

# 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.

### Our Foreign Missions.

We learn from our exchanges that our American brethren are rejoicing in the largely increased contributions received on F. M. Sunday, which with them was the first Lord's day in March. They have just sent one new missionary to Japan, and are about to send two more. A man is to be selected to assist the work in Turkey, and another is to be sent to China. From all the fields the reports are encouraging. We notice a late report from G. L. Wharton, of Hurda, announcing the baptism of 15 as the result of a ten days' preaching tour in adjacent villages. The heathen are hearing the word gladly. As our own F.M. Sunday, the first in July, draws near, it is well for our interest in the salvation of the heathen to be increased. With another missionary in the field it is to be hoped that like our brethren of the States we shall have an increased income.

### Lessons from Dimpleby.

The failure of Mr. Dimpleby's prediction that our Lord would appear at Easter is calculated to provide material for the scoffer. Mr. D. came before the public as a scientist and member of learned societies, and with such a parade of astronomical knowledge, that his claims to recognition as an authority might well deceive the very elect. The general public could not be expected to know that his claims were baseless, and many are prepared to believe any doctrine or prophecies if their advocates only present them with sufficient assurance. The Lord has not revealed the time of his appearing, and if the precise date could be ascertained the injunction to "watch, therefore, for in such an hour as ye think not the Son of Man cometh," would cease to have any point or application. The time is hidden in order that we may be always prepared. It is difficult to say how much harm has been done by the repeated predictions and failures

of Michael Baxter's prophecies. Not only do the irreligious scoff, but the religious people who place confidence in the arithmetical calculations and interpretations of prophecy-mongers confound these with the truths of scripture, and when they prove to be erroneous reject the bible itself. Yet a third evil result from this fixing of dates is that the study of prophetic truths is discredited and discouraged. When will men learn not to be wise above that which is written?

### Federal Sunday.

The Council of Churches in Victoria has warmly taken up the subject of Federation and appointed next Sunday the 22nd as "Federal Sunday," when ministers are requested to preach on the subject, and special prayers will be offered in many churches for the blessing of God on the Federal movement. In N.S.W. the Council of Churches has taken no such action, but several ministers of various bodies are prominent advocates of the proposed Constitution. While ministers in common with others, have, of course, the right to hold and express their views on political questions, it is open to doubt whether it is advisable for religious assemblies to range themselves, as such, on either side of a debatable question such as that before us. On political questions directly affecting morality, as those bearing upon drinking, gambling, etc., and upon which the religious sentiment is united, it is well to voice that united sentiment, but on the subject of Federation under the proposed Constitution there is surely room for difference of opinion.

### The Growth of Mormonism.

Mormonism is making progress in America, and its missionaries are active in New Zealand and Australia. These men carefully keep in the background the more objectionable of their tenets until they have produced a favorable impression. The Rev. W. R. Campbell of Salt Lake City has written an article in the *New York Independent*, the following extract from which will give

our readers some conception of the horrible teaching of the vile system:—

If a Mormon elder were to approach you by telling you that he proposes to teach you that "God himself was once as we are now" ("Journal of Discourses," vol. 6, p. 3; "New Witness for God"—a book by Elder B. H. Roberts, issued from the Mormon Printing Press in 1895, and endorsed by a committee appointed by the First Presidency of the Mormon Church, as "orthodox and consistent with our teachings" p. 465); that he "has a body of flesh and bones, as tangible as man's" ("Doctrine and Covenants," section 130 : 22), "and you have got to learn how to be Gods yourselves . . . the same as all Gods have done before you," ("Journal of Discourses," vol 6, p. 4; "New Witness for God," page 416); that God is a polygamist, that by intercourse with his many wives he is the natural Father of our spirits, and of the spirits of "all intelligent beings in heaven, earth, and hell"; that "angels, men, and devils are his offspring by procreation"; that "Christ is the Son of God in the same sense in which any other man is the son of God"; that "Christ was a polygamist" ("The Seer," vol. 1. pp. 158, 159); that men become Gods by practising plural and celestial marriage (polygamy), and other Mormon principles; that the God-given power of pro-creation is one of the chief means of man's exaltation and glory in that great eternity, which like an endless vista stretches out before him" ("New Witness for God," p. 461); that the Holy Spirit is a material fluid, which pervades the universe like electricity; that "sin is necessary to exaltation"—I say, if the Mormon elders on their eastern missions were honest enough to tell you at the outset that they propose to teach you these horrible and blasphemous doctrines, you would turn from them with righteous indignation, and look upon Mormonism as the crudest materialism, and the grossest sensuality and immorality masquerading in the garb of religion.

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

# THE Australian Christian.

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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. 3.

There are many things connected with the Priesthood of Christ that we would like to dwell upon, but considerations of space prevent us doing so just now. Our present series of articles cannot attempt anything like an exhaustive analysis of the Epistle—they can only touch the more prominent lines of thought. We have given more attention to the Priesthood of Christ because of the interest which centres round it, but even so, many important details must be left unconsidered. In demonstrating the Priesthood of Christ after the order of Melchizedek, the author reaches the climax of his argument. "Now," he says, "in the things we are saying the chief point is this: we have such a high priest, who sat down on the right hand of the throne of the majesty in

the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man" (Heb. 8). "The apostle," says Principal Edwards, "has interpreted the beautiful story of Melchizedek with wonderful felicity and force. He has brought forth the head-stone of the corner, the key-stone of the arch. It is, in short, that we have such a High Priest. Country, holy city, ark of the covenant, all are lost. But if we have the High Priest, all are restored to us in a better and more enduring form. Jesus is the High Priest and King. He has taken his seat once for all, as King, on the right hand of the Majesty, and, as Priest, is also minister of the sanctuary and of the true tabernacle." If we fail to realise and acknowledge this duality of office, it must involve us in considerable loss. F. B. Meyer says: "Many fail to derive all the blessing offered to men through the Priesthood of Christ, because they are not willing to admit his claim as King. They do not open reverence and obey him. They do not open the whole inner realm to his sceptre. They endeavour to serve two masters, and to stand well with empires as different as light and darkness, heaven and hell, God and Satan. There must be consecration before there can be perfect faith; coronation before deliverance; the King before the Priest."

Not only does the writer of the Epistle demonstrate the fact of the Priesthood of Christ, but he also insists on its perpetuity. The sons of Aaron died, but Christ lives on, a High Priest for ever. He is a Priest "after the power of an endless life"; "he abideth ever"; "his Priesthood is unchangeable"; "he ever liveth to make intercession"; "he is consecrated for evermore." And not only is the perpetuity of his Priesthood thus set forth, but also its all-sufficiency. As the Great High Priest he can "save to the uttermost them that draw near unto God through him." We cannot conceive of a time, this side of eternity at any rate, when we shall not need our High Priest, nor can we ever think of the possibility of his not being able to help us in our time of need. And to crown all, we have the glorious assurance that he will not keep us waiting when we need him, nor allow anyone to stand between us and himself. And yet, plain and simple, easy to be understood as all this is, it is nevertheless a fact that there are thousands of our fellow-men, who claim to be Christians, who do not seem to know that the day when men might act as priests for men, passed for ever when Christ became the High Priest of the New Covenant. F. B. Meyer is very forcible on this point. He says: "Of course all believers are priests, in the sense of offering the sacrifice of praise and prayer, the offerings of self-denying love.

But there are many among us who persist in affirming that they are called, in addition, constantly to offer the perpetual sacrifice of Calvary, in the elements of the Lord's Supper. Amid the ceremonial of the mass, as offered in too many of our English churches by professed Protestants, claiming to be priests, it is hard to see any trace of the simple institution of the Lord's Supper. And it makes one tingle with righteous indignation to see the way in which these blind leaders of the blind are deceiving the multitudes to the ruin of their souls. Sometimes one longs for the withering sarcasm of an Erasmus, or the sturdy common sense of a Latimer, the vehemence of a Knox, to show up the unscriptural pretensions of these men, tricked out in the gaudy finery of pagan costumes and going through mummeries which would provoke to laughter if the whole system were not so inexpressibly sad. 'How long, O Lord, how long!' But, after all, the true way to meet these errors is to insist upon our Lord's continual and unchangeable intercession. Surely if he lives and continues his work, it is a piece of impertinence and arrogant folly to intrude upon his functions. We must revert to the earlier methods of Scripture interpretation and exposition before ever we shall be able to forearm our young people against the monstrous errors of our times, or win back those who have been so disastrously led astray." And so it is, the more we study the Epistle to the Hebrews, the more are we satisfied that it is eminently a book suited to the present day and the present needs. The idea which many have that it deals with questions which do not disturb the religious world now, is erroneous. The latest cablegrams from England show conclusively that a bastard Judaism is making great inroads into the Episcopal Church. The Archbishop of Canterbury, it is stated, "has severely censured the extravagancies in ritual which appeared to prevail." As a sample of these we have the case of the church of St. Ethelburga. Here the "priest" "elevates the host," washes his fingers during the service, makes the sign of the cross in the face of the congregation, and is clothed in sacrificial vestments proper to the "mass." Only lately an altar and large picture of the Madonna were removed from this church. For practices like these there is no excuse whatever, and the church that allows such, is apostate from the simple faith and worship of apostolic days.

The religion of Jesus Christ takes hold of the individual and does not allow him to escape his responsibility by a human proxy. No one stands or can stand between the believer and Lord. The exhortation to draw near to the Holy Place is to him as

an individual. Hence the Apostle says: "Let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience, and our body washed with pure water." In the ancient Tabernacle, the altar of burnt-offering and the laver of brass stood before the Holy Place, and no priest might enter who neglected the duties connected with the altar and laver. And so too, no one, in the new order of things, has a right to draw near to the Holy Place of the "true Tabernacle" who has not found pardon and cleansing in the blood of Jesus and the laver of regeneration. Those thus constituted priests of God may come to the Father through the Son; and no earthly symbol or human representative can intervene.

## Historical.

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

#### CHAPTER IV.

(*Bro. Messent's Letter Continued.*)

From what I have stated, it is evident that the Scotch Baptists, after seceding from the brethren in Franklin street, went to Abbot's Lane, where I found them. Captain Scott was their elder, and, if I am not mistaken, Brethren George Prince, of Mitcham, and Alexander Murray, of Coromandel Valley, were their deacons. They only met on the Lord's day mornings, as many of the members lived at a distance. Captain Scott lived at Alberton, and with his family came in a spring cart, for at that time there were no railways nor tram-lines. Bro. Murray walked in and out, a distance of six miles, a long walk on a hot day. I cannot remember the names of the members, but there were Captain Scott, George Prince, Alexander Murray, Peter Cumming, and I believe his wife, also his daughter, now Mrs. Scott, George Donaldson and wife, our Bro. Burford, who joined soon after I did, Mrs. Berry and her daughter, Mrs. McLaren, myself and others. The loaf was broken every Lord's day. The elder, who always presided, did all the reading and speaking, and led the prayers. The whole service to me was lifeless. The discourse itself was generally prosy, and every word, I believe, being read, it lacked that freshness, life and vigor which a more fluent speaker would have given it. Still he gave us wholesome instruction. I remember one morning neither the Captain, his sons, nor any of the leading brethren put in an appearance—the only time the Captain was absent—probably owing to stormy weather. After waiting some time, and thinking the friends would be leaving as they came, I went up to the desk, and proposed to commence the service, which I conducted as a prayer meeting. There was no bread nor wine; we could not therefore partake of the Supper. I had to lead the singing, and also made a few remarks from one of the chapters which I read; but not as a discourse, for I

had not then thought myself qualified to teach publicly.

After we had thus been meeting some time, a proposition came before the church meeting in Zion Chapel, Pultney-st., respecting uniting with them. I was much pleased with this, for I had long desired to see the small scattered Baptist churches, which were so much divided, united together, and thus be a strength, instead of a weakness, to each other. The matter was brought before the church after the morning service, when it was stated that the brethren in Zion Chapel broke bread only on the first Lord's day in the month; not that they considered it wrong to do so oftener, but that they thought it often enough. As our brethren were very strict on this matter, it was concluded the case was hopeless, and they were going to write to the church accordingly. But not wishing to let the matter fall to the ground, I moved the following resolution: "Whereas it is a matter of conscience with us to break bread every Lord's day, and as the brethren in Pultney-st. do not think it *wrong* to do so, only that they think once a month sufficient, we hope, for the sake of union, the brethren will fall in with our practice." This was carried, and the result was, the union was effected; and so we left meeting in Abbot's Lane, and met together in Pultney-st. We got on very well for some time, having service of an evening as well as morning, Mr. Prince preaching sometimes. We had no additions by conversion, but we had several by letter. Among these were Bro. Pollard and his sister Mrs. Cox, Bro. Elliston, Sisters Proctor and Ash, now Mrs. Pollard.

After some time a disturbance took place respecting a certain bill, about £120, coming due, and for which some of the brethren of Pultney-st. were liable, their names being endorsed on the bill. The question of the validity of infant sprinkling also was introduced, and after much unpleasantness we left Pultney-st., and met in Duryea's Photographic Studio, upstairs, at the corner of King William and Grenfell-sts. The reason of this was, our Bro. Prince was the landlord, and he got the consent of Mr. Duryea. Here we met some time, until one Lord's day morning no one had the key, so we could not get in. After waiting some time, I said, "I will go to Franklin-st., and see how the brethren are getting on there." The first and the last time that I had been there, which was the first Sunday in October, 1849, as I have already said, there were only about half a dozen brethren. But now, if I remember rightly the year 1852, when I got there the little chapel was nearly full. Bro. Thomas Magarey, I think, was presiding, and our Bro. George Pearce gave a stirring address from the 3rd chapter of Peter's Second Epistle, respecting the scoffers that should arise, and the final conflagration. I was pleased with the whole service, and I felt satisfied that I had been sadly misled as to the doctrine taught by these faithful brethren. As soon as possible, I conveyed to my brethren a glowing account of all the proceedings. The result was that I was deputed to interview these brethren at the Wednesday night meeting, and arrange, if they were willing, for a conference of the leading brethren of both churches to ascertain if there were any impediment to our

union. We met at Bro. Armour's house. The principal thing that we objected to was the influence of the Holy Spirit in conversion. We held the view of the sects in general—that the word was a dead letter, unless the Spirit, in some undefinable way, applied the word to the conscience. However, we did not think this a bar to union; and I remember that I said to Bro. Santo that I thought we should soon convince them of their error in this matter. He took it very quietly, and seemed to think that time would soon convince us, under their teaching, that we were wrong. And such was the case. And then a flood of light broke in upon our minds, making the whole scripture plain and harmonious. The result of the conference was that nearly the whole church agreed to unite with the church in Franklin-st. Captain Scott was the principal objector; Bros. Prince and Murray also declined to join. The Cummings must have left us when we left North Adelaide, for I do not remember them coming to Pultney-st. I remember the brethren refused to receive us as a church, but insisted that we should apply individually for membership. Thus the Scotch Church which seceded from the church in Franklin-st., after a period of about four years, was, by a singular providence, the want of a door-key, re-united.

The names of those who came back were Brethren Donaldson and wife, Pollard, Elliston, Burford, Messent, Sister Berry and daughter, McLaren, Proctor, Cox, Ash, and others that I forget. The names of the brethren of the Franklin-street church, I can only give a few. Bro. Santo and wife, Bro. Thomas Magarey and wife, Thompson and wife, Thompson junr. and wife, Armour and wife, J. C. Verco and wife, R. Verco and wife, Jones and wife, Black and wife, Hussey, Pretty, Lyle and wife, Chambers and wife, Crawford and wife, there were also Sisters Hussey, Burt, Mann and others. One thing that was singular respecting this church was that the males sat on the left hand side of the chapel, and the females on the right. I never understood the reason of this. There were services morning and evening, and a school morning and afternoon, Bro. Thompson junr. being Superintendent.

After the union of the two churches the little chapel became too small for us, and it was resolved to purchase a piece of ground in Grote-street, and erect a larger building, which was done at a cost of about £1200.

## Selected Articles.

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

### The Elements of the Gospel.

#### LETTER IX.

Extremes of Roman Catholicism and Rationalism—Unbelief the root of both, as well as of Sectarianism—The Lordship of Jesus—Folly of the pretence of believing in him while rejecting his authority.

You are beginning to discern our true position. It is true, that on one hand, we renounce and oppose all human authority in religion—not only as claimed and urged by the Roman Catholic advocates of church authority, but as it is embodied in the creed

authority, systems of divinity, and man-ordained rites of the Protestant Evangelicals. The present controversy on Ritualism is only beginning to unmask the "commandments and traditions of men," which Protestants have foisted into their theology and their worship. Before it is over, even the anti-ritualists will have found that they, too, have some of "the accursed thing" hidden in their tents; and many a Babylonish garment, and wedge of gold, and shekel of silver, will have to be given to destruction in the valley of Achor ere the hosts of Israel can march on to certain victory. Josh. 8.

It is equally true, on the other hand, that we are as sternly opposed to the human authority which the false Liberalism of this time asserts. This is, in fact, but a new shoot from the same root. *Unbelief* is the root of all these mischiefs, whether in the form of absolute submission to human authority, as in the Roman Catholic Church; or in adulteration of divine teaching with creed authority, as among Protestants; or in the rejection of Scripture authority and the deification of Reason, as among the Liberalists and Rationalists. Against them all we lift up the standard of the LORDSHIP OF JESUS, and insist on absolute submission to a Divine Saviour, and to him *alone*. In this you understand us correctly.

It is not surprising that, in seeking to escape from the embarrassments and confusions of your early religious convictions, you should be exposed to the dangers of another and more perilous extreme. This is the operation of a law of mind as certain and inevitable in its workings as any law in the universe of mind. It is subject, however, to modifications by the presence and power of other equally potent laws; and our hope, in your case, is that, before you sweep too far past the centre, in your escape from the bondage of a speculative theology, you will be arrested by the simplicity and consistency of New Testament teachings, and that your soul will be fastened by the sweet and pure attractions of that Son of Mary and Son of God, whose human excellence you so readily admit—whose divine attractions and claims you will find it difficult to deny, without violently wrenching judgment, faith, and conscience, all. If you have been confused and oppressed by the unreasonable and contradictory teachings of the old Calvinistic theology, do not think you will find rest by escaping into the endless labyrinths of modern Rationalism. There is no rock in that region of quicksands, on which your weary soul can rest. It is a region of mists and fogs, of deserts and mirage and phantasm. No unlettered boor ever followed a jack-with-the-lantern through deeper mire, with more eager credulity, to a more hopeless terminus, than do these enlightened rationalists, in their earnest pursuit of scientific religion. One thing is certain: since Jesus of Nazareth, no other has arisen who can dispute with him the palm. Eighteen hundred years of experiment and progress have not improved on his character and teachings. No other Christ has arisen who could challenge the love and adoration of the human heart: no Sufferer, no Toiler, no Teacher, no Philanthropist, no Leader and Sovereign like him. He is "the lone miracle of History," even to the infidel world. We gain

nothing, but lose everything, in losing him. If he is true, we gain all by clinging to him, if he is false, we still gain nothing by forsaking him. We are thrown back on ourselves—the very self we ought to be delivered from—to walk in the light of our own reason, conscience, intuitions; and then, every man's conscience, reason, intuitions, are just what he wants them to be: interest, passion, associations, or former habitudes, subverting them to impressment, and compelling them to give forth oracles to suit the ruling passion of the hour. Is there "rest for the weary" in that direction? Pause, and consider well, I pray you, ere you turn your back on the Sun of Righteousness, to be led—not even by a fixed star in the heavens, but by an *ignis fatuus* springing from the decompositions of the morasses and graveyards of the dead Past.

You think us rigid in insisting on absolute submission to Jesus the Christ. That, no doubt, is the very battle-ground where, if you ever surrender to Christ, your last battle will be fought. You think we are enslaved to the letter of the New Testament. Perhaps, in some cases, this may be true, without a consciousness of it on our part. We do not know how to reach the spirit of any scripture except through the letter; but we care not for the mere letter except as helping us to the meaning of the speaker or writer. We do not desire to be content with the hull and fail to reach the kernel. We care not to get words, and fail to obtain the meaning. But you shall judge whether it is letter, or spirit, or both, when we tell you that no confession of faith, no totality of immersion, weighs so much as a feather with us *unaccompanied with the absolute surrender of life and destiny—judgment, conscience, heart, and character, to the control and disposal of the Lord Jesus Christ*. Is not that spiritual and evangelical enough for you, even in your most orthodox moods? Nothing else will satisfy the demands of the letter and spirit of the New Testament.

You say you "admire and love the character of Jesus," etc. Did you reflect, in saying this, that unless he is really divine, and did really die for our sins, and rise for our justification, he has no character that an honest heart can respect? He claimed to be the Son of God—to have life in himself—to be the only way to truth and life—to die for the sins of the world—to rise from the grave to Lordship and Christhood, to be the Saviour and the King of men. Based on these claims of divinity and authority, he sent forth his apostles, commanding them to disciple the nations, baptising them into the name of the Father and of the Son and of the Holy Spirit. Now, was he *deceived in himself*, in making these claims, thus evincing himself to be an amiable enthusiast merely? or did he *deceive others*—thus proving himself to be guilty of falsehood and fraud to serve his own ambitions? In either case how can you admire his character, and desire to imitate that as the sum of all religion? No, sir; if Jesus has a character worthy of our admiration, it is because *he was what he professed to be*. And in that case, you must accept his divinity, his atonement, and his ordinances too.

We have not room to notice at present all the points in your letter. They will not be forgotten. Neither must you forget that we are writing for thousands beside yourself;

and that, while these letters are addressed to you, they must necessarily embrace the wants and the difficulties of many who are not in your position. We hope to meet a variety of wants before we close. Meanwhile we shall be pleased to receive your suggestions, and not the less pleased because they express frank dissent from our own convictions. "Prove all things; hold fast that which is good."

## Sunday School.

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

LESSON FOR MAY 29TH.

"THE LORD'S SUPPER."  
MATT 26: 17-30.

GOLDEN TEXT—"As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come."  
—1 Cor. 11: 26.



"The Lord Jesus in the night in which he was betrayed took bread." So wrote the Apostle Paul, and what a touch is that! In this one sentence he directs our minds to that upper room, in which Jesus was with the twelve the night before the crucifixion, and recalls to our memory the action of Judas, the traitor. Our lesson amplifies Paul's summary. It was as they were reclining at the table and were eating that Jesus made the remark which threw them into confusion and pained them much: "Verily, I say unto you, that one of you shall betray me." They became exceeding sorrowful, and, unable to realise that a traitor could be in their company, yet each one overshadowed with the horrible thought of the possibility of that one being himself, one by one they asked: "Is it I, Lord?" Oh, surely not! Now, remember that Judas had a little before covenanted with the chief priests to deliver Jesus to them for thirty pieces of silver—remember this, and prepare for the diabolical hypocrisy in daring to turn to the Saviour, and, in apparent solicitude and clinging love, ask: "Is it

J, Rabbi?" "Thou hast said," was the reply. Peter, determined to know the worst, beckoned to John who was at the table reclining on Jesus' bosom, and asked him to say who it should be. He, leaning back on Jesus' breast, asked: "Lord, who is it?" "He it is," was the answer, "for whom I shall dip the sop, and give it him," and so saying, he dipped it and gave it to Judas, the son of Simon Iscariot, with the words, "That thou doest, do quickly." Still none of his disciples knew of his intent; they thought that perchance he was going to give to the poor, instead of which he was going to barter his Master's blood for the price of a slave. Let us lower the curtain upon the scene with John's saying: He "went out straightway, and it was night!"

Do we begin to realise what Paul's words, "the same night," were meant to convey? It was on that night above all others that the Saviour took bread, gave thanks, brake it, gave to his disciples and said: "This is my body, which is for you: This do in remembrance of me." It was the night of keenest suffering, when his soul became "exceeding sorrowful, even unto death," the night the awful refinement of agony in Gethsemane was endured. Think what a time it was. He was to be forsaken by all men, even the twelve: one of them was to betray him another; londest in protestations of loyalty, was to deny his name with cursing; at the hands of the religious Jewish tribunal he was to suffer every indignity, be condemned and crucified. Well might the intensity of suffering force the cry: "O my Father, if it be possible, let this cup pass from me." It seems to me the love of Jesus is nowhere more vividly brought under our notice than here where Paul reminds us that it was the night of betrayal in which the commemorative feast was instituted. Surely, if we realised the circumstances under which the Saviour could remember us, it would be no slight pretext that would keep us from remembering him and from hastening to obey his dying request. He also took the cup, representing his blood of the new covenant, shed for many for the remission of sins, gave thanks, gave it to them, and said: "Drink ye all of it." Such constituted the simple elements of the feast which through all the ages has come down to us. It was to attend to its observance that the early Christians were wont to come together on the first day of the week. In that feast there was a communion of the body and blood of the Lord; even as there was one bread, so were they one body. As often as we attend to it, our golden text tells us, we proclaim the Lord's death till he come. See the blending of duty and privilege. "Do this," says our Master, and we hasten to obey his dearest and kindest behest; and in so doing we effectively proclaim to those around the great facts of the gospel: we tell of a Saviour's dying love, we attest his present exaltation, and confidently point forward to the time when he will come again. May we ever bear in mind the Saviour's words "Remember me," and gladly respond—"till he come."

"Remember thee! Thy death, thy shame,

The griefs which thou didst bear!

O memory, leave no other name

Than his recorded there."

## Sunday School Union. Results of Annual Examination, 1898

### SCHOLARS UNDER 10

The following is a list of the prizes and certificates awarded—

1st prize, M. Ballingall, Fitzroy Tabernacle  
2nd prize, V. Maskell, Brighton  
3rd prize, E. Barrett, Fitzroy Tabernacle  
Certificates of Merit: Amy Stonnell, Ascot Vale; E. Hutchenson, Fitzroy Tabernacle.  
Certificates: N. Keif, Fitzroy Tabernacle; Ruby Petty, Doncaster; Geo. Woodgate, Newmarket; Adelina Moss, Ascot Vale; Robert Leane, Newmarket; Ella Blackmann, Malvern; All. McMahon, Fitzroy Tabernacle.

### SCHOLARS 10 TO 12

1st prize, F. Maskell, Brighton.  
2nd prize, E. Stewart, Ascot Vale.  
3rd prize, Emily Woodgate, Newmarket  
4th prize, H. Park, Ascot Vale  
Certificates of Merit: Percy Aslett, North Melbourne; James Brigden, South Melbourne; L. Peters, Ascot Vale; Hubert Gold, Bendigo; Florrie Eaton, South Yarra; Ethelbert Crouch, Doncaster; Rose Tally, Doncaster; Olive Moysey, South Yarra; M. Stevenson, Malvern; V. Wiltshire, Brighton; R. Mitchell, Fitzroy Tabernacle.  
Certificates: E. Mitchell, Fitzroy Tabernacle; Rosie Casddy, Fitzroy Tabernacle; V. Tatnall, Fitzroy Tabernacle; Ed. Downing, Newmarket; Katie Mitchell, Newmarket; John Walsh, South Yarra; Geo. Joyce, N. Richmond; A. Huntsman, Malvern.

### SCHOLARS 12 TO 15

1st prize, M. Griffiths, Brighton.  
2nd prize, A. Cox, Fitzroy Tabernacle  
3rd prize, Rosa Moysey, South Yarra.  
4th prize, R. Grey, Brighton.  
Certificates of Merit: F. Priest, Brighton; E. Huntsman, Malvern; E. Somerville, Glenferrie; J. McGregor, Fitzroy Tabernacle; Jeanie Ritchie, Bendigo; L. Thompson, North Melbourne; F. Harger, Brighton; Hobla Maston, Collingwood.  
Certificates: Elvie Barnacle, Newmarket; Roby Gole, N. Fitzroy; Jane Mee, Newmarket; Florrie Synt, Surrey Hills; Chas. Barnacle, Newmarket; E. Petrie, North Melbourne; Violet Petty, Doncaster; A. Carroll, Malvern; Elsie Amess, Newmarket; I. Jodd, Cheltenham; Tillie Walsh, South Yarra; Florrie Piper, Fitzroy Tabernacle; N. Edwards, Fitzroy Tabernacle; Ethel Delaney, Fitzroy Tabernacle; F. Hutchens, Cheltenham; Hilda Rowe, Nth Carlton; I. Cost, Surrey Hills; S. Wiseman, Ascot Vale; D. Whitburn, Ascot Vale; S. Southgate, Ascot Vale; Alex. Wilson, North Carlton.

### SCHOLARS 15 TO 18

1st prize, May Daff, Cheltenham.  
2nd prize,  
3rd prize, Geo. Mitchell, Fitzroy Tabernacle  
4th prize, W. Wenk, Fitzroy Tabernacle  
Certificates of Merit: A. Craigie, Glenferrie; E. Wiseman, Ascot Vale; C. Watts, Fitzroy Tabernacle; Agnes Laurie, South Melbourne; Mary Spence, Nth Melbourne; Albert Eaton, South Yarra; Leah Prosser, North Fitzroy; L. Franklin, Fitzroy Tabernacle; R. Mitchell, Fitzroy Tabernacle; T. Philbin, Fitzroy Tabernacle; H. Hearle, North Richmond; M. Chick, Glenferrie; A. Stewart, Ascot Vale; F. Griffiths, Brighton.  
Certificates: A. Kemp, Ascot Vale; Fred Lewis, South Yarra; C. Robinson, Malvern; L. Minetti, Fitzroy Tabernacle; M. Nankivell, Fitzroy Tabernacle; A. Aspinall, Newmarket; Winnie Hertz, Nth Fitzroy; M. Crooke, Malvern; F. Ashley, Malvern;

E. Craigie, Glenferrie; A. Hagger, South Yarra; Alice Waste, North Fitzroy.

### SCHOLARS OVER 18

1st prize | M. Chipperfield, North Richmond  
equal | L. Darnley, North Richmond.  
2nd prize, Nil  
Certificates of Merit: Miss Davey, Glenferrie; Edith Holden, North Melbourne.  
Certificates: Treasie Edwards, North Fitzroy; Miss Lemon, Glenferrie; A. Thompson, North Melbourne; Mr. Lughitsen, Brighton; Miss Fazakerly, Fitzroy Tabernacle; L. Collings, Fitzroy Tabernacle; George Wenk, Fitzroy Tabernacle; E. Jewell, Fitzroy Tabernacle; W. McArthur, Fitzroy Tabernacle.

### SENIOR TEACHERS

1st prize, T. J. Cook, Fitzroy Tabernacle.  
2nd prize, Joseph Collings, Fitzroy North

### JUNIOR TEACHERS

1st prize, J. Clydesdale, Fitzroy Tabernacle.  
2nd prize, Miss E. Pittman, Malvern  
3rd prize, Miss B. Chick, Glenferrie  
Certificates of Merit: Miss M. Martin, South Melbourne; Miss C. Moore, Fitzroy Tabernacle; Mrs. Gray, Brighton; Mrs. Bosworth, Brighton; John Ellis, Bendigo.  
Certificate: Mrs. Whitney, Bendigo.

*Prizetakers who have not yet received their Order for Books, &c., kindly communicate at once with the secretary, J. P. McIntosh, 44 Morrah-street, Parkville.*

## Conference.

### Associated Churches of Christ, South Island, New Zealand.

#### Thirtieth Annual Conference.

The Conference assembled on Friday, April 8th, in the chapel, corner of Durham street and South Belt, Christchurch. The president (Bro. T. Todd, senior) occupied the chair. Sometime was spent in devotional services.

The following delegates were present:—Invercargill, W. Bell and T. Todd; Kaitangata, A. Roy; Burnside, T. H. Rix; Mornington, S. Elborn; Dunedin, W. Wilson, T. Rodger, C. Watt, J. Stokes, J. Routledge; Hampden, A. Doreen; Oamaru, J. Gebbie; Christchurch, F. J. Clarke, A. Denman, T. Manifold, R. S. McDiarmid.

The president delivered a short address, referring to the necessity for union among the churches in co-operating in spreading the gospel.

The minutes of last Conference were read and adopted.

Resolved—"That all brethren in good standing be associated with this Conference."

At the request of Bro. W. Wilson, a notice of motion tabled by him at last Conference was withdrawn.

The following report (slightly abbreviated) was then read and adopted.

Acting under instructions from last Conference, your Executive communicated with brethren Edward Lewis, A. M. Ludbrook, and A. F. Turner, with a view of securing their services, but in every case was unsuccessful. These negotiations occupied a considerable time and beyond this the only work the Executive has done during the year has

been to supply the Burnside brethren with speakers every Lord's day. The only definite promise the Executive have received for the year now entered upon is from the church at Kaitangata, viz., £8. The church meeting in the Tabernacle has promised to do all she can during the year, and has appointed collectors to gather for this purpose. It is a matter for regret that other churches do not see their way to substantially assist the Conference in carrying on the work, even though they did not individually see a prospect of an immediate return for their outlay.

Your executive earnestly pray that the Holy Spirit may permeate this Conference, and that the way may be opened whereby the primitive gospel shall be sounded forth in the many rising districts within the sphere of this Conference.

THOS. TODD, President,  
T. H. RIX, Secretary.

#### Bro. Allen's death.

The Conference rose in passing the following resolution:—"That this Conference places on record an expression of warmest sympathy with the widow and family of our late Bro. Ralph Allen (of Kaitangata) in their bereavement, and feels that the church of Christ have sustained serious loss by the removal of our late brother by death. And that a copy of this resolution be forwarded to the widow and family. Bro. Roy responded on behalf of Sister Allan and the church at Kaitangata.

Resolved—"That fraternal greetings be telegraphed to the Conference meeting at Auckland and Nelson."

The treasurer's report and balance-sheet were read and adopted.

The statistical schedule and reports from the churches represented were read by the respective delegates, and adopted, several speakers drawing attention to the need of more diligence being exercised in Sunday-school work. The returns of co-operating churches give a total of 680 members; scholars attending Sunday-school 423 with 57 teachers.

The Conference adjourned at 5 o'clock.

#### Saturday, April 9th.

The Conference met at 10.45 a.m. and after praise and prayer the secretary read the *Conference Essay*, in the unavoidable absence of Bro. Captain Stewart (the essayist). After discussion it was resolved—"That this Conference heartily thanks Bro. Stewart for his interesting essay; and also that the sympathy of the Conference be extended to him in his present illness."

The question of evangelisation was then taken into consideration. Promises of financial assistance were received from several of the churches, and it was finally resolved "That the Executive Committee secure the services of a suitable brother for evangelistic work till next Conference, and that the first three months of his term be devoted to Kaitangata, with an effort to open up Balclutha: the remaining nine months to be left at the disposal of the Executive."

Further resolved—"That this Conference recommends to the churches that the first Lord's day in January and July be observed as Missionary Sundays, the addresses to be devoted to emphasising our duties as regards

missions; and that special collections be taken up, the same to be divided, after deducting current expenses, between home and foreign missions."

Resolved—"That this Conference, recognising the disastrous effects of the liquor traffic in our midst, urges upon adult members of our church to exercise their vote and influence in favor of Prohibition."

The election of Executive Committee resulted as follows:—President, C. Watt; Vice-President, A. Roy; secretary, T. H. Rix; Assistant-Secretary, J. Routledge; Treasurer, W. Wilson; and T. Rodger, and H. Holmes.

Bro. A. Roy was chosen essayist for next Conference.

It was decided to hold the next Conference at Dunedin on Good Friday, 1899.

A vote of thanks was carried by acclamation to the Christchurch brethren for their hospitality; to the retiring president (Bro. T. Todd); to the secretary, treasurer, and late Executive.

On Lord's day 10th, the brethren met for worship and to break the memorial loaf at 11 a.m., when Bro. Rix addressed the church. In the afternoon Bro. Roy addressed the school. The gospel service at night was well attended, when Bro. C. Watt preached an able discourse on "Pentecostal power."

#### Tea Meeting.

On Monday evening the conference tea-meeting was held, fully 200 persons partaking of a splendid tea provided by Bro. Crowe. At the after meeting the chapel was filled, Bro. T. Todd presiding. Addresses of a stirring nature were given by Brethren Roy, Holmes, Watt, Wright, Judd, and Rix. Sister Mrs. Somers gave an interesting recitation, and the choir led by Bro. Brockatt, rendered some items of sacred music very excellently. The usual vote of thanks, doxology, and benediction brought to a close a very happy gathering.

## The Home.

As for me and my house, we will serve the Lord.  
—Joshua 24: 15.

#### DOROTHY'S PARTY.

Little Dorothy D. gave a party one day:

Would you like to know who were invited?

When I tell you their names I am sure you will say

They are friends who should never be slighted.

The first guest to arrive was Miss Ought-to-Obey

She had walked hand in hand with Miss Cheerful.

Bright Miss Happy came skipping along the same way,

Passing by in the street poor Miss Tearful.

Miss Polite and Miss Kind came in one large group;

Dear Miss Gentle was waiting to meet them;

And Miss Thankful—who sometimes forgets what to say—

With the sweetest of smiles went to greet them.

Close at Dorothy's side two dear friends ever stay—

Calm Miss Truthful, whom nothing confuses,

And that sweet little peacemaker Love, who each day  
Takes the pain out of somebody's bruises.

Oh, so merry they were! Dorothy often declared,

Even though she might live to be forty.

If with these lovely friends every day could be shared,

She felt sure she would never be naughty

JULIA M. COLTON, in the *Midget*

#### THANK YOU.

Everybody likes little Carl Rosenbloom; he is so cunning, and small and fat. He has lived in America just a little while, and he can only speak two English words; but it sounds so funny to hear him say "Thank you" to whatever is said to him that no one can help smiling; and I think this is the reason that he gets cookies and slices of ginger-bread at every house where he is sent on an errand.

One day Carl was trudging along with a basket of clothes which his mother had washed. He was a droll little figure, with his chubby legs and round, fat arms.

Some boys, playing marbles on the pavement, were quite amused at this comical sight, and they began to laugh and shout "Sausage bags!"

Now, Carl did not understand a word, but he saw they were speaking to him, so he turned his dear little face to them with the sweetest of smiles, "Thank you!"

You should have seen how ashamed the naughty boys looked then! One of them smiled and nodded at little Carl, another gave him a nice red apple, while another took his big basket and carried it for him.

So the good-natured little fellow trotted off, thinking what kind boys they were, and what a pleasant world this is to live in. And, perhaps, we should all think so too, if our tempers were as sweet as his.—*Sunday Afternoon*

#### HOW EDDIE PREACHED.

"When I get old enough I'm going to be a preacher," said Eddie one day.

"What is a preacher?" asked grandma.

Eddie looked surprised. "Don't you know what a preacher is? A preacher is the man that tells people what the bible means. And he says, 'Thirdly, my brethren,' and everybody listens to him. It's nice to have people listen to you."

"You can be a preacher now. I think you are big enough and old enough, too," grandma said.

"Really and truly, grandma?" asked the little boy, eagerly.

"Yes, really and truly."

"I'm afraid not," said Eddie, after a few minutes of thought, "or I'd know how, and I don't."

"What does the preacher do first?" asked grandma.

"He takes a text and then he 'splains it. I can't do that."

"O, yes, you can," said grandma. "Here is a good text for you to explain: 'Be ye kind to one another.'"

"There's nothing to 'splain 'bout that," said Eddie. "You just be kind to everybody, and that's all there is to it."

"A good text, though, for my little preacher's first sermon. I should like to have him preach from it for a week."

"Preach a week! Why, grandma I can't."

"Can't you be kind to everybody you meet for one week?"

"Eddie looked thoughtful. Would that be preaching?" he asked.

"It would, and the very best kind. A

good preacher has to preach in that way, or people will not listen to what he has to say in the pulpit."

"Well," said Eddie with a sigh, "I suppose I can try; but I wasn't thinking of that kind of preaching."

"You'll be showing everybody what the verse in the bible means, you know, said grandma."

"It's not kind to the teacher to whisper in school," said Eddie the next day, and he did not whisper once.

"It's not kind to Bridget to play along the road and keep my dinner waitin' either,"—and he hurried home from school.

"It's not kind to mamma when I do not do an errand promptly," he said; and he did quickly and well whatever he was bid.

Every day and all day he thought about what was kind and tried to do it.

The end of the week came. "How do you like preaching?" asked grandma.

"Why, I like it; but, grandma, I guess everybody must have been preaching 'bout that text, for everybody has been to kind to me."—*Mayflower*.

### LAST CHOICE.

There was to be a Sunday-school concert in which a number of children were to take part. There was a good deal of excitement over it, and all who had to recite or sing were much interested. Some of those who had not, as yet, been selected for any share in the work were interested, too, but they did not all show it in a pleasant way.

As it drew near the important time two of those who had been chosen for special parts were taken ill, and it seemed a little hard to fill their places.

"I shall not do a single thing," said Lena Martin. "I wasn't asked in the first place, and I'm not going to be second choice."

Then it was found that Sophie Leonard had taken the part, and had promised to do the best she could with it.

"Why, Sophie," said one of her mates, "you don't feel as Lena does, do you? Lena says she won't be second choice."

"Why, really," said gentle Sophie, looking up brightly, "I'd rather be even the last choice, I think, for then I would know that nobody else would do it, and if I didn't it might fall through, and so I would feel sure it was right to try. If I should be first choice I should be afraid I ought to give the chance to somebody who could do it better."

"What a good way to look at it!" said her friend, and it happened that soon afterward this very girl was asked to take the other vacant place, and, because of Sophie's good example, she did not refuse.

Those who really wish to help will be humble and do what they can, whenever asked, without insisting on being first choice.—*Welcome*.

Every disciple of Christ should take a church paper, in order to come in touch with the brethren and their work everywhere, so that he may become full of interest and enthusiasm for the cause of our blessed Christ in all the world. What the kindling is to the fire, facts are to interest and enthusiasm in any great work.

## Our Missions.

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

### Foreign.

The first Lord's day in July—the 3rd of July—is the Foreign Missionary Sunday for all the colonies except South Australia.

#### SOUTH AUSTRALIA.

The South Australian Foreign Missionary Committee meets on the last Friday in each month. We have six auxiliaries now actively working in the interests of Foreign Missions. Delegates to the above committee furnish reports of the work done from time to time by these societies. At our meeting held on Friday, February 25th, we received a subscription of 10/4 from a number of little folk. The S.A. F.M. Committee encourage seeking for information relating to the idolatrous heathen practices which our missionaries have to contend against as they bring before the people the love of God as revealed in Jesus Christ. As a result we have had several very excellent papers by brethren and sisters on this committee. "The Great Systems of Religion," "Confucianism," "Hindooism," "Facts from our Indian Field," and "A Call for Reapers," are among them. These help to increase our efforts to not only sustain those in the field but to desire that others be sent.

The following is from the *Missionary Voice*:—It is an encouraging fact that our mission stations in foreign lands last year raised \$19,595.46. This is all the more significant when it is remembered that the membership is 4,505.

## From The Field.

The field is the world.—Matthew 13: 35

### Queensland.

MA MA CREEK.—On Lord's day, April 17, we had the pleasure of seeing one of the scholars from the Lord's day school obey the Saviour in baptism—Isabel, the second daughter of Bro. Pollock. Several gathered at the creek to witness the baptism. May many more follow our young sister's example.

CHARLES RISSON.

WEST MORETON NEWS.—Sunday, May 8th, P. J. Pond preached at Mount Whitestone 11 a.m., Flagstone Creek 3 p.m., and Ma Ma Creek 7 p.m., to good audiences.

One from the Lord's day School was recently immersed at Ma Ma Creek by the brethren there.

Our aged Bro. Ola Larsen, who last month ended his pilgrimage, was baptised by P. J. Pond a little over a year ago, and was the firstfruits of about 20 who obeyed the Lord there. F. G. PATER.

### South Australia.

HINDMARSH.—Yesterday evening seemed to recall memories of old times, and a revival of the ingathering of the fruits of tilling, sowing, watching, praying and waiting. Eight young people on a profession of their faith in the Lord Jesus and at his command were baptised into the thrice blessed Name. We earnestly pray that they all may be kept by his mighty

power and prove valiant soldiers of his cross.

Bro. F. Fictman in all probability will be at Hindmarsh by the 10th of July. Bro. Smith leaves here after 20th May. A. G.

PT. STURT.—Bro. D'Nest, who is labouring with us, is faithfully sowing the good seed, and we feel sure much good is being accomplished although we have had no additions for some time. The meetings are well attended, and we expect to see some in the near future yield themselves obedient to the claims of Jesus. Last Tuesday evening the Sunday School held a meeting for the distribution of prizes, and we had a most enjoyable time. The scholars and teachers sang several selections. Brethren T. J. Gore and D'Nest were with us, and both gave excellent addresses and words of encouragement. Bro. D'Nest, who did the judging, also distributed the prizes.

May 13.

A. W. P.

### Victoria.

CHELTENHAM.—Bro. Green begins his labours at Cheltenham next Lord's day, May 22. At present the meetings are good, morning and evening. There have been three decisions lately. To the brethren who have assisted us during the past three months we tender our heartfelt thanks. R. W. T.

### New South Wales.

WAGGA.—We have not made much progress since Bro. Goode left us. A few still remain faithful to our Master and remember his death every Lord's day. A few of our brethren are living at a place called Carrawarna. I have paid them a monthly visit five times: it is about 22 to 25 miles from Wagga. I have held four gospel meetings, besides the worship meeting which I hold as soon as we finish the gospel meeting. Hope soon to be able to report progress in connection with the work at this place. The meetings are held in Bro. Erskine's house, and our sitting room at the last meeting was fully occupied. If any of the Melbourne brethren are passing through Wagga I hope they will not forget that we will be very pleased to have their presence to cheer us on our way.

May 2.

J. H. WILKINS.

MEREWETHER.—The brethren are well pleased with the decision of the conference committee in locating our Bro. Gilmour here for another period of six months, we pray that he may be the instrument in God's hands to lead many to Christ.

On Monday May 2nd, a very pleasant gathering assembled in the chapel, the occasion being the celebration of Bro. Gilmour's fifteen months labors in Merewether. It must have been very pleasing to him to see the large number of people who came together to show their appreciation of his labors. After tea the public meeting was held, Bro. Frazer being in the chair. On the platform were Mr. Hobson pastor of the free Methodists and Bro. Gilmour. A splendid programme of songs and recitations was provided. Mr. J. B. Pezman, pastor of the Primitive Methodists, was present at the tea, but having to leave early he addressed the meeting complimenting them on their success. The choir under Mr. West rendered some pieces during the evening, Miss Morgan being organist, thus a splendid meeting was brought to a close. C. F.

### New Zealand.

WELLINGTON.—Crowded meetings at Dixon-street, Wellington. Eighteen have been immersed during the past few weeks. There are 52 active members in our Endeavour Society. N. Z.

## Here and There.

Here a little and there a little.—Isaiah 55: 10.

Enmore, May 8, one confession

One baptism and another confession at Brunswick last Sunday night. Bro. Shain is still preaching there.

July 3rd, Foreign Missions Sunday.—An envelope for every member is being prepared and a contribution from every member is hoped for.

The Foreign Missionary Committee, having put an extra man in the field, will need about £100 more in contributions this year than last.

Two young men were baptised at Hawthorn last Sunday night—one who made the good confession the week before, and one the same hour.

At Brighton, last Lord's day evening, W. S. Houchins preached a powerful sermon on the cleansing of Naaman to a crowded audience. F.M.L.

Bro. John Prior conducted a meeting for the breaking of bread at the home of Sister Clow, Puckle-street, Moonee Ponds, last Sunday afternoon, which was much appreciated.

Splendid meeting at Doncaster last Sunday night, when two young ladies made the good confession and were baptised the same hour; Bro. J. Pittman preaching.—G. PERRY.

We notice that Bro. W. Rees, station master, has been removed from Beaconsfield to Avenal. The church at Berwick will miss him.

We have now in stock Vols. I. and II. of "The Gospel Preacher," sermons by Franklin. We can sell these at 7/- per vol., or 7/6 by post.

The special meetings at South Yarra have been well attended. Last Lord's day morning two were received by letter, and in the evening one made the good confession.

Isolated brethren in New South Wales are requested to send their names and addresses for register, to the secretary of the Conference—R. Steer, 80 Stanmore-rd., Sydney, N.S.W.

The annual demonstration and distribution of prizes in connection with the Sunday-school Union will be held on Tuesday evening, June 7th, in Lygon-street chapel, at 8 o'clock.—J.S.M.

Bro. M. Wood Green having accepted the invitation to labor with the church at Cheltenham, his address in future will be Balcombe-road, Cheltenham, Victoria. Will correspondents kindly note this.

A. B. Maston writes from Honolulu under date April 27, "Arrived here safely, and as well as I ever am at sea, this morning at 9 o'clock, and will leave for San Francisco at 3 o'clock this afternoon. Kind regards to CHRISTIAN readers."

At Brighton 17 Chinese were present at the class last week. In future the class will be held on two nights—Wednesday and Friday—in each week. Its size will apparently be determined by the number of teachers: who can lend us a helping hand?—F.M.L.

Very successful Sunday School anniversary services were held at Swanson-street last Sunday and Monday. On the latter date the choir gave a splendid rendering of "Nell, the Story of a London Wail." Bro. R. Lyall is to be complimented on the efficiency of the choir under his leadership and Bro. Franklyn for his reading. The chapel was tastefully decorated.

This is what a preacher has to say (in the *Household*) about habit, etymologically: "Habit" is hard to remove. If you take away the first letter, "a bit" is left. If you take off another letter you have still a "bit" left. While if you take off another the whole of "it" remains. If you remove another it is

not "it" totally used up. All of which goes to show that if you wish to get rid of a bad habit you must shake it off altogether.

## Obituary.

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

FISHER.—On the evening of 20th April our Sister Fisher (wife of Mr. Sam Fisher of Dalkey) passed away, leaving a fond husband and four children, two of them infants a month old.

## Coming Events.

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

MAY 22 and 25.—North Melbourne Sunday-school Anniversary. May 22, at 3 o'clock, Bro. Mahon will address the scholars and friends. Distribution of prizes; collection. At 7 o'clock Bro. McCracken will conduct a gospel service for the young; subject, "Giants and Giant Killing." May 25th—Tea at 6.30. Tickets, 1/-. Demonstration at 8. Free Collection. W.J.W.

S.S. UNION.—Owing to Monday the 16th May being the date fixed for the S.S. anniversary at Swanston-st., the Annual Business Meeting of the Sunday School Union will be held on MONDAY EVENING, MAY 23RD, instead of the 16th, as previously announced. Business:—To receive secretary's report and balance sheet; election of officers; report of examinations, etc. A full attendance of members is requested. J. S. McINTOSH, Hon. Sec.

MAY 26.—Fourth Anniversary of the North Fitzroy Band of Hope will be held on Thursday next, 26th May. A splendid selection of items on violins, piano, organ, etc., recitations, songs. Mr. H. Mahon will deliver an address. Commencing at 8 sharp. Admission 3d.

MAY 29.—Ascot Vale Sunday School Anniversary. Bro. J. J. Franklyn will address scholars and friends at 3 o'clock. At 7 p.m. Bro. W. Wilson will conduct special service. Tuesday evening, 31st, annual demonstration and distribution of prizes; good programme by scholars. All heartily welcome.

JUNE 3 (Friday).—At the Stanton-st. Tabernacle, Collingwood, 8 p.m. A Concert will be given in aid of the Sunday School and Choir. Songs, recitations, and instrumental items by visiting performers. Nth. Fitzroy Choir will assist. Admission by Silver Coin.

## WANTED.

A DRAPER,—who understands his business and can arrange goods tastefully, would prefer one in the church an abstainer and non-smoker and one who is able to speak in public, and who could thus assist the little church here. Wages good and travelling expenses wholly or partly paid according to distance. For particulars write to S. Butler Commercial Stores, Mungindi, New South Wales.

## Acknowledgments.

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

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## Literature.

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

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