; as, a denomination of Christians." And denominationalism he defines as "Attachment to a particular religious sect or denomination." It is well known that the Scriptures condemn sectarianism, and that the Holy Spirit through Paul classes sects among the works of the flesh in distinction from the fruits of the Spirit. Denominationalism, therefore, in the sense of "Attachment to a particular religious sect" stands

condemned by the highest authority. The New Testament believers were individually denominated Christians or disciples of Christ and collectively they were called the church or churches of God, and churches of Christ. Those who are now guided by the same rules and wear the same names as those believers are a denomination in the same sense as they were, and in no other. If this is what the speaker meant in affirming that "we are a denomination," it is scarcely necessary to emphasize what all accept as truth. But to the popular mind the word conveys the idea of a sect, and when any people are content to be a sect it is time for them to abandon their advocacy of the New Testament as a sufficient rule of faith and practice, since this is squarely opposed to sectarianism.

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The Leader.

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

Better Things.

A Better Revelation.

"God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son."—Heb. 1: 1-2.

There was nothing that the Hebrews venerated more than the sacred scriptures. To a very large extent they were their only literature. Of no people could it be more truly said, "They are a people of one book." In saying this we are not forgetful of the fact that their rabbinical writings were most abundant, and from a certain section perhaps received more attention than the Scriptures themselves. As these writings, however, were, so to speak, commentaries on the Law and the Prophets, this fact only goes to sustain what we have said in reference to their devotion to their sacred books. And truly they might well prize them, for they contained that which could not be found in any other book in the world. Of late years we

have dug up the vast libraries of Assyria and Egypt. Thousands and thousands of volumes dealing with all manner of subjects have been given to us by the spade of the archaeologist. These books, written in strange characters, we have deciphered and translated into our mother tongue, and have placed them side by side with the sacred writings of Israel. Having done this, we have sought for any message of higher truth they might have for us, but have sought in vain. The world would be none the poorer, so far as spiritual truth is concerned, if all of them were cast into the sea, and their contents effaced from the memory of man. In comparison with the glorious volumes of Israel they are as "dust in the balances." What wonder, then, that the Hebrews were proud of their literature and watched over it with the care of a mother for her child? But even this, justifiable though it was, might be carried too far. And it was carried too far, when their pride in it caused them to disregard intimations that there were "better things" to come.

The great mistake they made was in regarding it as a complete revelation, when it was not so. It was merely introductory to a higher and better one. And this is the thought expressed by the author of the "Hebrews" when he says, "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son." Commenting on this, Professor Bruce says:—"Very remarkable are the terms employed to describe the character of the Old Testament revelation. For what purpose are these epithets employed? Hardly for the purpose of mere literary description, to suggest, for example, the picturesque nature of Hebrew literature; still less for the purpose of pointing out its spiritual excellencies. Rather, to indicate the inferiority of the earlier revelation, that the Hebrew Christians might not cling to it as something final. This end these epithets are well fitted to serve. The first of the two points to a fact with which the first readers of the Epistle were perfectly familiar. They knew that the divine communications to Israel came bit by bit: the promise by Abraham; the law by Moses; the songs of the sanctuary by David and other poets; the wisdom of life by Solomon and other sages of Israel, and by the prophets, to relieve the gloom of the present, and as successive rays of light concerning Messiah and the Messianic kingdom. And of course they understood that not one of these partial, fragmentary revelations, could be regarded as complete or final. Each successive piece of revelation proved the incompleteness of all that that went before. But might not all the pieces taken

together, when all had been given, and the Hebrew canon was complete, amount to a full, adequate revelation, possessing the character of finality. The presumption was the other way. The likelihood was that the prophets collectively, including under that category all the men by whom the Hebrew books were written, were but luminaries of the night—street lamps set in a row to show travellers their way through the gloom; stars set in the spiritual firmament to mitigate the darkness till the sun should arise, bringing in the day." Undoubtedly this is just how the matter stands. Nothing was complete till Jesus, the greatest of the prophets, came and delivered his message. And so it was, that those who looked into the future through the medium of the prophets, could only see dimly and imperfectly. The pictures presented by the prophets, seemed to be independent of each other and were not easily harmonised. And this was so, because of the absence of Jesus, the last of the prophets, who alone could give harmony and perspective to those pictures which purported to delineate himself and his kingdom. So when Christ came, not only as the last of the prophets but as the fulfiller of prophecy, he came as the only one possessing the key to unlock the riddle of the Old Testament. As the Messiah, he alone could tell of the true nature and scope of Messiah's kingdom. The mistake the Hebrew of Christ's day made was in trying to construct a theory in reference to Messiah and Messiah's kingdom from the indistinct foreshadowings of the prophets rather than from him without whom there could be no Messiah and no kingdom. In these later days, we may perpetuate the mistake of the ancient Hebrews when we, in turn, find our chief source of information concerning the kingdom of the Messiah in the writings of the Old Testament. In order to obviate the mistake and avoid the errors resulting therefrom, we must earnestly insist, as an absolute essential, that in our interpretation of holy scripture we allow the New to dominate the Old, and not *vice versa*.

This is what the author of the Epistle to the Hebrews insists upon. Christ, the key of all things, because he is above all things. And so he goes on to demonstrate the supremacy of Christ. He does so by contrasting him with the angels. It was said that the law was given by the "mediation of angels." They, indeed, represented the highest form of ancient revelation, and it would appear that the Hebrews were disposed to pay special honour to these messengers of God. Non-Christian Hebrews were not slow to remind those, whom they regarded as apostates, of their supposed loss in embracing Christianity. Their line of argument

was this: "See how inferior this newfangled religion of the Nazarene is to the religion of our fathers. Our religion was given by angels (Acts 7: 53; Gal. 3: 19). Are you going to turn away from that which came through the ministry of angels to the pretended revelations of a poor Galilean carpenter? Our religion was given by Moses. You are surely not intending to institute a comparison between God's faithful servant Moses and this peasant prophet of Nazareth! Our religion is a religion. Look at our splendidly apparelled priests, our smoking altars, our perpetual sacrifices! You have no priests, no altar, no sacrifices—nothing but a Nazarene!" The reply to this, by the author of the "Hebrews," is triumphant and effective. This Jesus of whom ye speak is God's latest revelation to man, "whom he hath appointed heir of all things, by whom also he made the worlds; who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high, having become by so much better than the angels, as he hath inherited a more excellent name than they." Christ is a divine King, sitting on a throne of omnipotence exercised in behalf of righteousness, and finally, Christ is the Creator, and the angels are his creatures. Thus the glory and excellence of the Son of God are set forth as the highest revelation of God to man. And as our minds are lost in wonder in contemplating the majesty of the "Man of Sorrows," let us also see him on the "holy mount" transfigured with divine glory. But above all let us listen to the "voice from the most excellent glory" saying to us, "This is my beloved son, in whom I am well pleased, HEAR YE HIM."

Conferences.

Victorian Sisters.

(Continued.)

TEMPERANCE REPORTS.

A very pleasant meeting was the "At Home" given by Sister Millis in the interests of Temperance at North Fitzroy chapel. Mrs. Harrison Lee's eloquent words and practical illustrations will be long remembered. On the 9th November, 1897, the Band of Hope movement was just 50 years old, having been inaugurated by Mrs. Ann Jane Carlyle and the Rev. Tunnicliffe in Leeds with 200 members. To-day, in Yorkshire alone, there are over 2000 Bands of Hope. Her Majesty accorded her patronage to the jubilee celebrations.

All Temperance workers must deplore the death of the highly esteemed and world-

honored White Ribboner, Miss Frances E. Willard, who has done so much for God, home and humanity. Though we have never seen her face in these lands, we have felt her power, admired her work, and blessed God for her beautiful life. We believe with Mrs. Harrison Lee "that the world is immeasurably poorer by the passing away of that radiant life," but also believe that much may be accomplished through her death, by letting her words, works and beautiful example still live and speak through us.

REPORTS (condensed) are as follows:—

NORTH CARLTON submit their sixth annual report. Average attendance is 135; have a credit balance of £1 2s. 4d. Two concerts have been given and six penny readings. This society won the banner given by Temperance Committee. Seven visits have been paid and three received. The annual picnic, held December 26, was, as usual, successful.

PRAHRAN AND ST. KILDA UNION has for its object the strengthening and assistance of Bands of Hope. The annual conference is to be held in Prahran Town Hall, April 18, and the annual demonstration April 20th, also in the Prahran Town Hall.

SOUTH YARRA celebrated their first anniversary, March 23rd, with a very successful meeting. Every alternate meeting is devoted to practical temperance instruction. An examination was held during the year on Ridge's Catechism, and prizes awarded to successful competitors. Membership—adults, 18; children, 29.

NORTH MELBOURNE.—During the latter part of the year a medal competition for the best programme to be given in turn by each two members of the committee, was held, the result being splendid meetings and good interest aroused. Average attendance at last few meetings, 100. Bro. McCrackett gave his interesting lecture "The Story of Fifty Years." He also gave it at the Brunswick Band of Hope.

ASCOT VALE has a membership of 92, and good work is being done.

PRAYER MEETING.

MALVERN.—Report good helpful meetings held on fourth Thursday in each month at Sister Huntsman's.

FOOTSCRAY.—Commenced on January 13, with seven members, and has steadily increased. Meetings much enjoyed.

NORTH FITZROY has nearly always 16 sisters present. Besides a gift of matting to the church, the sisters have expended £2 14s. 1d. in relieving cases of need. Sisters feel the benefit of a weekly prayer meeting.

PRAHRAN.—There are 32 names on the roll, with an average attendance of 20. The meetings have been very profitable, and many have testified to the good received. Sick visitation has been under the supervision of this meeting.

NORTH CARLTON.—Since last Conference one thousand three hundred tracts have been distributed by house to house visitation, and on Sunday afternoon in the cemetery. Our sister is very hopeful of good results following this work, especially that in the cemetery, as she has noticed a great many reading them in the pavilion, and feels if only one is led to Christ by this means the work will not be in vain. A. CROWE, Supt.

HOME MISSION REPORT.

The sisters have contributed during the year £83 6s. 5d. Since the formation of the Sisters' Conference in 1886 they have collected altogether £1654. The co-operation of all sisters is invited in extending the system of one penny per week collections. There are 90 churches in Victoria, 53 in country districts, and only three evangelists are engaged by the committee. Funds are urgently needed to push on the work in this direction. "Only a penny" from every one of the 5174 members in the colony would be such a help. We trust that more will be done in this direction during the coming year, ever remembering that our motto is, "The World for Christ."

L. PITTMAN, Supt.

DORCAS REPORTS (condensed).

LYGON STREET sent a report of 6 months' work, the society being organised by Sister Mrs. Green, on Sept. 22nd, the Endeavor Society up till then having had it under their supervision, and did good work. Rules were made, and the following officers appointed—Mrs. Green, president; Mrs. McLellan, vice-president; Mrs. Craigie, treasurer; Mrs. Haddow, buyer and cutter; and Mrs. Dickson, secretary. Meetings held fortnightly from 2.30 to 5 p.m. Forty garments given to poor, seven to Indian box; 118 garments, etc., for Bush Fires Relief; cash given, £5 12s. 1d. Eighteen sisters on roll, with average attendance of ten.

M. J. DICKSON, Sec.

SWANSTON STREET.—Nine meetings have been held this year; 42 garments made and given away, also £1 4s. and 2s. worth of groceries as well as two parcels of clothing.

E. LYALL, President.

E. H. MCGREGOR, Sec.

BALLARAT.—There have been 24 meetings held, with an average attendance of 12. The sum of £13 16s. 1½d. has been received. Money spent in material, £7 16s.; given away, £4 2s. 6d.; balance in hand, £1 17s. 6d. One hundred and forty-two garments, twenty-two parcels, a quilt, and flannelette also given to needy persons.

MINNIE JOLLY, Sec.

ASCOT VALE meets alternate Thursday evenings. [One member generally gives a reading while the others are sewing. Members give one penny per week towards the funds of the society. Garments were made for the Indian box, and the needy have been helped with clothes and firewood. Average attendance is seven. We have had two visits from Sister Maston this year. JENNY KEMP, Sec.

PRAHRAN has an average attendance of 5 sisters. 105 articles have been sold, and the money used to buy material. Have given 102 garments to deserving persons, and night-dresses to Homeopathic Hospital. Money received for articles sold, £5 17s. 6d. Collected from sisters, £2. J. BRYAN.

BRIGHTON.—This society reports 17 meetings held during the year. Average number of sisters present, 5. Garments made, including baptismal robes, jackets, wrappers, etc., 15. Donated to society by members, 2 garments; distributed, 11. Six visitors have favored the class with their presence during the year, taking afternoon tea, which is kindly provided for the working sisters by Sister Ludbrook senr. Contributions, £1

5s. 4d. Expenditure, 16s. 5d. Balance in hand, 8s. 10d. L. BOSWORTH, Sec.

ACTING PRESIDENT'S ADDRESS.

BY MRS. M. MASTON.

In the good providence of our Heavenly Father we are again assembled in Annual Conference. We can say with Israel's sweet singer, "The Lord hath done wonderful things for us, whereof we are glad." For twelve years we have met at Easter-tide, and have reason to rejoice by seeing each year larger numbers. Some of blessed memory have passed into the "beautiful beyond." They need no words of praise from us. Some co-workers are in other lands, but are with us in spirit; among these are our beloved President, Sisters Christopher, Pallot, Ewers and Kemp. It is but seemly that we should render unto the Giver of every good and perfect gift our thanks and praise for the blessings of the year. Surely we have been specially favored. To many, it has been a year of deep sorrow. We sympathise with the famine-stricken ones of India, with the suffering ones of Turkey and Crete. Persecution and poverty have been the lot of our brave workers in the Armenian portion of the Turkish Empire. Yet their faith in God has never wavered. We also sympathise with Cuba, in its struggle for independence. Our sympathies have gone out to those in this colony who suffered so much through the bush fires.

As a Conference we have now entered our "teens." As Christian women we have a mission, a work to do while it is called to-day.

The reports of committee on the various departments of work, should encourage us to greater efforts this year. We cannot afford to go back, or even stand still, but must make each year richer in good works. We would like to mention one department of work in which more sisters might take an interest. It is the old-fashioned Dorcas meeting. If we cannot meet together we can save the left-off and out-grown garments for the poor we "always have with us." Some have done a noble work in that way. How liberally you responded to our appeal for clothing for the bush fire sufferers! Your sympathies were touched by the pathetic tales told in the daily papers. Hence you found time, not only to repair garments, but to make new ones as well. We have the Rescue Home, Burwood Home for Boys, and Bro. Groom's Try Excelsior Home. With the needle we can help these institutions, as some could not in any other way. Especially do the boys' homes require much making and mending. No need to have a house and a back-yard full of boys to know that. Those that have boys know what a lot of mending is needed. Making garments for the poor may seem a small work, until we remember that the Father measures a deed not by size, but by the spirit in which it is rendered. Whilst Peter was visiting the church at Lydda, there came to him two men from Joppa to tell him a woman named Dorcas was dead. They not only brought news of the death but of the trouble the people were in. Why did her death cause so much grief? Because she lived for others. Only the things we do for others will live.

We would impress upon the incoming officers the importance of doing something worthy for the Home for Boys without doing less for our Rescue Home. I was more deeply impressed with the importance of this work recently, while standing on a street corner waiting for a tram. A little boy of not more than ten summers stood by my side and lit a cigarette. His clothes were too tattered and torn to support a pocket. But when I spoke to him, his face beamed with delight, as he took off an old felt hat and showed me half-a-dozen cigarettes. To smoke a cigarette is the height of ambition to most boys whom we term street urchins. They usually obtain them by begging, and in their innocence are soon on the downward road to ruin. When they have reached manhood's estate it is usually too late to reform them. The greatest bequest this century could leave the next would be her sons and daughters trained to know what manly principle is and womanly virtues are. That is the greatest need of to-day. Let us make this new Conference year one of greater influence for Christ, more willing to make sacrifice for others. We will not be called upon to account for talents which we do not possess, but must remember that we will be judged for time and opportunity given. If we wish our sons and daughters to grow up useful members of the church of Christ and a blessing to society, the example must be set by doing faithfully what God has placed in our power.

THE CHILDREN FOR CHRIST.

BY MRS. F. M. LUDBROOK.

That the hope of the future lies in the rising generation is equally true of the church and of the state. This being so, it behoves us as parents, guardians and teachers to look well to the children in our homes and in our schools that their education in divine things be not neglected. Never in all the world's history has childhood received so much attention as now. In fact, the recognition of the rights of the children is one of the distinguishing marks of the present age.

Before the Christian era, outside of God's chosen people, how lightly were those little ones esteemed, e. g. the passing of the children through the fire to Molech the god of the Ammonites. In our own time, where the softening, purifying influence of the gospel is not felt, how badly the children fare, the feeble and delicate ones being deprived even of their lives. Note the difference in a professedly Christian land.—Because of the infant Jesus, what a wealth of love is given to the weakest and most helpless of our children! Because of the boyhood of Jesus, how high are our ideals for our young people! Because of the manhood of Jesus, how lofty and noble is our standard for all men! Because of the penetrating power of the love of God, how the whole tone of society is altered toward children! We have now every advantage to give them, happy homes, bright companionships, good books, and schools of every grade. Children's books, children's sermons, children's days, children's unions, Bands of Hope and Juvenile Societies of every description are quite the order of the day.

With the prevailing mental and physical precocity there is surely a correspondingly

early spiritual awakening, and for this we must be on the watch, lest the moment comes and passes, when, with a little sympathy and encouragement, our children would decide for Christ. Failing this, they may grow up, pass from our homes into the world, forming friendships that will wean them from all that is pure and holy. God has deeply implanted in the hearts of believing parents the fervent desire to see in their children that "unfeigned faith" which dwelt in Timothy, and before him in his mother and grandmother. Here, I think, lies the secret of the true and early conversion of young people; not a mere coming forward during a meeting and confessing Christ in a moment of intense emotion, or because of undue pressure brought to bear upon them; but a thoughtful, calm, safe decision for the Lord, after due consideration, according to their years, of what such a step involves. This secret is the daily witnessing, in those by whom they are surrounded, an earnest, consecrated, consistent Christian life.

With the parents of to-day rests, to a great extent, the responsibility of the spiritual vigor and well-being of the church in the future. We ask "What will the coming man be?" Quickly the answer comes:—"Largely what his parents make him." With this knowledge it should be our constant aim to preserve, in our daily work and conversation, the honor and dignity of Christ; asking God's blessing on our endeavor to serve him in the midst of our household.

In order to the proper training of a child we must have a deep sense of our responsibility, and our dependence on God. When the angel of the Lord made it known unto Manoah's wife that they should have a son, they were anxious at once to seek God's counsel as to his training. Manoah prayed that God would tell them what to do unto the child that they might fit him to be a Nazirite to God. What a contrast is this to the action of most parents! Generally speaking, the all important duty of bringing up a family is undertaken without any serious consideration of the eternal destinies of the children, without any actual thought that each child is a direct charge from God, to be trained first to love its earthly parents, who stand, through its earliest years, in God's place; then, as its mind expands, to do reverence, and so render implicit obedience, to its Heavenly Father. Let us consider, for a few moments, the answer to Manoah's prayer. No fresh revelation is given, only a repeating of the first command to the mother, only a pointing back to the already revealed word.

How often do Christian parents beseech God to give them some special sign as to the training of their children, and just as often are their prayers answered by a turning of the mind to the Scriptures, to the revealed will of God in the matter. And as Manoah was blessed and strengthened, so are we, feeling that in the Bible we have stood face to face with God's messenger.

How helpful it is for us to read of Christ's tender love for the little ones! When the disciples would have spurned the children, Jesus said "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Are we not liable

to this very mistake? Whilst praying and anxiously looking for conversions, do we not feel a tiny bit disappointed if only "a child" is drawn to the feet of the Saviour by the preaching of the Word? Are we not given to discouraging the young folk by telling them they are not old enough to fully understand the step they wish to take? we are fearful lest they prove a weakness, instead of added strength, to the church. The Lord foresaw this, and during his last days on earth he gave Peter the command,—"Feed my lambs." How full of heavenly love and forethought was this. In the lambs he saw the future flock; if they were carefully tended, how grand the possibilities in time to come.

As the young come into the church, they must be fed first with the milk of the Word, then with bread, and finally with strong meat. As the body grows and is properly sustained by a properly regulated diet, so the soul is nourished by suitable food for the mind. Day by day the little ones in our homes should have a loving thought of God given to them; a story of the life of Jesus; or an incident showing the power and glory, or the humility and unselfishness, of the Lord should be brought forcibly to their understanding. How greedily they drink in every word of Bible history suited to their age, from the time they lisp, "Tell me a story of Jesus," to the age at which they are able to read and apprehend for themselves.

Let us then not discourage the children, but as they earnestly and diligently seek the way of salvation let us receive them warmly, giving them a place in the church and in our love; caring for them as we would care for priceless seedlings, bearing promise of lovely flowers; so in the future ours should be a strong, spiritually minded church, and in the world to come each one of us may say "Lord, here am I, and the children thou hast given me."

"My Saviour, for my dear ones I claim thy promise true;

The lamb is for the household—the children's Saviour,
too.

On earth the little children once felt thy touch divine:
Beneath the blood-stained lintel thy blessing give to mine.

"O thou, who gave them, guard them—those way-ward little feet—

The wilderness before them, the ills of life to meet,
My mother-love is helpless, I trust them to thy care;
Beneath the blood-stained lintel, Oh, keep them ever there."

MISSION BAND REPORT.

MALVERN Mission Band are pleased to report good attendance and interest in their meetings. Number on roll, 15; average attendance for the year, 11; and 7 honorary members. The study of the life of the Apostle Peter, papers, readings and recitations on missionary and temperance work, have made the meetings profitable and enjoyable. The weekly readings to the inmates of the Rescue Home have been continued. £4 11s. has been collected during the year for the Kanaka Mission. Although our efforts are feeble, we pray that we may be able to "show forth the salvation of the Lord from day to day."

J. E. HUNTSMAN, Sec.

DONCASTER Mission Band has 30 members, with an average attendance of 18. We have subscribed £2 towards the purchase of a magic lantern for J. M. Shah, also the useful number of toys, etc., for Indian Xmas Box, paid £12 in advance to the F.M. Committee as part of J. M. Shah's salary, and have the sum of £7 9s. 0d. in hand. Our monthly meetings have been pleasant and profitable. Addresses have been given by F. McClean, F. M. Ludbrook, H. Mahon, and H. W. Crouch, and a visit from the Chinese scholars.

F. ZELIUS, Sec.

Queensland.

The Fifteenth Annual Conference of Associated churches of Christ, Queensland, was held in Ann-st. chapel, Brisbane, April 8th, 1898.

The meeting having been opened with devotional exercises, Bro. W. T. Clapham, President, took the chair.

After the minutes had been read and confirmed, the roll was called, showing eight churches represented, of which six were entitled to take part in the proceedings.

The Secretary's report was then read and confirmed, and the first matter arising out of the report was the penny-per-week collection from members of the churches.

It was resolved on a motion by Bro. Thompson and Tuck, "That hearty thanks be conveyed to the sisters, who had done such good work in the past, and entreating them to go on with the good work."

The special effort made to place evangelists in the field was then gone into. It was resolved on motion by Bro. H. Tuck and J. Thompson, "That the churches with whom Bro. Pond has labored be urgently entreated to recognise their liability to the Conference." It was further resolved on motion by Bro. Russell and More, "That the delegates present from those churches be requested to lay before their churches the absolute necessity of their doing somethings to assist in paying off the debt incurred on their behalf, to Bro. Pond and Mahon, and that those churches not present be written to on the matter."

Sunday-school work was the next item on the list, and after the subject had been well thrashed out, it was resolved, on motion by Bros. Swan and Fischer, "That District Superintendents be appointed for the purpose of visiting the churches and Sunday-schools, to help, advise, and assist in furthering the important work of Sunday-schools: and it was resolved, on motion by Bros. Hutchinson and Thompson, "That the following brethren be appointed to that work, viz.—Brisbane, Bro. H. Tuck; West Moreton, Bro. Phillips; Toowoomba, Bro. Hoskins; Northern, Bro. Bardwell.

The treasurer's report was then presented and adopted, and the correspondence read and considered.

After the letter from Boona, asking for an evangelist, had been well discussed, it was finally resolved on motion by Bro. Thompson and Berlin, "That the secretary write to the churches at Rosewood, Vernor, Millbong and Boona, asking them if they are in a position and are willing to combine, in order to have a suitable man sent out to labor among them, and to state definitely

what they will each guarantee to pay towards his salary."

The next business was the statistics, which caused some discussion, on account of the statistics from West Moreton not being to hand, and it was resolved on motion by Bro. Fischer and Swan, "That the statistics lie over until those from West Moreton are to hand."

The next matter was a proposal made by Bro. P. J. Pond, to the effect that the Conference to be held at Mount Walker, on the 24th May, be approached by this Conference with a view to endeavoring to effect a friendly re-union. After considerable discussion it was resolved, on motion by Bros. Fischer and Swan, that three members be appointed to attend (as a deputation) the Conference at Mount Walker on the 24th of May, and try to bring about a mutual agreement between the two Conferences. Bros. Paradine, Swan, Phillips and Hutchinson being nominated, a ballot was taken, and Bros. Paradine, Swan, and Hutchinson were declared elected.

Considerable fault having been found with the Constitutions, it was resolved, on motion by Bro. Paradine and Swan, that Bro. J. Rothery, W. L. Jones and H. Tuck be constituted a committee to consider and revise the said Constitutions and report to the next Conference.

The next business was the election of officers for the ensuing year, and the result was as follows:—

President, Bro. A. H. Hutchinson, of Gympie; Vice-Presidents, Bro. J. Thompson and J. Paradine; Sec., Bro. Joshua Rothery, Ann-street Church; Treasurer, Bro. Andrew More, Brisbane; Executive Committee: Bro. W. L. Jones, Weston, Blackwell, Süchting, and Robinson; Sunday School Committee: Bro. E. Clapham, W. T. Jones, Swan, Cane, and Bardwell; Foreign Missions: Bro. S. O'Brien, P. Phillips, W. Berlin and Mrs. Clapham and Mrs. Gordon.

The business concluded about 6 o'clock, when an adjournment was made to the schoolroom, and the delegates and friends sat down to and enjoyed an excellent tea.

At 8 o'clock a public meeting was held in the chapel. Bro. A. Hutchinson occupied the chair, and some excellent addresses were delivered by Bros. W. T. Clapham, P. J. Pond, J. Thompson, J. Paradine, and a South Sea Islander, W. Hanson, who is one of the converts of the Childers and Kanaka Mission, and who some seven or eight years ago was a wild savage. He was listened to with great satisfaction. A very pleasing feature of the proceedings was the singing of some select pieces by the church choir, which were rendered in a very creditable manner between the speeches.

The business was brought to a conclusion by singing the hymn "All Hail the Power of Jesus' Name," and the benediction.

JOSHUA ROTHERY.

N.S.W. Conference Jottings.

The thirteenth annual Conference was held in the City Temple, Sydney. The proceedings commenced by the reading of an essay on Thursday evening by Bro. Rofe on "The Sunday-school."

In regard to the Conference itself, the writer, who on this occasion was a private

only, is of opinion that there were more delegates present in the morning, and less in the afternoon, than previous years. A decided improvement in the conduct of business was the allotting of time to the various items, leading to brevity on the part of the various speakers.

The election of officers was unanimous. Bro. Hall to the surprise of all declining election. Bro. Ley, Assist. Sec., is new to the work, but should prove the right man in the right place. The members of the Committee are all "old stagers," and altogether the team ought to give a good account of themselves next Easter.

After dinner Dr. Porter addressed the meeting and pleaded for a closer relationship between the Baptists and Disciples, recommending that delegates should be appointed to attend the Baptist Conference, the Baptists in return appointing a representative to attend the Churches of Christ.

Bro. Jos. Kingsbury also addressed the meeting, and gave an eloquent testimony concerning Jesus Christ the Son of the living God.

The only motion on the paper for discussion was one dealing with the appointment of a Conference Trust for church property, but the movers failed to convince the Conference of its utility, and hence it was rejected.

Two good papers then followed, one by Sister Ker on "Tract Distribution," the other by Bro. Ewers on "Modern Methods of Reaching the Masses." Criticisms limited to three minutes each followed, and proved most interesting. We feel certain that such papers and criticisms will prove a most interesting feature of future Conferences.

A word of praise is due to the chairman, Bro. Walden, for the able manner in which he presided, and for his masterly president's address.

At the evening meeting there was a good attendance, though hardly so large as on previous years. The subject selected was a good one, although one of the speakers got off the track. With this exception the Conference was an enjoyable one, and the brethren were cheered and encouraged by the various reports submitted. C.A.R.

Selected Articles.

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

The New Birth.

BY J. GRINSTEAD.

Have you been born once, or twice? Some have been born twice, but many only once. Those who are only born once will die twice, but those who are born twice will only die once. "He that overcometh shall not be hurt of the second death." And those who are born twice, and "overcome," may never die at all, for "we shall not all sleep." It is not appointed to ALL men once to die, for he that liveth and believeth in Jesus, when he returns from heaven, shall never die. "Believest thou this?"

Yes! it is a great subject, this subject of the new birth. It is a most important question—"Have you been born once, or twice?" An Israelitish ruler once visited Jesus by

night. We have no right to say, or suppose, that he went by night because he was afraid to go by day. We know he did go by night, but why, we do not know. He confessed to Jesus, "Rabbi, we know that thou art a teacher come from God." Instead of paying Nicodemus a compliment in return, Jesus said, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." The teaching was not understood by the teacher of Israel, so Christ put it in another form, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit he cannot enter into the kingdom of God."

Have you been born again, my reader? If not, you are not in the kingdom of God. I do not say you are immoral. You may be a highly respectable member of Society. You may be very devout and deeply religious. But Jesus says—do not forget who says it—"Except a man be born of water and of the Spirit, he CANNOT enter into the kingdom of God"—that is, the kingdom of God, now on earth.

Have you been born once, or twice? Do not in your own heart evade the question. Face it in a manly and honest way.

You "cannot tell—it is so difficult and mysterious a question?" Yes; I know it is generally so regarded, and, of course, the impartation of life of any kind is a great mystery, known fully only to God. But so far as your own duty and privilege are concerned, the whole matter is as easy as ABC, when, with child-like humility, we come to the word of God for our instruction.

Now, let us see. Before any birth takes place, there must be a reception of life. This order is never reversed, either in nature or grace. First, life; then, birth.

How do people receive the life from above—the new life, to be manifested by the new birth?

James says, "Of his own will begat he us, WITH THE WORD OF TRUTH." Peter says, "Having been begotten again . . . THROUGH THE WORD OF GOD, which liveth and abideth for ever." But how did the people in those days receive the word of God, and what is the connection between the word of God and the Spirit of God? When Jesus was sending out his apostles on their first commission, he said unto them, "For it is not you that speak; but the Spirit of the Father that speaketh in you." The same Spirit which moved upon the face of the water in Creation, moves upon the heart and mind of the sinner in order to the New Creation. And he moves or operates through the Word of God—the gospel of Christ.

When the sinner—moral or immoral, respectable or degraded, virtuous or vicious—comes under the power of the gospel, then new thoughts, desires, feelings, arise within him, and he longs to live henceforth as Christ would have him live. What has produced that condition? Rather should we say, Who has produced that condition? The Spirit of God: for "no man can say that Jesus is the Lord, but by the Holy Spirit." It is his prerogative to convict the world of its sin, and of Christ's righteousness, and of judgment to come. One of the wonders of the New Creation is, that the dead bear the voice of the Son of God, and as they hear they live.

"He speaks, and listening to his voice
New life the dead receive."

Surely that is plain enough, and nothing can be truer, for it is the testimony of God, who cannot lie.

But the reception of life must be followed by birth. How is this accomplished? "Except a man be born of WATER." Instead of the word "of" we should have the words "out from." These words represent the preposition "EK" used by our Lord, and, of course, represent the idea of birth more correctly. On this subject Paul gives us help. He says, "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—Rom. 6: 4. By the power of the Divine Spirit, through the instrumentality of the gospel, we become dead unto sin, and alive unto God. The old nature, put to death, is buried in the grave of water, and the new nature has been buried. So we rise to "walk in newness of life." Death, burial: life, birth. This is God's order.

Reader, have you believed with your heart in Jesus as the Son of God, and as your own personal Saviour? Since you have thus believed, have you repented, have you been immersed in water into the death of Christ? If yes, you have been born again. You have entered the kingdom of God. Be a loyal subject, and by-and-bye you shall reign with Christ in his everlasting kingdom.

If you have not thus believed, repented, and been immersed, surrender at once to the authority of him who loved you, and gave himself for you.

Sunday School.

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

LESSON FOR MAY 1ST.

"THE TRIUMPHAL ENTRY."
MATT. 21: 6-15.

GOLDEN TEXT.—"Hearken to the son of David: Blessed is he that cometh in the name of the Lord."—Matt. 21: 9.

We enter now upon that last, cruel "passion week." For once the Saviour was to be shown openly as king and acknowledged as Messiah; now after a long period of opposition was he to be the centre of attraction to the thronging multitude and the subject of their praises,—only a burst of popularity, alas, before the culmination of the persecution, like the momentary brilliant gleam of a flickering light ere it dies. The events of the day, too, were necessary that the prophecy of five hundred years might be fulfilled: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, even upon a colt the foal of an ass" (Zech. 9: 9). Thus he entered, the "Prince of Peace," riding on an animal the symbol of peace. He received a royal welcome, garments being spread for him to ride over, and palm-leaves—the token of victory and of peace—likewise strewn in the way, while the adoring throng (many of whom were roused to this pitch of enthusiasm by the memory of the mighty miracle of the raising

of Lazarus a little before) lauded him as King. They extolled the occasion as one betokening "Peace in heaven," just as before he had been heralded as bringing "Peace on earth." The words of the Messianic psalm, which it was customary to sing at the Passover, were quoted and applied to him: "Blessed is he that cometh in the name of the Lord." He was greeted with loud hosannas; and when the people of Jerusalem were struck with the unwonted demonstration and wonderingly asked, "Who is this?" the answer came: "The prophet, Jesus, from Nazareth of Galilee." We often hear as an illustration of the fickleness of the mob and the shallow nature of their enthusiasm, the statement that they who now uttered the glad "Hosanna!" a few days later in bitter hatred yelled "Crucify! Crucify!" This we cannot say. Those who were the prime movers in the tragedy on Calvary showed their envy and hatred here: "Rebuke thy disciples!" The children's praises, too, moved them with indignation; Jesus' reply yet more. Had not David himself referred to it? yea, the voice of the children was the perfection of praise. Should they be silent, the very stones must cry out.

Yet even on this triumphal day sad thoughts were present. As he beheld the city, even as he heard their cry of "Peace in heaven," he wept over it, saying: "If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes." Beyond this joyous reception he saw the great rejection and its consequent miseries, when their house would be left unto them desolate.

We are informed by Mark that on the day of entry Jesus only went into the temple and looked round on all the things, and went out to Bethany. On the morrow he came back, entered again, and for the second time freed it from the desecration of the mercenary traders (see John 2). Here in the court of the Gentiles, under the plea of its necessity for the purposes of worship these men had established themselves; it became a mart, where the pilgrim might be supplied with all requisites for sacrificial worship, as it could not be expected he would bring these with him from a distance; there, too, for a consideration, he might exchange his foreign money for Jewish coin to pay the temple tribute—all of which was convenient for the buyer and profitable for the seller. "The court which was a witness that that house should be a House of Prayer for all nations had been degraded into a place which, for foulness, was more like shambles, and for bustling commerce more like a densely-crowded bazaar; while the lowing of oxen, the bleating of sheep, the Babel of many languages, the huckstering and wrangling, and the clinking of money and of balances (perhaps not always just), might be heard in the adjoining courts, disturbing the chant of the Levites and the prayers of priests!" The "house of prayer" was being degraded into "a den of robbers." He drove them forth, his majesty and earnestness and their guilty consciences combining to make a successful cleansing. Surely this was a typical example of his work, who is "like a refiner's fire." Many more will be exposed—those of corrupt minds who suppose that gain is godliness.

Poets' Corner.

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

The Fight with Beasts at Ephesus.

"If after the manner of men I have fought with beasts at Ephesus" —1 Cor. 15:32.

(Written for AUSTRALIAN CHRISTIAN.)

By J. INGLIS WRIGHT.

PART II.

Ne'er rose the sun 'neath Asiatic skies
With softer radiance, nor with milder ray
Than when one more long centuries bygone,
Midst opalescent haze his beams shot forth,
And drove afar from off the earth's sweet breast
The murky pall of night's dark covering
Now ever broader grew the track of light
And ever brighter shone the glorious blaze
Until, unveiled in all his mighty glare,
He shed his beaming sheen o'er all the sky
Unclouded, as a sea of liquid blue
And wreathed in radiant resplendency
The sleeping city of old Ephesus.

The glory of the plains on which she rose,
With all the costly pride of orient mind
Full restfully she stretched out toward the sea
And lived at ease midst pomp and boundless wealth.
The beauteous pearl of Ionian fame
To whose most pious care was given, and right
To guard the sacred shrine of Artemis,
That spotless goddess, blessed of all Greece,
Whose very image, from the skies came down;
Diana, she whose fame abides at Ephesus.

Ere yet up to mid-heaven the sun had risen
A motley throng streamed forth from out the gate
That opened on the city's eastern wall.
No travellers these: nay, nay, the dress betrays,
The noisy laugh, the lightsome glee, the song,
These all imply some festive revelry.
Aye sure, for is not this a Grecian holiday?
And these thus hastening are the crowds
Who seek to reach the Civen's, that betimes
They may a higher seat obtain, and better view
The games, that will ere long their very hearts
With sparkling pleasure and excitement thrill.

Now grows the throng more dense, and thus apace
Ride in their pomp the wealth of Ephesus,
Stride in their haughty arrogance the priests
All vested in their gaudiest apparel
Now pass in studied dignity the men
Who rank as teachers of philosophy.
Behind, with sneers of fierce contempt, walk on
Exorcists, demon worshippers and Jews,
Wild Fellahs, bold Arab Sheiks, while now
We pause to watch a quiet company,
A band of earnest men, and women too,
Who scarce resent the darkened scene is that brand
Them converts of the accursed Christian faith.
Make way! Here borne in gorgeous state doth pass
The Roman governor, with all his show
And pageantry of Eastern display
Linked with solemn grandeur of the West,
Before whose chariot the lictors force
And clear for Rome's proud viceroy, a way.
Behind come merchants from the Western climes,
And shipmen, whose vast fleets at anchor lie
Restful beneath the cloudless sapphire sky.
Again a host of those who rank among
The opulence and culture, aye, the very best
That Ephesus can give to grace the day
Now follow in their tread the plebeian class,—
The artisan, the laboring man, the child,
The women gaily in their rainbow hues
And thousands more,—all these with one accord

Move quickly down the sandy road; beyond
The clumps of sadly drooping cypress trees,
Beneath the lines of stately poplars tall,
Scarce deigning glance to note the caravans
Of laden camels from the luxurious East
That slowly wind towards the city gates.
The throng still surges on beyond the groves
Of fragrant orange trees, whose perfume rare
Doth render still more sweet the balmy air.
At last! The Civen's gates are reached, and here
As water pouring through a sieve, the crowd
Pass in, and take the chosen seats, the while
The noise is deafening and the clamour of
Unnumbered tongues, in languages diverse
As is the tinge and color of each face,
Create an uproar indescribable
And thus with witty jest and mirthful tale,
With caustic satire, and with showy speech,
All Ephesus the weary hours beguile
Until the appointed time. The trumpet sounds,
And Ephesus' high carnival begins
(To be Continued.)

From The Field.

The field is the world. —Matthew 13:38

New South Wales.

ENMORE.—Yesterday (April 10) was a great day with us. In the morning Bro. Maston gave us a magnificent address on "The Church of Christ." It was an address that will long be quoted by all who heard it. We all said it was good to be there. At night our house was crowded and seven confessed Christ, and one decided after the meeting.

Our Conference on Good Friday was voted by all a great success. Statistics show a net gain of 69. The cause in New South Wales was never more promising, so the older brethren tell us.

Dr. Joseph Kingsbury was absent from the prayer meeting last Wednesday night through illness. It was such an unusual thing that a large number of members called on him next day to find out the cause of this strange phenomenon. How many members of the 13,000 disciples of Christ in Australasia would be so missed from the weekly prayer meeting? We all felt it was not "a friend dropping in," nor "tea was so late," nor "he was so tired," nor "he had some letters to write," nor "he had been out so much this week at other things, he must stay home some time," nor "he had a party of friends and of course couldn't come,"—no, we knew our bishop was built on different lines to these. None of these things would keep an old man of 84 away, though it might men of fewer years. But it is fair to add we have many members at Enmore who never or rarely miss the weekly prayer meeting. There are others who rarely attend it. Maybe this is true of other places. Let us agitate for large weekly prayer and praise meetings.

April 11

G. T. W.

Victoria.

MARYBOROUGH.—On Easter Sunday night Bro. Little preached on "Resurrection Power and Testimony" to an audience that filled the chapel, and afterwards baptised two young men who had previously confessed their faith at the Bet Bet meeting. Other additions shortly expected. The brethren rejoice in enlarged opportunities and prospects of successful service.

COLAC.—We have once more to chronicle the departure of one of our members—this time it is our

Sister Brooks, who has gone to the Wimmers, and hopes to meet with the church at Boolite, near Sheep Hills. Mrs Brooks has been a baptised believer for over 40 years, and joined with our little band when our late Bro. Lee first opened his home to form our little church here, and has been a constant attender of the morning service ever since. A farewell social was held at Sister Bowen's to wish Mrs. Brooks good-bye.

ECUCA.—Yesterday afternoon Bro. F. Pittman preached at the village settlement, when a young man who had come all the way from Deniliquin, N.S.W., to be baptised made the good confession. In the evening Bro. Pittman preached in the chapel to a fair number, and at the close of the sermon the young man referred to was immersed.

April 18

W. A. KENT.

SOUTH YARRA.—Our meetings have greatly improved lately. The Sunday School is also well attended and progressing. Though there have been no conversions for some months the preaching has been very able, and we here offer our sincere thanks to those brethren who have occupied the platform. On Sunday evening, May 1st, we begin a week of special services, assisted by such brethren as G. B. Moysey, W. S. Houchins, D. McCracken, P. M. Ludbrook and others, to inaugurate the work that our Bro. T. Hagger is taking up at South Yarra.

D. A. L.

GLEN ALVIE, GIFFS LAND.—The Wonthaggi North Sunday School held their anniversary meetings on March 27 and 29. The Lord's day meeting at 3 p.m. was addressed by Mr. Caple of West Creek (Bush Mission School). In the evening a gospel meeting was held. Tuesday evening the usual tea was partaken of by scholars and friends, followed by a programme of singing, recitations and dialogues. Prizes to the number of 33 were presented to successful scholars. We thank the Ascot Vale school for gifts of periodicals, picture rolls, etc.

April 4

ALBERT E. VANCE.

Tasmania.

HOBART.—At our baptismal service last Thursday evening a young friend—a visitor from Sydney—made the good confession and was immersed the same hour of the night, and on Lord's day evening, the 3rd inst. a married woman responded to the invitation and confessed Christ.

April 5

R. G. C.

New Zealand.

OAMARU.—Good meeting last night, and at the close another young man confessed the name of Christ and was baptised the same hour of the night. Last Wednesday night a business meeting of the church was held to consider Bro. Greenwood's resignation. As no one would move in the matter Bro. Greenwood himself moved, *pro forma*, that his resignation be accepted, stating that he had no intention of reconsidering it. Bro. Greenwood expects to leave Oamaru early in June.

April 4th.

G.

South Australia.

HINDMARSH.—Yesterday the Sunday School held its anniversary. Three services were held, and addresses given by Bro. H. D. Smith, morning; Rev. W. T. Shapley (Bible Christian), afternoon; Bro. J. Colbourne, evening. As usual, much time and labor has been spent in training the little ones in special singing. Bro. Duncan, Lees and Milton have worked hard in this particular, whilst the superintendent and officers of the school have all united in various ways

to make it a success, which indeed it was. We were especially pleased with the behaviour of the children—their attention and quietude was most marked.

Queensland.

MAKIBOROUGH.—Bro. Paradise paid us a welcome visit on Saturday, the 2nd inst. He addressed a large crowd on the street the same night, and delivered two excellent addresses next day to fairly good audiences. The evening address resulted in two confessions by two married ladies. They were immersed on the following Tuesday evening, when Bro. P. gave another gospel address. He left for Gympie on the 6th.

Bro. C. T. Nixon paid us a visit on the 9th, and remained till the 13th. He delivered two splendid addresses on the Lord's day, but unfortunately the weather was against him and the audiences were comparatively small. We had another immersion the same evening—a young man who has been attending the meetings for some time. Bro. Nixon also delivered another address last night (Tuesday). The visits from the two brethren have stirred us up a bit and show what could be done with a good worker in the field.

S. O'B.

WEST MORETON.—March 27 P. J. Pond preached at Mount Whitestone and Flagstone Creek, and at West Haldon on the 25th. Bro. Watkins of Thornton visited Ma Ma Creek on March 13th, and faithfully exhorted from Mark 16: 15.

On March the 20th the church was cheered with a capital address by Bro. Andrew Larsen of Ma Ma Creek. A farewell meeting to Bro. Stubbin was held at Ma Ma Creek on March 14th. On March 29 Sister Kate Woolf, second daughter of Bro. Joseph Woolf, was united in the bonds of matrimony to G. F. Poole; P. J. Pond presiding.

March 31.

F. G. PATER.

ROSEWOOD.—On Friday evening, March 18, the church held a farewell missionary meeting to bid God-speed to Bro. F. E. Stubbin. The chapel was filled to overflowing. Stirring addresses were given by Bro. Phillips (chairman), Henricksen, Bowles, and Mr. Layton, a Baptist preacher. Bro. Stubbin spoke for a short time, and told us the desire to become a missionary had been in his mind since he was twelve years old. He asked the church to comfort and console his mother, if possible to fill his place, so that he would then be able to work with a lighter heart. The following Lord's day was very impressive, this being the last occasion we broke bread with our brother. A special collection was taken up for him. Altogether the church made him a present of £8 3s. 6d.

G. COLVIN.

SISTERS.—Report of Sisters' meetings in Brisbane for the year ending January, 1898. The Sisters have met regularly throughout the year. There are only 13 names on the roll. This small number makes the work very uphill, and we would again heartily invite others to join and encourage us. Our finances are satisfactory, the treasurer's report showing receipts for the year £15 19s. 7d.; expenditure, £15 1s. 3d.; balance in hand, 18s. 2d. The officers for the year are: President, Sister Jones; secretary, Sister Moffat; vice-president, Sister Gordon; treasurer, Sister Dingwall. Motto for the year: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

Here and There.

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

One baptism at North Carlton last Sunday evening.

Two confessed Christ at Malvern last Sunday evening.

Two fine meetings and one confession at Tarago (Q.), on April 10.

Several obituary notices to hand. We regret having to hold them over till next issue.

We have now a good supply of American books, a list of which will appear next week.

Two baptisms at Petersham Sunday night, April 10. Large meetings Sydney, April 10.

One confession at Collingwood last Sunday night, and a baptism last Sunday morning week.

We are requested to notify that Bro. Wm. Cairns, Humber-st., Oamaru, N.Z., is now secretary of the church at that place.

"The New Birth" will be issued as a tract at an early date. We also purpose at the same time issuing a number of other tracts.

At Hawthorn, on Sunday night, two were baptised into Christ—one who made the confession the same hour, and one the week previous.

At the Victorian Conference, Bro. G. B. Moysey was appointed as Essayist for next year, and Bro. J. W. Baker to deliver the next Conference sermon.

The Cheltenham church hold their Anniversary Services Sunday 24th, Monday 25th. For latter meeting visitors should take 4.45 train from Princes Bridge.

Mrs. A. D. Davis is now secretary of the church at Bordertown. Church correspondents will please note this. As the late secretary Bro. Meyers and family have removed to the west.

Sunday-school Union.—The general meeting of Committee will be held in Swanston-st. on Monday evening, April 25th, at 8 o'clock. Business.—Report on Examination, Arrangements for Annual Meeting, General.

R. G. Cameron is visiting Latrobe and New Ground, and after spending a few days with the brethren there, will go on to the west coast, Queensland (Mt. Lyell) and Zeehan the large mining centres. He expects to be absent from Hobart six weeks.

The Victorian Missionary Committee last Tuesday evening decided to continue the services of the country evangelists in their various fields. G. H. Brown is the Galapagos district, F. Pittman in the Echuca district, and A. W. Connor in the Kooragang district. Efforts are also being made to fill the vacancy in the Wedderburn circuit as soon as possible. A small subsidy will also be granted to the Maryborough and Bet Bet district.

VICTORIAN MISSION FUND.

Church, Kyabram ..	£ 10 0
Cheltenham, per Sister Gouldthorpe	1 6
Prahran, per Sisters ..	0 7 6
Brunswick, per Sister F. Dickens	0 15 6
Shepparton ..	0 10 0
Ascot Vale ..	0 6 3
South Melbourne, per Sister Rometch	15 6
Fernhurst ..	3 0 0
Conf. of Mallee Churches ..	14 15 0
Collection at Conference ..	11 13 3
Sister Williamson, North Carlton	0 10 0
Bro. R. B. Davis, North Carlton	1 0 0
Sister L. Newman ..	0 14 0
Conference Fees, 1898—Kyabram, 10/-;	
Bendigo, 20/-; Malvern, 10/-; Yanac	
North, 10/-; Melbourne South, 10/-;	
Brunswick, 10/-; Ballarat East, 10/-;	
Melbourne North, 20/-; Cheltenham,	
20/-; Echuca, 10/- ..	6 10 0
Total ..	£ 55 19 6

"Milford."

J. A. DAVIES.

Church-st., Hawthorn.

To Subscribers.

H. Hawson, 3/6; R. Russell, Thos. Rogers, R. Hawkey, W. H. Long, Mrs. Wilson (Black Rock), 5/-; E. Griffiths, W. Baird, J. Lawrence, W. E. Robinson, Miss Purvis, R. Ward, J. G. Rotherham, 1/-; D. A. Lewis, 6/3; Thos. Hair, 12/-; C. Wain, 12/-; R. G. Cameron, 37/-.

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