

# 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.

### Still Gaining.

Truth is more important than progress, and the people who have truth on their side and do not hesitate to make it known, can afford to wait for results. At the same time it is certainly cheering when we can realise that truth and progress are hand in hand. It is gratifying to learn that the cause of primitive Christianity, with which this paper is associated, is continuing to make rapid headway. From our American exchanges we gather that the onward progress of the Disciples of Christ continues without abatement or intermission. One only of our many large American weekly papers, the *Christian Standard*, reports nearly 4000 additions in its news reports in a single issue, and the same paper reports by name no less than thirteen ministers received from other churches. It is a pretty sure indication of progress when religious leaders come to us so largely from other bodies. It was when "the number of the disciples multiplied in Jerusalem greatly" that "a great company of the priests were obedient to the faith." Another material evidence of growth is the fact that new church buildings are being erected at the rate of one a day, while the supply of qualified preachers does not keep pace with the demand. While there is much to cheer there is nothing to occasion boasting, and in no such spirit do we draw attention to the success of the plea we make. We regard the progress as indicating that people are tired of the controversies and divisions of sectarianism and are anxious to return to the simple and satisfactory teaching of Christ and the apostles as the only ground of union.

### Prayer for Guidance.

The minister's son who stated in answer to a question that his father had not yet decided whether to accept a call to another church—that he was praying for guidance but had his furniture packed ready, gave

expression to a sentiment applicable to others outside of his own family. Many ask advice of their friends which they are only prepared to follow if it harmonises with their own desires, and many who seek the Lord's advice first pack their furniture. Akin to these are the people who pray for instruction in matters already clearly revealed. Of this class was Balaam, who had received the clear command, "Thou shalt not go with them; thou shalt not curse the people: for they are blessed." When further messengers came with still greater rewards he made it a matter of prayer as to whether he should go. He was finally permitted to go, "If the men come to call thee," but was in such a hurry that he did not wait to be called, but rose up in the morning and saddled his ass to go. The Lord has given clear instructions not only to the people at Pentecost but "to all them that are afar off," to "repent and be baptised every one of you," and yet there are those who will make it a matter of prayer whether they will obey the Lord. We once knew a pious Danish woman who was greatly troubled over the question of baptism. She clearly saw what the scriptures taught, but was not satisfied that she ought to obey. So she prayed earnestly for guidance, and that night in a dream she saw the Lutheran minister of her childhood, who told her that it was not necessary for her to be baptised. This was accepted as a distinct answer to her prayer, and she comfortably settled down to disobedience. Prayer for guidance is good, but let us be careful to act up to the truth already revealed, and not to mistake the imaginations or desires of our own hearts for the promptings of the Spirit of God. We have the highest authority for believing that "he that trusteth in his own heart is a fool."

### Scripture Study and Prayer.

The apostles were men mighty in the scriptures and earnest in prayer. They constantly exhorted their converts to "give attendance to reading" and, "commending them to God and the word of his grace," they urged them to "continue instant in

prayer." In prayer they spoke with the Lord and in his word he spoke unto them, and so direct communication was maintained with the throne of the Eternal. But as years rolled on prayer became a form and the study of scripture was left to the clergy. Then Christianity was shorn of her power, and in her impotence she became the victim of pagan speculations and Grecian philosophies. Wiclif, Huss, and Luther were men of prayer and students of the word, as were also Calvin, Knox, Wesley, and all the reformers, and it was only when their followers began to formulate their conclusions into cast-iron creeds for the acceptance of the faithful that scripture study and prayer began to lose their interest. The fathers of the "Current Reformation" were also men of worship and study. A. Campbell, B. W. Stone, Walter Scott, and their coadjutors, were familiar with the bible. They had it at their fingers' ends. Of Thomas Campbell it is said: "As he neared the age of ninety and sat in blindness by his friends he could repeat the living oracles word for word." Samuel Church at the age of forty had read the New Testament through one hundred and fifty times and the Old Testament seventy-five times, while John Henry is commonly reputed to have known the bible from lid to lid." They were also men of worship,—private worship, family worship, and public worship. The *Christian Guide* says: "On his deathbed Barton W. Stone told his wife to 'never neglect family prayer,' and he urged his daughters to bring up their children in the nurture and admonition of the Lord. He also said: "Tell my brethren their religion is of no avail unless it leads them to the family altar. If you had entered the home of Scott or of Campbell you would have found the same devotion to this practice of opening the book daily in the presence of all the household." The secret of their success was to be found in their knowledge of Scripture and their communion with God. If we in Australia are to succeed it must be by the same means. Can it be truly said of us that we are noted for our intimacy with

the Scriptures and for our love of prayer? The former without the latter will tend to mere "head religion," while the latter alone must eventuate in blind fanaticism. With both combined we shall grow in apostolic Christianity and become powerful in service for Christ.

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rich gems of thought—shining with the love and glory of God. In their theological setting, their beauty is frequently lost and their riches covered with the dust of controversy. Who, for instance, would care to wade through the ponderous tomes which have been written on the subject of "justification"? Nevertheless, this idea, as unfolded in the New Testament, is one of the grandest that can engage the attention of any follower of the Lord Jesus Christ, and seen in its proper light is found to be eloquent with divine love.

Justification is one of many words that practically stand for the same thing. It is related to pardon, reconciliation, righteousness, and redemption. These all, speaking broadly, express the same thing in the main, but at the same time convey different shades of meaning. For example, justification and pardon may be used interchangeably to convey the idea of the altered relation of the sinner when he has accepted Christ as his Saviour, but when we come to analyse the words we find that justification is the larger word and means more than pardon. Pardon signifies merely forgiveness or remission of a penalty. Justification is much more. A culprit might be pardoned, and dismissed as one still guilty of the crime laid to his charge; but a justified person is one who is not only pardoned, but who is regarded and treated as righteous. This meaning of the word, however, cannot be found anywhere else than in the sacred scriptures. In classical Greek the meaning is entirely different; it designates the re-action of offended justice—to remove the offence against justice from the offender, by his condemnation or punishment. Here then is another case in which the New Testament takes hold of an old word and gives it a new meaning. Justification in its old setting was an act and deed of man, but in the new it is the act and prerogative of God.

God does what man cannot do—he can account as righteous those who are guilty. Man can only account as righteous those who have done right. In the administration of justice, he may pardon the guilty, but he cannot wipe out the record. God can and does. Those who come to him through faith in Christ are justified—so far as the past is concerned they are accounted as righteous. This thought is beautifully expressed by Isaiah, "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Man himself cannot wipe out the stain of sin. Shakespeare saw this great truth when he describes Macbeth being filled with remorse for the murder of the king:—

"Will all great Neptune's ocean wash this blood  
Clean from my hand? No, this my hand will rather  
The multitudinous seas incarnadine,  
Making the green—one red."

Here Macbeth expresses deeply and intensely man's sense of wrong doing. This remorse arising from a consciousness of wrong doing would ever remain a barrier to a new and better life, unless the record could in some way or other be blotted out. In order, therefore, that man might have a new start in life, without being too heavily handicapped by the past, God is prepared to "wipe the slate clean" and count as righteous those who sincerely desire, through faith in Christ, to walk in newness of life.

This idea is well expressed by Headlam in his "Theology of the Epistle to the Romans." He says: "Paul's theory of justification by faith, then, is this. Examining his own past history, and his theory of human life, he realises there are two hindrances which had made it impossible for him, as it had been impossible for mankind as a whole, to realise the law of righteousness. One was the constant, ever-present feeling of the alienation from God, which the consciousness of sin produced; the other was his feeling of human weakness, of the incapacity of mankind to keep any law exactly and fully. To both of these difficulties the gospel of Christ, as he had realised it in his life and as he had preached it, gave a full and complete answer. On the one hand, there was now no necessary alienation from God. Anything which it was necessary should be done had been done. Full satisfaction had been given. How or in what way the death of Christ had done so it was not necessary to understand. Satisfaction had been given; mankind had been redeemed. That on the one side. And on the other new conditions were made for man. In order that he might accept this position of being a loyal subject, which had been won for him, not an exact performance of legal obligation was demanded, but faith and loyalty. He must change his heart; be no longer in a state of isolation, or rebellion and pride. He must come to God in a spirit of humble, trusting faith. If he does so his Christian life will begin in a changed spirit, God will accept him; and henceforth he will be able to live a life of holiness and righteousness (as he had attempted under law) under new and different conditions. Justification is what makes moral life possible."

Victor Hugo in his powerful story of "Les Misérables" describes the career of a man who, having been condemned to serve in the galleys, at the expiration of his sentence comes out and makes a fresh start in life. He would be honest, but the past dogs

## The Leader.

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

### Old Words in New Settings.

#### JUSTIFICATION.

There are several words in the New Testament which, from their theological associations, have come to be regarded as dry and uninteresting. Such words, for instance, as justification, sanctification, regeneration and election. And while it may be conceded that the vast body of literature which exists in connection with these themes forms very dry reading, yet it may be urged that the discriminating student finds in the words themselves

him—he cannot escape from it, the convict brand is upon him. All that he can see before him is despair and crime, when at last he is saved by one who ignores his past and treats him as though he were innocent. This man's salvation was possible because he was desirous of doing right, but the desire to do right would have perished if the evil past could not have been in some sense wiped out. In this way God meets the repentant sinner. The Father goes to meet the returning prodigal and does not upbraid him for the rags that hang upon him, which were the sign of his folly and rebellion, but the rags are taken off him, and the Father's command is, "Bring forth the best robe and put it on him." And thus clothed, he who once was a prodigal could feel it possible to rise into the higher life of his Father's house. And so in the Christian idea of justification, the old sinful past is buried. This thought is beautifully set forth by Paul. "Know ye not," he says, "that so many of you as were baptised into Jesus Christ were baptised into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

The new setting in which "justification" is found, is, the death of Christ.

## Original Contributions.

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

### Obedience v. Sacrifice.

J. INGLIS WRIGHT.

The sin of Saul is one which we of the present day are very apt to fall into. The incidents related in 1 Samuel 15 are worthy of careful study, especially where they lead up to the rejection of God's command and the reasons assigned therefor.

Saul thought to please God by sacrifice—a substitute for the obedience divinity commanded, and when Samuel censured him for his conduct, the wily king maintained that it was "the people who took of the spoil."

God changed not. In his insistence upon absolute obedience he is as firm as in the days of Noah and Saul. But many good people seem to forget this, and imagine that the character of God has quite changed, and by their actions appear to neglect the duty of obedience, in the—what to them is a greater act, that of sacrifice.

Is this not so? We are prepared to swallow camels, when our own way is in view, but we are fain to strain at gnats when obedience to God is concerned. Sacrifice is all very well in its way—an absolute necessity in worship, but before it can be acceptable it must be based upon obedience.

It is astonishing how many people fail to inquire what God's will is! What it de-

mands in order that they may render obedience; in place of this they seek to offer worship in acts of sacrifice, by which acts they feel they are in some measure justifying themselves in his sight. God's first and primary demand from mankind is obedience—if this be wanting all else is idle vanity.

Now for a moment let us look at the application of this principle in our churches. Are there not numerous instances within the knowledge of each reader where innovations have been brought in—departures from the primitive simplicity of order, introduced, and carried out in the same spirit which Saul displayed.

It is nothing that these matters are in opposition to the instinct of the Divine will; they are in the eyes of those interested, sacrifices, and their mode of reasoning seems to be that God *ought* to be pleased with their sacrifices, seeing they *are* sacrifices, and that he in all fairness should and would overlook the question of obedience.

"It will be very nice." "It is a great improvement." These are the phrases of commendation which we bestow upon our innovations. Rarely dare we say, "This brings us more into accord with the will of God."

Saul, mark you, obeyed the behests of his grosser nature, in his disobedient act, and it was that grosser nature which argued that the sacrifice of disobedience would be acceptable to God. So with us. It is the un sanctified instincts of our unregenerate natures which in place of seeking first and foremost to honor God in devotion to his will, the rather do we permit our own desires, and "thoughts" and "likes" and "dislikes," to take first place, the matter of obedience becoming quite a secondary consideration.

There will be fewer attempts at innovations in our church worship if this truth is kept in view. There will be fewer instances of church officers leading the church astray, and their like Saul blaming "the people!" There will be fewer un sanctified Christians (strange anomaly) and fewer babes in Christ, and a vastly smaller number of members whose knowledge of the Word of God is little more than what the chapters read at the Lord's day services conveys; there will be fewer of all these evils in existence if we appreciate aright the words of Samuel, "To obey is better than sacrifice and to hearken than the fat of rams."

## Selected Articles.

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

### The Elements of the Gospel.

LETTER V.

Design of the Biographical books.—Matthew, Mark, Luke, and John.

In the last letter we gave a classification of the writings of the New Testament, the object of which was to show that the documents contained in that volume were not all written for the same purpose. This is of more importance than at first sight it may seem to be. It was only the other day we read an editorial in one of our exchanges designed to prove that baptism is not for the remission of sins. The editor quoted,

with a triumphant air, the following Scripture: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9. We remember having read the same answer to the inquiry of an anxious sinner on a placard issued by the Young Men's Christian Association of Detroit, and posted up at the entrance of their rooms. Now when you reflect that John's first epistle was not addressed to the unconverted, but to Christians, and that he is stating to Christians how *they* may obtain forgiveness, you will at once see the deception practiced in such an application of this Scripture. With equal propriety might we apply to Christians the language of Peter to a throng of rebel suppliants for mercy: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." But the editor aforesaid, not content with one misapplication, sought to fortify his false position by another Scripture. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Rom. 10: 9, 10. Now this language, although occurring in an epistle addressed to Christians, is evidently meant to express the condition of salvation offered to a sinful world. This the context clearly shows. But the perversion here consists of making the penitent *sinner's* confession of the Lord Jesus equivalent to the penitent *Christian's* confession of his sins. So you see how important it is to note to whom the Scriptures are addressed, and for what purpose any passage that may be under consideration, was written.

We have already shown that the Old Testament does not contain an authoritative announcement of the Gospel. We now call your attention to the fact that the four Gospels of Matthew, Mark, Luke, and John, were not written as an authoritative announcement of the terms of salvation. They reveal the Saviour rather than the salvation—what he did to bring salvation to us, rather than what we are to do to make the salvation ours. True, before these records close, the terms of salvation are announced—but it is not *the* design—the main scope—of the writings to treat of these. They furnish, as before stated, the material of a life-giving faith. They make known to us the Saviour. They reveal his character and his work. They made us familiar alike with his teachings and example, and give us a broad and firm basis for faith, hope, and love, in a knowledge of his human sympathy and his divine power, his labors of love, his sacrifice for sin, his resurrection from the dead, and ascension to glory. Hence Luke sets forth his design in writing to be, "that thou mightest know the certainty of those things wherein thou hast been instructed," concerning Jesus Christ.

But all this while, the law of Moses remains in force. Let us call your attention to a few significant facts, which it is important to keep in mind, in the study of these four books.

1. Jesus was a Jew, "born under the law," and subject to the law. He did not allow his own work to do dishonor, in any way, to the living authority of the law of Moses. He

came not to *destroy* the law and the prophets, but to *fulfil*. Matt. 5: 17, 18.

2. He taught his disciples to observe the law, and receive the instructions of its authorized expounders. "The Scribes and Pharisees sit in Moses' seat. All, therefore, whatsoever they bid you observe, that observe and do." Matt. 23: 2, 3.

3. His own personal mission was to the Jews only. Matt. 15: 24.

4. The twelve and the seventy whom he sent out, were limited to the Jews in their mission. Matt. 10: 5. Luke. 10: 1.

When Moses and Elijah—the great law-giver and law-restorer—laid down their bonors at his feet, and the voice of the Father announced the transfer of authority to Jesus, saying: "This is my beloved Son, *hear ye him*"—those who were cognizant of the fact were forbidden to make it known until after the resurrection of Jesus from the dead. See Matt. 17: 1-9. It is most evident, therefore, that the authority of Moses was not to cease, and the authority of the Messiah was not to be proclaimed, until after his resurrection.

6. He taught his disciples that he must go away to receive his kingdom. Luke 19: 12.

7. His church was not yet established. Matt. 16: 18.

8. It was *after* his resurrection that he claimed "all authority in heaven and earth." Matt. 28: 18. But he forbade the assertion or announcement of that authority until he should ascend to heaven and send down the Holy Spirit to guide his apostles into all truth. Luke 24: 49. John 16: 13.

We cannot avoid the conclusion, therefore, that the terms of salvation through Jesus Christ have yet to be announced with authority. The succeeding book of Acts will inform us of this announcement.

It remains to be said, that these four Gospels are of the most vital importance to us. They reveal the Saviour himself, and present to us the divine foundation of faith and hope. Here is "God manifest in the flesh;" no longer hidden in a pavilion of darkness, with the benighted world groping vainly after him; nor proclaiming his presence in earthquake and tempest, and thunder and lightning, as at Sinai—"the great and the dreadful God;" but dwelling among us in the tabernacle of our own humanity—in us and of us; looking out upon us with human eyes, ministering to us with a human hand, weeping human tears in sorrow and sympathy over our woes, binding up our wounds, healing our diseases, with human lips speaking counsels of heavenly wisdom and grace, and bearing our nature in his arms of divinity through all its conflicts, sorrows, and tribulations, nay, even through the helplessness of death to final triumph and immortal bliss!

Here are the *demonstrations* of God's power and willingness to save. We need no longer doubt either his love or ability—we need no longer remain ignorant of his gracious design in behalf of our guilty and dying race. Here is the great Sacrifice—the Lamb of God bearing away the sins of the world. Here are the culminations alike of love and of justice, in the voluntary death, for our sins, of the Sinless One, "that whosoever believeth in him might not perish but have everlasting life." Here is, also, the destruction of death's awful dominion, and the up-

springing of life from the grave. Life and immortality are brought clearly to light.

Ah! my dear sir; you may have doubts about human theories of regeneration, and be confused by the contradictory teachings of sects in theology; but can you not understand Jesus Christ? Rather, can you, with an honest heart, fail to understand him? Do you doubt that he is the son of God—that he has life in himself—that he gave his life for you—that he is stronger than death—that he lives in heaven a Prince and a Saviour, to grant repentance and remission of sins? Do you not *love* him? Has your heart never been touched by his gentle words of pity and mercy? Has he sorrowed, and toiled, and wept, and died, in vain? Do not his tears and blood plead mightily with you? Have not his searching words of counsel and reproof convicted you to sin, made you ashamed of your transgressions? And when he has shown you a Father, with open arms, running to embrace with love the returning prodigal, have you not felt that you, too, could say, "I will arise and go to my Father?" And yet you have been waiting for a miracle to regenerate you! Rest assured, that if you believe in the Son of God, and for his sake can turn away from sin and rebellion, and make it your pleasure to do his will, you may be at once admitted to the full joys of his salvation. We are to receive Jesus, believe in Jesus, love Jesus, serve Jesus—not a theoretical, philosophical, or theological Jesus, but the living, personal, loving, holy Jesus of the New Testament; and all the regeneration the heart can know is in being led to receive his teachings, trust his sacrifice, accept his authority, and enjoy the purifying and ennobling influences of his love. "I am come a light into the world, that whosoever believeth on me should not abide in darkness," but have the light of life. "If a man love me he will keep my words; and my Father will love him; and we will come unto him and make our abode with him." Thus all the treasures of saving grace and redeeming love came to us through *faith* and *obedience*. We have settled the greatest question of life when we have decided that Jesus is able to save and worthy to rule us. It but remains to learn what he would have us do, and heartily accept and obey it. The four Gospels settle the first point. The Acts of the Apostles will guide us to the second. Before we leave the *testimonies* of Matthew, Mark, Luke, and John—for *testimonies* they are to be *believed*, not *laws* to be *obeyed*; *facts* and *principles* to enlighten us concerning the coming kingdom, and not *statutes* and *ordinances* to regulate Christian life—we must invite you to consider the different *missions* which these books unfold.

1. The mission of John the Baptist. 2. The mission of Jesus. 3. The mission of the Twelve. 4. The mission of the Seventy. 5. The mission of the Holy Spirit. 6. The mission of the Apostles. These six missions are all unfolded to view in these four books. A proper comprehension of them will do much to prepare us to understand the gospel of salvation.

There are three questions concerning all these missionaries (for a missionary is one sent upon a mission) which it is necessary to ask:

1. By whom sent?

2. To whom sent?

3. For what purpose sent?

Let us briefly consider these questions in reference to their different missions.

1.—JOHN THE BAPTIST.

1. By whom was he sent? Ans. "There was a man sent from God, whose name was John." John 1: 6.

2. To whom was he sent? Ans. "Behold I send you [Jews] Elijah the prophet." Mal. 4: 5. See also Matt. 17: 12, 13.

3. For what purpose sent? Ans. To prepare the way of the Lord, by turning the hearts of the fathers to the children, and the hearts of the children to the fathers; to proclaim the coming kingdom, and to introduce the King. See Mal. 4: 6. Matt. 3: 1-3. John 1: 29-34; and 3: 25-33.

Not *here*, then, do we find a mission, world-embracing, in which *our* salvation is apprehensible. The mission of John is a preparatory work.

2. JESUS OF NAZARETH.

1. By whom sent? Ans. The "Father hath sent me." John 5: 36.

2. To whom sent? Ans. "I am not sent but unto the lost sheep of the house of Israel." Matt. 15: 24.

3. For what purpose sent? Ans. "I am come a light into the world, that whosoever that believeth on me should not abide in darkness." John 12: 46. "The Son of man is come to seek and to save that which was lost." Luke 19: 10.

"To this end was I born, and for this purpose came I into the world, that I might bear witness unto the truth." John 18: 37. "He shall save his people from their sins." Matt. 1: 21.

As we are not Jews, this personal mission of Jesus was not to us. It is still a preparatory work.

3. THE TWELVE IN THEIR FIRST MISSION AND THE SEVENTY.

1. By whom sent? Ans. "Behold I send you," said Jesus. Matt. 10: 16. Luke. 10: 3.

2. To whom sent? Ans. "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel." Matt. 10: 5-6. Luke 10: 1.

3. For what purpose sent? Ans. "As you go, preach, saying, The kingdom of heaven is at hand." Matt. 10: 7. Luke 10: 9.

4. THE HOLY SPIRIT.

1. By whom was this Divine Missionary sent? Ans. "But the Advocate, which is the Holy Spirit, whom the Father will send in my name." John 14: 26; 16: 7.

2. To whom sent? Ans. *To the Apostles*. "Whom the world cannot receive." John 14: 17. "I will send him unto you." [Apostles.] John 16: 7.

3. For what purpose sent? Ans. "When he is come [to you my apostles] he will convince the world of sin, and of righteousness and of judgment." John 16: 8. "He will guide you [apostles] into all truth," verse 13. "He shall glorify me, for he shall receive of mine, and shall show it unto you," verse 14.

Now as the "world cannot receive" this Spirit, and as the promise is to send the Spirit to the Apostles, and *not* to the world, that the world *through the apostles* might be convinced of sin, righteousness, and judgment, it is evident that sinners are not immediately interested in *this* mission. It, too, is preparatory. We come then, lastly, to

5. THE SECOND MISSION OF THE TWELVE.

1. *By whom sent?* Jesus says, "All authority in heaven and earth is given to me. Go ye, therefore." Matt. 28: 18, 19.

2. *To whom sent?* Ans. "All nations." Matt. 28: 19. "All the world—every creature." Mark 16: 15.

*For what purpose sent?* Ans. "Preach the gospel to every creature." Mark 16: 15. "Disciple all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Matt. 28: 18-20. "Repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem. And ye are witnesses of these things. But tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24: 47, 49. "Receive ye the Holy Spirit. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." John 20: 22, 23. "I give unto you the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." Matt. 16: 19.

Here, then, is a mission which *does* immediately concern us; for it embraces "all the world"—"every creature," down to the "end of the world." It is a mission which has salvation in it—the remission of sins; and "all things" which saved people are to be taught to do. It has the HOLY SPIRIT in it—for the Spirit is promised to the apostles to guide their preaching and teaching. It has CHRIST in it:—for the gospel of Christ is put in their keeping, and the Spirit is promised to take the things of Christ and show unto them. It has all of the Old Testament in it that concerns our salvation; for the Lord "opened their understanding, that they might understand the [Jewish] scriptures," to prepare them to preach the gospel. Luke 24: 45-48. So that all of the Old Testament and of Christ, and of the Holy Spirit, needful for our conversion and salvation, is comprehended in this mission of the apostles. It wants but the coming of the Holy Spirit to guide them into all truth,—and then we shall have found our point of rest; we can sit at their feet and learn the way of salvation.

(To be Continued.)

Sunday School.

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

LESSON FOR MARCH 13TH.

"THE WHEAT AND THE TARES."  
Matt. 13: 24-30; 36-43.

GOLDEN TEXT.—"He that soweth the good seed is the Son of Man."—Matt. 13: 37.

This lesson is one taken from a cluster of parables so numerous that it is said "Without a parable spake he not unto them." The presentation of some natural incident to illustrate the deeper spiritual truths was a popular and effective method of teaching. One reason why the Saviour used this form of speech is given in Matt. 13: 13 (compare



THE MAN WHO SOWED GOOD SEED.

Mark 4: 12). To ensure the absorption of unpalatable truth it was eminently fitted. In listening to the simple narrative, its deglutition unwittingly, and often unwillingly, took place, and then perforce it had to be digested. David was made to stand self-condemned by Nathan's Parable of the Ewe Lamb. The Good Samaritan is a fine example of Jesus' skill, where a lawyer was forced to acknowledge an almost abhorrent fact. In all the parables there was one central truth illustrated,—one great lesson to be learned. Every detail never was intended to be spiritualised, and made the basis of a ponderous theological structure. In the present case the Saviour's interpretation must mark the limit of ours.

The facts of the parable are extremely simple. The field in which good seed was sown was secretly oversown with tares, a poisonous kind of darnel, by an enemy,—a method in which diabolical malice is not exhibited in this country, but sometimes met with in the East. These grew together, the offence being undetected till "the blade sprang up and brought forth fruit." In answer to his servants' appeal, the owner attributed the crime to an enemy; but to avoid injury to the wheat the tares were to be left till harvest time, when the former would be garnered and the latter burned. The points are best interpreted in the narrative without much comment, the main lesson being enunciated in v. 40, telling of the great separation and disposing of the tares and wheat at the last. We may here note one or two points.

The advent of sin is attributed to an enemy—the devil. God was not the cause of it, neither sanctioned it. Sin came upon man by external causes; with Satan it originated within. Some see in this the cause of Satan being denied a redemptial system so freely provided for man.

One thing we would guard against. We use Prof. McGarvey's words:—"Some understand the parable as prohibiting all exclusions from the church, and others, with less consistency, understand it to prohibit exclusions only in doubtful cases, as the exclusion of one would lead to the exclusion of others who are more worthy, but who sympathise with the guilty party. The latter view is condemned by the very premises on which it is based; for it was not until the tares were unmistakably known as such, that the question of plucking them up was raised. If the exclusion of any from the church is prohibited, it must be those who are known to be children of the wicked one, and the conclusion comes into direct conflict with the

teaching both of Jesus and the apostles on the subject of withdrawal from the disorderly. (See Matt. 18: 17; 1 Cor. 5: 5, 11, 13; 2 Thess. 3: 6.)"

Those who through sympathy with a brother withdrawn from for disorderly walk would "leave the church," we would classify not as "wheat," but as belonging to the same category as those mentioned in 1 John 2: 19: "They went out from us, but they were not of us; for if they had been of us, they would have continued with us." These are not they who shall shine forth as the sun, but the righteous, whose path is "as the shining light, that shineth more and more unto the perfect day."

Poets' Corner.

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

What is Life?

By W. J. WAY.

(Written for the AUSTRALIAN CHRISTIAN.)

- What is life? A low narrow stage,  
On which appear the old and young.  
The king, the pauper, and the sage,  
Each play their part, and off they run.
- What is life? The adjusting scale,  
In which are weighed all Adam's sons;  
Where all are tried and many fall  
To gain the plaudit "Son, well done."
- What is life? A large fruitful field,  
In which are sown our thoughts and deeds,  
To reap one day when fully ripe  
The precious grain or darnel weeds.
- What is life? A hard pent-up track,  
Where footsore travellers hurry on,  
To night or day, to life or death,  
To see the prize they've lost or won.
- What is life? A short slender thread,  
To one and all of doubtful length,  
But long enough to weave withal  
A rope of everlasting strength.
- What is life? A hot fierce retort,  
Where gold or dross is melted out  
Each heart of man who treads the stage,  
In sturdy faith or wav'ring doubt.
- What is life? Ah! 'tis more than this,  
List now to me whoever will;  
Death drops the curtain on the stage,  
And for a moment all is still.
- But that's not all! The trump shall sound,  
The curtain rise and upward start,  
The play of life is staged again;  
The actors bow and take their part.
- Upon a stage whose ample width  
Might fill with awe an angel's ken;  
Where young and old, and king and sage  
Resume the role and play again.
- In characters built up below,  
From work or play, in joy or strife;  
And we shall find for weal or woe  
More in living than what's call'd life.

An Evensong.

By RUPERT H. SMART

(Written for AUSTRALIAN CHRISTIAN.)

Thou art, O God, the life and light  
Of all this wondrous world we see;

Its glow by day, its smile by night  
Are but reflections caught from thee.  
Where'er we turn thy glories shine  
And all things fair and bright are thine.

When youthful spring around us breathes,  
Thy Spirit warms her fragrant sight  
And every flower the summer wreathes  
Is born beneath that kindling eye  
Where'er we turn thy glories shine  
And all things fair and bright are thine.

## Rescue Home.

"Rescue the Perishing."

### Eighth Annual Report.

By the goodness of God and the generosity of our friends we have been enabled to carry on our Rescue and Preventive work another year.

The work done will compare favourably with that of former years. Our statistics show that we have received eighty-six cases during the year. Our dismissals were: 20 sent to situations, 24 restored to friends, 16 sent to hospitals, 2 to other institutions, and 1 left of her own accord. 21 infants have entered the Home, of which 1 died and 20 were well provided for. Since the opening of the Home 480 cases have entered.

Our cases come from all parts of the Colony; some from the country, some from country towns, and some from Melbourne. Nine of those received this year were only just over 16 years of age. All except 5 were under 21 and first offence cases. With few exceptions they were servants in situations when they fell into sin. By coming under our care they were saved from exposure and deeper degradation.

To do our work effectually it must be done quietly and secretly. If we wish a poor girl to rise from her fall we must shield her from publicity and win her to repentance and self-respect. The results cannot be fully tabulated, but they are none the less certain. It is impossible to tell how many wanderers have been restored, how many hearts have been renewed and hopes revived.

The preventive work, under Miss Petchey's management, is making fair progress. The cases are for the most part very young girls who are orphans and friendless; they need a long period of training to fit them for service. The work is therefore necessarily slow to make it sure.

This department must commend itself to all right-minded persons. Prevention is better than cure. It is Christ-like to seek to lift up the fallen, and it is not less so to shield young girls from the danger of going astray. Both are necessary and form a part of our duty as the followers of him who was the friend of publicans and sinners.

We desire to express unfeigned thanks for help we have received from our many friends. Without such help of course we could do little. We know that many have sent contributions who could barely afford it. Some have sent us money, some, articles of food, fuel and clothing; some both.

We tender our sincere thanks also to the churches who so kindly took up collections

during the year. This is a very satisfactory and easy way of doing a great deal. We respectfully commend this practice to all the churches. They will feel happier and better for having taken part in this work.

We are thankful to say we have been kept from financial embarrassment during the year. But had it not been for the surplus last year, due to the sale of gifts, we should have had to report a deficit of some seventy odd pounds.

We shall need £80 more this year than we received last to keep us out of debt. We notice with much satisfaction that a considerable amount more was collected on cards than the year previous. If a hundred more volunteers would help us in this way our funds would be materially augmented.

Finally, our best thanks are tendered to all our workers. Mrs. Alway, Miss Hill, and the Malvern Mission Band, for their efforts in giving Bible lessons to the inmates. To Dr. Lillies for his much valued medical and surgical assistance, and to all others who have helped to make the work successful.

JOS. PITTMAN.

L. PITTMAN.

Feb. 1898.

### FINANCIAL STATEMENT

FOR PERIOD ENDING JANUARY 31, 1897.

RECEIPTS.		£	s	d
Cash in hand, Jan. 16, 1897 ..	..	81	16	04
From Individuals ..	..	97	1	84
.. Churches ..	..	116	9	54
.. Collecting Cards and Boxes ..	..	32	14	104
.. Meetings, Societies, &c. ..	..	14	11	04
.. Sunday Schools ..	..	2	6	0
Money Earned ..	..	2	12	6
		£347	12	44
EXPENDITURE.		£	s	d
To Maintenance ..	..	212	2	6
.. Assistance ..	..	27	10	0
.. Rent ..	..	48	10	0
.. Firing and Gas ..	..	18	19	6
.. Furniture ..	..	2	10	34
.. Clothing ..	..	2	2	1
.. Travelling and Carriage ..	..	3	3	14
.. Purchase of Cow ..	..	5	0	0
.. Relief ..	..	0	11	0
.. Medicine ..	..	2	1	6
.. Printing Reports, Advertising, &c. ..	..	7	1	0
.. Exchange ..	..	0	11	0
.. Post and Stationery ..	..	6	15	2
.. Incidentals ..	..	0	17	6
.. Cash in hand ..	..	9	17	84
		£347	12	44

Examined and found correct  
MELBOURNE, 14th Feb. 1898. CHAS. HARDIE.

## The Home.

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

### A Great Publisher.

Mr. Henry Frowde

(Publisher to the University of Oxford).

Only one man can boast that he published more than a million copies of one book in twelve hours. Only one man can say that his one volume has a yearly sale of a million copies, and that his name is to be seen on the book the wide world over—in backwood shanties, on desolate farms, in dark, deep mines, on ships at sea, in the houses of rich and poor. That man is Mr. Henry Frowde,

publisher to the University of Oxford, and the book of which he publishes such vast quantities is

### THE BIBLE.

Devonians will be proud to hear that Mr. Frowde comes from their country, and of the stock which produced the brilliant historian J. A. Froude, Mortimer Collins, and Dr. Mortimer Granville. The family spell their name, "fred," "frod," "Froude," or "Frowde." Unfrightened by this variety, Mr. Henry Frowde came into the world in 1841, and ever since has spelt his name "Frowde." He soon became connected with religious literature, for when he was sixteen he entered the service of the Religious Tract Society.

Sixteen years in Paternoster Row were sufficient to make Mr. Frowde a marked man in the publishing world, and the attention of the Delegates of the Oxford University Press was soon directed to him. In the year 1873 they invited him to become the manager of their London business, and for nearly a quarter of a century Mr. Frowde has occupied that unique post. Under his direction the business has grown enormously.

As its name implies, it is the property of the University of Oxford, and is governed by the Delegates. Any surplus of profits is devoted to the purposes of the University, and a very handsome sum is very often added to the University chest. When Mr. Frowde became manager of the London business, the publication of the learned books produced by the Clarendon Press—the property of the University—was in the hands of the Macmillans. But in 1873 this department was transferred to Mr. Frowde, and he became formally "Publisher to the University."

Mr. Frowde has a real enthusiasm for the production of beautiful books, and the large bindery in Aldersgate Street is the birthplace of some of the most delightful bindings to be seen anywhere.

### A VERY FORTUNATE DISCOVERY

enabled Mr. Frowde to indulge his enthusiasm in a way which would have been impossible but for this incident. Everyone knows the wonderful India paper on which so many of the Oxford University Press bibles are printed. It is so thin, and yet so opaque and tough. A strip of this paper only three inches in breadth has been tested, and found able to support a quarter-hundred-weight without yielding! A ream of the paper, containing 480 sheets of paper 17½ by 22½ inches, weighs only six pounds. Notwithstanding its thinness, it is far tougher than many thicker papers.

During the Paris Exhibition a book of 1500 pages made of this paper was suspended by one of its pages during the whole period of the Exhibition. At the end of it the leaf had not started, was not stretched, nor did the gilt edge show which leaf had been suspended.

The discovery of the paper was in this way:—In 1841 an Oxford graduate brought home from the Far East a small fold of extremely thin paper. It was very thin, but was more opaque and tough for its substance than any manufactured in Europe. The paper was presented to the Oxford University Press, and the then printer to the Uni-

versity found that it was just sufficient for twenty-four copies of the smallest bible then in existence. These when printed were only a third of the usual size, and were presented to the Queen and other persons. All efforts to trace the source of the paper failed, and the matter was practically forgotten.

Many years afterwards a copy of the bible printed on this paper accidentally came into the hands of Mr. Frowde, who had then become publisher to the University. He saw what a valuable thing such paper would be, and he at once had experiments made at the University mill at Wolvercote to try and copy it. At first these experiments failed; but at last, in 1875, an edition of the bible was issued printed on India paper, and soon a quarter of a million were sold.

This discovery has proved a gold-mine to the Oxford University Press; for although innumerable attempts have been made to discover the process of the manufacture, they have failed, and the actual facts are only known to three persons.

MR. GLADSTONE NEARLY ENDED THE LIFE OF THE MANAGER

of the paper-mill, who was showing him round, when he asked: "How is it made?" Such a question so staggered the man that he could only repeat it without giving an answer!

The India paper is now used for other purposes than that of printing Bibles. Mr. Frowde has issued a complete edition of Bunyan's "Pilgrim's Progress" printed on this paper, containing 418 pages. This volume only measures about an inch square, and can easily be carried in the waistcoat pocket. So with "Thomas à Kempis" and "The Christian Year." The latest use to which the paper has been put is for producing a complete edition of Browning's works in one volume. The ordinary edition of Browning consists of over a dozen volumes, occupying much room and heavy in weight. The new edition on Indian paper, in one volume, is not an inch in thickness, and yet it contains everything the poet wrote on its 1,500 pages.

Mr. Frowde's life at the Oxford University Press has been an extremely interesting one; but there were two or three special occasions which were

RED-LETTER DAYS

even in a quarter of a century's experience. On May 17, 1887, the Revised Edition of the New Testament was published, and Paternoster Row presented an extraordinary sight. At midnight of the previous day it was crammed with carts and men. Business at 7, Paternoster Row—then the headquarters—began as the clock of St. Paul's struck the midnight hour. The representatives of the London trade were eagerly waiting for their supplies of Revised Testaments, and a mighty scrimmage there was. A strong body of police were in attendance to superintend the traffic. Before midday there was not a bookseller in the kingdom unprovided with the Revised Testament. And by that time one million copies of the book had been stored to the trade, and orders were still in hand for more.

So busy, indeed, were the telegraph-boys kept that the Post-Office, with unwonted humor, suggested that a temporary tele-

graph-office should be established in the Press building. The shilling edition was sold on the Underground Railway for one-and-sixpence, while the booksellers sold them for ninepence. Everyone was talking about it.

One bookseller sold 15,000 copies in one day, at prices ranging from a shilling to a guinea.

One of Mr. Frowde's great difficulties was in circumventing the artful designs of unscrupulous journalists who tried to get hold of advance sheets. One offered a bribe of £2,000 to a foreman at the printing works; but in vain. The same individual called on one of the Scotch Revisers, and asked to see his copy, but he was not allowed to touch it. He returned another day, however with a

DUMMY COPY

which he had made, hoping to have a chance to exchange it. But though the good man was away from home, his daughter was very sharp, and would not give the journalist a chance to steal her father's copy. It is an extraordinary fact, and one that reflects the greatest credit on all concerned, that, notwithstanding the sheets passed through thousands of different hands, no premature publication of the work was made in any form.

Four years later the same scenes and responsibilities were repeated. On May 18th, 1885, the Revised Bible was published—on the very day when the Jews celebrate the giving of the Law to Moses on Mount Sinai. The amount of paper required was enormous. It would have gone around the world in a strip of six inches wide. Piled in reams the sheets would have made a column ten times as high as St. Paul's, or folded into books before binding, the height would have been one hundred times that of St. Paul's. In the four years which elapsed between the publication of the Revised Testament and the bible, the Press had moved to its present fine building at Amen Corner; but the old premises were retained for the purpose of storing the Revised Bible. As the day of publication grew near,

HUNDREDS OF TONS OF BIBLES

were in this old building. The Archbishop of Canterbury had promised to come to see them, when lo! on the very day, the building began to show signs of collapse. It could not bear the enormous weight of the books. Fortunately the builders were able to shore it up, and it was safe even for an archbishop to enter. As may be imagined, Mr. Frowde saw these two historic publishing days come to an end with a thankful heart. No book ever published was so clamored after as these Revised Versions.

To show the interest taken in the Revision in the United States it may be mentioned that one firm had the New Testament set up and stereotyped on board a vessel as it made its way to New York. Immediately on its arrival the book was printed. The *Chicago Times*, too, displayed extraordinary energy. No printed copy of the book could reach Chicago till late on the evening of May 21st, and the editor of the paper wished to publish in his journal of the 22nd a verbatim copy of the Revised Testament, and if the copy did not arrive till late the previous evening there would be no time to set it. At a cost of £2000, therefore, he had the four gospels,

the Acts of the Apostles, and the Epistle to the Romans—making 118,000 words—telegraphed from New York. The compositors were then ready to set the rest of the Testament when the printed copy arrived. In this way the

NEW TESTAMENT WAS PUBLISHED AS A NEWS-PAPER.

Another striking incident in Mr. Frowde's career as publisher to the Oxford University Press was in connection with the Caxton anniversary. In 1877 the great printer's 400th birthday was celebrated in London. To commemorate it a Caxton Memorial bible was issued by Mr. Frowde.

This was wholly printed at Oxford and handsomely bound in London within twelve consecutive hours, two of which were lost in the journey from Oxford to London. The printers began their preparations just before 2 a.m. By 2 p.m. a copy of the Bible was at South Kensington, where the celebration was being held. One hundred copies of the Bible were made, and given to the Queen and other distinguished folks. Well did Mr. Gladstone say at the celebration, when he held up the book which had just come to hand, that it was "the triumph and consummation of the art of printing."—*Selected.*

From The Field.

The field is the world.—Matthew 13: 38

Tasmania.

HOBART.—We have had an invasion of doctors. First came Dr. Cook, of Bendigo, closely followed by Dr. J. C. Verco of Adelaide. They came in search of coolness and recreation. Dr. Vera also came in search of shells, and found some. He is versed in shellology. Though differing on the non-essentials of Allopathy and Homoeopathy, the doctors are agreed on the fundamentals of faith, love and good works, and so they were able to delight Hobart brethren with good, practical, helpful addresses, dividing the time between them for two Lord's days, both morning and evening. On the evening that Dr. Cook preached two ladies made the good confession; a week later a young man was added by faith and obedience.

R. G. Cameron is spending this month on Tasmania's Peninsula, labouring with the church at Impression Bay.

Feb. 24th.

R. G. C.

South Australia.

NORWOOD.—One confession last night week and one last night.

Feb. 28.

A. C. RANRISE.

HENLEY BEACH.—Our fifth anniversary was celebrated on the 23rd and 25th January. On Lord's day morning T. J. Gore gave us a good exhortation, in the afternoon J. Colbourne, and in the evening Dr. J. C. Verco spoke to a large audience. On Tuesday we held our annual tea. After tea the chapel was again crowded with friends who listened to addresses delivered by the Chairman, W. Burford, also Thos. Lees, J. Manning, A. T. Magarey, J. Colbourne, and our young Bro. Stubbins, who is going to India as a missionary. The secretary's report stated that the number on the roll was 35; there had been three additions by faith and baptism, one by letter, and one having been formerly immersed. After paying cur-

rent expenses we had paid £34 off the loan account. The Sunday school has increased considerably, the teachers are regular and scholars generally attentive; two of the scholars have become members of the church. G. A. H.

**HINDMARSH.**—Our work gradually progresses. The various organizations for church work are moving along. Two young girls made the required confession a week ago, and one previously, whilst two more ladies came forward last night. The services morning and evening are well attended. The week evenings are most instructive and helpful. We would here urge their importance on the brotherhood as a most precious means of grace. The local Foreign Missionary Society held its quarterly meeting last Wednesday. It was deeply missionary in its character. Mr. A. E. Storrie, who proceeds next week to Poona, gave an excellent address, followed by Mr. Evans, another missionary elder, and H. A. Gooden. Altogether it was a blessed refreshing time. One good working sister brought up as her offering £1 9s, proceeds of real hard work for the quarter. Our Young Men's Bible Class is a very important branch of the church and Sunday school work. Its size has made it imperative to pull down the partition wall and throw two rooms into one.

Feb. 28.

A. G.

### Victoria.

**WEDDERBURN.**—We are pleased to report that we have had good meetings, and Bro. Hagger's labors have been blessed by five young ladies coming out at the preaching service and confessing Christ and being baptized. J. T.

**RUMYMEDE EAST.**—We are pleased to report that we are enabled to meet each Lord's day to break the loaf. Our membership here is small, but we are trying to fulfil our Lord's commands. F. Pittman gave us an evening with his lantern lecture and was highly appreciated by his audience. M. A. J. D.

### Queensland.

**WEST MORETON NOTES.**—During the month P. J. Pond preached at Rosevale, Mt. Walker, Coleyville, Marburg, Thornton, Mt. Whitestone, Flagstone Creek and West Haldon, adding two to the church by baptism.

Bro. Pond also visited the Fassifern district and preached at Millbong, Roadvale, and at Carney's Creek, where he was hospitably received by Bro. W. Alcorn and conducted by Bro. E. Young to the N.S.W. border, within 60 miles of Casino on Richmond River.

At the last temperance meeting at Marburg 4 signed the pledge and 5 at Rosevale.

Nell Simonson, Moorang, via Rosevale, is now secretary to the church at Rosevale, via H. King resigned. Wm. Bailla.

## Here and There.

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

Miss Jennie Davidson has obtained the position of matron of the Maryborough Hospital.

J. G. Barrett, 425 Cardigan-st., Carlton, is now secretary of church at North Melbourne.

There is a small meeting in the house of Bro. Joll, Queen-street, Hastings, N.Z., and if any brethren should be passing that way they would receive a warm welcome.

At Lygon-st., on Sunday night last M. W. Green preached to a large crowd, when one made the confession.

M. W. Green Jr. will leave Melbourne on Friday for a brief visit to Sydney. The object is business combined with pleasure.

Frank Hales is preaching to crowded meetings in Wellington, N.Z. Large meetings in the Empire City have become chronic.

G. H. Browne with his family are now at Port Fairy. We are pleased to hear that the second member of the family afflicted with diphtheria has now recovered.

Wm. Winter, of Moree, N.S.W., writes: "On Jan. 23 I had the pleasure of receiving my youngest son into the church, who asked to be baptised, which I did on a confession of his faith."

By telegraph P. A. Dickson informs us of large meetings at both Sydney and Enmore, with one confession at each place. The news from the northern capital just now is specially cheering.

The Cantata for Easter to be sung by our S. S. U. choir is now in full rehearsal. Friends are requested to note same. Rehearsals every Friday evening, at 8 o'clock, in Lygon St. Lecture Hall.

F. Goode, formerly of Wagga, is now located at Grafton, N.S.W., and would be glad to hear of any brethren in the neighbourhood. He breaks bread in his house with wife, son, and daughter.

We are glad to learn that the work in Peel-st., Ballarat, seems to be reviving under the leadership of H. G. Picton. Recently one was immersed, and the meetings all round are better attended.

We can only supply a part of the back numbers of the CHRISTIAN, as we are glad to say most of them have been absorbed. When those asking for back numbers do not get them they will know the reason.

Bro. F. Goode, of Grafton, will probably be with the little church at Bungawalbyn when this is read. Having his holidays (he is a government employe) he offered to spend part of these with the nearest church, and the offer was gladly accepted.

Lismore has been in a state of flood and the heavy rains have militated against the success of Bro. Ewers' missions there. On the 20th it poured all day. At latest report one had decided for Christ. Bro. E. expects to be back at Petersham by next Lord's day.

The usual monthly preachers' meeting will be held in the Ladies' Room, Lygon-st. chapel, on Monday next, March 7th, at 2.30 p.m. All workers kindly invited. At last meeting it was resolved to ask Bro. Hoochins to give a paper or an address.—J. PITTMAN, Sec.

We beg to remind Victorian churches that the following resolution was passed at last Annual Conference, viz., "That plural voting be abolished, and that one vote for one delegate be the order of Conference." In the past a number of our country churches (especially where there are circuits) have appointed one brother to represent five or six different churches, and the brother so appointed had a vote for each church so represented. The passing of the foregoing resolution would only give such a representative one vote.

At the general meeting of our S. S. Union on Monday evening last, it was decided, in view of the many Conference meetings to be held during Easter week, to alter the date of the Teachers' examinations to the previous week, and to hold them on Wednesday Mar. 30 instead of as previously advertised. S. S. secretaries please take note. It is also announced that the Union in N. S. W. are to undertake our examinations for us

this year. J. S. McIntosh, the assistant secretary was appointed to the office of secretary to the Union, Miss K. W. Enderby being appointed assistant secretary.

E. Gole writes: "Monday, Feb. 21, a Foreign Missionary public meeting was held at the Tabernacle, Metropolitan-road, Enmore, N.S.W., to bid farewell to Bro. F. E. Stubbin. The president of the N.S.W. Conference, Bro. G. T. Walden, presided. Addresses were delivered by Bro. P. A. Dickson, E. Gole, F. E. Stubbin and Sister Ewers. The choir of the Tabernacle and the City church assisted in the singing. The gathering was in connection with the Missionary evening of the Tabernacle Y.P.S.C.E., and under the auspices of the Foreign Missionary Committee. Bro. F. E. S. left the next day for Queensland, en route to India.

## Coming Events.

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

**March 6.**—Collingwood Harvest Festival will be held on Sunday, March 6th. Afternoon, 3 p.m. Special addresses by leading brethren. Evening at 7 p.m. Continued on Tuesday evening at 7.30 p.m. Speakers—Messrs. M. W. Green and W. S. Hoochins. Solos, recitations and dialogues. Musical programme conducted by Mr. S. Pittman. GEO. EVERETT, Sec.

**March 8.**—Christian Chapel Boys' Club. The first annual Grand Concert will be held in the Christian Chapel, Chetwynd-st., North Melbourne, on Tuesday, March 8th, at 8 o'clock. Admission 6d. Splendid programme, including Miss Nellie McClelland and pupil, Miss Minnie Kennedy. W. McCANCE, Hon. Sec.

### IN MEMORIAM.

In loving memory of Edith (Eddie) Burford, who died at Sheldron-st., Norwood, on March 7th, 1897, though lost to sight to memory dear.

Inserted by her loving friends, Louie and Nellie Hannam, Torrens-st., East Adelaide.

## Acknowledgments.

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

### VICTORIAN MISSION FUND.

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" Bordertown .. ..	.. 2 10 0
" Kaniva .. ..	.. 2 0 0
" Kerang East .. ..	.. 2 2 0
Bro. A. B. Maaton .. ..	.. 1 0 0
	£9 15 0

### ANNUAL COLLECTIONS.

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" Milford .. ..	J. A. DAVIES,
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