

# 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 Progress in Australasia.

The Disciples of Christ in Australasia are not a strong people. Throughout all the provinces they probably do not much exceed 13,000 members. This is a small number in proportion to the four millions of population. They are a fairly aggressive people because they firmly believe they are right, and so, compared with other religious bodies, they are making good headway. But, compared with the importance of the truth they claim to hold and teach, and the needs of the people among whom they are situated, their progress is not at all satisfactory to themselves. We are convinced that it is owing to no weakness in the principles they hold that they advance so slowly, for these principles are divine. They are not straitened in the gospel but in themselves. What are the adverse influences and how may they be removed? or, to put the question in other words, What are the causes of our comparatively slow numerical progress and how can they be overcome? No Disciple who loves the cause with which he is identified can feel indifferent toward this problem.

### We Need More Preachers.

One great obstacle to progress is the paucity of agents employed in the dissemination of the truths we plead. We believe we are safe in affirming that no other body has so few supported preachers compared with its membership. It may be urged that this is partly owing to the fact that we are content with the free-will offerings of the actual members and make no appeals for financial aid to the "adherents" of our churches or others. No doubt this is correct, but we are not quite sure that this is the full explanation. Our thoughtful readers will have noticed that the congregations supporting preachers are on the whole far more prosperous than those which have no such preachers. There may possibly be excep-

tions in the case of churches with inefficient preachers, and there is here and there a church containing in its local membership a man of exceptional ability who has the time at his disposal to devote freely to the service of the congregation. But these exceptions merely prove the rule that the rate of numerical progress depends upon the number of men whose lives are devoted to the work of the gospel. When we compare our rate of growth and the few agents supported with the slow increase of other bodies and the number of ministers they support, we are satisfied that £5 with us produces more in the shape of tangible results than £25 in most of the surrounding denominations. This reflection should spur us on to increased zeal and self-sacrifice along this line.

### We Need More Missionary Zeal.

All our strong churches are in large cities. Outside of Adelaide, Melbourne, Sydney and Brisbane there is scarcely a church of 100 members in Australia. This is also true of Tasmania and New Zealand. The reason is not far to seek:—the preachers are nearly all located in the cities, and the few in country districts having large fields with many small churches are unable to concentrate their labors on any one particular spot long enough to build up a strong church. However, matters at present show a marked improvement on those of a few years ago. There is a decidedly growing missionary sentiment, and this is finding a practical development in co-operative mission work. This is notably the case in Victoria, and the other colonies are following not far behind. But there are still many Australasian churches which manifest but little sympathy with the extension of the gospel. Some are content to hold their own and others are dying. A church that does not make provision for the preaching and extension of Christianity necessarily commits slow suicide. Then, too, our Conference co-operative work needs to be carried on systematically and persistently. To send a man to an isolated church for two or three years is in nine cases out of ten to waste

valuable time and money. Strategic points should be taken and retained until self-supporting centres are firmly established.

### We Need a Bible College.

There is but a limited supply of preachers in Australasia. To send to America for one means the outlay of a considerable sum of money and the waste of time in correspondence, &c., before he can arrive. Having no college of our own here there has been for the last 30 years a steady exodus of our ablest young men to the United States. Probably not one in six of these has ever returned to the land of his birth. Many of them are now prominent preachers under the Stars and Stripes and are practically lost to Australia. This continuous drain upon our young men is likely to increase as time rolls on unless steps are taken for the establishment of such an educational institution as shall command the respect and support of the brotherhood. Our Canadian brethren have labored under the same disadvantage, though not to the same extent, as the students had not so far to travel and return, but they now have a college of their own, and are educating their own preachers. Until we are prepared to follow their example we must be content to see the flower of our consecrated young manhood leave our shores, while our churches are languishing for evangelistic aid.

### We Need More Faith.

In a word we need more faith in God and in the plea which we present. Our Father has committed the work to our hands, and if we are faithful it cannot possibly be a failure. Even as it is with our little faith and our limited means the work goes grandly on. What would it be if our 13,000 members were all aflame with faith and zeal—if we all realised that naught of the things which we possess are our own, but only committed to us, to use for the cause of Christ? Then would our preachers be increased, our missionary work would grow, an Australian Bible College would be established, and the cause would advance by leaps and bounds. We may be giants in doctrine and in argu-

ment, but many of us are pigmies in faith. This after all is the one thing needful.

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### The Leader.

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

#### Old Words in New Settings.

##### HOPE

The natural outcome of love and faith is hope. Remove these two elements from our nature and hope ceases to be, for it cannot live by itself. When this is remembered, we are able to see that it was not without reason that Paul linked love and faith and hope together. They are the *trium* graces.

Dr. Pierson calls hope the last thing in the world, because when hope is gone there is nothing left. He got the idea from the old heathen myth of Pandora's box. The legend is the heathen way of accounting for the existence of evil. It is said that a closed jar or casket stood in the house, which it was forbidden to open; but Pandora, raising the lid, to peer with curious eyes into the contents, there escaped evils before unknown to man, which rapidly spread over the face of the earth. In fear Pandora shut down the lid, but only in time to prevent hope from escaping; and so, says the fable, this last gift of God has remained to man—his salvation from utter despair, and the means of recovering what he has lost.

So long as man can retain hope there is a chance for him. He may have lost well nigh everything, but if he has clung all through to the skirts of hope, she will eventually save him. When men lose hope they go down and seldom rise again. The hopeless ones become suicides, and over their nameless graves we write Hood's epitaph:

"One more unfortunate weary of breath,  
Rashly importunate, gone to her death."

The quality of hope is determined by the object on which it is fixed. If the thing

hoped for is poor and mean, hope becomes stunted—arrested in its growth. If, on the other hand, the object is lofty, it gives character and tone to hope. If all that a man hopes for is found in connection with things belonging to this life, then his hope is worth very little, and from the Christian standpoint is no hope at all. When the Apostle Paul looked back upon the past life of the Ephesian Christians, he saw them as those "having no hope, and without God in the world." Paul, of course, was not referring to the highest forms of heathen philosophy, with their faint guesses about God and the hereafter; but to the heathen life of Asia Minor in his day. From it came, as the Romans declared, the corruption which overspread the whole empire, and which Paul describes so terribly in Rom. 1: 18-33. In this seething mass of corruption hope was smothered. It was the mission of Christianity to restore hope to its rightful place and invest it with new power and beauty. It gave to men an old word made eloquent by its new surroundings. Hope, which seemed dead, was made to live again. Its old narrow boundaries were removed and men were bid to look up into the limitless expanse of eternity. The little hopes which once filled their souls and never satisfied, were to give way to the ONE HOPE. It was this "one hope" that changed society and gave the world a new lease of life.

The apostolic saying that "we are saved by hope" is true in more senses than one. For, as Canon Liddon says, "Hope is the soul of moral vitality, and any man or society of men who would live in the moral sense of life must be looking forward to something. . . . What is the past without a future? What is memory unaccompanied by hope? Look at the case of a single soul. Is it not certain that a life of high earnest purpose will die outright if it is permitted to sink into the placid reverie of perpetual retrospect? How is the force of moral life developed and strengthened? Is it not by successive conscientious efforts to act and suffer at the call of duty? Must not any moral life dwindle and fade away if it be not reaching forward to a standard higher, truer, purer, stronger than its own? Will not the struggles, the sacrifices, the self-conquests, even of a great character in bygone years, if they now occupy its whole field of vision, only serve to consummate its ruin? As it dotingly fondles them in its memory, will it not be stiffened by conceit into moral petrification or consigned by sloth to the successive processes of moral decomposition? Has not the Author of our life so bound up its deepest interests and yearnings with his own eternity, that no blessings of the past would be blessings to us if they were utterly uncon-

nected with the future?

So also in the case of a society. The greatest of all societies among men at this moment is the Church of Jesus Christ. Is she sustained only by deeds and writings of her saints and martyrs in a distant past or only by her reverent, trustful sense of the Divine presence which blesses her in the actual present? Does she not resolutely pierce the gloom of the future and confidently reckon upon new struggles and triumphs upon earth, and, beyond these, upon a home in heaven wherein she will enjoy rest and victory—a rest that no trouble can destroy, a victory that no reverse can forfeit?"

This hope, of which we have been speaking, is not to be found elsewhere than in Christ. The foundation upon which it rests is the resurrection of Jesus from the dead. This is the setting in which it is discovered in the pages of the New Testament. "Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us unto a LIVING HOPE by the RESURRECTION of Jesus from the dead to an INHERITANCE incorruptible and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation ready to be revealed in the last time." This is the ONE HOPE which finds its place in the "seven unities" of the Holy Spirit of God. It is the all-embracing hope of the Christian life, because it is founded on the everlasting truth of God. Oliver Wendell Holmes hit the mark when he pictured Hope as resting upon Truth:—

On Truth's substantial rock Hope takes her rest,  
While waves tumultuous dash against her feet;  
The sky with blackness now becomes o'erspread;  
The tempest threatens her devoted head;  
Louder and louder still the thunders sound;  
The lightning flings its fearful glare around;  
Creation trembles; but fast anchored there,  
Hope sits unshaken, never in despair;  
With eyes turned upwards, whence her help descends,  
She waits expecting till the tempest ends.

### Original Contributions.

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

#### The Three Witnesses.

D. M. McCrackett.

To know for sure and certain that we are saved, possessed of life eternal is one of the greatest blessings the believer can enjoy. Many people seem content to say, "They think they are saved," others, "They hope so," whilst many again depend upon certain feelings as the assurance of salvation. Now in order to be strong and steadfast Christians we must know it to be so and be able to prove it, so that when the storms of life beat down upon us and the fierce winds and waves

of trial and temptation buffet or sweep over us, our position may be like that of the house built by the wise man in the parable of Jesus, "It fell not, because it was founded upon a rock." If you will open your Bible and turn to John 20: 30-31 you will see that the great purpose for which the gospel was written is "That ye might believe that Jesus is the Christ, and that believing, ye might have life through his name." Now turn to 1 John 5: 13, and you will see that the great purpose for which John wrote this letter is that those who do believe on the Son of God "may know" that they have eternal life, and so continue believing. Then in the 8th verse of this same chapter we read, "There are three that bear witness in earth," and as the purpose of the writer is to mention the things which prove the possession of salvation or eternal life, we conclude that these three witnesses bear witness to this end. So that if a man is truly converted to God or a true believer on the Son of God, these three witnesses will not fail to testify to the fact. Thus he will know for sure and certain that he is a child of God, possessed of all the things that belong to that blessed relationship. It is said that the frequent use of this word "witness," in this special connection, by the apostles, is an allusion to the Roman law regarding adoption, by which those adopted according to it became legally entitled to all the rights and privileges of a natural born son. There had to be so many witnesses to the adoption, who were also required to sign the legal document. Thus if any doubt or dispute about the sonship should afterwards arise, the testimony of the witnesses could be produced and would effectually settle the right of sonship. The Mosaic law respecting the number of witnesses was to the effect that the testimony of two or three witnesses for or against a man would prove him guilty or innocent, as the case might be. Two witnesses would do, but three was the complete number, and the fact that this rule is observed by the apostles in the new dispensation should caution us to make sure that we have the three witnesses proving our sonship with God and our "title clear to mansions in the skies."

The first witness is the Spirit, by which is meant the Holy Spirit, whose work is to teach, instruct, guide into all truth, and by whom Jesus declared the world would be convinced of sin and of righteousness. The Holy Spirit is therefore the principal agent in man's conversion. But how does he teach or speak to man? By the written Word of God. For instance, several times in the second and third chapters of the Book of Revelation, as well as in many other places throughout the New Testament, we read the words, "The Spirit saith," then follows just what the Spirit does say. But not only in such cases is the word given, the word of the Holy Spirit, but the whole word of God in the New Testament is what the Spirit saith, and again as Peter declares "Those who ministered the things of the gospel, preached the gospel, with the Holy Spirit sent down from heaven." In a word, the Spirit proclaims Jesus to be the Christ and the Saviour of the world, calls upon men to believe on him, to give evidence of their faith by repenting of sin and confessing Christ's name before men, declaring the promise of

Jesus, "He that believeth and is baptized shall be saved" (Mark 16: 16). If then you attend to what the Spirit saith, the Spirit will then bear witness with your Spirit that you are a child of God, and therefore must have eternal life (Rom. 8: 16). The Spirit says, "Believe on Christ." Does your spirit say "I do?" The Spirit says, "Repent and be baptized in the name of Jesus for the remission of your sins." Can your Spirit say "Yes, I have," &c.? Then the Spirit is bearing witness that you are saved and in possession of eternal life. But the water also bears witness to the same thing. Do you ask, "What water?" Why the water that the Spirit leads you to, and takes you from, the water of the new birth (John 3: 5). That water bears witness by baptism that your sins are remitted, washed away, and gives you the answer, or proof, of a good conscience toward God (see Acts 2: 38; 22: 16; and 1 Peter 3: 21). In the case of Bunyan's Pilgrim, you remember, the burden representing sin which Pilgrim was so anxious to get rid of, was loosened by a sight of the cross, then it rolled down into the sepulchre and was buried out of sight. As Pilgrim says, "I saw it no more"; it was gone. So when, in accordance with the teaching of the Spirit, the penitent believer descends into the watery grave (symbolic of Christ's burial), and is buried by baptism (Rom. 6: 3, 4), this signifies the burying or bearing away of the burden of sin, the death and burial of the old Adam, the old nature; then the believer is also raised from the immersion, which signifies his resurrection into the new life. Thus the water by baptism bears witness that "as far as the east is from the west so far hath God removed our transgressions from us, and will remember our sins no more against us," and that we have entered into and become possessed of eternal life. This conclusion is confirmed by the fact that the apostle is writing to believers who, of course, were in the kingdom. The believer is now entitled to a place at the Lord's table, which is spread every first day of the week. There upon that table he sees the symbol of Christ's blood, the means by which the blood bears witness. "This cup," said Jesus, "is the new covenant in my blood, which was shed for many for the remission of sins." Though pardoned from past sins and in the kingdom, the believer is by no means perfect, and for whatsoever he may come short of, or fail in, he needs God's forgiveness, and it is just here that the third witness is needed. Every new week of his life the Christian may have the blood bearing witness to his salvation. As he partakes of the bread and drinks from the cup, discerning the Lord's body and blood, the great and blessed truth is again declared, "The blood of Jesus Christ cleanseth you from all sin." Thus, then, does the blood bear witness to the believer's having eternal life, by the cup of the Lord's Supper, as Christ said "Whoso eateth of my flesh and drinketh of my blood hath eternal life," &c.

Here are three that bear witness in earth, the Spirit, the water, and the blood, and these three agree in one.

Dear reader, have you made a full surrender of yourself to God in his own appointed way? If not, these three great witnesses are being hindered, and cannot bear witness for

you. They are willing to do so, waiting to do so. Will you let them, by immediately attending to what the Holy Spirit saith?—Heb. 3: 7.

### "Scriptural Preaching."

SAMUEL ELBORN.

By scriptural preaching we mean that of the apostles—those chosen men whom Jesus Christ constituted his ambassadors to the nations, and gave them power by means of the Spirit poured out upon them to proclaim that gospel which brings salvation to all men everywhere who believe and obey it. It cannot be too deeply impressed upon all our minds that the preaching of the gospel by the apostles of Jesus Christ was as simple as a child and as clear as the light, and commended itself at once to all ranks, classes, and conditions of men and women as worthy of the most prompt, fullest, and cordial acceptance. Such was the simplicity of apostolic preaching that it was only those who shut their eyes that could not see the great facts of redemption, and closed their ears that could not hear the joyful sound of salvation and the heavenly lute of love, mercy and grace, and that hardened their hearts to the sweet, melting and winning strains of the Heavenly Father's voice, that were not softened by it. Indeed, it was only those who positively, wilfully, and stubbornly refused to be saved that were lost.

The reason for all this is to be found in the fact that apostolic preaching was entirely free from all distracting, distressing and bewildering theories and opinions of men. For example, they said nothing whatever about an abstract influence of the Holy Spirit in conversion; nor unconditional election; nor putting faith into the heart without the word; nor baptismal regeneration; nor a post mortem gospel; nor the annihilation of the wicked. Upon these and many other theories and speculations of men so common in our day, the apostles say not one word in their discourses to the world, nor in their writings to the churches, but are as silent upon them as the dumb earth under our feet.

Apostolic preaching was not only free from perplexing and harassing theories and opinions, but there was also nothing in it that could be called their own. They had not invented nor discovered the matter of their discourses. Their preaching was not the product of their own reason and imagination, nor had they been taught what they proclaimed to the people by any of the Jewish doctors or Greek philosophers. What they made known to the men everywhere was neither more nor less than what they had received by the revelation of Jesus Christ. Gal. 1: 8-12.

If the apostles of Jesus Christ did not preach human theories, nor anything of their own, what then did they preach? This is a very pertinent question, and the true answer to it is this, that they preached Jesus to the people. This was the sum and substance of all they had to say. So much was this the case that if Christ be taken out of their sermons there is nothing left, not even a skeleton of the truth.

Observe, the apostles did not preach Jesus as a myth—a fabulous person or a fictitious idea,

but as a real and living person—not only as the son of Mary, but also as the Son of God. While they held him up before the people as a man who lived among men, approved of God by the miracles which he did, they were just as careful to hold him up as the Only Begotten of the Father, full of grace and truth, and the revealer of his love for sinners, even the chief. That this was so is evident from the following facts:

1. The Apostle Peter's grand theme on the day of Pentecost, when he preached to the vast multitude assembled together on that ever memorable occasion was nothing but Jesus, that very same one whom the Jews his auditors had taken by wicked hands and slain, whom God raised from the dead, having loosed the pains of death because it was not possible that he should be holden of it, and so clear and impressive and convincing was his demonstration of the Messiahship of Jesus that 3000 there and then yielded to his claims (Acts 2: 37-41).

2. In Solomon's Portico it was this same Jesus that Peter preached unto the people. He was the only one that he declared to be Son of God and the sent of the Father and Saviour of sinners. So full were Peter and his fellow apostles with this great subject that they could not keep silence upon it, nor could the threats of their enemies shut their mouths. Hence their bold reply, "We cannot but speak the things which we have seen and heard."

3. The Apostle Paul lost no time after his conversion in carrying out the commission given him by the Lord Jesus Christ, for we are told that he straightway preached Christ in the synagogue, "that he is the Son of God." At Antioch he announced this same Jesus by declaring that of the seed of David hath God according to his promise raised unto Israel a Saviour Jesus. Himself tells the brethren in Rome that from Jerusalem round about unto Illyricum he had fully preached the gospel of Christ.

4. Paul in his letters to the churches makes it evident that Jesus is ever uppermost in his mind, filling his heart with deepest affection—inspiring his tongue to speak words of burning eloquence and moving his pen to write words that never die out, but live through all the ages. Roman 1: 16; Gal. 6: 14; 1 Cor. 2: 1-2.

Jesus as the Prophet of all prophets, the High Priest of all high priests, the King of all kings, and the Lord of life and glory, the apostles earnestly, faithfully and lovingly proclaimed to all men. His blood was the blood of the New Covenant and which was shed for the remission of sins, and speaks peace to the guilty and troubled conscience, and fills the soul with ecstatic joy and a glorious hope.

From what we have said no one can fail to see that apostolic preaching was preaching nothing but Jesus—Jesus as the only Messiah and heaven-sent Prophet, Priest and King—the only all-sufficient propitiation for the sin of the world—the only One that can save from sins and to the very uttermost—and that can redeem the soul, purify the heart, happily the life, and lead to the endless glory.

When the apostles called upon men to believe they held up Jesus as the only object of faith. When they exhorted men to re-

pent it was that repentance which is produced by faith in Jesus Christ, and when they demanded obedience it was obedience to Jesus Christ, and when they promised the Holy Spirit it was to all who obey him.

Such a Saviour as this is the very one we need, for he is every way suitable to us in our present fallen condition, for we can lay hold of him, and he can lay hold of us and save us from sin. No one need fear to trust their salvation to him, for he has all power in heaven and earth to redeem lost souls and raise the dead to all the blessings of an endless life.

Jesus is such a Saviour that it makes no matter how low men have sunk in sin, he is able to save them. The Pentecostians were the betrayers and murderers of Jesus, but that was no bar to their salvation, for 3000 of them by faith and obedience were saved by him. Paul himself had been a blasphemer and persecutor of Christ, but that did not hinder Jesus from saving him. The brethren in Corinth had been steeped to the lip in sin, but that was no obstacle to their salvation, for they were washed, justified, and sanctified in the name of the Lord Jesus and by the Spirit of our God.

While we would not dare to offer you any thing of our own, we most gladly offer you Jesus Christ crucified, buried, risen and exalted, and an ever living Saviour, and call upon you, my dear reader, who are without a saving interest in him, to accept him as a Saviour to be trusted and a Lord to be obeyed.

## Selected Articles.

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

### The Elements of the Gospel.

#### LETTER IV.

Classification of the books of the New Testament.

Having glanced at the Old Testament writings, and hastily traced the progressive development of the divine purpose in the redemption of our race, we have learned enough to establish us in the conviction that those writings do not contain a law for us—that their authority has passed away. The same God who at sundry times and in divers manners spoke to the fathers by the prophets, has, in these last days, spoken to us by his Son. We come then, to what is called the New Testament. And you ask, if this is, from first to last a book of authority; and if we may find everywhere in its pages a knowledge of salvation and of duty. We are compelled to answer, No. What is called the New Testament, is made up, as you are aware, of a number of documents, written at different times, by different persons, with different objects in view. There is no difficulty in reaching this conclusion. A careful reading of the documents will enable any one of ordinary intelligence to classify them in such a way as to give a proper order of succession to the different writings, and a character of completeness to the whole.

1. He will find four biographies, written by different authors, and to different classes of persons, but all having the same definite object in view—to exhibit the incarnation, life, character, and mission of the Son of

God, the Saviour of men. They embrace what is necessary to be known of Jesus, from his birth to his resurrection and ascension. They are written with the avowed object of furnishing the materials of a life-giving faith in the Son of God. "These are written that you might believe that Jesus is the Christ, the Son of God, and that, believing, you might have life through his name." John 20: 31. These records wind up with a revelation of the grand purpose of the mission of Jesus, to furnish salvation for the race; and an announcement of a coming Spirit of Truth, under whose guidance chosen men should bear the offer of this salvation to all the world.

2. He will find a succeeding book of history called Acts of the Apostles, taking up the narrative of events where the first four books left it, and proceeding to give a history of the preaching of the Gospel and its results—a narrative of this salvation offered and accepted—showing how sinners were converted into Christians, being saved from their sins and brought into the Church of Christ. This is to you, let me say, in your present condition, the most important book in the bible. It shows the Gospel, as preached to Jews, Samaritans, Gentiles; to kings, princes, nobles, philosophers, religionists, infidels, slaves, and barbarians; to good and bad, rich and poor, learned and ignorant. It may surprise you to find that the original, inspired preachers of the Gospel, did not keep their hearers at the base of Sinai, where you have been for a life-time deafened by the thunders of the law; and that they never said one word about regeneration being a miracle; in fact that there is not one sermon, in all that are reported, about regeneration! But you will find here precisely how the Gospel was preached, and how the guilty were led to the fountain of mercy for salvation.

3. He will find a cluster of epistles, addressed to saved persons—to Christians, to give them a knowledge of the duties, dangers, trials, and hopes, of Christian life; epistles which correct the errors, and reveal the perils, of the Christian; give the instruction, and unfold the motives, necessary to furnish him to all good works.

4. He will find a book of peculiar and imposing symbols, largely concealing and partially revealing the fortunes of the Church through successive ages—symbols meant alike to conceal and to reveal—a kind of dark lantern to be carried by the Christian pilgrim, throwing no light out to the world, but to be used as occasion serves, by the believer, to throw light ahead on his pathway, to cheer him with the coming triumph and glory.

So, then, we have this classification of the New Testament writings:

1. Biographical.	2. Historical.	3. Epistolary.	4. Prophetic.
1. Christ in person.	2. Christ in the Gospel.	3. Christ in his people.	4. Christ in Providence.
1. Christ as the Apostle of the Father, working out a scheme of salvation.	2. Christ as Lord and Saviour tendering a perfect salvation to the sinner.	3. Christ as Head of the Church reigning in and over his people.	4. Christ as Sovereign over all things, ruling the events of the ages for the final triumph of the truth.

So that we go to the four Gospels to learn of the Saviour, to the Acts, to learn how to be saved; to the Epistles, to learn how the saved ought to live; and to the Apocalypse,

to learn the fortunes of the Church and the destiny of its faithful members.

In our next communication we wish to speak more particularly of the first four books of the New Testament.

(To be Continued.)

## Sunday School.

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

LESSON FOR MARCH 6TH.

"JESUS AND THE SABBATH."  
MAT. 12: 1-13.

GOLDEN TEXT.—"The Son of man is lord of the sabbath."—Matt. 12: 8.



The Pharisees did not neglect the Saviour. They held views adverse to him and his mission, and opposition became their settled policy. To-day we find them at the congenial occupation of spying, eagerly watching every act and drinking in every word, "that they might accuse him." Like others of that ilk, they soon found occasion.

On a certain Sabbath in passing through a corn-field the disciples plucked and ate some ears of corn to appease their hunger. This gave the required opportunity, which the Pharisees at once seized. The law distinctly said, "When thou comest into the standing corn of thy neighbor, then thou mayest pluck the ears with thine hand" (Deut. 23: 25); but this was the Sabbath, against the profanation of which that law was equally explicit! Subtle reasoning easily brought the disciples under condemnation: To pluck the corn is a kind of reaping; to rub out the grain from the husk, a kind of threshing; "Six days shalt thou labor,"—and the thing is done. It was one example of that fantastic interpretation of Scripture, which made the Jewish sailor refuse to touch the helm even in the raging storm, and a soldier to be butchered without wielding a weapon of defence, on the Sabbath. Verily "a zeal for God, but not according to knowledge." More puerile and ridiculous were other deductions of these sages (?), which re-

presented the wearing of a nailed or un-nailed shoe as respectively violating or keeping Jeremiah's injunction to "bear no burden on the Sabbath day," and which enjoined that in feeding the chickens no seed must be left on the ground, which would be a kind of sowing and bring condign condemnation! But the Master patiently and effectually replied to their charge. He first cited the case of their favorite, their hero,—David. Fleeing from Saul, he came to Nob, and received from Ahimelech the show-bread, and ate it—an unlawful thing to do; and the Pharisees did not complain of it. So the Saviour could apply: David's confessedly unlawful act you can justify; how can you therefore condemn my disciples for an act which the law does not forbid? The priests' sabbatic labors were referred to, and at the same time the anticipated objection of the Jews that this was justified by the higher duties of temple service was met by—"In this place is one greater than the temple." Some plain truths for future guidance in avoiding similar mistakes were given:—(1) "Mercy and not sacrifice"—their former lesson—must be thoroughly learned; (2) the sabbath was made for man, not *vice versa*; (3) The Son of Man is Lord even of the Sabbath.

On another Sabbath Jesus was in a synagogue, where was a man whose right arm was withered. Pocketing their injured feelings at being foiled, the Pharisees approach with a bland suavity and humble deference, and ask "Is it lawful to heal on the Sabbath?" He shifted the argument: "Is it lawful on the Sabbath day to do good, or to do harm, to save life, or to kill?" They dare not reply. To do good was right, and therefore to heal; so in righteous anger at their hardness of heart he commanded the man to stretch forth his arm, and healed it. They would lift a sheep out of a pit on the Sabbath; surely he could cure a man. It is said that "the Rabbins afterwards, perhaps on account of this reply, forbade anything more than 'to lay planks' so that the animal could come out by itself." Consistency is sometimes not a jewel.

## Sisters' Department.

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

The Sisters' Thirteenth Annual Conference will (p.v.) be held Wednesday, April 6th, Lygon-st. chapel. Afternoon session—2.30. Evening session—7.30. Tea during interval.

### KEEP YOUR MOTHER YOUNG.

Girls, do you realise that the happiness, both present and future, of your mothers is largely in your keeping? Of course, you all acknowledge that no dearer relationship exists than that between a loving mother and daughter, but do all of you believe it? A girl cannot afford to let this blessedness slip out of her life. And yet many do, and by hasty word, neglect, and, even by continuous rudeness to their mothers, cast shadows where they could so easily bring sunshine.

Some mothers, wise mothers, assert themselves; but too often the wrinkled brow,

the weary step, and the permanent look of sadness, so noticeable in many mothers, come from want of appreciation in their sons and daughters. So much of her earthly happiness is banked upon her children, for whom she would yield her life, that when this prop is knocked from under her, all seems to go with it. And the home without a competent head, and experienced hand to guide amidst the vicissitudes of joy and sorrow, is not the happy home that it could be, and should be.

Much of the neglect of mothers by their daughters comes from want of thought, and many a girl would be appalled at her own portrait could she see "herself as others see her," and would be the first to condemn such conduct in another girl. Yet day by day she goes on accepting and never returning, and ruthlessly trampling upon the heart of one whose every thought is centred upon her happiness and advancement, and that one her mother! Surely, this is not the girl who deems herself noble-hearted, who weeps over the woes of mankind in general, and is attentive to outside friends, even to other girls' mothers.

How gladly we turn to the contrasting picture where the daughter is a daughter indeed. Dear girl, as you prize your own happiness and beauty of character, love, cherish, pet your mother, show deference to her opinion, consult with her, take her into your girl life: and she will grow strong and beautiful for you. Make it your business to open the windows and let in the sunshine into her soul. Let her see that her daughter is thoughtful for her, and enjoys her companionship. Urge her to go out with you; and if she is too pre-occupied with household duties to pay much attention to the prettiness of dress, you look out for her; see that her veil is gracefully arranged, her gloves in order, her dress neat and attractive, not letting her give up everything for the children. Make much of her at home and abroad, and you will have double reason to be proud of the mother whom you have helped to keep young, as in the sunshine of a daughter's love she blossoms with the beauty of the fall rose, and blooms and flourishes for you.

L. W. ROBERTS.

### MY MOTHER'S HANDS.

Such beautiful, beautiful hands!  
They're neither white nor small,  
And you, I know, would scarcely think  
That they were fair at all.  
I have looked on hands whose form and hue  
A sculptor's dream might be,  
Yet are those aged and wrinkled hands  
Most beautiful to me!

Such beautiful, beautiful hands!  
Though heart were weary and sad,  
These patient hands kept toiling on  
That children might be glad.  
I almost weep as, looking back  
To childhood's distant day,  
I think how these hands rested out  
When mine were at their play.

But Oh! beyond this shadow land  
Where all is bright and fair,  
I know full well those dear old hands  
Will palms of victory bear;  
Where crystal streams through endless time  
Flow over golden sands,  
And where the old grow young again,  
I'll clasp my mother's hands.—Selected.

## From Abroad.

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

### Wanderings in Consecrated Places.

By ISAAC SELBY.

The dominant influence in the religious circles of England is the Episcopalian Church. This body seeks to clothe with a saintly mantle the impure forms of vested interest. It blesses the army and the navy. Its bishops live in palaces and sit in the House of Lords—a contrast to their Master, who had not where to lay his head. Its God seems to dwell in temples made with hands, and thus throughout England there are immense cathedrals, piles of stony pluralism which constantly remind one of the dangers of sacerdotalism. The same curious interest that prompted me to visit the temples of the Buddhist and the Brahmin in Ceylon led me to look into the cathedrals in Britain.

One warm autumnal day I got from the top of a London bus my first view of St. Paul's, hid away in the heart of London. I was disappointed. My imagination had built up a different kind of scene. I was like the man who went to see the Niagara Falls. When he was shown them he said, "Yes, this is very nice, but where is Niagara?" St. Paul's was very nice, but it was not the thing I expected. The second time I saw it, it seemed to have grown a bit bigger, and after having walked around it, and through it, and along its nave and transept, and looked on its many monuments, I began to realise that it was a huge grand concern, and to marvel at the genius of Sir Christopher Wren, who gave the design of it to the world.

Like Westminster Abbey, St. Giles Cathedral in Edinburgh, the Glasgow Cathedral, and some other church buildings in Britain, it is hung with tattered flags, and adorned with monuments to military chiefs like Wellington and Nelson. If it were devoted to the worship of Mars, instead of to the cause of Christ, it could not be more fitly adorned. The men who have nobly fought with the sword of the Spirit, Wickliffe, Latimer, Wesley and Knox, find their places taken by those who fight with carnal weapons.

Some little time back I conducted an eight nights' mission in Gloucester. There is in this ancient city a cathedral that goes back to the time of William the Conqueror. It contains a precious old cloister, the best preserved in England, where monks and their maidens prayed, repented, and did other things in the days when this old land was piously papal a long time ago. It has beautiful windows, noble arches, and all that sort of thing, but not far from it is the monument to Bishop Hooper, an heroic soul who was burned at the stake because he would not say Amen to the traditions of that old church. Not far from Hooper's Monument is the hotel where Whitfield, the great preacher, when a boy worked at a very menial occupation. In the same vicinity also are the houses where Robert Raikes started the Sunday School movement in England. Gloucester has much greater reason to be

proud of these monuments, which remind us of the heroic warriors of the New Israel, than of her cathedral, where the apostasy of Romanism has been and still is fostered.

I visited yet another old church city—Chester. The Chester Cathedral was interesting to me chiefly because Dean Howson preached in it in times gone by. He it was who, along with Conybeare, wrote a splendid book on Paul. His fine scholarship led him to see clearly that baptism was immersion, so he had erected in the cathedral a font large enough to immerse a child. He might have gone one more and made it large enough for an adult. I asked Bro. Todd, our preacher in Chester, what they intended to do with the cathedrals when the church is disestablished, and disendowed, and he told me that the last bill introduced into the Commons provided that the nation should keep them. This strikes me as wise. Let them stand (as does Cleopatra's Needle on the banks of the Thames), a reminder to the student of history of ancient forms of superstition.

Let us now turn from the pillared, domed, and turreted abominations of Romanism and ritualism to contemplate our own churches in these places. Of London I have spoken in a previous article. Gloucester and Chester represent two of the strong centres of the "American" mission in England. Bro. Edwin Spring is the preacher in Gloucester and Bro. E. M. Todd, of whom I have already written, is in Chester. Both of these brethren are editors; the one edits the *Disciple* and the other the *Missionary Gleaner*. Both men are thoughtful, capable preachers. Bro. Todd's father started the movement in Chester. Both the "old" and the "new" brethren speak in the highest terms of his fidelity to our cause. His mantle has fallen on his son, who wears it becomingly. Bro. Spring is a great believer in hydropathy, and when the smallpox epidemic swept over Gloucester our brethren there turned their chapel into a hospital and invited a Mr. Pickering, a celebrated hydropathist, down, who turned out some of his patients cured in ten days. Associated in the work with Bro. Spring is a Bro. John Long, a converted lawyer, who has his house stored with all kinds of theological books, from the old bible of Tyndal to the newest work from the Oxford press. Many years ago he lost his eyesight and is now totally blind, yet despite this affliction he is still the foremost solicitor in Gloucester, and is daily consulted on difficult cases. While he is well versed in the laws of the United Kingdom, he is still better informed in the laws of the Kingdom of God. He and Bro. Spring have issued a number of tracts combating the errors of the Church of England, and pleading for a return to New Testament Christianity. May the good work go forward.

Not far from Gloucester is Cheltenham, where our esteemed Bro. Bates is labouring, preaching Sunday after Sunday in the Corn Exchange. The place will seat about six hundred people, and was very nearly full the Sunday evening I was there. Bro. Bates is much beloved by his people, and is steadily pushing the work forward in his district. He is quite grey now, and patriarchal looking. His girls have blossomed into sweet womanhood. Conversing in their family circle, I

was back again in fancy in Australia, and one by one familiar forms arose, and pleasant memories revived. Bro. and Sister Bates send their love to the Australian brethren. I am in Scotland getting fine meetings, and in my next I will tell you of it in all its chill December glory. Then we will again look on England, and learn how the British work and play.

## Our Missions.

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

Victoria.

WEDDERBURN DISTRICT.—Thos. Hagger reports one addition by faith and baptism at Mumble Plains, also one at Kerang East. It was decided that in future the church at this place should meet every Lord's day at 1 p.m. Meetings at Wedderburn have been very good.

WEST WIMMERA.—In January, three additions by faith and obedience at Lillimur. Those three have since removed to a place near Bright. A son of J. McCallum, of N. Yanac, was added to the church at that place. The local Conference will be held at Kadiva, on the 2nd March.

GALAQUIL DISTRICT.—G. H. Browde's report is a very brief one, having only one week's work and two decisions to report, when that scourge diphtheria entered his family. One daughter died, another child being also attacked with the disease. The day school and the two chapels in the town have been closed owing to the prevalence of diphtheria.

ECHUCA DISTRICT.—No additions to report, but a splendid interest has been aroused. The Sunday evening illustrated lectures are well attended, about 600 being present. Had also visited Kyabram, Merrigum, Runnymede E., and the Echuca village settlement.

## Let us Smile.

To everything there is a season . . . a time to laugh.—Ecc 3: 1-4.

How dear to our hearts is the old yellow pumpkin when orchards are barren of stuffing for pies; when peaches and apples have both been a failure, and berries of no kind have greeted our eyes. How fondly we turn to the fruit of the cornfield—the fruit that our children are taught to despise—the old yellow pumpkin, the mud-covered pumpkin, the big-swellung pumpkin that makes such good pies.—*Harrsburg News*.

The difficulties which people who are unaccustomed to contact with titled persons have in using the "handles" to the names of lords and dukes are immense. An English paper tells of the way in which one young woman solved a problem of the sort.

She was an unsophisticated country girl, and had been engaged as housemaid in the service of the Duke of Rutland at Belvoir. When she came she was thus instructed by the housekeeper.

"Whenever you meet the duke, Alice, be sure to say, 'Your Grace.'"  
The very next day, as the maid was going down the passage, the duke chanced to meet her. Immediately the girl drew herself close to the wall, closed her eyes, and assuming a reverential attitude, said:  
"Lord, supply the wants of others and make us thankful. Amen!"

The following story comes from the *Belfast Witness*. When that master in Israel, says our contemporary, the Rev. John M'Neill, was preaching in Portrush and prolonging his discourse somewhat, to the great delight and profit of many, but to the manifest discomfort of one or two, who were detained like Deog before the Lord, one gentleman in a front pew rudely pulled out his watch and persistently kept looking at it for a second or two, with the evident intention of setting bounds to the preacher's eloquence. But Mr. M'Neill was equal, as he always is, to the occasion. Looking down at the gentleman, he said in his blandest tones—"Have patience with me. You know it took us two hours and a-half yesterday to go round the golf links, and I am far from that time yet." It was neat—the nearest rebuke we have ever heard. It was well deserved, and well driven home. It is needless to say that the watch was soon put up, and that no more watches were brought out that day, nor any other of the remaining days of Mr. M'Neill's most successful, most stirring services in the Presbyterian Church of Portrush.

An old minister, who was very much opposed to the introduction of a bass violin into church, was in the midst of his sermon when a bull that had escaped from the pasture stopped in front of the church and began to bellow. The doctor paused, and looking up into the singers' seats, said: "I would thank the musicians not to tune their instruments during the sermon." In another minute "Boo!" went the bull. "I really wish the singers would not tune their instruments while I am preaching; it annoys me very much." "Boo!" went the bull the third time. "I have twice requested the musicians in the gallery not to tune their instruments during sermon time. I now particularly request Mr. Long to desist from tuning his big fiddle while I am preaching." Up jumped Mr. Long: "It isn't me; it's that confounded bull." The big fiddle was never heard again in that church.

The "Banbury Bun," celebrated in song and story, has sustained its reputation for more than a hundred years. Since kings have esteemed it a dainty, it is not surprising to learn, from the *Baptist Union*, that the Bishop of Worcester, when passing through Banbury, was desirous of trying it for himself.

When the train stopped at the station, the bishop saw a small boy standing near, and beckoning to him, inquired the price of the celebrated buns.

"Threepence each," said the boy.  
The bishop thereupon handed the boy sixpence and desired him to bring one to the car, adding, "And with the other threepence

you may buy one for yourself."

The boy shortly returned, complacently munching his Banbury, and handing threepence to the bishop, said: "There was only one left guv'nor."

In a certain town in England live an Episcopal clergyman and a Congregational minister, both having the same name. A letter intended for the Congregationalist was left at the door of the vicar. He forwarded it to the other minister with this indorsement:

"If you had not taken a title (Rev.) to which you have no right, this mistake would not have occurred." Not long after a package of lithographed sermons, such as are sold to ministers who are too ignorant or too lazy to write their own sermons, was left at the Congregational manse which was intended for the Episcopal vicarage. It was forwarded with this note: "If you had not arrogated to yourself a position for which you have no fitness, this mistake would not have happened."

## The Querist.

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

G. B. MOYSEY.

1. Would anyone be on primitive ground in advocating a sale of gifts or a bazaar from the words of Judas, "It might have been sold and given to the poor"?

REPLY.—Judas was first a *thief* and then a traitor; he became a traitor *because* he was a thief. Avarice or the lust of possession was his ruling passion. Thieves and traitors are not particular as to the *means* they use to raise money, and if Judas is the only *apostolic authority* for church bazaars the sooner the authority is dropped the better it will be for the reputation of the bazaar. The words of Judas, however, have no bearing on the subject. The professed thought of his mind was not a public sale for religious ends, but a private sale for the purposes of benevolence—a gift to the "poor."

2. Would it be right, supposing it possible, to receive money direct from the devil?

REPLY.—Seeing that it is *not* possible, what is the use of raising the question? Would querists give heed to Paul's admonition at the head of this column? Jesus rejected the suggested aid of Satan in the wilderness (Matt. 4: 1-11); "Suffered not the devils to speak because they knew him" (Mark 1: 34); and Paul cast out the evil spirit that endorsed his preaching (Acts 16: 16-18).

3. Will 1 Cor. 7: 39 bear the following construction, viz., That these widows might marry any one out of the Church, so long as they do not allow it to interfere with their own relationship to the Lord Jesus and their duties in the church.

REPLY.—The apostles' words are "ONLY IN THE LORD." The construction is wholly wrong. If the phrase "only in the Lord" means "any one out of the church," and

may be a worldling and an infidel, then the Bible means any thing our inclinations and passions choose to make it.

Other queries next week.

## From The Field.

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

### South Australia.

GILLIES-ST. MISSION.—On Feb 6th we held our first annual distribution of prizes in connection with the school. This also being the Quarterly Missionary Sunday, John Verco kindly gave us an address on the subject, showing the children that if they could not be foreign missionaries they could all be city or home missionaries, by trying to bring others to the Sunday school, and speaking to those at home about what they have heard at school. At the close of the address Bro. Verco distributed the prizes and spoke a few words of encouragement to those scholars who had not been successful this year. We had some special singing by the scholars and a very pleasant afternoon was spent. Although at present we do not see the results we would like, we know the promise is sure.  
Feb 15 E. HARRIS.

### Queensland.

WALLUMBILLA.—Sunday, February 13th, we had the unspeakable pleasure of witnessing the baptism of three persons who have lately confessed their need of a Saviour, viz., Mr. Smart and his beloved wife, and a young convert, Joseph Harvey, a Sunday School scholar, aged fourteen.  
J. COLLEGE.

### New Zealand.

AUCKLAND.—Last night two young men from the country visiting the city for a holiday took advantage of their opportunity and were buried with Christ in baptism. May they prove themselves good soldiers of Jesus Christ.

14th Feb.

T. J. B.

OAMARU.—At the close of the meeting last night a married lady made the good confession and was buried by baptism into the death of Christ.

Feb. 7.

F. W. GREENWOOD.

PETONE.—During the last half year we have had 13 additions by faith and obedience and the meetings are still being well attended.

JAN. 1st.

T. J. C.

### Victoria.

PORT FAIRY.—During the last three months we have enjoyed the fellowship of a number of visiting brethren and sisters. S. Lee of Shepparton exhorted the church one Lord's day morning and preached one evening. Jno. Barnacle helped us in the same way. Yesterday A. R. Bean of Minyip exhorted the church in the morning and preached in the evening. These are helps which we appreciate very much. We are also looking forward to a visit from G. H. Browne.

Feb. 21.

EDITH BULL.

### New South Wales.

Geo. T. Waldes writes:—Yesterday morning (20th Feb.) we had so many at the Lord's Supper that three of the six large cups were quite empty. At night our

building was packed, and at the conclusion of the address ten came forward and made the good confession. Nine of these were married people, the tenth from our Sunday school.

## Here and There.

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

Bro. Franklyn is preaching on Sunday evenings to increasing audiences at South Melbourne. Feb. 20th one made the good confession.

We regret to notice the death of Miss Frances Willard, the great temperance reformer. The world will be poorer because she has gone.

F. Pittman had two more large meetings in Echuca on Sunday, first in the chapel and afterwards in the hall. Bro. Pittman preaches four nights this week in the Presbyterian chapel, Rochester.

The ordinary monthly meeting of the Sunday School Union will be held on Monday evening, the 28th inst., at 8 o'clock, in the Swanston-street hall. Business: to elect secretary to the Union; general.

The Cheltenham Sunday school holds its annual picnic at Mordialloc on Thursday, March 3. Only one minute from the station. City brethren have an invitation to be present. Provisions will be provided at a small charge.

The United Rehearsals for the Easter Cantata are to begin on Friday evening, February 25th, in the Lygon-st. Lecture Hall, at 8 o'clock. All friends who can sing are cordially invited to attend. A good rally is expected.

We are glad to notice that Bro. and Sister C. L. Thurgood have entered upon their sixth year in the Central Christian church, Pittsburg, Pennsylvania. The popularity of the preacher and the appreciativeness of the church appear to increase every year.

F. Pittman is desirous of securing a preacher for two Sundays in Echuca during Easter time. Travelling expenses would be paid, and the preacher would be hospitably entertained. The interest is so great that Bro. Pittman wishes to secure a substitute when he leaves for Conference. Will any one who wishes to have a preacher's holiday at Easter write to F. Pittman, Hopwood-st., Echuca, as soon as possible.

Last Sunday evening at Swanston-st. chapel G. B. Moyses delivered a splendid missionary discourse. The theme was "Gospel Triumphs in Modern Days," based upon Paul's declaration, "The gospel is the power of God unto salvation." Bro. M. traced the history of missions in the present century, beginning with the introduction of the gospel into India, then China, Japan, Fiji, Africa and other parts. Many most interesting facts were brought out and much information conveyed to the audience.

The eighth annual meeting of the Armadale Rescue Home, conducted by Mr. and Mrs. J. Pittman, was held in the Lygon-street Chapel on Tuesday evening, W. C. Craigie presided. Mrs. Pittman read the report, which, on the whole was encouraging. More than 400 cases have passed through the home since it started. Mr. Pittman read the financial statement, which was fairly satisfactory. Addresses were given by H. Mahon, Miss Hannah, and M. W. Green. No doubt the supporters of the home and others will be given full information in the usual way.

We want from time to time to publish a column of paragraphs made up of the very cream of religious and moral thought. We want help from all. For the five best paragraphs, either original or selected, reach-

ing me by March 7 we will send, post free, either "Pure Gold" (stiff paper), "Truth in Love," "Gospel Preacher," or "Gospel Light" (cloth); and for the best five reaching me by March 21, we will send either of the above books. That is a book for each paragraph. There must not be less than 50 words or more than 200. If selected, the writer's name, paper, or book must be given. One person can send as many paragraphs as they like. No names must be sent, but the prize paragraphs will be published in the order of merit and the prize will be forwarded on the name of the sender being supplied. All paragraphs sent whether prize takers or not will become the property of this paper.

J. D. Familion of New Zealand writes as follows: "A suggestion appears in the CHRISTIAN of January 20th re used stamps in the interest of missionary work. The suggestion is good, and should have a fair trial. Plenty of stamps can easily be obtained, but the trouble is to sell them to advantage. I would suggest that the Foreign Missionary Committee take the matter in hand and appoint some one in Melbourne to take charge of all collected. He could see if the colonial buyers would take them; if not he could correspond with some of the leading English, European and American houses who deal so largely in this line of business. I understand that some of the English houses' turnover is about £50,000 per annum. The most valuable stamps are the West Australian, and generally no stamps should be collected under the face value of 2d. The collecting of stamps is an interesting and pleasing pastime.

The following is from Miss Thompson's letter to F. M. Ludbrook:—"The box sent from Australia reached here December 27th. We knew that there would not be sufficient clothing sent to supply all who needed it, so had bought some, but we were very glad to have what was sent. The balls, slates, pencils and toys came in nicely for the day scholars' prizes, which were given away to-day. We have had a busy and a happy time this Christmas. We had three services on Christmas day, and spent the evening at Bro. Wharton's. On the following Tuesday eight of the lepers were baptised. At the same time one of our member's daughters and one of our schoolboys were also baptised. The boy about whom I wrote you who was taken away forcibly, managed to escape last week and is now with us again, looking very happy. Some one asked him if he was sorry that he had become a Christian, and he was surprised at the question. We are very thankful for the few who are coming out on the Lord's side, but long to see more. Again thanking all the kind friends who have remembered us at this time."

F. E. Stubbin will leave Brisbane for India in middle of March. Gifts for workers may be forwarded by him through F. M. Ludbrook.

## Acknowledgments.

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

### To Subscribers.

F. H. Everett, W. Henderson, R. Sheehan, F. Fisher, J. G. Scott, 5/-; S. Piper, Mrs. Spurr, R. C. Fairlam, 6/-; W. H. Morris, G. Brockway, M. W. Green jr., Thos. Kingston, 7/-; H. G. Mason, 8/-; F. H. Kemp, J. Colledge, 10/-; C. Williams, F. Oldfield, 20/-; R. Harkness, 25/-; T. H. Vanston, 35/-; Dr. Cook, 36/3; R. J. Blackwell, 45/-; S. Auburn, 60/-.

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## Literature.

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

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