

The Australian Christian.

CIRCULATING AMONGST

CHURCHES OF CHRIST

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

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

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Editorial Notes.

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

A Condemned Englishman.

One of the most interesting incidents to Englishmen, in connection with the Spanish-American war, is that of the British captain in Cuba condemned to be shot as a spy. When the sentence was about to be carried out, he challenged the authorities to execute it, affirming that if they did the city would be bombarded by English ships. With all the power of the British Empire behind him the Spaniards dared not put him to death. "There's a charter of freedom, deny it who can, contained in the words, 'I'm an Englishman.'" The Christian, too, realises the value of his connection with the kingdom of heaven. His foes are many and his perils are great, but he has behind him "all power in heaven and on earth." While he remains true in allegiance to his King he is perfectly safe, for "If God be for us, who can be against us?" The great enemy of mankind cannot destroy him, for he stands beneath a blood-stained banner more powerful than the Union Jack, and thus secured from harm he can calmly labor for the advancement of the kingdom with which he stands identified.

Words of Appreciation.

The *Queensland Baptist* for this month publishes some appreciative editorial notices of our Victorian Conference. It specially notes the number of small churches, no less than twenty having twelve or less members, which "bespeaks great fidelity to principles, and Baptists might well take the lesson to heart, and where six may be living in any country town or district form a church of their own." The successful work of Home Missions is also held up as an example for Queensland Baptists, while the federal character of the Foreign Mission work is presented as "a matter worth considering" by them. Regretting that the numerical increase for the year was not larger, which it considers largely owing to "the exodus from

Victoria to other colonies," our contemporary says: "We devoutly wish that our brethren whose work we are noting may have a much larger success during the present year." We are always pleased with the kindly sympathy of our Baptist brethren. Contending for so much in common, it is well that a fraternal feeling should be widely cultivated between the two bodies.

A Kindly Protest.

The *Baptist*, however, has somewhat against us. The editor says, "By the way we kindly protest against the assumption implied in the words, Churches of Christ, as if our friends, and they only, were Churches of Christ." We certainly do not assume that we are the only churches of Christ, but that we are churches of Christ only. Believing that sectarian or divisive names tend to hinder the union of Christ's people, we have abandoned them and adopt only such names as are the common property of all Christians. Indeed, we have no option; we cannot do otherwise and remain true to our cardinal principles, that the New Testament shall be our rule of faith and practice, and that on this basis we will plead for the union of Christians. If we could in harmony with these principles adopt any name or names less objectionable than Christians, disciples of Christ, or churches of Christ, we would gladly do so. If we have made a mistake here, it is a mistake for which the apostles and the New Testament are responsible. We claim no exclusive proprietary rights, but shall be only too pleased to find other churches of Christ satisfied to be churches of Christ only. But does not our contemporary's logic cut both ways? We are satisfied that our good Baptist brethren do not wish to imply that our baptism is not valid, and yet we should be justified, by this kind of reasoning, in retorting, "By the way, we kindly protest against the assumption implied in the words 'Baptist churches,' as if our friends, and they only, observed the ordinance of baptism." We do not, however, object to the denominational term "Baptist" on that ground, but because its continued use tends to perpetuate

division, and because the Holy Spirit in the New Testament has given the name which is above every name, the name of Christ, for us to wear.

Methodist Membership Leakage.

The Wesleyans of Great Britain and the Methodists of America are concerned about the decrease of conversions and the leakage of members. In the United States last year the net gain of members was 19,738 as against 157,586 in 1894 and 81,426 in 1893. In Great Britain a prize of £100 was offered last year for the best essays on the cause and remedy of the annual leakage. During the 17 years from 1881 to 1897 this amounted to 645,853 members. "This total exceeds the entire present connexional membership by upwards of 206,000." Yet the net increase for this period has been 62,281. The adjudicators of the prize state that internal elements of weakness are greater than all the outside influences in producing the leakage. They affirm that "theoretically no arrangement for shepherding and training new converts could be more complete than that which exists in Methodism, but in practice it breaks down disastrously." It appears from comparative statistics that at least three of the minor Methodist bodies suffer more from leakage than the Wesleyans. The *Christian Commonwealth* states that in the suggested remedies there is a marked agreement in favor of the retention of the class meeting with improvements. We cannot help thinking that had the apostles felt the necessity of the class meeting as a test of membership they would certainly have instituted it. Possibly the leakage may in part have arisen from the adoption of this unscriptural condition. Certainly the Methodists' methods in view of such figures do not commend themselves as any improvement on the New Testament "arrangements for shepherding and training new converts."

We have received 3 reports of as many different Conferences held in New Zealand, viz., Auckland, Middle District, and the South Island. Two of these appear in this issue; the last-named is unavoidably held over.

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The Leader.

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

Better Things.

A Better High Priest.

NO. 2.

The transition from a religion in which externalism bulked very largely, to one in which simplicity was a marked characteristic, was too radical a change to be received in its fulness all at once, and without a struggle. It was easier for the Gentile convert to turn his back upon paganism than for the Jewish convert to renounce his Judaism. Nor is the reason for this far to seek. Paganism never had the approval of God and was essentially evil, whilst Judaism had God for its Author, and was good so far as it went. Consequently the Gentile Christian had very little difficulty in deciding that his former religion had nothing in common with his new life, while the very fact that there was so much in common between Christianity and Judaism made it more difficult for the Jew to realise that his old forms of worship were superseded by something newer and better. Possibly, the thing which seemed to him the most difficult to realise was the absence, in the new economy, of a visible High Priest. This difficulty is met by the writer of the Epistle. Having shown that the Son, through whom God has spoken, is a greater Person than the angels, that Jesus, whom the Hebrew Christians acknowledged to be the Son of God, is the representative Man, endowed, as such, with Kingly authority, he goes on to show that "the Son of God became man in order that he might be constituted High Priest to make reconciliation for sin; and finally that all the purposes of God revealed in the Old Testament, though they have hitherto been accomplished but partially, will not fail to the ground, but will remain in higher forms

under the Gospel." And this explains the words of Jesus, when he said, "Think not that I came to destroy the law or the prophets, I came not to destroy but to fulfil." It will be evident to thinking people, that if the "law and the prophets" remained unaltered, they could not have been fulfilled. And so it is, that while the Old and New Dispensations are distinct—yet there is a oneness about them. The form varies, but the spirit, amplified and made higher, remains in the New. The High Priest of the Old Covenant disappears, but Jesus, of whom he was a shadow and a type, remains. The sons of Aaron no longer minister before the altar, because the priesthood and all connected with it have found their substance in Christ. For convenience sake we sometimes speak of the things connected with the Old Covenant as being "abolished" or "abrogated," and we do so, because in their old form they have no place in the new order of things. Properly speaking Christ never formally abolished the old covenant. It seemed to come upon the Hebrew Christians as a surprise that it is dead and gone. As Principal Edwards says: "The Epistle to the Hebrews is intended to awaken men to the fact that it is gone. They can hardly realise that it is dead. It has been lost, like the light of a star, in the spreading 'dawn' of day. The sun of that eternal day is the infinitely great personality of Jesus Christ." Strict legalists may ask for specific laws abolishing this or that, but in doing so they only succeed in demonstrating their ignorance of the genius and power of Christianity. They might just as well ask for the formal law that shuts out the starlight. To reasonable men, it is enough that the sun is shining.

There is no need for us to follow the author of the Epistle in all his arguments in reference to the High Priesthood of Christ. It is sufficient to say that he demonstrates clearly and forcibly that "whatever there was that was pure, venerable, and sympathetic in the Hebrew conception of the High Priest, was reproduced in Christ in larger measure and in grander form. In short, the High Priesthood realises its fulfilment only in him." There are, however, some thoughts connected with the arguments from Melchizedek which we cannot pass over, seeing that they serve to bring out in bold relief the dignity and permanence of the priestly office which Jesus fills. Doubtless, the Hebrews would feel it somewhat difficult to accept the statement that Christ was a High Priest. Would not such a thing be in direct contravention of God's law? The Kingship of Jesus might be admitted, for he came of the tribe of Judah,—but not his Priesthood.

*Edwards on Hebrews.

These difficulties are at once met by the writer of the Epistle. He reminds them that the prophetic word, found in the Psalms, declared that Messiah should be a Priest, not after the Order of Aaron, but after the order of Melchizedek. For it is written concerning him, "Thou art a priest for ever after the order of Melchizedek." In order, therefore, that Christ should be the true antitype of Melchizedek, he must unite in himself, and at the same time, the offices of Priest and King. Nor is this idea found only in the declaration of the Psalmist; it is also found in the words of the prophet Zechariah: "And speak unto him, saying, Thus speaketh the Lord of Hosts, saying, Behold the man whose name is The Branch: and he shall grow up out of his place, . . . and and he shall bear the glory, and shall sit upon his throne: and he shall be priest upon his throne: and the counsel of peace shall be between them."—Zech. 6: 12-13.

Speaking of Melchizedek, Principal Edwards says: "His history was intentionally so related by God's Spirit, that the sacred writer's silence is even significant. For Melchizedek suddenly appears upon the scene, and as suddenly vanishes never to return. Hitherto in the Bible story every man's descent is carefully noted, from the sons of Adam to Noah, and from Noah down to Abraham. Now, however, for the first time, a man stands before us of whose genealogy and birth nothing is said. Even his death is not mentioned. What is known of him wonderfully helps the allegorical significance of the intentional silence of Scripture. He is king and priest, and the one act of his life is to bestow his priestly benediction on the heir of the promises. No more striking symbol of Christ's priesthood can be imagined. His name even is symbolical. He is 'King of Righteousness.' By a happy coincidence the name of his city is no less expressive of the truth to be represented. He is king of Salem, which means 'King of Peace.' The two notions of righteousness and peace combined make up the idea of priesthood. Righteousness without peace punishes the transgressor. Peace without righteousness condones the transgression. The kingship of Melchizedek, it appears, involves that he is a priest." Let it be noted here, that it is not by virtue of his Priesthood that Jesus sits on the right hand of the majesty on high, but by virtue of his Kingship. The priest must stand as he serves; it is only the King-priest that may sit in the presence of the majesty of the heavens. We have, therefore, now a Priest-King enthroned in heaven. Let us see that we do not forget this. It will not be enough to see in Jesus now only the High Priest: we must also see him as King. If we do not, then we rob him of the glory due to his name and declare that he is not a true antitype of the king-priest Melchizedek.



PHILIP MESSENT.

Historical.

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

CHAPTER IV.

We now offer a contribution of personal reminiscences of these early days from Philip Messent, one of our oldest brethren in South Australia:—

DEAR BROTHER,—It is with pleasure that I comply with the suggestion that I should state what I know of the history of the Scotch Baptist Church, after seceding from the church in Franklin-street, because I think I can supply the missing link of its history from that time till its re-union with that church. I arrived in the colony in 1849, and on the first Lord's day in October of that year I went to Franklin-st., where I found only five or six brethren present. A few months after, when I went to the Scotch Church, which was then meeting in the lodge-room of Abbot's public-house, at the corner of Abbot's Lane, Kermode-st., and which room still stands, there must have been thirty or forty present, and at least half of them members. Bro. W. H. Burford's name should have been included among those who took part in the formation of the church under the auspices of Mr. Playford; for he told me, in answer to my enquiries, that several meetings were held, and everything went on smoothly and pleasantly, until they came to the terms of membership, when Mr. Playford said that any pious person, whether immersed or not, should be permitted to break bread with them, or become a member. Upon this, Bro. Burford says, he left the meeting. So when I arrived in the colony, he, with his family, was meeting in Freeman-st. Congregational chapel, under the pastorate of Mr. Stow, but without

breaking bread with them. He, with myself, came from a strict communion Baptist Church in London, called Particular Baptists. Bro. Burford gave a very discouraging account of the Baptists, who, though few in number, were divided into several churches, one of which was meeting in a private house belonging to a Mr. Maddern, who also was their leader. They called themselves *General* Baptists, because they held that Christ died for all, whereas the *Particular* Baptists taught that Christ died only for his sheep. They were strict in communion, but I did not like their doctrine of "final perseverance of the saints."

There was a larger and a more influential Baptist Church meeting in a schoolroom on the south side of Kermode-street, having Mr. Stonehouse for their pastor. Here I found some warm-hearted, earnest and intelligent brethren; and here I thought I could make my home; but, I found to my sorrow, they were open communionists. Here I found a brother and sister who had come from the same church that Bro. Burford and I had come from; and who had no compunction in uniting with the church. While I was expostulating with some of the brethren for their departure from New Testament teaching, Mr. Stonehouse intimated that I was too bigoted, and asked me if I would shut out good and pious people, who were as good, and perhaps better, than myself? I replied, "That is not the way to put it. You, yourself, just for the sake of allowing the unbaptized, *once now and again* to commune with you, shut out your baptized brethren." However, I attended their service for a year or more, thinking that they were *nearer* New Testament teaching than the Congregationalists. In the meantime I had gone to Abbot's lane, and found that they were strict in communion; but the preaching, or rather the teaching, was so different from what I had been accustomed to in London under Charles Stovel, that I hesitated about uniting with them. Not that I considered it to be unscriptural, for Captain Scott's views accorded with what I had been accustomed to—the doctrine of the election of persons, not characters, and the influence of the Holy Spirit in conversion, apart from the Word, or, in making it effectual. However, knowing that it was my duty to break bread if there were no impediment in the way, I asked the Captain, who was the elder of the church, if I might be allowed to break bread with them until I had made up my mind what to do. He said "No!" If I were only a sojourner in Adelaide, going to some other part, I could. But as I was settled in Adelaide, I must apply for membership, if I wished to enjoy the privileges of the church. So I went back to Stonehouse's for a time. But conscience telling me that there was no scriptural reason for my not uniting with them, I resolved, much against my feelings, to become a member. I was cordially received, the elder giving me the right hand of fellowship. After the meeting was over, I was agreeably surprised by all the members, instead of dispersing,

gathering round me and each giving me the right hand of fellowship.

I should have mentioned that when I went to Franklin-street on the first Sunday after my arrival in the colony, the few persons present, and the whole service (the bread was broken) was so different from what I had been accustomed to, that I thought I could not make that my home. Here I was wrong; I made a great mistake. I ought to have gone again. As we were coming out, Bro. Santo, who presided, invited me to go home with him to dinner. To my great sorrow and loss I declined. Partly through being over prudent, not wishing to commit myself, not wishing to make friends too soon. Had I accepted the invitation, there is no doubt that what I should have heard from Bro. Santo would have led me at least, to have gone again, if not to join them. And afterwards I avoided them because I heard from some of the members of the Scotch Church that they taught baptismal regeneration.

(To be Continued.)

Original Contributions.

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

The Spendthrift and Spiteful Brothers.

Luke 15: 11-32.

By H. D. SMITH.

There should be no reasons for differing concerning the kinds of people represented by the younger brother of this parable. There may be more difficulty in deciding as to the kind of people the elder brother represents. They were brethren, and both classes were constantly before the Lord during his earthly ministry. The younger son represents those who had forsaken their religious bringing up. They had turned away from God. They left the associations of better days. Once, they were in happy fellowship with their father and his household. They had been deluded with the error that more pleasure and freedom could be enjoyed away from their home. They had asked and received great endowments from God. Slowly but surely they gathered their Father's gifts for self considered ends, and then they suddenly made excuses and departed into associations far from home and God. There they wasted their substance in riotous living and began to be in want. In this way, they became dead to the good amid which they once lived and prospered, they were lost from the oversight and ties which held them to the course of godliness. This younger brother was a graceless and selfish spendthrift, a wastrel of the knowledge and blessings derived from the old covenant. Many of Christ's hearers recognised this picture of their moral declension. So, as the Master proceeded to put the darker tints to the sketch they inwardly owned they had become as degraded as the brother described. Like him, they had come to themselves. The delirium of gross sin was past. Then, as Jesus described what followed, the hunger from home came into their souls, the way there by repentance became clear, and like that spendthrift brother they shaped resolu-

tions to turn again to God, confess their unworthiness, glad to be a slave at home, rather than remain any longer away. In this way Jesus then welcomed backsliders to their Father and God. Surely as he is Son over his own house, he now welcomes home, the spendthrift backsliders from the greater privileges of the new and better covenant. He is looking for them every day. He knows they cannot erase the effects wrought by former communion with him. When he speaks through his parable, they see how they fell. They learn the way back to Christ; hastening to return, they are met and kissed, are re-robed and restored, and there is joy and feasting in the household of God over every sinner returning home. These realities still await any of our spendthrift brethren. Thanks be to God, some do gratefully say: "I was dead, but I am alive again; I was lost, but I am found."

It is at this stage of the Saviour's allegory the elder brother comes into view. Because he was older, and had more home experience, he ought to have been wiser, more considerate, and every way his brother's superior. But he is not. According to the moral code fashionable in those days, his principles were just, his conduct blameless. In the light of our Lord's interpretation of the law, he was unjust and acted shamefully. He was no way the counterpart of his Father's strength and disposition. We see none of the generous, patient, loving sin-obliterating father in this son. We have the features of an energetic, calculating, stay-at-home, self-sufficient man, a man with a denominational conscience, strict and hard at the core. He is quite upset by the unlooked-for return of his brother. To him he is not a brother; he is jealous because the servants are full of joy about the wanderer's return. He shows his bitter spite when his father urges him to join in the home-bringing pleasures. It is not a pleasing, but a repulsive picture; however, it is a true likeness. Just here arises a pertinent question. Did the law of Moses produce no better ideal of righteousness than this elder brother? No, gentle reader; he is not a product of the law, nor a sample of the brotherliness required. The Good Samaritan is the ideal of brotherly love which the old covenant produced. This spiteful brother was the product of legal perversions current in Christ's day. Consider how necessary it was that Jesus should depict two brothers, sons of the same father, neither of whom had the features of disposition, and mercy which characterised their father. Yet, however much one disgraces and the other misrepresents him, he is so full of love and compassion that he disowns neither of them. They may disown him; until deceased they remain his sons. Turn with me to verse one of this chapter, and we get the classes which the spendthrift brother represented, the hated tax-gatherers and openly avowed sinners. In the second verse we have the classes the spiteful brother represented, the over ritualistic Pharisees, the scholarly and prejudiced Scribes. These were hardened with envy and spite, because the backsliders and irregulars received sympathy from Jesus, who came to seek and to save the lost. He looked for them, the self-sufficient did no more than look at him. It may be that some reader has followed all this, and says: "Yes,

this is quite clear, and is manifestly applicable as a needed lesson from those under the law; but what bearings do these contrasts have for those under the gospel?" Much every way. In the first place, all will admit that whoever obeys the gospel and receives the Holy Spirit, enters a new and transfiguring life. Old things pass away all things become new. They are to be imitators of Christ. They put off the old man with his lusts, they put on the new man, and become like Christ. His unselfish and sacrificing love become the ruling principle of service for which they are assured of an abundant entrance into the everlasting kingdom of our Lord Jesus Christ. In the next place it is evident that some who began this new life declined from it, even in the apostolic days, so that we have a large part of the new covenant scriptures taken up with counsels to advance in the heavenly calling to righteousness and holiness in Christ; and reiterated warnings about declension through unbelief and worldliness from the dread issues of backsliding from faith in Christ. The epistle to the Hebrews abounds with these warnings; so that we are to infer, that turning away from Christ may be the beginning of either a spendthrift or spiteful career. Our brethren are not, we ourselves are not, out of the possibilities or perils of one or other forms of a perverted life. We can therefore take up this parable and find, that what has been can be again. Should a brother become a waster of the grace of God, a riotous spendthrift of precious endowment, in the world, bankrupt in spiritual ability, soul starved through high-handed sin, even then Jesus waits for him to turn again, come home, and there shall be joy over that sinner more than over ninety-nine other brethren who had not so strayed from Jesus Christ. We are his brethren, and we are to seek and save the lost one, for is not such a one a lost brother, one who stood where we are, one who can be restored, when he comes to himself, repents, and turns again. Can we tell, as Jesus can, the horror and loss of an impenitent backslider, whose guilty life is a perpetual hell, whose end is worse than if he had never known the way of righteousness. We dare not act the elder brother's part in such. In the next place, no Christian is like his Master, who conducts himself as the elder brother did. Who can claim to be a son of God, when his unbrotherly conduct is a libel upon the example of Jesus Christ? Yet Jesus taught us that he had room for a penitent Pharisee or scribe, as well as the reformed taxgatherers and sinners. Very well then, we must welcome all who reform. What Jesus wants us to remember is this: there are those who own they are lost. There are brethren lost who do not think they are. The sinner who owns he is lost, finds peace and welcome in returning to Christ. The sinner who does not consider he is lost is sought for by Christ and his household, disentangled from his error, brought out of darkness and dust, into the light which shines from him and those like him, to be a brother of great value, a helper to restore others.

This is "The Light" that overcomes waste and stuntedness. Jesus is the sunshine of real religion. It was this won the Magdalene and Nicodemus; it was Christ that drew Matthew from his desk and Zaccheus

from the love of gold. Let us draw power from Christ too, that we may encourage the spendthrift, and convince the spiteful that they are as precious to Christ, as others for whom he died.

"Brethren, if any among you do err from the truth, and one should turn him back, let him know that he who turns back a sinner from the error of his way, will save a soul from death, and cover a multitude of sins."

Sunday School.

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

LESSON FOR MAY 22ND.

"THE DAY OF JUDGMENT."

MATT. 25: 31-46.

GOLDEN TEXT.—"He shall reward every man according to his works."—MATT. 16: 27.

Suppose we rid ourselves of the vague and undefined ideas which are conjured up in our minds by a reference to that remotest of remote contingencies, "doomsday," of which unfortunately many seem to think with as much equanimity and realism as of the tribunal of the mythological Pluto and his subordinates. The term, "Parable of the Sheep and Goats," sometimes used might help to weaken its force; for we then might speak of it as "only a figure," as is often done when unwelcome truths are forcibly expressed. This is more a prophecy and a picture than a parable. It is a solemn lesson. Upon such a scene will we gaze; such sentences we will hear: one will apply to us,—the one to merit which we are now spending our lives.

Not as before he came, emptied of his glory, meek and lowly, without where to lay his head, to be buffeted and scorned by the meanest of the land, and jeered at by "his own," even as he poured out his soul unto death, will the Son of Man then come; then he will appear in his glory, accompanied by the heavenly host and sitting on his glorious throne. Yet still he performs the work of a shepherd: before, as the Good Shepherd he laid down his life for his sheep; now he parts the goats from the sheep, the one class on his left hand, the other on his right. Then shall "the King" (note the expression; he who was crowned in derision now is King indeed; still the "Son of Man," but on "the throne of his glory"), after the separation, appoint to each its portion, giving the reason for the distinction. Those on the right were the Father's own blessed ones, and were called to the kingdom prepared for them; that, because of their reception of him who sat on the throne, whom hungry they had fed, a stranger, naked, and sick, they had tenderly cared for. Not in person had they done it unto him, but in effect, when one of "these least" had been cared for by them. It was a surprise to them; perchance, too, the humility of a truly sanctified life is here portrayed, such as that of Livingstone who never thought he had made a single sacrifice. Now they learn the true significance of even a cup of cold water given in the name of a disciple. It was a revelation akin to that of Abon ben Adhem, who asked the angel bearing the book in which the names of those alone appeared who loved the Lord that he might be

classed as "one who loved his fellow men." Next night again the angel came,—

"And show'd the names whom love of God had bless'd,

And lo! Ben Adhem's name led all the rest!"

Those on the left heard the enumeration of the good deeds they might have done, but which they had let slip. No flagrant wickedness is mentioned, but only a failure to use their opportunities. When you bounded that poor beggar off the premises, in effect the King says, you turned me away; you slammed the door in the face of him who only wished a drink, and thereby you shut out me; you superciliously drew your garments in lest you might be contaminated even by their touching the quivering wretch you could and should have relieved, and despising him you scorned me too,—*"DEPART, YE CURSED!"* (but not "of my Father," as before "ye blessed"). Note the other great difference between the final location of the two classes; "Come ye blessed of my Father, inherit the kingdom prepared for you"; Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels. And, in obedience, "these shall go away into eternal punishment: but the righteous into eternal life." If we consider these words, we will not regard hell only as inconvenient, or simply a loss of the blessings of the saved. We must be careful, too, that we attempt not to qualify the Saviour's words by our estimate of the due recompense of wickedness, but modify our ideas of the sinfulness of sin by these words of the Master.

Our closing thought is the absence of neutrality there as here. Here are only two classes, those "in Christ" and "those that are without"; only two foundations on which to build, the solid rock and the shifting sand; two courses of conduct, that of doing and that of not doing. There will also be a two-fold division, the sheep and the goats, those on the right, and those on the left hand; two sentences only, "Come ye blessed" and "Depart, ye cursed," the destiny of one, "eternal punishment," of the other, "eternal life"; one soul redeemed, another lost!

Conferences.

Auckland, New Zealand.

The fifteenth annual Conference of churches of Christ in the province of Auckland, N.Z., was held in the Christians' meeting-house, Ponsonby-road, on Friday the 8th instant. This Conference is one to which all brethren in the province are welcomed, and all brethren and sisters have equal voting power. There is no representation of churches by delegates, as is common in most if not all the rest of our colonial Conferences. The churches embraced in the co-operation are Auckland (Ponsonby-rd.), Helensville, Papakura, Pukekohe, Kamo, Omanaui, Opatiki, and Turua. The three latter have not been helped evangelistically during the past year. Bro. and Sister Western of Port Albert were present. Bro. Robt. Laing of Omanaui presided. After devotional service, Bro. E. Bostock was chosen Conference secretary. Bro. Laing extended a hearty welcome to visiting brethren and made a few suitable introductory remarks. The secretary of the

Evangelist Committee (Bro. F. Evans) read the annual report, which contained a review of the past year, and pointed out that there were many cries to "Come over and help" that could not be responded to on account of limited funds and limited number of workers. The statistical table (including the Albertland churches) showed a membership of five hundred and ten, being an increase of twenty-seven on the preceding year. Thirty-two had been immersed, losses by death and otherwise accounting for the difference. The treasurer's report and balance sheet was read by Bro. W. H. Marson. This showed that finances had not been so satisfactory as in the preceding year; the "nest egg" from that year being used up, and the funds of the Auckland church being drawn on to meet actual expenses. Bro. Bull, as evangelist, did not think a report from him needful in view of the very full report of the secretary, but added a few words. The help of singers and other workers at the Saturday night outdoor meeting was appreciatively referred to. Bro. Gordon Kelly, who for the last eighteen months has been travelling, almost exclusively—at his own expense—among the Maoris and preaching the gospel to them, was present, but being unwell, preferred that the report of his work be read by Bro. Waterhouse, of Helensville. Ten Maoris had been immersed by Bro. Kelly—one of these a chief.

Bro. Kelly gave a brief outline of a scheme that commended itself to his mind as the best way of effectually evangelising the Maories in the district in which he has recently labored. The main points of the scheme are—1st. The erection of a home at Hokianga to be managed by a Christian woman who knows the art of nursing, where sick Maories could be cared for. 2nd. This home to be a centre of operations for teaching and preaching among the Maories. Bro. K. claimed that this scheme was "human, godly, right."

This originated a very sympathetic discussion of work among the aboriginal inhabitants of our colony. Eventually a committee of three was chosen to confer with the brethren at Helensville to further this good work, viz., Bro. Davies, Downey and Vickery, and on the motion of Bro. Bull it was recommended that a circular be prepared and sent to all the churches and brethren in N.Z., setting forth the claims of this work and asking for financial help.

On the motion of Bro. Vickery and Davies it was agreed that Bro. Bull be re-engaged for twelve months. A motion was carried recommending the committee to send Bro. Bull into the country for three months in the summertime.

The Conference Essay was prepared by Bro. Bull at rather short notice, owing to the chosen essayist, Bro. Bryden, being unable to fill the appointment. The subject chosen was "The Second Coming of Christ and its effect on the Christian Life." The essayist stuck so closely to Scripture that there was a danger of there being no discussion. However, this danger was soon past, and many of the debatable points of the great theme were in evidence. Bro. Bull, in reviewing the discussion, pointed out that there were phases of the subject that would always be in debate, but that

this was no reason why we should not hold firmly the blessed and inspiring hope of Christ's return in power and great joy. It was agreed that the essay be sent to the CHRISTIAN for publication.

Bro. Jas. Allen was chosen as Essayist for next Conference. He was left free in the choice of a subject.

The following brethren were chosen as Evangelist Committee for the ensuing year:—Davies, Downey, F. Evans, Vickery sen., Morton, Murray, and Jas. Allen.

At 6 p.m. a bountiful tea meeting spread, arranged under Sister Vickery's guidance, met our gaze, and satisfied our physical man. The public meeting was presided over by Bro. Davies. A choir, under the conductorship of W. H. Marson, rendered some excellent choruses. Other musical items were two solos, a duet, and a trio, contributed by various brethren and sisters. Two recitations and two addresses, with opening and closing hymns and prayers, filled up a most enjoyable evening.

On Saturday afternoon, though no part of the Conference arrangements, a meeting of Sunday-school workers was held, presided over by Bro. Bull. The object of the meeting was the formation of a Sunday-school Union embracing all our schools in the Auckland province. This matter had received the earnest consideration of the Auckland teachers, and a constitution was drawn up. This was accepted by the meeting, and an executive committee was chosen as follows:—President, W. Vickery sen.; vice-presidents, E. A. Perkins and Jas. Laing; treasurer, Sister Bodle; and secretary, T. J. Bull.

On Lord's day the usual meetings were held, Bro. Laing of Omanaui giving an earnest address in the morning. Children and friends were addressed in the afternoon by Brethren F. Evans and Downey. A large meeting in the evening was addressed by Bro. Bull on "Christ's Prayer for Unity."

Easter Monday was a glorious day. The annual picnic was held near Mt. Roskill. So ended the annual gathering of 1898. We thank the Giver of all good for the sweet fellowship, and we go forth in his loving care for another year.

April 18.

T. J. B.

Middle District, N.Z.

The Conference of churches of Christ in the Middle District of N.Z. was held this year at Spring Grove. Seventeen delegates, representing nine churches, met on Good Friday to transact business and consider the best methods of proclaiming the grand old gospel.

Encouraging reports were received from the evangelists engaged by the Conference Executive. Bro. Frank Hales, who labored at Nelson for the first six months of 1897 and at Wanganui for the next six months, reported good meetings and about twenty immersions during year. Bro. A. F. Turner, who has been laboring at Petone since 1st January last, also reported good meetings and several immersions. Bro. Jas. Hay, lately returned from America, and who is now laboring at Nelson, reported for the two months of his labors there good meetings and a lively interest amongst the brethren.

It was resolved to keep two evangelists in the field for the forthcoming year, and should the Executive see its way clear, to add a third.

The reports from the various churches showed a membership of 679, a net gain for the year of 63 members. One new meeting house had been opened, viz., Wai-iti, the Spring Grove brethren supplying the speakers. During the year there have been 84 immersions, 20 of which were Sunday school scholars. Our Sunday schools are also progressing. We have now enrolled 662 scholars, an increase of about 70 for the year.

Bro. Frank Hales read the Conference Essay, his subject being "The Method of Conducting Home Mission Work in the U.S. of America." Our brother gave a very instructive and entertaining account of how our American brethren work in the Home Mission field.

Bro. Langford (Spring Grove) read a short but exceedingly good paper on "Sunday-school Work."

Bro. James Hay preached the Conference Sermon, his subject being "Paul's Conception of Christianity."

The Conference picnic was held on Easter Monday and was largely attended.

A word of praise is due to the Spring Grove brethren for their kindness to visiting brethren during their stay amongst them. The brethren attending the Conference, went to their homes lifted up and strengthened in heart and looking forward to a year of usefulness in the cause of him who has loved us with an everlasting love. F.L.

Sisters' Department.

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

IT IS THE LORD'S APPOINTMENT.

I say it over and over, and yet again to-day.
It rests my heart as surely as it did yesterday:
"It is the Lord's appointment;"
Whatever my wish may be,
I am sure in my heart of hearts,
He has offered it for me.

I will say it over and over, this, and every day,
Whatsoever the Master orders, come what may,
"It is the Lord's appointment;"
For only his love can see
What is wisest, best, and right,
What is truly best for me.

—Christian Intelligencer.

EXECUTIVE.

The Executive of the Sisters' Conference met on Friday, May 6th, the Acting-President, Mrs. Ludbrook sen., presiding.

A very kind welcome was extended to new delegates. "We must work as a band of sisters, united to extend the cause of Christ. To this end let us keep our Home and Foreign Mission work in full view, and do our utmost for every good work. We rejoice in overcoming difficulties—with good will doing service as unto the Lord."

The chief business was appointing committees for the ensuing year as follows:—

Home Mission.—Superintendent, Mrs. J.

Pittman. Committee—Sisters B. J. Kemp, McLellan, Walker, and Forbes.
Foreign Mission.—Supt., Mrs. Maston.
Temperance.—Supt., Mrs. Millis. Committee—Sisters Chown, Dale, Huntsman, Banks, McCrackett, Prior, J. Stewart.
Sunday-school.—Supt., Mrs. Schofield.
Visitor, Mrs. Hall.

Prayer Meeting.—Supt., Mrs. Chown.
Deacons.—Supt., Mrs. McLellan. Committee—Sisters Pittman, Walker, Davis, F. Ludbrook, W. Dickens, Millis.
Hospital Visitation.—Supt., Mrs. Walker.
Visitors—Sisters Holdsworth, Thurgood, Cust, McLellan.

The accounts of last Conference were passed for payment. The Secretary of General Conference wrote, thanking the Sisters for help during Conference, and asking us to do our best in gathering "pennies" for Home Mission Funds. The next meeting will be held June 3rd.

The Querist.

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

By G.B.M.

1. In what does the worshipping of God consist?

REPLY.—The worship of God consists in the performance of divinely appointed acts to express homage, devotion, reverence or gratitude, or any feeling becoming the creature in the presence of his divine Creator. Acceptable worship must be "in spirit and in truth," that is, it must be sincere—the real expression of the thoughts and feelings, of mind and heart; and (2) "in truth," that is, in accordance with the requirements of the revealed will of God. Lacking the first, it is hypocrisy (see Is. 29: 13-14); lacking the second, it is "vain" and unacceptable (Matt. 15: 1-9); possessing both it is pleasing to God and profitable to man.

2. Are elders elected for life or during good behaviour?

REPLY.—On this question the Christian oracles are silent. In the absence, however, of any instructions as to a limitation of the period of service, it is probably safe to conclude that the office is conferred for "life or good behaviour."

3. Can an elder resign?

REPLY.—Certainly. If this were not so it might sometimes happen that an elder would be compelled to hold the office long after he had ceased to possess the qualifications for it.

4. What is meant by "fellowship" in Acts 2: 42?

REPLY.—The word translated fellowship is *koinonia*, and in 15 out of its 20 occurrences means fellowship, communion, participation in common, partnership. In four instances, if not five, it means contribution or distribution (see Rom. 15: 26; 2 Cor. 8: 4; 9: 13; Heb. 13: 16), and we understand fellowship in giving to be the uppermost thought in Acts 2: 42. In Rotherham's Emphasised New Testament it appears as follows:—

"And they

went on to give constant attention—

Unto the teaching of the Apostles,
And unto the fellowship,
Unto the breaking of bread,
And unto the prayers."

"Fellowship" is here evidently a co-ordinate with teaching, breaking of bread, and prayers, but in order to be so it must be some special kind of fellowship, since in its general sense of "participation in common" it would include them all, inasmuch as we can participate in prayer, teaching, and breaking of bread, and consequently it would be not a co-ordinate species, but the genus of them all.

5. If fellowship means contribution, for what purpose was the money used?

REPLY.—We have no definite information; we presume for the general and special requirements of the body, the most urgent of which at that time seems to have been the necessities of the poor.

From The Field.

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

Victoria.

SOUTH YARRA.—Our week of gospel proclamation meetings have been very well attended, so that we have added two extra nights, Monday and Tuesday of this week. Bro. Ludbrook preaching on Monday, and Bro. Hagger Tuesday. An outdoor meeting previous to the other service was held in all eight but one, and on Saturday evening after a good address in the hall by Bro. D. M. McCrackett, Broom, Houshins and Hagger held a meeting in Chapel-st., addressing a large and attentive audience. Many strangers have for perhaps the first time heard the ancient gospel and we confidently anticipate an ingathering for our labors. Already brethren are discussing the idea of another series of meetings. It has been decided to hold a fortnightly gospel meeting on alternate Tuesday evenings. The church is likely to be strengthened by the addition of a number of brethren who have recently come to live in this district. Next Wednesday, May 18th our monthly Temperance entertainment, with address, will be held. D.A.L.

LILLIMUR.—Bro. Connor has returned. We are truly glad to have our brother back again, as also his sister-wife, to labor with us for the ensuing year, and trust much good may be accomplished. On Lord's day, May 1st, we had well attended meetings morning and afternoon at Dinyarrack, and Bro. Connor held a service at Kaniwa at night. B.J.L.

BENDIGO.—The building known as the Temperance Hall in which the church has met for about 30 years is undergoing a complete change as far as its internal appearance is concerned. The platform has been raised, and the gallery pulled down to make more room, but many have to be turned away. The work of the Master has been carried on faithfully and we have to report three conversions this month, one lady and two gentlemen. All branches of the work are prosperous. This month the anniversary service will be held, an account of which will be forwarded. The work at Eaglehawk is still being carried on by the brethren appointed.

May 9th.

BRIM.—We have recently had with us Bro. Grant of Minyip, and while Bro. Browne was at Conference we had a visit from Bro. Adam Benn, also of Minyip.

These brethren addressed the church in the morning, and preached in the afternoon to attentive audiences. We hope to see them again soon.

Last Lord's day we had the largest meetings that we have seen for some time. HENRY E. QUIRK.

New Zealand.

WELLINGTON.—Lord's day the 24th good meetings morning and evening. Five confessed their faith in Jesus—four young men and a young woman. On Thursday evening last at our prayer meeting two more (young women) confessed their faith in Jesus. Six were immersed that night, and were received in this morning. Good meetings again to-day. Two young women took their stand for Christ this evening. God willing, three will be baptised into Christ on Thursday, and there are still more to follow. C. K.

OAMARU NOTES.—Last Lord's Day Bro. Greenwood preached his third anniversary sermon to a good audience. At the conclusion one came out on the Lord's side and confessed the good confession.

On Monday night a farewell social was given to Bro. and Sister Reid who have since left for their new home at Balclutha. During the evening Bro. Greenwood, on behalf of the brethren assembled, presented Bro. Reid with three good books, and Sis. Reid with a nice hand bag. In making the presentation Bro. G. bore testimony to the quiet and consistent work of Bro. Reid in the S.S. and as leader in the singing and assured him and his sister wife of the esteem of the brethren and best wishes for their future welfare.

April 28.

G.

GRANTY CREEK.—Just a line to let you know that our interest in the grand old gospel is being manifested in this district. After a few meetings held in Bro. Clark's house at Mokihini for the breaking of bread, I was invited to go on Sunday, 3rd April, when a joyful surprise awaited me. Two ladies had come from the height of Dennison Hill to make the good confession and submit themselves to his holy ordinance. These with three others, were baptised in the river near Bro. Clark's house, after which they were received into fellowship, we then attended a Sunday School of which our brother is superintendent. After tea our faithful and esteemed Bro. C. A. Dillby preached to a nice gathering of friends in Sister Kidd's house. Thus closed, I believe, the happiest day's service in the Lord's work in nearly 14 years.

E. S. WOODFORD.

South Australia.

KERMODE STREET, NORTH ADELAIDE.—This evening, we had the joy of seeing one, make the good confession. In connection with our workers meeting, we have had during the week a most interesting address on Mission work among the Hindoos, by a lady (Mrs. Dr. Mead) who has for twelve years labored in India, and is shortly returning to resume her work. Her earnest address has stimulated us not a little in missionary work.

May 8th.

T. B. F.

GILLIES-ST. MISSION.—We celebrated the seventh anniversary of this mission on Lord's day, April 24th. At 3 p.m. Bro. John Verco gave an address to the school children on "Children's Rights." At 6.30 p.m. we held our usual outdoor meeting. This one, by special request of a sick man, was held near his house in Symon's place. Bro. George Smith conducted the meeting, assisted by about 15 brethren and sisters. Quite a number gathered round us, and several accepted the invitation to the gospel meeting

at our room at 7 o'clock, where Bro. R. Burns gave a most impressive address from 2 Chron. 7: 15. The school children, under the leadership of Bro. A. A. Verco, sang several hymns at each service very nicely. The attendance of brethren and friends was very good. We trust that this is the beginning of brighter and better times for our mission.

Grote-st., Adelaide.

E. McPHER.

HINDMARSH.—Sisters Milne and McGregor are with us again after a lengthy visit to the eastern colonies. We are glad to know they have returned thoroughly invigorated by their trip—just fit for further service in the Master's vineyard. A "Welcome Home" was tendered our sisters on Wednesday evening by the W.C.T.U., Bowden Branch. Mrs. J. B. Walker presided over the social. Addresses, with music and singing, filled a splendid programme, the central incident being a presentation to each sister on behalf of the Union.

Two young people came forward after the gospel service last Sunday evening. A.G.

HINDMARSH.—A few weeks ago, Sister Brooker sr., who for very many years has been a diligent worker in the Sunday School, resigned her charge of the young women's class. It will be a long while before one can be found equal to Sister Brooker in her Sunday School work, but her retirement is owing to age, and the infirmity of Bro. Brooker. A very pleasing incident took place on Monday evening, and last, when a number of the officers and teachers met at Sister Brooker's residence and presented her with two complete and handsomely bound volumes of the "Sunday at Home" and "Good Words," together with two illuminated texts of scripture. Bro. Milnor, the secretary of the Sunday School, had beautifully inscribed in each volume, "Presented to Mrs. Brooker by the officers and teachers of the Robert-st. Sunday School, as a token of their esteem and appreciation of the many years' service in the Sunday School, May 2nd, 1898." A very pleasant evening was spent together. A.G.

Queensland.

WEST MORETON NEWS.—Our evangelist reports his trip through Killarney and Warwick district. Leaving the hospitable home of Bro. Edward Young of White Swamp, New South Wales, he recrossed the Queensland border on April 25th, and travelling down the Condamine river, reached the residence of Bro. John Carey, Killarney; there are now five members who meet here, but the people are prejudiced against us: "Resolved" that P. J. Pond hold several meetings there to remove, and disprove the prevalent ideas entertained there by the disciples of Christ. At Tannymorel, 5 miles from Killarney resides a steadfast Christian Bro. Keable, his family and four other members. A Sunday-school of thirty scholars is there taught by Bro. Pecky and F. Keable. May God bless his church at Tannymorel. Bro. P. put up for one night at Warwick; there are two disciples at Warwick—Bro. and Sister Smyth—who hold membership with the church at Spring Creek, also Bro. Collins. On April the 29th our evangelist, passing through Allora, arrived at Bro. Wilson's place, Spring Creek, and the day following visited Headington Hill, a new settlement of over 200 settlers.

May 3rd.

F. G. PATES.

Here and There.

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

July 3.—Seven weeks hence, is Foreign Mission Sunday.

I do think that what our churches need to-day is a vigorous and continued campaign for the reading of our literature. We need it far more than a series of meetings to enlist new recruits. I am sure I speak a truth. We need a rally cry all along this line, and we need personal workers who will do the face to face canvassing that must be given if we reach the indifferent, and enter the homes of those not accustomed to religious reading.

One confession at Hawthorn last Sunday night.

Bro. W. T. Clapham's address is now Roma, Queensland.

One confession at Brunswick last Sunday night. Bro. Shain preaching.

Good meetings at Norwood, S.A., yesterday, and two confessions last night.—A.C.R., May 9.

Attention is specially invited to the alteration of date of S. S. Union annual meeting. (See Coming Events).

We hear of good meetings at South Melbourne. Two baptisms last Sunday week and one confession on Sunday night.

Gospel meetings at Perth and Fremantle well attended. One confession at Fremantle on Lord's day, May 1st, Bro. Lucraft preaching.

We rejoice with our brethren in Wellington, N.Z. (see church news) and in Eumore, N.S.W., on the many acquisitions to their numbers.

The church at Berwick has engaged Bro. O. A. Carr Green to succeed Bro. Greenhill. Bro. Green will begin from the end of next month.

Bro. T. Bagley, who arrived in Sydney by the "Orizaba," is in quarantine owing to a case of small-pox on board. He expects to obtain his freedom early next week.

The A.C. World says: "The AUSTRALIAN CHRISTIAN contains an exceedingly interesting and well written historical sketch of the church of Christ in South Australia."

Rev. J. C. W. Moon (Congregational minister of Maitland, N.S.W.) and Mrs. Moon were baptised at Hinton week before last. Mr. Moon will seek work as a Baptist minister.

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

"Hitherto; or, Our Journey to Jerusalem," by the late S. Cheek, has been re-published in the *Bible Advocate* and printed as a tract; the first edition being exhausted, a second is now out.

Bro. J. Colbourne has accepted an invitation from the church at North Melbourne. He will probably commence his labors at that place about the middle of June. We heartily welcome Bro. Colbourne back to Melbourne.

The Leader in our issue of the week before last will shortly be added to our list of tracts, under the title "The Sabbath of the Bible." We believe the teaching it contains will be very interesting to all, and especially helpful to many who are interested in this subject.

We have received the following information from Bro. Clements, who lately removed from Doncaster to Bayswater:—"I am happy to tell you that there are from twelve to sixteen brethren and sisters meeting in Bro. Peck's house at Bayswater to break bread every Lord's day." They will be very pleased to have a visit from any brethren who may be in that locality. Bro. F. Wieland is acting as secretary.

To hand, the essays read at the New South Wales and Auckland Conferences, but owing to large amount of copy on hand, we are reluctantly compelled to hold these over for the present. Perhaps, later on, we may be able to find space for them.

We are requested to announce that a Christian Endeavor officers meeting will be held at the Y M C A. Hall, Collins-st on Saturday May 29th, at 7.45 p.m. The subject for consideration will be "Open Air Work." The meeting is for all society officers, and a good attendance is expected.

We occasionally get remittance from N. Z. in Postal Notes. These notes are not payable in Victoria. We have to lose 10 per cent in getting them cashed. Our N. Z. subscribers should send P.O. Orders. We might as well mention here that on all intercolonial stamps we lose 10 per cent of their value when changed or cashed in Victoria.

At Brighton a class for the Chinese is now being held every Thursday evening. Last week Bro. S. Ah Wong assisted at the opening meeting, when five scholars were present. On Sunday evening our brother spoke to an audience that was too big for the building. The Endeavorers are undertaking the above named work. F.M.L.

"THE GOSPEL PREACHER" contains 13 sermons by various writers. Note the following:—Faith and How to Get It, by J. V. Updike; Redemption in Christ, J. W. McGarvey; What Must Men Believe to be Saved? Benj. Franklin; Cases of Conversion—The Eunuch, J. W. McGarvey; Simplicity of the Gospel of Christ, Benj. Franklin; The River Jordan, J. W. McGarvey; Church of God—Its Foundation, J. S. Sweeney; The Faith of Abraham, Joseph King; The New Birth—Its nature and Necessity, F. G. Allen; The Love of God to Man, Benj. Franklin; Action of Baptism, J. S. Sweeney; Baptism for the Remission of Sins, J. S. Sweeney; Conversion—What is It and How Produced? A. I. Hobbs. The sermons have been selected for their point, plainness and force. The subjects treated are put in the clearest possible light. Price, post free, paper, 1/-; cloth, 1/6.

Obituary.

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

DAWSON.—With a sorrow not without hope we record the death of Bro. Robert Dawson, in his 68th year. Our brother was born in Lower Beechbourne, Durham, England. He came to Australia in August, 1886, residing for a time at the Towers, Queensland. He then came to New South Wales, where he lived for the past ten years at the Glebe, Merewether. He began to attend the gospel services last year, and was led to obey Christ under the ministry of the writer of this notice. Since his introduction to our fellowship he has been a constant attendant upon the church services, being also, for his means, a liberal supporter of Home Mission work. On Thursday, April 7th, he left home, in the company of his sister-wife, to visit his daughter, who resides at Stockyard Creek, Queensland. On arrival there he was taken ill, and gradually sank until he was called to rest in Jesus on Saturday evening, April 16th. He left a glorious testimony behind him of the power of Christ for salvation. When awaiting the final call, as the end drew near he said to those around his bed, "Ye men all pray," and he himself joined in the intercessions that were offered up in the precious name of Jesus. His remains were laid to rest in the Ipswich Cemetery, and his sorrowing widow returned to Merewether. On Lord's day evening last we held a memorial service in our chapel. There was a large and sympathetic audience, and the

writer illustrated the desire of the ancient prophet, "Let me die the death of the righteous, and let my last end be like his."

"The pains of death are past,
Labor and sorrow cease;
And life's long labor closed at last,
His soul is found in peace"

R. C. GILMOUR.

Coming Events.

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

MAY 15.—Sunday School, Swanston-street, Melbourne. 33rd Anniversary Services, Sunday, May 15. Addresses during day by Bro. M. W. Green, J. J. Franklyn, and in evening by G. B. Moyssey. Special singing Monday, May 16th, at 7.45. Service of Song, entitled "Nell, a Story of a London Waif." Singing by scholars. Reader, Mr. J. J. Franklyn. All heartily welcome. Decorations.

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

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

Acknowledgments.

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

FOREIGN MISSION FUND.

Miss Davey	£0 5 0
Mr. S. Ah Wong	1 1 0
Sunday School, Shepparton, Vic. (s) ..	0 7 0
Bro. W. R. Perkins, Invercargill (N. Z.) ..	0 13 0

SHANGHAI BUILDING FUND.

Church, Te Arai, N. Z. (per James Ware) ..	1 0 0
146 Queensberry-st., Nth. Melbourne.	
121 Collins-st., Melbourne.	

ROBERT LYALL,
Treasurer.
F. M. LUDBROOK,
Secretary.

VICTORIAN MISSION FUND.

Church, Swanston-street, per Sister Kemp	£7 15 10
" Croydon, per Bro. Graham	0 5 0
C. W. H.	14 0 0
Bro. F. M. Ludbrook	5 7 0

£27 10 10
" Milford " J. A. DAVIES,
Church-st., Hawthorn. Treas.

PIONEER SUBSCRIPTIONS.

W. J. Way, 3/-; W. G. Smith, 6/-; J. Hastings, 7/-; W. Wilson, J. Williamson, W. Hunter, 8/-; W. H. Leng, 12/6; H. Gambling, 14/-; T. A. Chappel, 15/-; J. H. Kraft, £2 5/-.

RESCUE HOME.

Gratefully received.—Mrs. Stewart, Brunswick, 2/6; A Sister, Malvern, £1; Mr. McClean, Lygon-street, 10/-; Miss Bown, Adelaide, S. A., 2/6; Mr. J. Saunders, Roma, Q., £2 2/-; collected by Church, Carew,

6/-; do., Mrs. Kelly, Brunswick, 9/-; do., Miss Ker, Sydney, N. S. W., £1 16/4; Miss Berlin, Rosewood, Q., 13/6; Sunday School, Campbell-street, Sydney, N. S. W., 2/8; Mrs. Turner, Moira, N. S. W., £1; Mr. T. F. Robinson, £1; Mr. and Mrs. Edwards, Cundliffe-town, N. S. W., £5.

RESCUE HOME SUNDAY COLLECTIONS.

Malvern, 15/-; Croydon, 12/4; Castlemaise, 15/-; Dremmond, 13/6; Keraang East, 10/-; Mildura, 4/-; Chatham, N. S. W., £1 12/6; Prospect, N. S. W., £1 10/-; Te Arai, N. Z., 12/-; Brighton church and friends, £3 0/3.

J. PITTMAN, Armadale.

To Subscribers.

D. A. Lewis, 1/-; J. Thacker, 3/6; W. Kershaw, Mrs. Gillespie, Winter Bros. W. R. Perkins, Mrs. N. Houston, 7/-; F. H. Kemp, 15/-; Mrs. A. Gilmore, J. P. F. Walker, 20/-.

WANTED TO BORROW

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BIRTHS.

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GLOVER.—On Tuesday, 19th April, at Brighton, Nelson, N. Z., the wife of W. R. Glover, a son. Both doing well.

GIBSON.—On April 30th, at No. 5 Melrose-street, North Melbourne, the wife of George Gibson, of Deslab, a daughter.

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