

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.

An Unbaptised Membership.

Our Baptist friends in some parts of England and Australia receive unbaptised persons into church membership. It is argued that if such individuals are sincerely pious, and qualified to come to the Lord's Table, they are qualified to become church members. The feeling is growing in this direction. The *Queensland Baptist* quotes the *London Baptist* as saying in reference to the Handbook statistics: "The ratio of unbaptised additions is such that it is hardly a difficult task to calculate an approximate date by which a distinctively Baptist Church in Great Britain will be unknown." Our Queensland contemporary also publishes a letter from Mr. Alexander, a minister who fears the innovation may obtain a firm footing in that colony. After giving some arguments from expediency against it, he says: "Finally, this change should not be sanctioned, because, while on the one hand we have no proof that in the first ages of the church any unbaptised persons were added to the church, we have, on the other hand, abundant information that they that gladly received the word of the apostles, and were baptised, were by the Lord added to the brethren. It should seem, indeed, that the New Testament knows of but two classes of men (speaking with respect to religion), namely, unbelieving and unbaptised men, and believing and baptised men added to the church. To call into existence a third class, believing and unbaptised men, was reserved for the ingenuity of a later and more corrupt age." We are inclined to think that the scripture which authorises the reception of unbaptised persons into church membership is to be found in the same chapter as that which directs us to invite the unbaptised to the Lord's Table. If our Baptist brethren invite men to the latter privilege, it appears, from our standpoint, scarcely consistent to forbid them the

former. The logic of Bro. Alexander is along the right lines, but we fear it is too far-reaching to meet with general approval from his ecclesiastical brethren.

Supporting Law-Breakers.

The Temperance party of NSW. have to thank the premier and leader of the opposition for their outspoken utterances at the Licensed Victuallers' picnic last week. It is well to know the mind of men in such prominent positions, and there can be no doubt as to the attitude of these two gentlemen. The premier gloried in the fact that he "had always been an opponent of local option." The present Sunday closing law he described as a "law which compels people on a Sunday to play the sneak to get in the beer for their Sunday's dinner," and affirmed that it "is a disgrace to the community." His remarks about a "full time compensation" to publicans should local option become law were equally emphatic. In short the honorable gentlemen at the head of the government is the avowed opponent of all liquor legislation along temperance lines. Mr. Lyne, the leader of the opposition, was more guarded in his expressions, but they were evidently intended to convey the assurance of his warm sympathy. "The licensed victuallers served the public in a way which scarcely any other section of the community did. They should see that that their interests were conserved. Conserving their interests would also be conserving the interests of the public," etc. These speeches were in response to the toast of the Ministry and Parliament, in proposing which the speaker, himself a publican, said "There was not one publican in New South Wales who could say that he was a close observer of the present Sunday closing law. Many said, 'I do not sell,' but there could not be one who said 'I never sell.'" This frank statement, which was loudly applauded, was followed by the astounding assertion that "there was no more law-abiding people in this or any other colony than the licensees." It is certainly not to the credit of the mother colony that

an association whose members thus boast that they all violate the law should receive the open support and encouragement of the leading legislators of the province. The Temperance party now know what they have to face, and we trust will be heard of at the approaching general elections.

The Spanish-American War.

About the ultimate result of this war there can be little doubt. Spain with her population of 20 millions, her impoverished exchequer and her partial exhaustion, consequent on her struggles to suppress the rebellions in Cuba and the Philippine Islands, is no match for her younger and more vigorous antagonist, with her 70 millions of people, magnificent resources, and great wealth. As the conflict will be largely on the sea, it may be protracted, and it is of course possible, though improbable, that other nations may become involved; but unless this should be the case the end may be seen from the beginning. Even the peculiar promise of the Archbishop of Madrid that the Spaniards shall be "almost invulnerable" against American bullets can scarcely avert the impending disaster to the nation. While we deplore the awful fact of war with all its attendant horror, we recognise that he who "maketh the wrath of man to praise him" can bring good out of even this evil. The liberation of Cuba from the tyranny of Spain is but one of the good results to be anticipated. The humiliation of a popish power at the hands of a protestant nation and the defeat of the old order by the new, must lead to the development of the spirit of civil and religious liberty in the world. But it is a sad comment upon the influence of the Prince of Peace that two civilized nations could find no other means of settling their differences than by an appeal to arms.

Episcopalians and Free Churchmen.

Some very interesting figures have been published in the Free Church Handbook of England, edited by Mr. H. Evans. According to the Church of England Year Book for 1897, the communicants of the Anglican

Church throughout the whole world number 3,122,526, divided thus:— England and Wales, 1,840,351; Ireland, 150,207; Scotland, 41,931; United States, 618,500; Indian, Colonial, and Missionary, 471,537. The Evangelical Free Churches are far away ahead in numbers. Methodists have 7,085,400 communicants; Baptists, 4,608,402; Presbyterians, 3,770,077, and Congregationalists, 1,161,273. There are other evangelical bodies in the United States (including the Disciples of Christ, 1,053,000) numbering 3,869,781 members. The non-Anglican or Free Churches have 20 millions and a-half of communicants as compared with a little over three millions of Anglicans. Moreover, the rate of increase of the Free Churches is much greater than that of the Episcopalians. In Great Britain alone, the stronghold of Anglicanism, the Conference of the Free Churches represent over 6,000,000 of members, and yet they have to submit to the domination of a State church numerically much weaker.

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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 High Priest.

NO. I.

The story is told of a celebrated painter, who, on one occasion, was engaged in painting some beautiful designs on the walls of a great cathedral. Absorbed in his work, he forgot what a narrow foothold he had on the high scaffolding, and stepping backward the better to take in the effect, would inevitably have lost his life had not an observant attendant noticed his danger. Afraid of startling him by calling out, the attendant quickly filled a brush with paint and dashed it against the picture on which the artist had

been engaged. The effect was instantaneous, for the artist sprang forward in a vain effort to save his work, and only knew afterwards what extreme peril he had been in. The picture was spoiled, but the artist was saved. In some respects the position of the Hebrew Christians was analogous to that of the artist. They were in extreme danger, but did not seem to be aware of the fact. The spell of their old religion was upon them, and prompt measures were needed to arouse them to a sense of the gravity of their position. These measures were promptly taken by the writer of the Epistle to the Hebrews, and though we have no means of knowing what saving effect his words of inspired reasoning had upon those whom he addressed, one thing we know, that he left to posterity a splendid treatise on the relative merits of the Old and New Dispensations. So thorough and complete is it, that no one, having once mastered its contents, will ever be in danger of developing Judaistic proclivities.

Doubtless their materialistic conceptions of the prophetic writings assisted in leading them astray. Certain it is that such views were calculated to blind them to the higher spiritual nature of the religion of the New Covenant. They were tinged with the characteristic found in their unconverted brethren, and which an eminent historian describes in the following words: "The worship of wealth, grandeur and dominion blinded the Jews to the form of spiritual godliness; the rejection of the Saviour and the deification of Herod were parallel manifestations of the same engrossing delusion." How far this materialism affected the Hebrew Christians, we cannot say. Evidently the position was grave enough and demanded prompt attention. The writer of the Hebrews saw that they were "drifting away," and with God-inspired reasoning would win them back entirely to Jesus. And though he uses great plainness of speech, he does so as one understanding the difficulties of their position. He knows full well how the old religion "tugs at the heart strings" and that the only thing that will adequately meet the case is a revelation of the surpassing merits and glory of the better High Priest of the New Covenant.

All that we know of the circumstances of the Hebrew Christians is derived from the Epistle itself. Farrar, speaking of these, says, "Some time had elapsed since their conversion and some of their original teachers and leaders were already dead. They had meanwhile been subjected to persecutions, severe indeed, but not so severe as to involve martyrdom. But the afflictions to which they had been subjected, together with the delay of the Lord's coming (10: 36-37) had caused a relaxation of their efforts, a slug-

gishness of their spiritual efforts, a dimming of the brightness of their early faith, a tendency to listen to new doctrines, a neglect of common worship, and a tone of spurious independence towards their teachers, which were evidently creating the peril of apostasy. Like their ancestors of old, the Hebrew Christians were beginning to find that the pure spiritual manna palled upon their taste. In their painful journey through the wilderness of life they were beginning to yearn for the pomp and boast and ease of Jewish externalism, just as their fathers had hankered after the melons and fleshpots of their Egyptian servitude. They were casting backward glances of regret towards the doomed city which they had left. That the danger was imminent is clear from the awful solemnity of the appeals which again and again the writer addresses to them, and which, although they are usually placed in juxtaposition to words of hope and encouragement, must yet be reckoned among the sternest passages to be found in the whole of the new Testament." We have thus dwelt upon the failings of these Hebrews, not because of any pleasure derived from so doing, but in order that we may derive some profit from the lessons which are thereby taught. For the Epistle to the Hebrews is not only of interest to us as an exposition of Christianity versus Judaism, but as affording lessons of warning and instruction, which are good for all time. We are not, therefore, to content ourselves with a pitying contemplation of the backsliding of these ancient Christians, but we are to turn our gaze upon ourselves in order that we may discover if any of the perils which threatened disaster to them are confronting us.

The difficulty experienced by the writer of the "Hebrews" was, that the persons he addressed were scarcely in a position to properly receive the message he had to convey to them. Thus, when he would speak to them of the king-priest Melchizedek, who was a type of Christ, he was constrained to say: "Of whom we have many things to say, and hard of interpretation, seeing ye are become dull of hearing. For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food." The note of impatience discernable here is quite justifiable. It is the impatience of a teacher with scholars who are backward with their lessons when they ought not to be so. For what teacher can make any progress with scholars so dull that they have not mastered the "rudiments"? It is this dulness that lies as a barrier in the way of the progress of the religious world to-day. Ignorance of "first principles" is the great dividing factor

of Christendom. From this fact alone spring the numerous little sects which disfigure Christianity, and it is owing to this that the greater ones perpetuate their existence. When the time comes that there is a common understanding and agreement concerning the "rudiments of the first principles of the oracles of God," then there will be laid the foundation on which will be built the glorious unbroken temple of the living God. Then, and not till then, will the Church Universal be able to sing with truth—

Like a mighty army,
Moves the church of God;
Brothers, we are treading
Where the saints have trod.
We are not divided,
All one body we—
One in hope and doctrine,
One in charity.

Let us, therefore, seek to know and understand "first principles," that we may go on to perfection. Nor must we forget, even in these days, that an essential to this understanding is a clear perception of the difference between Moses and Christ, and that the New Covenant supersedes the Old. When we have made these things clear we will be better able to follow our author when he speaks to us about the High Priesthood of Christ.

Historical.

The Early History of the Church of Christ in South Australia.

CHAPTER III.

Strangely enough, after the church had been meeting here for some years it was discovered that the board with notice of sale had been fixed on the wrong allotment of land; so that although a piece of Mr. Angas's property had been purchased, yet the chapel had been erected on a "parcel of land" belonging to Bishop Murphy, the Roman Catholic Bishop. What course should be taken? There was but one thing to do. A letter was forwarded to this dignitary explaining the state of affairs. The old gentleman very kindly and liberally replied, that until the land should be required by him for other purposes the church were quite welcome to retain possession of it; and were at full liberty, whenever they wished, to remove their building elsewhere. And he proved as good as his word; for during all the years the brethren met there, they were never threatened or molested by him nor charged one penny for rent. And that, notwithstanding their utterances were not always very flattering to the doctrines and practices of that apostacy, of which he was the bright and shining light in this part of the world. All honor to his memory for his sense of justice, and religious toleration.

The first notification of the cause in Adelaide, to be found in our magazines, occurs in the *British Millennial Harbinger* for 1848, p. 191. Here is a letter to the editor, James Wallis, from Thomas Magarey, subscribed by a printer's error, T. Majany. It was dated August 10th, 1847, and from it we extract the following:—"I was received some time ago into the church in New Zealand, by immersion for the remission of sins,



THOMAS MAGAREY.

having been in this colony nearly two years. I am in connection with a congregation, professing New Testament principles, led in part by means of your valuable *Messenger* to discard sectarian names, and connections, taking the New Testament alone, as their standard and guide. For a time, baptism for the remission of sins was their stumbling-block, it being admitted only in a limited and formal sense. A free discussion has been conducted in the most brotherly manner. Bro. Campbell's essay on the remission of sins, sent by you to this country, has been received, and produced its usual effects. A fortnight ago one was immersed, a presage we hope of a rich and abundant harvest. Verily, the harvest is great, but the laborers are few and illiterate. We shall pray to the Lord to send more and well-instructed laborers into this field. Two young females have since been added to our number."

From this communication we gather that within eighteen months after the erection of the new chapel, Mr. Magarey, who had been refused fellowship at the "mud cottage" in consequence of his heretical views, had been admitted to membership. In fact the good seed of the word was growing. The literature of Campbell and Wallis, original and selected, were overthrowing the Scotch Baptist tenets and educating the brethren in the simple doctrine of Christ. It seems that the prevalence of the views was indirectly tested in a concrete way, by putting it to the vote, whether Mr. Magarey should be admitted to their communion. The question was decided in the affirmative, and Capt. Scott was in the minority, and the principle that was really involved in it fully stated in a letter to Bro. Wallis from a Thomas Jackson, printed in the *B.M.H.* for 1849, page 525.

This brother had arrived in Adelaide from New Zealand (by the way, he was the man through whose instrumentality Mr. Magarey had obeyed the truth) on Dec. 14, 1847, four months later than the date of the previous epistle. He writes: "I expected to find the church here founded on the true principles of Christian union, but my expectations were disappointed. My wife and I applied on the 17th to join the church; but they required a week to examine us. Consequently we appeared on the 24th, when the pastor put the following question to us: 'Do you believe in Baptismal Regeneration?' I answered: 'We believe that faith in the Son of God, repentance and baptism are regeneration, and all the regenerated are called to walk in a new life in hope of immortality with the redeemed for ever.' We joined the church by a majority of votes; but it did not end here: it was the cause of bringing up old discussions amongst them, which ultimately led to the pastor, and about one-half of the members leaving the church, the whole blame

of which was laid to you and Bro. Campbell; yet it would be much better to censure the Holy Spirit than either you or him. We had two or three still left in the church, who contended that Paul's sins were all pardoned, and that he knew it to be the case, before Ananias went to him. I asked for their testimony, but this they could not give from the book, and yet they had not the candour to say so. One of these persons, being formerly a deacon, was chosen pastor in place of him who left; but his reign was short. On the 23rd of July, 1848, he collected all his forces to overthrow our arguments, but it was all in vain. He felt the word of God, the sword of the Spirit, to be too powerful for him and his party: he gave way, and he and those who supported him left us in possession of a neat little stone chapel. The wooden throne we have cast away, gently turning it out of doors, and filled its place with a table, around which we assemble to show forth the Lord's death, on every first day. Glory be to our God the Father through Jesus Christ our Lord. Our number is thirteen. We meet twice on the Lord's Day and on the Wednesday evening. We want some hymnbooks, which please send us immediately. I remain, Yours sincerely, THOMAS JACKSON."

[On receipt of the above, a reply was sent off to this good brother with a complete set of the *Harbinger* (stamped) to Sept. J.W.]

From this epistle we glean a considerable amount of definite information. We learn that the mode of admission to the church was by the vote of the majority, a proceeding without any warrant in Scripture. The great heresy which was imputed by Capt. Scott to a very large section of the church, was "Baptism for the Remission of Sins,"

PIONEERS IN S.A.

DR. S. KIDNER. G. PEARCE, W. URFORD. F. MESSENT



H. WARREN. J. LAURIE. F. SANTO. J. C. VERCO. H. LYLE.

which he construed into "Baptismal Regeneration." While this misconstruction in its ordinary acceptance was repudiated, the doctrine of immersion in order to forgiveness was held by the greater number of the brethren. We have here, too, the date and the occasion of the first great division in the church. It took place in two fragments, which separated within a very short time of each other. It was in July, 1848, that the Scotch Baptist element finally withdrew from the brotherhood, and set up another fellowship elsewhere. So that, we may say, it was in July, 1848, that the church of Christ was really established in South Australia, as a body distinct from the Scotch Baptists, and we may fix that date as the point at which its history truly begins.

It is interesting also to observe how the brethren traced the light and freedom they enjoyed to the monthly magazines, which had in the providence of God fallen into their hands. Ought it not to stimulate us to disseminate our best literature far and wide, for no one can tell on what ground the good seed of the kingdom may fall, or what fruit it may bring forth. Wallis had faith in the power of the press, for he instantly despatched a complete set of the *Harbinger* to date.

"The wooden throne" we may consider as rather a hypercritical misnomer. The article in question was really a little dock, like a witness box, raised only one step from the floor, the shape of half a hexagon, with a standing ledge for a desk in front, and a small stool behind for the preacher. We may calculate also the number of the church before the division as about a couple of dozen, inasmuch as the seceders were in a minority, and the majority which remained mustered only thirteen. And this tiny band of earnest learners and workers set themselves to carry on the cause of their Redeemer in the spread of pure and simple Christianity. The subsequent career of the Scotch Baptists is soon told. Captain Scott, Mr. Cumming, Mr. Donaldson, the Wheatons and Mrs. McLaren, started a cause in Zion chapel; but after some years' existence without material increase in numbers or power the body was dissolved, and their leader, the old captain, advised them to return to Franklin-street.

(To be Continued.)

Original Contributions.

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

The Risen Life.

Colossians 3: 1.

F. W. GREENWOOD.

The Colossian church was in danger of Judaizing teachers, hence this epistle sets forth their real standing in Christ, the majesty of his divine person, the fulness of redemption and their complete identification with him in his new life. If they are Christians, they have risen to walk in newness of life. Every time we witness a baptism this subject is brought before us. Therefore if we are not walking in newness of life, if we are not seeking those things which are above, there will be no excuse, and the Colossian church will rise up in judgment against us. Let us then consider

I.—WHAT IS THE RISEN LIFE?

There are two kinds of death. One, which we commonly call death, when the breath stops and the heart is still. It is dreaded, and we spend our best efforts to escape it or ward it off. The other kind of dying is also the end of something. It is the end of a disordered condition within us, the end of a half-hidden malady which deceitfully looks and feels like health in the soul, the end of that which, when it rules us, makes life wrong, poisons it, and sometimes kills it outright. We say then, speaking paradoxically, that

THE RISEN LIFE IS THE DEATH OF DEATH.

The controlling power of evil is a kind of death to us, a spiritual death. We are dead while we live—dead in trespasses in sin. Therefore to rise out of it into a higher and holier way of living, into the true life is a "death of death," a rising into life with Christ.

And the Risen Life takes place in the present life.

Have we indeed risen with Christ? "Examine yourselves whether you be in the faith: prove your own selves." Thousands are conscious of this risen life. In their hearts that were once dry, hard and cold, they now feel the quickening life blood of Christ. Their affections are pure, their conscience is healthy, they are striving to be unselfish, they are showing forth the fruits of the Spirit in acts of cheerful obedience.

The Apostle affirms that though no man has come out of the grave alive since the Apostolic age, yet all of us who believe and have been baptised, and are trying to keep God's commands, are risen with Christ.

II.—HOW MAY WE KNOW THAT WE HAVE RISEN WITH CHRIST?

We cannot tell by outward show. A man may make a profession of faith and be baptised and yet, like Simon the sorcerer, he may be in "the gall of bitterness and in the bond of iniquity." He may boast of his loyalty and courage and his determination to stand by Christ as Peter did, and yet may have to be told, as Peter was, that he is not yet converted (see Luke 22: 32). He may even sell his possessions and offer it as a gift to God, and yet, like Ananias, be a living lie.

Even fruitful labors are not always a criterion.

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out demons, and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."—Matt. 7: 22-23.

Bad men sometimes preach the gospel and make many converts because the gospel is the power of God unto salvation, and the Holy Spirit does his work of convicting and convincing even through bad men as instruments, thus making the wrath of men rebound to the praise of God. But what about those who are not baptised and yet who do a good work? God expects us to live up to the light that we have. Martin Luther said that though his parents had died in the Roman Catholic church, he believed they had gone to heaven, but if he stayed there he would go to hell because he had more light. "To him that knoweth to do good and doeth it not, to him it is sin."

If these men are doing right as far as they understand, they can do no more. We cannot condemn them. Is man more just than God?

But some don't care to know, and some know but don't care.—These have not the Spirit of Christ, and so are none of his. The Spirit of Christ means a desire to do the will of God. Thy will be done! We may know that we have risen with Christ by our death to sin and our burial by baptism into his death. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6: 5. If we have been buried into the death of Christ, we have come into contact with his blood of the new testament shed for many for the remission of sins, and thus the old life which was a living death is dead and buried, and we have risen to walk in the new life. No man can be sure he is saved unless he has done his part to procure his salvation, unless the Holy Spirit bears witness with his spirit that he is a child of God, that he is seeking the things which are above.

III.—HOW MAY WE SEEK THE THINGS WHICH ARE ABOVE?

What are the things above? Above what? Why, above what is low, base, mean, impure, false, unfair, cruel, profane; above doubt and fear, disappointment and failure, above social insincerity, lying, envy, fraudulent bargains, contempt of the weak and neglect of the poor; above shattered fortunes, disgraced families, hardened hearts, blighted reputations. The things above are things of the kingdom and that kingdom is "at hand," where our hand can touch. The kingdom of God is amongst you. Therefore paradoxically speaking

THE THINGS ABOVE ARE ON THE EARTH.

We seek the things above by living in obedience on the earth, observing all things whatsoever he has commanded us. We must observe the breaking of bread to remind us of what Christ has done for us and also that by a comparison of our lives with his we may be enabled to amend them, and, going out into the world again, show forth the Lord's death till he come. We must oblige the fellowship that we may participate in common with each other, with God, with Christ, and with the Holy Spirit. We are

not risen with Christ unless we are preaching the gospel, therefore our lives must be living epistles. "The Tabernacle of God is with men," and men see Christ dwelling on the earth when they see him in our lives. If we lived more than we do in a heaven on earth, there would be less infidelity in the world. Men would see that Christ had risen because they would see that we had risen with him.

We must live in contact with Christ. He is our forerunner, our guide. Let us keep near to him for he has entered in and is enjoying the things above. If we live in contact with Christ his Spirit will be flowing through us and we shall have power to bring heaven down to earth.

If we take a common bar of iron, and, bending it into the shape of a horse shoe, apply it to a battery, the stream of magnetism flows through it, and by this means we are enabled to hold, even though there be suspended from it extremely heavy weights. As long as the iron is in contact with the battery, so long does the power endure; but the moment the connection is broken the power ceases, the weights fall, and the magnet becomes only a piece of iron. So the Christian in immediate contact with Christ has his Spirit flowing through him and he is enabled to do great things for Christ; but the moment we lose touch of Christ, that moment we lose power, and become, what we were before, of the earth earthy, and for God's purpose, a worthless piece of clay.

Selected Articles.

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

Apostolic Authority.



H. W. EVEREST.

At a congress of Baptist preachers in Chicago, not long since, the question whether the authority of the apostles was equal to that of Christ was gravely considered. The cry, "Back to Christ," is often used as implying that we may sweep by the apostles and consent to learn of Jesus only; as implying that the Sermon on the Mount is of more authority than the apostolic discourses or the Epistle to the Romans; as implying that the sterner teachings of the epistles are to be toned down, or wholly suppressed, by the love and compassion of Jesus. It is de-

nied that the example of the apostles in planting and organising the church is any precedent for us. It is claimed that Dr. Lyman Abbot, and others like him, know better what doctrines and ordinances are needed by the church in these modern days than did the apostles. Have we not made great progress since those far-away times? Is not inspiration a living force in the church, and are not our great divines inspired—some-what? The idea that those Jewish writers are to dictate to this scientific age is absurd!

And so there are some who think the terms of admission to the church are too positive, too narrow, too unyielding, too old-fashioned. Some of the conditions of the ancient gospel are too humiliating, and hence we fail to get some people into our churches, who would help to build them up. Can we not modernize these conditions a little? Can we not lower the gospel net so that some big fish near the bottom will swim right in? When an apostle affirms that a certain prophecy of the Old Testament was "fulfilled," there are men who have the hardihood to say it is not so, and that the apostle erred in his interpretation.

Now, this lessening of apostolic authority is a theological earthquake which threatens to reconstruct the whole continent of bible doctrine. In the *first* place, if the authority of the apostles goes down, so must that also of Jesus; for we depend upon the authority and inspiration of the apostles for our knowledge that there was a Christ, and that his teachings and miracles were such as the apostles have given us. If they were not adequately inspired, and had not divine authority to declare the law of the Lord, to bind and to loose, then the whole arch of gospel doctrine tumbles down upon us. If they had not full authority and power, if they are sometimes correct and sometimes at fault, this indefiniteness would pertain to their version of Christ's teaching as well as to their own teachings and doings. In the *second* place, the apostles' endorsement of the Old Testament and their statement that Christ endorsed it as the Word of God, would not be decisive, since in this they may have blundered; and so the Old Testament is undermined as well as the New Testament. *Third*, if the apostolic teachings are to be held in doubt till they are sifted, till they are verified by the Sermon on the Mount, in whose theological sieve is this to be done, and who is to interpret the sayings of Christ and apply the test? Will not this open a breach so wide that all doctrines and vagaries may march in abreast. And, *fourth*, the effort to get back to the first Christian century, back to Jerusalem, back to the apostles, is useless and will be abortive. Why go up to Jerusalem to lay any matter before the apostles, if they have not full authority? Why appeal to the New Testament at all, except in an illustrative, or *ad captandum*, way?

These are not times when we should lower the standard of apostolic authority, but rather when it should be lifted up. If there ever was a time when we need to hear the word of the Lord sounding above the Babel of tongues and the uproar of conflicting theories, that time is now. The religious world is flooded with what some notoriety-seeking preacher has said, what some distinguished lecturer has dared to present, what some fanatical

writer has evolved from the convolutions of the gray matter. The Sunday papers, which keep us from reading these things, may after all, prove to be a blessing.

The exaltation and authority of the apostles are evident from several points of view:

1. They received a special training for this great office. Jesus himself was their teacher. They listened often to his gracious words, witnessed his miracles, were moulded by his life, and drank of his spirit; they were with him after his resurrection; to them he opened the Scriptures; with them he conversed forty days concerning the kingdom of heaven, in which they were to have so prominent a place, and they saw him when he was taken up from them. This divine education alone should give them great authority on all matters pertaining to the kingdom.

2. He prefaced the Great Commission with the statement that all authority both in heaven and in earth, had been given unto him, "Go ye, therefore," said he, "and make disciples of all nations." No decree of heaven could more fully clothe them with all authority to carry out their commission to disciple all nations, to baptize and to make known to man the "all things" which Christ had commanded them. No such authority has been given to any others, not even to popes, or church councils.

3. But these qualifications were not enough; he also gave them the baptism of the Holy Spirit. They were not to begin till they were endued with power from on high. They were promised the Holy Spirit to guide them into all truth; when brought before kings and governors they were not to take thought how or what they should speak, for the Spirit should give them in that same hour what to say. Hence, an apostle could say, "They are revealed unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." What did this divine guidance mean, if it did not enable the apostles to teach with the very authority of Christ?

4. Still further, the apostles possessed miraculous power by which to prove their authority. The Lord worked with them, confirming the word by signs that followed. The fulfilment answered to the promise, as witness the apostolic miracles of the book of Acts. What were these miracles for? Not to astonish men, but to sustain their authority as ambassadors of Christ.

5. Again the greatness of the apostolic office is seen in the fact that the apostles promulgated the law by which the world is to be judged. They are to sit on their twelve thrones judging the tribes of Israel. They are to be associated with Christ when he comes in power and great glory to judge the world. Can it be that such power was put into the hands of uninspired men, or those who were only partially guided?

6. On no other understanding of the subject could the apostles be worthy of having their names written on the twelve foundations of the holy city, significant of the fact that their authority is at the foundation of the Church of God, built as it is on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

7. In giving the apostles this high place of authority, heaven itself has set itself the example. No Christ or no prophet has in-

terfered with their work. The work assigned to them was not supplemented by any mission direct from heaven. The Spirit did not preach to Cornelius, but Peter was sent for. Not an angel, but Philip, a disciple of the apostles, was sent to intercept the Ethiopian officer; not Jesus, but Ananias, told the repentant Saul what he must do.

Standing on this solid foundation of apostolic authority we are safe, and let the earthquake come; standing elsewhere we are on the "sinking sand." Who has authority as against the apostles to modify the terms of admission to the church? Who has a right to minimize the authority of an apostle when he speaks with the authority of Christ? Whither are we drifting, and whither the Baptist Church, if we dare sit in judgment on the teachings of the apostles? Were Campbell, and Scott, and Errett, and a host of others who have finished their course, wrong when they strove to bring the world back to apostolic precept and example? Shall the shadow of reform go back on the dial plate of the church? This subject has grown upon me with the years, and silence in view of some recent developments would seem to be a sin.—*Christian Standard*.

Sunday School.

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

LESSON FOR MAY 15TH.

"WATCHFULNESS."
MATT. 24: 42-51.

GOLDEN TEXT.—"Watch therefore: for ye know not on what day your Lord cometh."—Matt. 24: 42, R.V.



The words of our golden text, of which, indeed, our whole lesson is an elaboration, strike us with peculiar force at this season. We are constrained to think that a proper estimate of its latter clause would save much loss of dignity; and attention to the former would prevent a greater bereavement—of life, for instance. Why we object to an undue discussion of times and seasons, of details concerning the second advent about which people so much differ (one of the commentators says *lovingly*), is that generally that

leads to the neglect of the supreme duty here enforced. What we should be concerned about is not when the Master will come, but to be ready when he does. See how the Saviour himself emphasises this in verses 42 and 43. Of the time, he says "Ye know not," doubtless because it was none of their business; the parable of watchfulness and preparation he prefaces with "But *this* know." Is it perversity that makes men yearn for the unrevealed, and yet in practice disregard the plainest injunctions of revelation? Those who are fond of taking Jesus' illustrations and gratuitously fixing the points illustrated and spiritualising all details must feel disappointed here. What will they do with that thief? It helps us to enforce a recognition of the universal rule not to press the parables to a meaning the speaker did not have in mind, and consequently which they may not bear. Here the only point of comparison is the uncertainty of the time of coming. Had the good man of the house known of the thief's arrangements, he would eagerly have awaited his arrival and prevented his walls from being "dugged through." "Be ye also ready." Notice this difference: the reason why the goodman does *not* watch is because he does not know the time, and of course he can not sit up every night; the reason why we *do* watch is because we do not know the time. The idea is that as he would have watched had he known, so do ye also.

Again, we are presented with a parable of a householder and a servant in his master's absence left in charge of the house. Two cases are given; two different kinds of behaviour; two opposite results. "Blessed is that servant, whom his lord when he cometh shall find so doing." Let us observe that "when he cometh"; a goodness of the sad pluperfect description will not do; do not think that past fidelity will excuse present faithlessness. The other servant through fear of his master's return got along passably well, but as time went on the realization of his sure arrival wore off,—though one would think he should have become more zealous, since his approach would be nearer. He thought he would have a good time, and in his own estimation he did, smiting his fellow-servants, eating, drinking, and being merry, saying within himself: "I may as well find relief from the monotony of routine, since the master is so long. I'll have a little fun, and will be able to get things into ship-shape order again before he comes,"—and lo, his lord stood before him! At the ultimate fate of such a one, the reality breaks through the parable; he will be apportioned with the hypocrites and take part in their fruitless lamentations. The R.V. gives a little extra force, if it be required, to the last verse. Their abode is not only a place of weeping and wailing, as if to express sorrow at having come to it, but "THERE [in that place] shall be the weeping and the gnashing of teeth," *for excellence*.

It will be seen that the warnings here given by Jesus in reference to his second coming "are equally applicable to our departure to meet him. Whether he first comes to us, or we first go to him, the result will be the same; for as we are at death we shall be at his coming, seeing that it is con-

cerning the deeds done in the body that we will be judged (2 Cor. 5: 10)." For either event let us be ready. A good test of our present possession (or non-possession) of this preparedness would be this: What difference, if any, would it make on our lives? Suppose we ask ourselves: "If I knew that in a week I must die, or that the Son of Man would come, what would I do?" Would you desire to withdraw from the world's business into solitude, and give yourself over to a state of prayerfulness and devotion other than your present one? or would you go on just as you are doing? The latter indicates the true state of preparation. Live ever as you would if you were sure the Master would come ere the close of day.

Conferences.

New South Wales.

The first meeting in connection with the New South Wales Thirteenth Annual Conference took place in the City Temple, Campbell-street, on Thursday evening, April 7th, when Bro. Role read the Conference Essay on the Sunday School. There was but a moderate attendance, but the interest shown in the essay by those present was keen. Bro. Role threw out a number of suggestions for the better working of the Lord's Day Schools, and a good discussion took place.

Prior to the president, Bro. Walden, taking the chair at the session on Friday morning, the 8th April, a devotional service was led by Bro. Ewers for half-an-hour. At the roll call there were a fair number in attendance, and in this respect the 1898 Conference was about on a par with the best that had preceded it.

The minutes, correspondence, etc., having been disposed of, the president, Bro. Walden, delivered his address upon "The Blessed Uses of Forgetfulness," taking as a basis for his remarks Paul's statement, "Forgetting the things that are behind," &c. The address itself was brief, taking but 15 minutes to deliver, but there could be no question that it was most effective; and the vote of thanks that followed was carried in a manner that showed that the brethren were *really* thankful for that to which they had listened.

The Committee's annual report was then read and adopted. The Treasurer's statement was read, showing total receipts £313 12/8; expenditure, £357 16/9, leaving a debit balance of £44 4/1. After discussion, this was adopted, and general satisfaction was expressed with the work of the Committee during the year.

The secretary, Bro. J. T. Hunter, then read the report of the Sunday School Union, which after discussion was adopted.

ELECTION OF OFFICERS.

President, Bro. P. A. Dickson; vice-president, Bro. D. A. Ewers; secretary, Bro. R. Steer; assistant secretary, Bro. T. J. Ley; treasurer, Bro. W. H. Benson; committee—Bren. G. P. Jones, J. Hunter, C. A. Role, J. Stimson, and E. Andrews.

The number of the Foreign Mission Committee was increased to seven, and for the coming year will consist of Sisters Hagley, Brown, Fox, and Newby, and Brethren Gole, Hunter, and Ewers.

The Committee then adjourned to an excellent dinner that had been provided by the sisters of the various churches.

On resuming, devotional services were led by Bro. John Kingsbury, after which Bro. Gilmour moved and Bro. Wright seconded the following resolution:—

"That a Conference Trust be appointed to have and hold such church properties as may from time to time be deemed advisable to invest in such trust for church purposes." This evoked considerable discussion, with the result that the motion was lost by a large majority.

Bro. Verco of Adelaide, Dr. Porter, and a visiting brother from England then spoke a few words, and Dr. Kingsbury also addressed the Conference.

Reports from the field were given by delegates representing Newcastle, Petersham, Richmond River, Rookwood, and Corowa.

Sister Ker read a short paper on "Trade Distribution," and an excellent discussion followed. No speaker was allowed more than three minutes, and the criticisms did not average quite two minutes each. Needless to say, none of the critics wasted any time with preliminary observations, and the result was a discussion that bristled with interest.

Bro. Ewers also read a paper on "Modern methods of reaching the people," and the same rule governed this as the previous discussion.

A motion was passed expressing sympathy with the Women's Christian Temperance Union in the loss they have sustained by the death of Miss Frances E. Willard.

It was also unanimously resolved "That this Conference expresses its sympathy with the efforts now being made to obtain State and local control of the liquor traffic without compensation."

After a vote of thanks to the churches of Sydney and Enmore for the use of their buildings for the meetings of the Conference, and the Committee respectively, the session was brought to a close.

About 120 sat down to tea, after which a public missionary meeting was held, when addresses were given on "All Authority," by Bro. Gilmour, "All Nations," Bro. Hawkins, "All things," Bro. Dickson; and "All the Days," Bro. Ewers. The addresses were interspersed with choruses by the Sydney choir (conducted by Bro. Walters), and other musical items.

On Easter Monday a re-union of delegates was held at Ryde, but owing to the inclemency of the weather there were not so many present as had been hoped. Nevertheless, as the rain disappeared by noon, those in attendance spent a very pleasant time together.

N.S.W. Sisters.

The Fourth Annual Conference was held on Monday, 4th April, at the Tabernacle, Enmore, and opened with devotional exercises, in which several sisters engaged, presided over by Sister Lee.

The business session began at 3 o'clock, when our esteemed President, Sister Ewers, took the chair.

Sister Lee extended a very cordial welcome to the sisters and friends assembled, on behalf of whom Sister Ker replied in very suitable words.

The President then read the annual address, which was very interesting.

The minutes of the previous Conference were read and confirmed, also greetings from our sisters in Victoria and England.

"Blest be the tie that binds,
Our hearts in Christian love."

Home Mission report, read by Sister Ker, showed that nearly £50 had been collected during the conference year, principally by "pennies," and here a word of praise and encouragement is not out of place to the sisters who collect from week to week, and to sisters who are far away in the country, and do not forget their duty and privilege to help support those who are trying to win "The World for Christ."

Sunday School report by Sister Lee was most en-

couraging, as the increase for the year is as follows: Teachers, 10; Scholars, 104; additions to the church from the Sunday School, 34.

Prayer Meetings: Reported by Sister Potter from most of the churches, show an increase of meetings, and attendance to previous year.

Sister Morrison had quite a "budget" of Dorcas reports, all of which seem to be very busy showing practical help and sympathy to the poor and the needy. One country class reports, that they have on their roll 13 sisters and *their brothers!*

Hospital Work has not been neglected, as the report read by Sister Fox showed that a number of religious papers, cards, &c., distributed by the sisters, who regularly visit the patients, were 2570 for the year.

Resolutions passed as follows:—(1) That we as a band of sisters do our best to help the Foreign Mission Committee appointed for the ensuing year, in their work of helping to spread the gospel to the heathen, and suggest that a box be got ready in time for Christmas, and forwarded to Sister Mary Thompson in India.

(2) That we endeavor to bring the cause of temperance more prominently before the churches, and especially among the Sunday-schools urging the children to sign the temperance pledge.

(3) That the sisters of the united churches of Christ assembled in Conference desire to express our heartfelt and sincere sympathy with the W.C.T.U., and other temperance organizations in their loss through the death of Miss Frances E. Willard. (Such resolution to be forwarded to the head quarters of the W.C.T.U.)

(4) That our best thanks be forwarded to the officers of the Sydney and Enmore churches, for allowing us the use of the buildings for our meetings during the year.

(5) That letters be sent to Sister Mary Thompson and Sister A. Thurgood.

ELECTION OF OFFICERS.

President, Mrs. D. A. Ewers; Vice Presidents, Miss Ker and Mrs. Lee; Treasurer, Mrs. G. Hagley; Financial Secretary, Miss Hunter; Secretary, Miss T. Smith.

SUPERINTENDENTS:—Home Missions, Miss Ker; Prayer Meetings, Mrs. Potter; Sunday-school work, Mrs. Lee; Dorcas, Mrs. Shearston; Hospital visitation, Mrs. Morrison; Obituary, Mrs. Ashwood; Temperance work, Mrs. Campbell and Miss Hall.

At 5.45, after singing the doxology, an adjournment was made to the school room, where quite a number had assembled for tea. The social session commenced at 7.30, presided over by Sister Ewers. The building was well filled. At 9.45, a pleasant, and we trust a profitable, day was brought to a close. We pray that the result may be solid, and permanent, and we may thus be able to live our motto:—"Whatever ye do in word or in deed, do all in the name of the Lord Jesus"—Colossians 3: 17.

From The Field.

The field is the world.—Matthew 13: 38

Victoria.

GALAXIL.—We have once more had the joy of seeing the increase of the seed sown in this place. On Lord's day the 24th, at the close of a very stirring address by Bro. Browne, one young man came forward and publicly confessed his faith in Christ, and during the week was buried in the waters of baptism
C. HOWARD.

MOUNT CLEAR.—We held our Sunday School Anniversary on Friday evening, 22nd, in the Chapel. There were large gatherings both at the tea and after meeting. There was a very long programme of recitations, songs and solos by the children. The choir was taken by Bro. Ramage from Peel-street, and an address was given by Bro. Pitton, on the usefulness of the Sunday School. The presentation of the prizes by Bro. Griggs, brought a very enjoyable and profitable evening's entertainment to a close. F. GARDNER.

WARRNAMBOOL.—The church in this town has been greatly blessed by a surprise visit from Bro. McCracken of North Melbourne. On Thursday evening 14th inst he delivered a highly interesting lantern lecture on "The Magic City." On Friday evening pictures illustrative of the "Life of Christ," also of "The two Ways," were shown and a short gospel service held. On Lord's Day morning the members were spiritually strengthened, in the afternoon the school children were addressed, and in the evening the old, old, story was feelingly yet forcibly presented. We are looking to God for the increase and while heartily thanking him for this "feast of good things," we pray that Bro. McCracken may long be spared, thus to help his fellow-pilgrims onwards.

SHEPPARTON.—The church here has experienced a season of refreshing, having received a visit from Bro. F. Pitman, who addressed the church on the 24th, and held a gospel meeting in the afternoon; also conducting three week-night services, which were well attended and a splendid interest manifested all around. We have to report one addition by faith and obedience, and others near the kingdom. R. E. D.

BALLARAT EAST.—The half-yearly meeting in connection with the church was held on Wednesday evening, 27th April. A very enjoyable tea was partaken of by a number of brethren and sisters, after which a business meeting followed. The balance sheet showing a substantial credit balance, and the work all round shows signs of much improvement. Bro. Pitton has been laboring with a great deal of success. The gospel meetings have been well attended. Bro. Pitton has written a tract, which the church is going to have published. This should do a deal of good by arousing an enquiry among those who may need it.

W. RAMAGE.

DAYLESFORD.—We have had Bro. Hagger with us for ten days, when we held alternate meetings at Basalt Hills and Daylesford, which were well attended. On Lord's day the 24th ult., 12 broke bread. The Drummond church came to our financial assistance. There would be a good interest taken in matters here if preaching could be continued. ROBT GERRARD.

ELIENGA.—We are making a special effort, and have hired the Town Hall, owing to the smallness of chapel, in which to hold meetings on six successive Sundays. The first of these was held last Sunday, when Bro. F. Pitman conducted a lantern service. About 200 people were present. W. A. K.

Tasmania.

LAUNCESTON.—Am pleased to report another decision for Christ during the week. Our meetings are good and we expect others to follow shortly.

C. M. GORDON.

New South Wales.

CONFERENCE NOTES.—The work is prospering so well at Merewether under Bro. Gilmour that the committee have decided to locate them there for a further term. We hope in the near future to report this field as self supporting. We have started the

year with a debit of £23 13s. 7d. The general Conference fund will lose some of Enmore's contribution, that is to be used for the Enmore-Petersham mission. However, our experience of Enmore is the more they give, the more they are willing to give. We have an offer from Lismore Richmond River of at least £1 per week if a preacher is located there. This is apparently a promising field. We hope shortly to do something for them. We have also a city field, the largely populated suburb of Woollahra. We think a suitable evangelist stationed there would do much good. One Bro. has promised £10 for Lismore mission. We appeal to the brotherhood throughout N.S.W. to help us in the above this year and will be glad to receive contributions direct or through the usual agencies. "Forward" our watchword in Christ.

R. STEER, Sec.

COROWA.—No report has been sent to you of late from here, but the fort is still being held. Bros. W. Waters and E. J. Waters, our two speakers, have done good service in exhorting the brethren and proclaiming the gospel, and we are indebted to these brethren for their gratuitous work in the cause of the Master.

At a meeting of the church recently it was agreed that the services of an evangelist should be engaged as soon as funds would allow. In the meantime we endeavor to maintain unity and goodwill amongst ourselves, and contend for the faith once delivered to the saints.

ALFRED C. WILMSHURST.

South Australia.

HINDMARSH.—The church here held its usual quarterly business meeting on the 27th April, preceded by a social tea. There were about 125 members present. The after meeting was splendidly conducted, the utmost cordiality prevailing throughout. The chief part of the business was to select an evangelist as successor to Bro. H. D. Smith, the choice falling on Bro. Ferdinand Pittman, of Echuca.

There was a large gathering last evening, Bro. Bradley of Norwood preaching. Three young people confessed Christ.

A.G.

KERMODE-ST., NTH. ADELAIDE.—At our quarterly business social in connection with the Sunday School, our new superintendent, Dr. Verco, had the pleasant duty, on behalf of the teachers from Kermode-st. and Prospect, of handing to our late superintendent, Bro. P. Messent, three volumes of Erretti's "Evenings with the Bible," as a token of respect and love. Our brother has ably filled the office of superintendent at Kermode-st. for fourteen years, and has been a Sunday School worker for about half a century, and is now resigning simply through increasing age. May the Lord reward him.

T.B.F.

New Zealand.

WELLINGTON.—We are having good meetings. Three have been baptised into Christ since last report. Our Middle District Conference was held in Spring Grove, and no doubt, in one sense, must have been a success, because our delegates came back with pleasant memories—happy hearts and smiling faces. In our last church business meeting it was decided to give £70 to Home Mission fund. Our weekly expenses amount to between five and six pounds. The number of our financial members is not large. He that soweth sparingly shall also reap sparingly. God loveth a cheerful giver. We have got some cheerful givers here. For example: our secretary stated at one of our business meetings that he received a donation of four or five pounds for the building fund enclosed in an envelope on which was

written, "From four young sisters." Now considering that our young sisters are not rich, but working that our young sisters, the majority of whom earn their own men's children, the majority of whom earn their own living, it must have taken some self-denial on their part to put by this sum. Our prayer is that God may abundantly bless them, and help them always to live lives of self-denial and devotion, and that other young sisters, and brothers too, may be led to copy their noble example.

C.K.

QAMARU.—The church is always cheered and the brethren encouraged by seeing additions. This was the result last Lord's Day morning, when Bro. Clarke of Weston was admitted into fellowship. He had obeyed the gospel of Christ a week or two before. We have now the two brothers Clarke, the fruits of Bro. Garrow jun., who evidently does not hide his light under a bushel. "Truly a light set upon a hill cannot be hid." Both of the brothers give abundant evidence of being in earnest. One has taken an active part in the Sunday-school and singing class, and is seriously considering the advisability of going to college to study. The church will very soon be without a preacher, as Bro. Greenwood's time expires in a few weeks, and as yet no replies are to hand, although several evangelists have been written to. Who will take up the work?

April 19.

W. CAIRNS

AUCKLAND.—We were glad to meet Bro. MASON en route to U.S.A. We trust the Spaniards will not spoil his trip, and that he will be spared to return in health and strength.

The Young Men's Bible Class, over which Bro. Bull presides, held a very successful social meeting last Thursday evening in the schoolroom. A number of brothers and sisters were present, and we were much cheered by the interest manifested.

We are glad to note the return of Bro. McDermott who has been absent from us some months in Melbourne.

April 18.

T.J.B.

Here and There.

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

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

Five confessions Enmore, Sunday, May 1.

We are requested to notify that the address of Bro. F. J. Clarke, secretary of the church at Christchurch, is now Yaldhurst.

Bro. Hagger has been on a visit to Daylesford. We hear of good audiences, and the local brethren much encouraged by the visit.

Splendid meeting at South Yarra last Sunday evening. The commencement of special services. Bro. Hagger will be located there for three months.

Bro. D. M. McCracken has engaged to labor with the North Carlton Church after his time expires at North Melbourne, which will be about the middle of June.

Good meetings at Collingwood. Two united with the church last Lord's day morning and one confession

at the night meeting. An open-air meeting is conducted by Bro. Mahon every Saturday night at Sydney-street. Last Saturday night's attendance was the largest yet held.

It will be observed in the church news that Bro. F. Pittman has been selected as the future evangelist at Hindmarsh. The date of his commencement is not yet known.

The N.S.W. Conference Committee is open to receive applications from evangelists to labor under them.—R. Steer, secretary, "Lares," 80 Stanmore road, Stanmore, N.S.W.

The Victorian Missionary Committee have secured the services of Bro. E. Griffiths of Laan for the Wadernburn Circuit, lately occupied by Bro. Hagger. He will enter upon his duties in two or three weeks.

Three confessions at Enmore April 17, one confession April 20, one decision April 24. Splendid attendances in the morning, chapel comfortably filled. Sunday School increasing every week. Bro. Tom Bagley is expected home from Kentucky this week.

Sister J. E. Huntsman having passed St. John's Ambulance Society "First Aid to the Injured" Examinations twice, and their Nursing Examination, obtained the Society's gold medal and also took first prize at the public demonstration in the Melbourne Town Hall last Monday evening.

The Temperance Committee wishes to acknowledge with thanks the following contributions: Bro. Deas, 5/-; Craigie, 5/-; R. Lyall, 10/-; Davis, 2/-; Phillips, 3/-; H. Lyall, 2/-; Edwards, 5/-; Finger, 2/-; Collins, 1/-; Morris, 2/-.

The Committee meets the last Monday in the month at 7 p.m. in Bro. Thorpy's.—W. Wilson, president; H. Mahon, secretary.

Have you seen "PURE GOLD?" Its title is good, but its contents are better. From the very first it sold readily, and is still going, and is likely to sell well to the end. From one end of Australasia to the other we have received nothing but praise. The thirty pictures alone in it are well worth the price we ask while it is crammed full of the very cream of our best literature. It is worth buying for what it will be worth in years to come. In 25 years from now, when men want to know something of the man and the teaching which influenced the cause in 1873, they will turn to "Pure Gold." Price, paper, 1/6; cloth, 2/-.

Coming Events.

Observe the time of their coming.—Jeremiah 23: 7.

SUNDAY, MAY 15.—Anniversary Service—Swanston Street Sunday School. Addresses during day by Brethren M. W. Green, J. J. Franklyn, and G. B. Moysey. And on Monday, May 16, at 7.45 Service of Song entitled "Nell—a Story of a London Waif," to be rendered by the Sunday School. Decorations. All Welcome.

Acknowledgments.

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

PIONEER SUBSCRIPTIONS.

Thos. Rogers, 6/-; J. H. Johnson, 1/-.

To Subscribers.

C. Howard, Mrs. J. Henderson, Chas. Turner (E. Vines a/c), 5/-; A. P. Lloyd, R. Tennant, Mrs. Buckingham, Miss M. L. Duncan, R. Laing, C. Forde, E. S. Woodford, G. Hayes (per Horsley), 1/-; Miss S. Taylor, 8/9; Geo. Dickens, J. and T. Sawyer, 10/-; R. Aitken, 10/5; W. H. Hardwell, 13/6; W. G. Porter, 25/-; H. Horsley, 28/-; C. D. Collier, £4/17/6.

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