

# Australian Christian.

CIRCULATING AMONGST

CHURCHES OF CHRIST

In Australian Colonies, New Zealand and Tasmania, for the Advocacy of Good and Right and Truth.

"He wrought good and right and truth before the Lord . . . with all his heart and prospered."—2 Chron. 31 : 20-21

Vol. I.—No. 21.

THURSDAY, MAY 26, 1898.

Subscription, 5s. per annum.

## Editorial Notes.

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

### Church Unity.

W. J. Irwin of Geelong, in an able letter to the *Southern Cross* on "Protestant Intolerance and Church Unity," strongly condemns the "Spirit of felt-sectarian superiority which largely dominates every branch of the Christian Church." While admitting that "in some instances reasons may be given for separations which occurred in olden times," he questions "whether those arguments still remain valid and especially whether they justify the continuance of the divisions." The evil effects of these divisions is described, and it is shown that "the disunion at home multiplies the burdens of the Christian community by increasing the number of buildings to be erected and the number of preachers to be maintained," while "the keen competition between the different sects also diverts attention from the great needs of fallen humanity in both home and foreign lands." All this reasoning will sound familiar to our readers, but when we come to consider the proposed remedies for the present unscriptural and disastrous state of affairs, Mr. Irwin's suggestion appears defective. He asks, "Is it not possible to discover a more excellent way by seeking for a mighty infilling of the Holy Ghost, and would not a Pentecostal baptism sweep away the differences, or so deeply sink them as to destroy their effect?" He pleads for an advance, "Not by increasing our organisations, but by getting on our knees together, not preaching to and at one another, but by praying with and for one another." While we freely recognise the importance of united prayers and submission to the guidance of the Spirit, it is not clear that we can look for a baptism of the Spirit. In the only cases in which we read of such an occurrence (Acts 2 and Acts 10), those baptised spake with other tongues and possessed miracle working power. The writer overlooks the

fact that God has given us in his word the true basis of union, and that believers are kept apart largely by the substitution of their creeds for the New Testament. No amount of prayer can take the place of Scripture study, and it is useless to supplicate for "A mighty infilling of the Holy Ghost" while we neglect the instructions of the Spirit already given us. These teach us how to attain "the unity of the Spirit which is the bond of peace." The church of Christ was originally one, and the rules laid down for its guidance if faithfully obeyed would restore union now. Let those who are wearied with the wrangling of conflicting creeds abandon all modern sectarianism and "stand in the way and see and ask for the old paths where is the good way and walk therein and they shall find rest unto their souls." This is the divinely prescribed remedy.

### Lyman Abbott on Baptism.

Writing about baptism in the *Outlook* for March, the editor, Dr. Lyman Abbott, the able successor of Henry Ward Beecher, says:—"It was formerly administered by immersion, if not always by submersion, which in a warm climate was not inconvenient. The church has substituted sprinkling. It was employed as a symbolical expression of personal repentance and faith. The church has transformed it into an expression of parental consecration. If baptism was a law, and Christians are under the law, as Jews were under the law, then baptism should be by immersion, and administered only to adults. The justification for the change is to be found only in the fact that no rite or ceremony is of the essence of religion, and that God's children have the liberty to change any rite or ceremonial, if, by doing so, they think they can better minister to Christian life." In these words Dr. Abbott expresses about the latest and best defence of infant sprinkling. Candid Pædobaptists now freely admit that the baptism of the New Testament was immersion and that "personal repentance and faith" were indispensable. The old arguments are

being abandoned as no longer tenable, and now the claim is for "liberty to change any rite or ceremonial" which the Lord in his wisdom has seen fit to appoint. But if men are at liberty to set aside the plain teachings of Scripture concerning baptism and the Lord's Supper, why may they not do so in other matters? and where is this liberty to end? When Protestants are prepared to substitute what "they think" for what God says, they have reached the end of their Protestantism. If we really believe Chillingworth's well-known statement, that "The Bible and the Bible alone is the religion of Protestants," we shall not be ready to follow Dr. Abbott in casting aside the authority of the Head of the Church and teaching for the doctrine of Christ that which he so candidly admits to be the tradition of men.

### Progress of Christianity.

According to an American paper, the *Western Christian Advocate*, there were at the end of the first century, 500,000 Christians, and at the end of the second 2,000,000. Reckoned in millions, at the end of each century the progress was as follows:—Third century, 5; Fourth, 10; Fifth, 15; Sixth, 20; Seventh, 25; Eighth, 30; Ninth, 40; Tenth, 50; Eleventh, 70; Twelfth, 80; Thirteenth, 75; Fourteenth, 80; Fifteenth, 100; Sixteenth, 125; Seventeenth, 155; Eighteenth, 200. In 1880, 410,000,000; in 1890, 492,865,000, and in 1894 it had increased to 500,000,000. It will be seen that it took 1500 years to rise to one hundred millions. After the birth of Protestantism, Christianity doubled in three hundred years, and since the commencement of this century three hundred millions have been added—one hundred millions within seventeen years. Of course this is nominal Christianity, and nearly half of it is Roman Catholic, but the figures clearly indicate not only that Christianity is a growing power, but that it is growing at a more rapid rate to-day than at any previous period of its history.

### Another Blunder.

The higher critics have proved to their own satisfaction that the book of Genesis as



we have it was not written by Moses but is the production of various writers whose accounts were "edited" and placed in their present form at a comparatively modern date. One of these writers, they say, was of the seventh century, B.C. After all this has been nicely settled, Professor Sayce announces, in his preface to his new book on "The Early History of the Hebrews," the discovery of a tablet containing an account of the flood, which dates back to the Abrahamic age, and appears to be a copy of an earlier record. The peculiarity of this account is that the text agrees with our bible account, which our higher critics have so conclusively proved (?) is a late combination of the so-called "Elohial" and "Yahvert" records! After all it appears safer to stick to the old book as it is, than to "Polychrome," or any other, editions of higher critics. No sooner have these gentlemen laboriously built up an ingenious theory disproving some long received teaching of scripture, than an Archaeologist comes along with a spade and turns up some ancient stone or tablet, which completely upsets their conclusions.

a change also of the law." In the divine economy of things priesthood and law stand or fall together. While the sons of Aaron ministered before the altar, the law could not be changed, because it was erected on the foundation of the priesthood. Consequently when our Lord became High Priest, that fact in itself abrogated the old covenant and brought in the new. For Jesus having obtained "a ministry the more excellent," he thereby became "the mediator of a better covenant." We are, therefore, called to look upon a new order of things, and to discern in the new vast improvements upon those systems which preceded it.

Doubtless, it would have been a severe shock to the Hebrews, if the inspired writer had been compelled to declare that the covenant in which they and their fathers gloried had become obsolete, leaving nothing of a corresponding nature to take its place. Happily, he was not placed in this dilemma. On the contrary, he was able to tell them that the passing away of the old and the bringing in of the new was not an abrupt and arbitrary incident in their history, but a foreseen result arising from the natural development of God's plan of salvation. Indeed, there is nothing abrupt in the divine scheme of redemption. On the contrary, it is a gradual unfolding of an initial purpose, of which the various covenants are so many ascending steps to the ultimate goal. This will be seen at once when we look at these covenants and understand their relation to each other. We divide the historic line of redemption into three sections, and name them, (1) Patriarchal, (2) Jewish, and (3) Christian. When we have done this, we find that each of them have their respective covenants; that is to say, covenants which have been entered into during the currency of each dispensation. For the sake of convenience we may put these in tabular form:

- |                              |                       |
|------------------------------|-----------------------|
| 1. Patriarchal Dispensation— | A. Adamic Covenant    |
|                              | B. Noachic Covenant   |
|                              | C. Abrahamic Covenant |
| 2. Jewish Dispensation—      | Sinaitic Covenant     |
| 3. Christian Dispensation—   | Covenant of Grace.    |

These form the great covenants of the Bible, and are the stepping stones in the history of the divine purpose in the salvation of man. When we understand these, and their relation to each other, we know something of our Bible, and have laid a foundation on which we may safely proceed to build, and find ourselves in harmony with the plans of the all-wise Architect.

In our consideration of the covenants we may leave out of view that which God made with Noah, as it refers principally to the preservation of animal and vegetable life, and does not, therefore, come within our present line of thought, but all the rest do. The Adamic covenant contains a prophecy

which forms the golden thread linking Eden and Calvary together. The words, the seed of the woman "shall bruise thy head," find interpretation in the writings of the Apostle John, when he says, "To this end was the Son of God manifested, that he might destroy the works of the devil." The Abrahamic covenant was simply a development of the Edenic prophecy. Here it took more definite shape, and proclaimed that in the seed of Abraham all the nations of the earth should be blessed. The covenant prophesied of by Jeremiah again takes up the strain and points to the time when the gospel preached in Abraham shall be heard and realised. The writer to the Hebrews declares that this time has come—that in Christ, all that has gone before, whether covenant, or priesthood, find their realisation in him. He makes the covenants "the basis of the institutions of Christianity—conferring all things upon Christians—the world, life, death, things present and things to come. The Christian religion is universal—comprehending time present, past, and eternal."

The question now is, What relation did the Sinaitic covenant bear to that contained in the prophecy of Jeremiah? This is the point discussed by the writer of the "Hebrews." The first, he calls the old covenant, and the second, the new. The Epistle to the Galatians is perhaps more direct and forcible in this matter than that to the Hebrews. The Galatian letter, moreover, gives us the key to the situation explaining the attitude of the Judaizing teachers in reference to the Abrahamic and Mosaic covenants. These Judaizers did not dispute the fact that the fulfilment of the promise to Abraham was reserved to the Messianic dispensation, what they contended was that the Law restricted the bearings of the promise made to Abraham. "It added certain new and limiting conditions, without compliance with which the blessings of the promise could not be obtained." This was equivalent to saying that the fulfilment of God's promise to Abraham was conditioned by obedience to the Law. The absurdity of such a position was easily demonstrated. It meant, that God having made a promise, subsequently imposed conditions which rendered it impossible for man to reap any benefit from it. Such a proceeding would be regarded as dishonorable in mere business transactions, how much more so in a matter in which God was concerned? Such a notion could only emanate from minds blinded by extreme bigotry and prejudice. Was it not well known that no man could keep the Law intact—that if he offended in one part, he offended in all? Therefore, says the Apostle, "the covenant, that was confirmed before of God in Christ, the Law,

## THE Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth St., Melbourne.

A. B. Waston - - - Managing Editor.

All Communications should be addressed to The Austral Publishing Co., 638 Elizabeth St., Carlton. Articles, etc., of any length intended for next issue should be in hand not later than first post on Monday. Short News Items, Coming Events, Wanted, etc., received as late as Wednesday morning. Births, Marriages and Deaths, 6d. each. Coming Events, 45 words, 6d.; each additional 45 words or fraction thereof, 6d. Wanted Advs., 1/- To insure insertion this must be paid in advance.

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

Terms.—In Victoria, 2 copies or more in one wrapper, 3/- each, post paid. Other colonies, 4 copies or more in one wrapper, 3/- each, post paid. Single subscribers in Victoria can receive their copy for 5/- by having it sent fortnightly. Single subscribers in the other colonies may secure their copy for 5/- by having it sent monthly. Or when two copies are taken in the other colonies they may be obtained for 5/- each by having them sent fortnightly. Single copy, to any part of the world, 7/-.

## The Leader.

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

### Better Things.

#### A Better Covenant.

NO. 1.

Having established his position in reference to the High Priesthood of Christ, the writer of the Epistle goes on to show that other things must of necessity follow. The transference of the priesthood involved changes of a radical and far-reaching nature. Not only that the priestly line of Aaron had come to an end, but the entire dispensation of law. "For," he says, "the priesthood, being changed, there is made of necessity



which was four hundred and thirty years after, cannot disannul, that it should make the promise of non-effect." What then was the object of the Law (or the Mosaic covenant)? It had a purpose to serve; what was it? This—"It was added because of transgressions, till the seed should come to whom the promise was made. . . . Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But now that the faith is come, we are no longer under a schoolmaster [or the law], for ye are all children of God by faith in Christ Jesus" (Gal. 3). Professor Sanday, referring to this portion of scripture, says: "But now the law has been changed for the dispensation of faith. Henceforth the old stage of pupilage is at an end. We are no longer like children, but adult members of the family of God—sons of God. We have entered into this relation by faith in Christ. For to be baptised into Christ is to enter into the closest possible relations to him. It is to be identified with him entirely. Nor is any excluded. The old barriers of race, status, and even sex, are done away. Through their relations to Christ, all Christians, as it were, unite to form a single man. They are a body animated by a single personality and will. And their relation to Christ stamps them as the true descendants of Abraham. In them is the promise of the Messianic blessing fulfilled."

## Original Contributions.

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

### The Generic Nature of Faith.

BY S. ELBORN.

There are no doubt some things in the Bible hard to understand, but that should not form any reason for rejecting it as an inspired book, seeing that the same thing may be said of much that we find in the works of God in creation. When God speaks and acts there must necessarily be some things in his words and actions far beyond our finite comprehension, but this is never the case with any of those things required of us as conditions of salvation. Some words imply far more than they express. This is the case with generic ones, and hence the necessity of being very careful to note this fact when interpreting Scripture, and especially the term faith so often mentioned there.

When salvation is predicated of faith, a very serious mistake is made when it is accepted in a specific and not in a generic sense, for in so doing many things are excluded from it which are as necessary as it is. There is no term more abused in this respect than the word faith. Accepting it as a mere mental assent to the truth of the gospel, many hold that the sinner has nothing to do to be saved but to exercise it. Those

who entertain this view quote with very great confidence quite a number of passages of Scripture to prove it, such as John 3 : 16; Acts 16 : 31; Romans 5 : 1. This is a very partial and one-sided view to take of this most important matter, and it all comes out of the error of treating the term faith in these and other passages of the word of God in a specific and not in a generic sense.

Faith as predicated of salvation is a very big word, for it holds far more than a mere mental assent to the truth as it is in Jesus, even the obedience of "the faith" clearly laid down in the gospel—Heb. 5 : 9, Matt. 16 : 15-16. There is no other word which contains more active meaning than faith, except it be the word love, which embraces all the rich and beautiful fruit of the Spirit and all the graces of the Christian life. This is not the general idea, for according to many there is no word that contains so little meaning as faith, giving nothing to do except a mere intellectual assent to the truth which can be given anywhere, at any time, and under any circumstances. Those who attach such a small significance to the term faith quote passages of scripture to uphold their view. It is in this way that the word of God is made flatly to contradict itself, which is impossible when they are rightly understood and correctly interpreted. When one portion of scripture says we are to believe and another says we are to obey the gospel, what is to be done? Are we to believe as a condition of salvation and reject obedience as having nothing to do with it? or are we to obey and reject faith? Would it not be an unwise thing for any one to act in this way because of a fancied importance that may be attached to it, as if God ever required anything of us that was not important in its own place. When we find one part of scripture saying that we are to believe, and another saying that we are to obey the gospel, it is neither our duty nor privilege to put them into the scales of our reason and judgment and weigh them to ascertain their value, relative or otherwise. What we find in the gospel is there for no such a vain purpose, but for our absolute acceptance. When the gospel requires faith as a condition of salvation, let us exercise it, and when it imposes obedience let us render it and there is an end of it, and there need be no controversy in the matter.

The faith that saves is an obedient faith, for it comes out of faith in Jesus Christ. Faith without obedience is as vacant as a dream and as empty as the fleeting shadow, and can bring no joyful blessing to any one. The necessary obedience is simply the expression of our faith, without which it is of no more practical use than a painted ship on a painted ocean.

Those parts of the New Covenant which speak of salvation by faith, to be consistent with other parts, cannot mean a mere mental assent to the truth which is in it, but a faith that is full of warm life and activity. James 2 : 14-26. Evidently the inspired writers never intended in those passages which speak of salvation by faith to teach us that faith is the only thing necessary to salvation, as is quite clear from other portions of these writings which inculcate obedience, even telling us that our souls are purified by means of it. 1 Peter 1 : 22.

Faith alone cannot be an apostolic doctrine, seeing that they tell us in the plainest language possible that without repentance we must perish in our sins, and yet it is seldom mentioned in those passages which speak of salvation by faith. If the faith that saves includes repentance, why should it be thought incredible when it is said to imply the confession of our faith? Romans 10 : 8-10. If the faith that saves includes repentance and confession, it need not surprise anyone to find it also includes the baptism of all penitent and confessing believers in Jesus Christ. Matt. 28 : 18-20.

Nothing is clearer to our mind than this, that faith is the one great casket which contains all the gospel activities. It is the one great circle that encircles all the active requirements of the gospel. Salvation by faith alone is the extreme of salvation by works, neither of which is to be found in the bible from Genesis to Revelation, for there are no extremes there, neither, indeed, can there be. This is not to be wondered at, seeing that God knows exactly what is necessary to accomplish his own end. In the gospel it is neither all faith nor all works that is necessary to salvation, but it is faith as one product of testimony, and works or obedience as the outcome of faith.

No good can possibly come out of any act of disobedience, no matter how small that may appear in human eyes, and this is so because it evidences a want of faith, without which it is impossible to please God. No act of obedience, be it ever so insignificant, can be performed without good coming out of it to the soul. Dear reader, think of these things.

## Selected Articles.

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

### The Elements of the Gospel.

#### LETTER X.

The sinner required to save himself

Having led you through the Old Testament, and the four Gospels, to the culminating point in the history of redemption, and having learned the authority under which we are placed—even that of the Lord Jesus, and the ambassadors who are authorized to speak in his name—even the twelve apostles, we feel, just at this point, like preaching you a little sermon from a text to be found in this second chapter of Acts, verse fortieth:

"See yourselves from this unlearned generation."

You see that, after all, men are required to save themselves. It is simply impossible that man can be entirely passive in coming into possession of this salvation. It is a salvation from sin. Can man be saved from sin without renouncing it? Can he renounce it, until he ceases to love it? Can he cease to love it, until he takes into his understanding the stern and terrible truths which exhibit its odiousness and deformity? Moreover, to be saved by the Lord Jesus he must trust him and love him. Can he trust and love without an exercise of his thoughts and affections? Still farther: the enjoyment of this



salvation is suspended on *obedience*. The sinner is required to "repent and be baptized." Now, this obedience necessitates the activity alike of the intellectual, moral and physical powers, in thinking, purposing, and acting. There can be nothing worthy the name of salvation to an intelligent nature, which does not involve an active participation in the process on the part of the nature that is saved. Insensate matter may be entirely passive in undergoing change; but a thinking, willing, responsible spirit, never. However absolute, therefore, some passages may seem to represent the work of God in saving men to be, it must be always understood, whether expressed or not, that its success is contingent on the acquiescence of the rational nature which is addressed.

Let us furnish an illustration of this point: In Acts 27, we have an account of a fearful peril on shipboard—a peril so great that passengers and crew were abandoned to utter despair. Paul assured them all, however, on the ground of a special revelation from an angel of God, that there should be no loss of any man's life among them. The revelation was: "Lo, God hath given thee all them that sail with thee." Verse 24. This seems as absolute and unconditional as language can make it. It looks as if they had simply *to be saved*. Yet (verse 31), when the sailors were about to abandon the vessel, Paul said to the centurion, "Except these abide in the ship, ye cannot be saved." And when, finally, the ship was guided to a suitable place and run aground, and the hinder part of the vessel was broken in pieces—they were not lifted on angel's wings to the shore, but—such as could swim, swam to land; "and the rest, some on boards, and some on broken pieces of the ship. And so it came to pass that they escaped all safe to land." Verses 43, 44. Now, was this a divine salvation? Certainly. The unseen hand of God—the power that rides on the whirlwind and directs the storm—guided this frail vessel through the perils of the deep to a suitable retreat; and had it not been for this divine guidance they must have perished. But, as soon as the salvation was made attainable—as soon as it was brought within reach of their own powers, they were required to *save themselves*; in other words, they were called on to *appropriate* the deliverance which God had opened each to himself, by the exercise of his own powers. Had they not done so, they would not have been saved.

So, in the salvation of the soul from sin, God does for us what we cannot do for ourselves. We could not by searching find out God. God reveals himself in Jesus Christ that we may know him. We cannot create the truths or the inspirations by which the soul is to be lifted out of the mire of ignorance and pollution. God has, by his Spirit, brought these to us. We cannot ransom our souls from guilt, or atone for the sins we have committed. God has given his own Son to be a ransom for us, and to become righteousness to the believer. We cannot discover a pathway to heaven, or uncover the awful mysteries of eternity. God has, by the resurrection of Jesus, scattered the darkness of death, and brought life to light. We cannot believe, or repent, or turn to

good, except as our thoughts and affections are receptive of divine influences. God pours these divine influences upon us through the Gospel revelations. So evident is it that salvation is of the Lord, and that, if saved at all, we are saved by the grace of God.

Yet the text says, "*Save yourselves*." Yes: because, notwithstanding all that has been done to save us, we are still unsaved until we accept and appropriate the salvation of God by complying with the conditions of the Gospel. The sun shines in vain, unless we open our eyes to behold it, that we may walk in its light; so truth is revealed in vain, and Jesus lives and loves and dies and rises in vain, unless we look and believe. Bread for the starving is furnished in vain, unless they take and eat it; so the Gospel feast is spread in vain, unless we "*come to the wedding*," and eat of the bread of life, and drink of the waters of salvation.

But you ask, Is not man contemplated in the Gospel as helpless—dead? Yes. But not in the absolute sense that is often attached to the words. There are different degrees of helplessness. A dead body floating on a stream, or lying in the bed of a river, is entirely passive; and if brought out at all, must be brought out by main force. But a man may be likely to drown, in the river, who is not so utterly hopeless. Left to himself he will perish; but if a hand is stretched forth to save him he can grasp it, and thus both save himself and be saved, Sinners left to themselves will perish. But they have eyes, ears, minds, hearts; and can see, hear, reason, feel, and act, when the salvation of God is brought within their reach. The sinner is indeed said to be dead—dead in sins; that is his sins have separated him from the friendship and fellowship of God. But a man can be dead in one sense and alive in another. He may be spiritually dead, yet intellectually as well as physically alive. He has mind, heart, and conscience, to which God can appeal, and through which he may be reached with truth and love for his salvation. Hence this exhortation—"Save yourselves"—does not come until all the divine potencies for our salvation have first been brought to bear.

We have, then, in this sermon of Peter on the day of Pentecost.

1. **FACTS**—revealing what God has done for our salvation. These facts embrace the incarnation, life, death, and resurrection of the Son of God.

2. **COMMANDMENTS**—revealing what we must do to be saved. These are,

1. Believe on the Lord Jesus Christ.
2. Repent.
3. Be baptized in the name of Jesus Christ.

3. **PROMISES**—revealing what God will do for those who obey the Gospel. These are,

1. Remission of sins.
2. The gift of the Holy Spirit.
3. Citizenship in the kingdom—beirship in the family of God.

Thus, facts to be *believed*, commandments to be *obeyed*, and promises to be *enjoyed*, make up this Gospel, and embrace both the divine and human sides of this scheme of salvation.

We are now prepared to speak more definitely of the things that we must do to be

saved. On this we will enter in our next number.

Meanwhile, let us ask you to reflect on another distinction which, sooner or later, you will need to be made acquainted with.

While we have insisted on the importance of man's consenting to save himself by closing in with the overtures of mercy, it is evident that all he is asked to do is *to accept* the salvation. Faith, repentance and baptism are but graciously ordained means of *appropriating* the grace of God; so that it is, after all a salvation "not of works," but of grace. There is *another* salvation, however, with which active obedience is more emphatically linked—so much so that we are enjoined to "work out our salvation." The first salvation tendered in the gospel is salvation from the guilt and dominion of sin, and is enjoyed on our simple submission to Christ, before we begin active work in his service. But there is a coming salvation *from death*—an entrance into life eternal, which is made to rest—not on faith merely, but—on character. "Be thou faithful unto death, and I will give thee a crown of life." "Blessed are they that do his commandments, that they might have right to the tree of life, and enter in through the gates of the city." This salvation lies rather out of the range of our present inquiries; so we merely note it here for the sake of avoiding confusion of mind.

## Poets' Corner.

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

### The Fight with Beasts at Ephesus.

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

(PUBLISHED FOR THE AUSTRALIAN CHRISTIAN.)

BY J. ENGLISH WRIGHT.

PART III.

"So! thou art late, Demetrius my friend,  
Tis weary waiting, even on such as thou.  
Didst find it hard to draw thyself away  
From all thine idol moulds, to spend a day  
With Marcius, in witnessing the games?  
We shall not readily now find a place;  
The multitude have thronged, and not a tier  
Doth hold a vacant seat. We needs must rest  
As happy if we gain but entrance now.  
List ye the music. Hurry now I pray,  
Ere yet the games begin. Follow thou me."

"I seek thy pardon, Marcius; my slaves  
Made but slow headway through the crowded way.  
Tis like as if all Greece had met to-day  
In Ephesus. Haste thou and I within  
And pass thou close to the arena wall,  
For mine old eyes would drink their very fill  
Of the proud victory of Afric's lions  
O'er the iconoclastic stubborn Jew."

And now they surge in with the motley crowd—  
The Master of the Silversmiths, in arm  
With Marcius, Chief Captain of the Horse.  
No title, honor or renown avails  
To gain a passage way; hath not the hour  
Sped by, when rank might gain her lordly seat?  
And as the changing music rends the air  
A mighty trumpet blast is heard, and now  
'Mid loud buzzards a string of chariots gay  
With lightning speed traverse the Civen's way.  
But these we speak not of, nor stop to note



The wrestlers, runners, swordsmen, who disport  
Themselves, each fully nerved, to gain th' applause  
Of all the best and worst of Ephesus,  
Assembled in their holiday attire  
To watch, 'neath melting sun, the games that day.  
Now broods anxiety on every face,  
Now strained is every neck to better view  
The coming conflict in th' arena wide.

The gate is open thrown, and under guard  
Of Roman soldiers, walks a single man  
Of medium height; his head but slightly bent,  
Full-bearded, with a face by long exposure  
Deeply bronzed, whose eyes, dark hood, flashed bright  
As two great orbs might shine 't illumine the night.  
His features brave, displayed no trace of fear.  
Sincerity and frankness graven deep  
In every furrow. Thus he stood unmoved  
With all a Roman's proud indifference,  
With all a Christian's calm courageousness,  
He whom the Jews saluted with the name  
Of "renegade." Whom frenzied Greeks cursed  
Loud, and thus inveighed, "Ha! Ha! blasphemer  
Of the Holy Gods," but whom the Christians  
Fondly loved, whose name, next to the Christ's,  
Walked quick response within their every heart.  
'Twas Paul the undaunted; greatest far, of all  
Earth's noblest men.

Standing a moment, lovingly he turned,  
And smiled with heart-born grace upon a group  
That stood close by to Marcus and his friend,  
Now turning to a soldier of the guard,  
Took from his hand a short sword and a cloak,  
Then, without tremour, walked into the midst  
Of the arena, and stood patiently,  
Eccasing his left arm within the folds  
Of the dark cloak, and carefully surveyed  
The sword blade, edge, and length, even to the hilt.  
Calmly he gripped it firm, then loosed his hold  
And held it in another way, as if  
To satisfy himself that he had found  
The manner best to grasp it in. At length  
He gripped it dagger-wise, with stubborn hold,  
And raised his eyes to watch the barred gate  
Rise slowly creaking, from the lion's den.  
Quick, with a yell that chilled the sternest heart  
Two tawny lions of Africa's breed sprung forth,  
Whose shaggy manes bespoke the cruel sex,  
Their tails erect, with savage instinct fierce  
They scented in th' ill-fated man a prey  
To satisfy a hunger, whet, alas!  
By fiendish means, to wild ferocity.  
With savage snarl, the foremost beast crept on,  
While he behind lay back upon his thighs  
As if to spring upon the hapless Jew.  
"Now, by the Gods," spake Marcus, "'tis strange  
To find such courage, 'neath so poor a dress.  
Mark you his coolness, he doth bear himself  
With all a Roman gladiator's skill.  
Aha! he springs; look, look Demetrius!"  
E'en as he spoke, with one huge lunge the beast  
Leapt through the air to fasten on his prey.  
But quick as lightning flash the Jew drew back  
And ere the brute had time to turn afresh,  
His cloak he threw around the lion's head,  
Then with a rapid twist drove sure his sword  
Hilt deep into the lion's side, the while  
His eyes transfixed the other savage beast  
"Oh! God of Israel be praised," said one,  
An ancient Jew, whose frame excited thrilled  
As he with eager eyes watched every move.  
'Thou hast done well. Oh Saul! that thou  
Should'st be a rebel 'gainst the holy faith,  
'Tis piteous sad. Had'st thou been true, in thee  
A second Maccabeus had arisen  
To lead the chosen people in array,

And break for evermore the Roman yoke."  
"Hold thou thy peace, thou treasonable fool,  
Or thy white pate shall pay the forfeit for  
The looseness of thy contumacious tongue  
No Roman bears seditious talk like thine."  
Said Marcus with a hard and angry scowl  
"Nay, soldier brave," replied the ancient Jew,  
"Than yonder man there is no nobler heart  
Beats 'neath the sway of thine imperial lord;  
Aye! though he be a Nazarene, 'tis true,  
I say it, I, old Simeon the Jew  
Together Saul and I in years gone by,  
Sat at the feet of learned Gamaliel,  
And he, good soldier sat without a peer.  
A Pharisee, whose skill in knowledge was  
As high beyond his fellows, as his love  
For the Old Faith transcended all."  
"Now hold thy peace, thy tongue hangs over loose,  
—Ye Gods! Did'st mark you skill, Demetrius?  
See how he holds the brute in check, with but  
The power of his own eyes. No fool is this,  
Demetrius. He hath a Roman heart."  
Said Marcus, aglow with eagerness,  
The master-passion of his soul bestirred.  
"Aye truly!" spake a bright-eyed Grecian youth,  
"The words are true, for Paul our teacher, like  
Thyself claims Roman rights and name, for he  
Though born of Jewish blood, in Tarsus first saw  
light of day."  
"Ha! Ha! thou had'st him Roman bold!"  
Yelled Marcus. "Grip thou thy sword aright."  
But all he spake was lost midst the huzzahs  
Which rose in one huge shout and rent the air.

(To be Concluded.)

## Sunday School.

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

LESSON FOR JUNE 5TH

"JESUS CONDEMNED."  
MATT. 27: 11-26.

GOLDEN TEXT.—"Christ Jesus came into the world  
to save sinners"—1 Tim. 1: 15.

The traitor's kiss of betrayal past, Jesus  
was hurried away to his trial (?)—first before  
the Jews and then before the Romans. It is  
an amazing scene. We see the Prince of  
men on trial, the Saviour at the bar of those  
he came to save; the Lord and Judge stands  
at the tribunal of those who must one day  
appear before his judgment seat: they judge  
him in time whom he must judge in eternity.  
First he was taken before Annas, who to his  
eternal disgrace lent his great name and in-  
fluence to the infamous trial which followed.  
The ex-high priest's sanction obtained, the  
victim was hustled into the presence of Cai-  
aphas, then high priest, with whom "were  
assembled all the chief priests, and the elders,  
and the scribes," goaded on by their implac-  
able hatred to illegally meet thus early and  
ensure speedy execution. It was no trial.  
They took it as a fundamental axiom that  
he was neither Christ nor Son of God. When  
silence would have seemed a renunciation of  
his claims, he admitted that he was both,  
and *therefore*, on his own evidence, he was  
condemned for blasphemy! All that now  
remained was to formally ratify the sentence  
in the morning and obtain Pilate's acquies-  
cence. The interval was filled up with such  
tortures as their inventive genius suggested.  
All pretence of judicial calmness was set  
aside, and, yielding to their desires, they

vented their spite in all manner of insult.  
They smote him with their fists; they spat  
upon him (the Son of God) as if he were a  
dog; they blindfolded him, and in turn  
struck him in the face, at the same time  
caricaturing his claims by asking him to  
prophesy who struck him!

In the morning Jesus was taken to the  
praetorium. John tells us that the Jews  
would not enter it. These men had con-  
sciences which would permit them to mur-  
der an innocent person, but not to go into a  
Gentile judgment hall. They could not de-  
file themselves against the keeping of the  
paschal lamb, but counted it no defilement to  
slay the Lamb of God. We might think  
diabolical malice had found bottom in their  
own mock trial; but no. Pressed for a de-  
finite charge, they laid an accusation.  
Blasphemy? No; but—"We found this  
fellow perverting the nation, and forbidding  
to give tribute unto Cæsar, saying that he  
himself is Christ a king." Pilate saw through  
the flimsy pretext; he rightly interpreted the  
unwonted profession of loyalty and zeal for  
Cæsar's undisputed supremacy. A short ex-  
amination convinced him of Jesus' innocence,  
and he said so. Thrice he sounded forth the  
declaration, "I find no fault in him at all."  
Why did he not set him free? Who ever  
had a more splendid opportunity than Pilate  
of showing nobility of character, of handing  
his name down to posterity to be lauded as  
that of one who dared to stand on the side of  
justice and do the right in the face of a  
nation's prejudices? But instead, this pro-  
curator of Judea presents to us a sad and  
terrible example of one whom the endangered  
self-interest drove not only to act against the  
deliberate conviction of his heart and con-  
science, but to commit a deed of unparalleled  
injustice. Surely no one ever bartered high  
privilege for such disgrace and eternal ex-  
ecration. The crisis came, but he was not  
equal to it. True, he made one or two at-  
tempts to escape committing Jesus, such as  
sending him to Herod, setting him free as  
the one the yearly custom ordained to be li-  
berated, and the substitution of scourging for  
death; but these were but the compromise  
with justice which paved the way for the  
final collapse, and on Pilate's admission of  
innocence all were wrong. Nor was the  
dream of his wife of much avail against the  
demand of the infuriated Jews, and he gave  
way. Then, ordering a basin of water, he  
dramatically washed his hands, and, perhaps  
sincerely, said: "I am innocent of the blood  
of this just person; see ye to it!" and deliv-  
ered him to be crucified, while the multitude  
exultingly welcomed the gift of transferred  
guilt in the hideous yell: "His blood be on  
us, and on our children!" Farrar tells of  
the revenge of history on those concerned in  
this tragedy:—"of the suicide of Judas, the  
deposition of Caiaphas, Herod's exile and  
infamous death, Pilate's banishment and  
suicide, Annas' house destroyed and his son  
murdered, and "the long horrors of that  
siege of Jerusalem which stands unparalleled  
in history for its unutterable fearfulfulness."  
Was his blood truly upon them? It would  
almost seem a judgment on them for their  
treatment of him of whom it was said:

"IN HIS HUMILIATION HIS JUDGMENT WAS  
TAKEN AWAY."



## Temperance.

Wine is a mocker.—Proverbs 20: 1.

PERTH, W.A.—The first quarterly entertainment of the Lake-street Band of Hope was held in the Christian Chapel on Friday, May 6th, and was a great success. At 6.30 a tea was held for the members of the Band of Hope, at which 50 members were present. The public meeting was held at 8 o'clock, and was well attended. Mr. Garland occupied the chair, and Mr. A. E. Illingworth gave an excellent address on "Band of Hope Work; its History and Value," and in conclusion urged those present to help the cause. During the evening songs, recitations, &c., were given by Mrs. W. Williams, Misses Cave, Masters and Mr. Henry Wright, and members of the Band of Hope. A dialogue entitled "Why Matthew Mason could not Eat his Supper," was given by Mrs. J. C. Bell, Mr. A. Saunders, and Master Ernest Shacklock, and was well received. During the evening our Cingalese brother, Lionel Owen (Wickremasinghi), presented to the Band of Hope a beautiful silk banner, as a token of his sympathy with Band of Hope work. On the banner were these words:—

A solemn charge on each doth rest,  
To help and influence all we can,  
By pledge and by the gospel, best  
To win and save our brother man. H.A.T.

### The Christian and the Saloon.

Compromise is neither a moral nor a wise method of fighting the saloon. What is intrinsically wrong can never be an element in any agreement which children of God are permitted to make. We are to have no fellowship with the unfruitful works of darkness, but rather reprove them. Hence the liquor traffic, which is hopelessly evil, must not be licensed by voice or vote of Christian men. The declaration of the Methodist Episcopal General Conference that license is sin is sound in philosophy and in morals. Light and darkness are no more opposites than the true church of God and the licensed saloon, for one is spiritual, while the other is bestial. There must be external hostility between them, and any compromise is always in the interests of iniquity, for it weakens the church, through consenting to evil, and makes the saloon more dangerous, through concealing its iniquity by a cloak of respectability. So the first duty of Christians, with respect to the liquor traffic, is to refuse to countenance it, because its supreme evil influence is in the consent of good men to its existence and regulation.

The second element in the warfare against this evil is education. A campaign of passion will avail little. If we wait until the saloon has touched our own homes, or until it has planted itself in the neighborhood, our opposition will be more resentful than righteous, and will soon spend its force. The children should be taught the pathological influence of alcohol, the ruinous effects of drinking habits upon the soul and body, and the immense advantage that sobriety and abstinence give in the success and happiness of life. Here is the chief glory of the Women's Christian Temperance Union; its successful

efforts to place scientific temperance instruction in the text books of public schools, already bearing fruit, will tell for good in generations to come. But this teaching must be greatly extended; pulpit, press and home should co-operate to create an intelligent conscience among young people generally with respect to the iniquities of the saloon. Patriotism, that quick virtue of youth, should be brought into service, and the liquor conspiracy against the honor of the flag and the integrity of citizenship presented, as it is, among the most dangerous foes to home and native land.

But personal hostility and education are not enough. After the greater number are won away from the saloon, the weak will still be despoiled by wicked men. As long as the liquor business is profitable, the criminal impulse will keep a class in it, regardless of public opinion and defiant of everything but enforced law. So the business must be outlawed and made criminal in fact as it is in principle. Hence, legislation is necessary. But legislation in this country originates with the individual citizen, and finds its first expression at the ballot box. We must vote against the saloon. This is a logical necessity from our campaign of education. For having said that the liquor traffic is a menace to the home, to society, and to government, we are just as much pledged to casting it out as to rid our beloved institutions of any other foe. Legislation is complementary to education.

It is not proposed to "make people good by law," but to keep the vicious and bad, under the protection of law, from preying upon the innocent and the weak. To condemn it, to teach others to condemn it, and to always vote against it, is the philosophically and morally consistent course for the Christian to follow in fighting the saloon.—*American Christian Standard.*

## Sisters' Department.

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

NEW SOUTH WALES.—The sisters' monthly meeting was held on Friday evening the 13th in the City Temple, Sydney, Sister Ewers presiding. Owing to the very wet weather, the meeting was not so large as we wished, but a fair amount of business was got through. The minutes of the previous meeting and correspondence were dealt with. Home Mission collections, £2 4s. 3d. for the month. Additions from Sunday Schools to church—Petersham, 2; Enmore, 6; Sydney, 1. Sisters Morrison and Potter reported a visit to Prince Alfred Hospital, and distributed 59 papers, and spoke words of comfort and cheer to the sick and the afflicted. Temperance Committee reported arrangements in hand for a public temperance meeting to be held at an early date, and also their intention of supplying each Sunday School with pledge cards, soliciting the co-operation of the teachers to urge the scholars to sign the pledge. It was decided to hold the quarterly united prayer meeting in the City Temple on Wednesday, May 25th, and it was also arranged to hold the quarterly social on Friday evening, June 3rd. Short

speeches on Mission Work will be given, also a few musical selections. Sec.

### Victorian Sisters' Conference.

PRESIDENT'S ANNUAL GREETING.

Beloved Sisters of dear Australia.—When we recall the days of the first Sisters' Conference in the sunny south land, and note how faithfully the work has kept on, we think of this verse, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" This is what the dear sisters of Australia have been doing. Your loving effort has gone forth checking sin and error, seeking to cast the glory of the morning over the home land, and reaching out to the spiritual darkness in other lands. "Who is she that looketh forth as the morning?" The dawn comes in your beautiful tropical land, bathing itself in the waters of the Pacific, and coming with its rosy health to bring gladness, beauty, and to awaken all in its path. So too, let the Sun of righteousness with healing in his wings bring spiritual joy to the hearts and homes of Australia, through the influence of its Christian women. "Fair as the moon" must ye women be. In the darkness of the midnight of ignorance ye must shine as queens of light, shine by reason of your white soul purity, reflecting the light of God as made known to us in Christ. Chaste conversation will often win a soul, where the appeals of the pulpit may never come. Let us cast no uncertain ray in this matter, but as the godly women of old, be full of faith, good works, and alms deeds. The following is a tribute that has been paid to the uncrowned queen of American democracy, Miss Frances E. Willard, whose life shone out as fair as the moon. "In the death of Frances E. Willard one of the ablest, truest, and best of her sex, in the championship of temperance principles, we recognise a grievous loss, not only to the temperance cause, but also to the broader cause of Christianity, and the general moral achievement of the human race. To the great fight against vice in which she was enlisted in her youth, and to which she gave all her years of usefulness, Miss Willard brought rare qualities, courage that never flinched, perseverance that never relaxed, splendid intellectual powers, and above all a spirit of loving-kindness that brought her very close to the hearts of the people. Her life was an object lesson in purity, charity, and self sacrifice, and the memory of it will continue to teach the same precious lesson and convey the same blessed message of saving grace. Our cause can ill afford to lose so worthy a standard bearer."

"Clear as the sun." It is the sunlight that brings color, heat, health. The plant in the cellar is colorless, cold, sickly. Let your Christian work bring a rosy color to your family altar, a warmth of earnestness to your church life, and a health of cheeriness to your organized woman's work at home, and to your missionary's abroad.

"Terrible as an army of banners." Banners suggest order, discipline, victory. Your regular Executive meeting month by month has been blest in its organization, you have been disciplined by your meetings for reading the word, prayer, and speaking on behalf of your blessed Master. Press on, never fail



to plead for help for those who sit in the darkness and shadow of death. Let victory be inscribed upon your banners, signalling we come in the name of Christ the crucified, Christ the exalted, and he knows no defeat, no retreat, but VICTORY.

With these words of exhortation, do we come to you dear sisters of the golden sunlight, whose garments are perfumed with the fragrance of the daphne and bryonia, whose air is the breath of the health-giving gum tree and the Golden Wattle, whose skies are the azure curtains of the Most High, embroidered with the diamonds of the universe—the quivering stars. Ye favored women, we greet you and bid you onward and forward in the name of our Master, whose we are and whom we have come to serve. Your sister in loving remembrance,  
ANTOINETTE K. THURGOOD.

1931 Fifth-av., Pittsburg, Pa.

[Owing to alteration of mails this greeting arrived to late to be printed with Conference matter.]

## Our Missions.

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

### Victorian.

The following is a very brief synopsis of the Victorian Missionary reports:—

G. H. BROWNE.—Since last report has preached at Brunswick, Galaquil, Brim, Galaquil East, Bangerang, Warmer West. Pleased to report one addition by faith and baptism at Galaquil. The meetings at Brim much improved.

A. W. CONNOR.—Has again taken up the work in the Kaniva District. Since last report had visited all the churches in the circuit; some of them twice. Two decisions at Lillinur and one at North Yanac. The brethren at North Yanac have secured the Church of England building and have taken it to pieces. Having selected a new site, are intending after harvest to put the new building thereon.

F. PITTMAN.—Since Conference has visited Shepparton, Ballendella, Toolamba, Wharparilla, Runnymede East, and the Village Settlement. The meetings have been well attended, and two baptisms. In Echuca a series of special Sunday evening services are being held in the Town Hall, average attendance about 250, Bro. Pittman giving addresses on the tabernacle, illustrated with Bro. Maston's oil paintings.

BET BET DISTRICT.—Bro. T. Warnecke reports that Bro. Little is still laboring in this district. Two have been added by faith and baptism since last report.

## The Querist.

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

By G.B.M.

1. Would it be right for me to stay away from our morning meeting to hear a good speaker at another church?

REPLY.—We think not; though many

self-esteemed Christians stay away from the Lord's Table for worse reasons. All the eloquence of the dying love of the Son of God appeals to us in the words, "Do this in remembrance of me." It is our *personal* privilege and duty to be present, if possible, as often as the Lord's Table is spread. To go elsewhere, to hear in some sectarian church, a speaker, good or bad, is to neglect a *divine ordinance*—it is to prefer the human to the divine, and, to a degree, to forsake Christ for man.

2. Would it be right for me to break bread with any denomination?

REPLY.—The Lord's Table is in the Lord's House, the church; and the church, if Christ and his apostles are our only guide, is composed of baptised believers. No other religionists, according to the New Testament, are authorised to set up a table and call it "the Lord's Table." To sit at such a table is therefore to endorse an unauthorised institution. Further, such action would imply that we regard them as scripturally baptised, and deem their sprinkling, baptism; or, that we do not consider baptism a prerequisite to the Lord's Supper. But we can take neither of these positions, therefore we cannot sit at the table of the unimmersed.

## From The Field.

The field is the world.—Matthew 13: 38

### Victoria.

COLAC.—The church here has been greatly cheered by the addition of a new member, Bro. Galop, who is the first to be immersed by Bro. Barrett. This makes three brothers to our little church. May the Lord keep him faithful, and make him a blessing to Colac and the Lord's cause. M.G.

### Tasmania.

LAUNCESTON.—Last Sunday week we had the joy of seeing one come forward in response to the usual invitation, and confess his faith in Christ. He was baptized and received into fellowship the same hour of the night. We pray that all who have recently "put on Christ" in the way appointed may be "kept by the power of God," and walk in safety the straight and narrow path that leadeth to eternal life. †

May 19.

G. M. GORDON.

### Queensland.

We are requested to insert the following correction: "In West Moreton News" of CHRISTIAN for May 12th, it reads, "Resolved, That I visit Killarney to disprove views entertained by disciples of Christ there." Now the idea that should be conveyed is that "I will visit Killarney to remove the prejudice and disprove the ideas the *people* entertain of the disciples of Christ." Yours fraternally, P. J. POND.

GYMPIE.—The church at Gympie, in conjunction with the churches at Maryborough and Eel Creek, has entered into an engagement with Bro. K. T. Nixon, late of New Zealand and Brisbane, to supply the place of evangelist. His head-quarters will be at the Tabernacle, Gympie—his present address. He arrived at Gympie on the 28th April, and commenced open air work at the "five ways," under the clock,

on Saturday nights, and at the "four ways," near the Tabernacle, on Sunday nights before service—the result being increasing audiences.

On Thursday last a social gathering was held to welcome Bro. and Sister Nixon. The sisters were to the front as usual with nice decorations. Bro. Hutchinon, President of the Conference, occupied the chair, and on behalf of Gympie, Maryborough and Eel Creek churches, and the Conference of the associated churches of Christ in Queensland, gave Bro. and Sister Nixon a cordial welcome, and urged the brethren to stand by Bro. Nixon. Bro. Dunnall from Eel Creek, spoke, and some recitations by scholars of the Sunday School, with music and piece by the choir, were followed by the speech of the evening, Bro. Nixon's, who having acknowledged with thanks the very cordial and kind reception they had given him and his wife, earnestly counselled the brethren to put away the idea that the church was a one man affair, his efforts without their co-operation would be an utter failure. A.H., Sec.

### South Australia.

KERMODE-STREET, NORTH ADELAIDE.—This morning an elderly lady, who last week was baptised, was received into fellowship. To-night, after a discourse by Bro. A. M. Ludbrook, a young man made the good confession.

The Band of Hope intends holding a tea and public meeting on May 30th (public holiday), when any friends will be welcome.

May 22.

T.B.F.

## Here and There.

Here a little and there a little.—Isaiah 58: 10.

One confession at Hawthorn last Sunday night.

Don't forget FOREIGN MISSION SUNDAY, JULY 3.

Bro. A. E. Illingworth will resume preaching at Perth in June.

We are asked to remind the Sisters of Executive meeting, Friday, June 3rd.

Bro. H. D. Smith commences his labors at Groset, Adelaide, on Lord's day, June 5th.

The church at Bordertown, S.A., will be much helped and cheered by the return of Bro. Milne from W.A.

Bro. A. E. Illingworth finishes preaching at Fremantle this month. Good meetings and increased interest.

P. A. Dickson preached at Enmore last Sunday night, and T. Bagley at Sydney. Large audiences at both places.

Bro. Edward Griffiths (who succeeds Bro. Hagger in the Wedderburn District) commenced his labors at Wedderburn last Lord's Day.

It is intended to revive the Thursday night preaching services at Rookwood. T. Bagley, D. Ewers and others will assist the work there.

We regret to hear that Bro. W. Patterson, of South Melbourne, has met with an accident by which his leg was broken just above the ankle.

J. C. Dickson who went from South Australia to America has found a congenial field of labor with an appreciative church. His address is Clifton Forge, Virginia.

We are requested to announce that Bro. Thomas Fittle is secretary of the church at Eel Creek, Queensland, and Bro. A. Hutchinson secretary of the church at Gympie, Q.



Two confessions at Brunswick last Sunday night.

Two confessions at Perth during the month, Bro. A. Lucraft preaching.

Statistics compiled for W. A. show 336 members in the colony. There are many isolated brethren not included in that number.

Bendigo Anniversary Services last Sunday a great success. One confession in the afternoon, and from a crowded audience at night six more confessed their faith in Christ. All the brethren rejoicing. Dr. J. Cook preached on both occasions.

Bro. and Sister R. Sheehan have left Red Hill and gone to reside at Nhill, where is also Bro. W. Burgess, formerly of Mooroolbark. We understand that there are others in the district, so that, no doubt, there will be a meeting for worship commenced shortly.

We hear that the N.S.W. Conference Committee has decided to engage Bro. T. Bagley to labor in Woolahra from the 1st of June, and to assist the Lismore brethren to the extent of £1 per week provided a suitable brother can be found for that important field.

Bro. Edward Davis of Oakland, California, has accepted an invitation from the church at Lygon-st., and is expected to sail for Sydney in the Californian mail steamer which leaves San Francisco in June, so that Bro. and Sister Davis will (D.V.) reach Melbourne some time in July.

Bro. G. T. Walden has very kindly placed his services at the disposal of Lygon-street for one month. He preached there last Sunday evening to a full meeting. He was assisted in the service by Bro. A. C. Rankine, who is at present (with Sister Rankine) on a brief visit to Melbourne.

Bro. and Sister Kent have removed from Bordertown, South Australia, to Mortlake, Victoria; and Bro. Scown has gone from Bordertown to Broken Hill. Against these losses we are pleased to hear that Bro. E. Milne has returned from West Australia. His assistance at Bordertown will be much appreciated.

At the Foreign Missionary Committee meeting of N.S.W. last week, E. Gole was re-appointed secretary and treasurer, and D. Ewers was elected assistant secretary. A letter of sympathy with the work was received from the Sisters' Conference and much appreciated. The suggestion it contained about a Christmas box for India will be acted upon, and the Sister's Conference and Endeavor Societies will be invited to assist.

With much regret we notice the sudden death of Bro. Stone of Warrnambool. While on his way to preach last Sunday evening he was taken suddenly ill and returned home. Before medical aid could be provided he expired. The text on which he intended speaking was James 4: 14. "Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour that appeareth for a little time, and then vanisheth away."

We have received a letter from Bro. A. M. Growden, of Clarksville, Tenn., U.S.A., from which we take the following extract:—"I am glad to report the progress of the gospel here. Our new building is a model of convenience. Yesterday (March 20th) one accession; for the past eleven weeks we have had additions, and our people our united, zealous, and happy. This is my eighth year as preacher in this city. Love to our Australian brethren. Sincerely, A. M. GROWDEN."

SUNDAY SCHOOL UNION (Victoria).—The following corrections have to be made in connection with the returns for recent Examinations:—Senior Teachers' Division: Miss Enderby, Certificate of Merit. Scholars, 15 to 18: W. Park, Ascot Vale, Second Prize. Scholars, 12 to 15: Certificate, Florrie Syost, Surrey

Hills, should read *Florrie Lyack*. Scholars, under 10 years: Certificate of Merit to Amy Stonnell, Ascot Vale, should be *M. McDermott*; also Certificate of Merit to Adeline Moss, Ascot Vale, should be *Fryrus Misaka*.

ANNUAL BUSINESS MEETING.—This meeting was held in Swanston-st chapel last Monday evening. The following officers were elected:—President, Bro. B. J. Kemp; vice-president, Bro. T. J. Cook; secretary, J. S. McIntosh; assistant secretary, Sister K. Enderby; treasurer, Bro. R. Lyall; executive committee, Bro. Jas. McGregor, W. C. Thurgood, A. R. Main, C. Mitchell, J. Pittman. The annual demonstration and distribution of prizes will be held in the Lygon-st. chapel on Tuesday evening, June 7th, at 8 o'clock. J. S. M.

A large and enthusiastic welcome social was tendered to T. Bagley at the Enmore Tabernacle on the 17th inst. P. A. Dickson the president of the Conference presided, and addresses of welcome were given by Dr. Kingsbury senr. D. A. Ewers and Geo. T. Walden and responded to by Bro. Bagley whose speech produced a favorable impression. The pleasure of the evening was contributed to by several well rendered solos and a selection by the choir, and further enhanced by the coffee and solid refreshments provided.

Bro. A. McLean sends us an endorsement of the appeal lately made by Bro. James Ware of China. The following is an extract from Bro. McLean's letter:—"Some time ago James Ware asked the churches in Australasia for some money with which to buy land and erect a home and a chapel in Shanghai, China. He has entered a new and desolate part of that city. Shanghai, it is well known, is by far the most influential city in that vast empire. The need there is infinite. If the brethren beneath the Southern Cross can see their way to send him a contribution for this purpose, they will help a most worthy cause."

The death of William Ewart Gladstone removes one of the great ones of the earth, and leaves a gap in the world of politics and literature that will be hard to fill. During his career as a statesman he was the most popular man in Great Britain, and no orator of his day could more effectually sway and influence an audience than he. His Foreign and Irish policy, however, lessened his influence, and brought him into discredit with a considerable number, who, while admiring his genius, disapproved of his vacillating Foreign policy and questioned the wisdom of his advocacy of home rule for Ireland. It is gratifying to note, however, that the best men, on all sides of politics, are unanimous in yielding their meed of admiration to one whose commanding abilities and blameless life were given ungrudgingly to the service of his country. But it is not as a statesman that Gladstone's memory will linger longest in the hearts of Christian men and women, but as one whose great intellectual attainments were used in the service of God. He was a man who loved and prized the bible above all other books, and when the tide of destructive criticism was at its height, did splendid service in defending the integrity of the holy scriptures against the literary vandals of these modern days. Such men as Gladstone exalt a nation. The grandeur of their moral character makes the political atmosphere more wholesome, and is a better object lesson than any of the laws they are instrumental in placing upon the statute books. There are blatant orators of the "free-thought" school who would have us believe that the intelligence of the world is rejecting the book which has brought into being the noblest impulses, the highest aspirations, and the purest and most potent forces of humanity and civilisation. How imbecile appear such statements in the light of the dying words of one who, in mental stature, towered head

and shoulders above the ablest opponents of Christianity. It is not less inspiring than pathetic to read of the grand old hero, surrounded by his dear ones, breathing out as his last words "Our Father" and and repeating "Amen" as his son prayed by his bedside. Thus fittingly passed away one of the ablest and noblest of Britain's sons.

## Obituary.

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

ROBINSON.—On the 18th April our esteemed aged Sister Robinson was called home after a short illness. Though feeble for years, she had been a follower of the Lord for over forty years, and could fully realize the blessedness of his service, and was only waiting for his call to meet her reward, leaving behind the testimony of a consistent Christian life. We pray that our aged brother may be comforted in his bereavement with the sweet thought of a happy reunion in the place that Jesus has gone to prepare. T. G. STROSS.

DOMROW.—We are sorry to have to record the death of an infant child of Bro. and Sister Domrow, who died April 20th, aged nine months. Our brother and sister felt the loss very much, as this is the first they have laid in the grave. Our brother and sister have the sincere sympathy of the church in their bereavement, and know they will meet their little one again if they remain faithful to the end.

"Safe in the arms of Jesus,  
Safe on his gentle breast,  
There by his love e'er shaded,  
Sweetly thy soul shall rest."

Rosewood, Queensland. GEO. COLVIN.

## Coming Events.

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

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.

## Acknowledgments.

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

### RESCUE HOME.

Received with thanks:—"Sympathy," Kermode-st., Adelaide, £2/10/-; Mr. John Veroo, Malvern, S.A., £2/2/-; A Brother, Newmarket, 5/-; Mr. and Mrs. Geo. Petty, Doncaster, £1; Mrs. Baum, Polhemmet (proceeds of tea given by her), £5/7/-; Mr. J. B. Carr, Beachport, S.A., 10/-; From churches—Eel Creek, Queensland, £1/6/6; Dunmunkle, 15/-; Toowoomba, Queensland, 10/-; Glenelg, S.A., 3/-; Doncaster, £2/16/4; Melbourne (Swanston-st.), £3; Collingwood, £1/5/6. J. PITTMAN, Armadale.

### VICTORIAN MISSION FUND.

Church, Lygon-st. (Conference fee, 1893), £1; do. Hawthorn, per Sister Somerville, £1 14/10; do. South Yarra, per Sister Craig, 9/-; do. Collingwood, per Sister Rowles, 13/6; do. Bordertown, £1 5/-; do. Kaniva, £2; do. Echuca, £5; Bro. and Sister Thurgood, £1. Total, £13 1/4.

"Milford" J. A. DAVIES, Treasurer.

### To Subscribers.

J. H. Wilkins, 1/6; E. Eastlake, 1/6; W. Bradshaw, T. Phillips, 5/-; Mrs. J. Nimmo, J. T. Nimmo, Mrs. Weaver, 7/-; E. A. Riches, 4/3.

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