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## THE ENTERING LIGHT.—Psalm 119: 130.

### 6. Some Unique Features of the Bible.

W. C. MORRO, B.A.

The preacher sought to find out words of delight; and that which was written was upright, even words of truth.—ECCLESIASTES.

It is surely an astonishing proof that the evangelists were guided by the Spirit of God in telling how he lived in whom God was revealed to man, when we generally discover that no profane, no irreverent, even no imaginative hand can touch the sacred outlines of that divine and perfect picture without degrading and distorting it. Whether the Apocryphal writers meant their legends to be accepted as history or as fiction, it is at least certain that in most cases they meant to weave around the brows of Christ a garland of honor. Yet how do their stories dwarf, and dishonor and misinterpret him. How infinitely superior is the noble simplicity of that evangelical silence to all the theatrical displays of childish and meaningless omnipotence with which the Protevangelium, and the Pseudo-Matthew, and the Arabic gospel of the Infancy are full! They meant to honor Christ; but no invention can honor him; he who invents about him degrades him; he mixes the weak, imperfect, erring fancies of man with the unapproachable and awful purposes of God.—FARRAR.

This article is to point out some things in the Bible that are found nowhere else. There are some subjects that are sealed to human intelligence, yet the Bible speaks on these topics with the confidence of perfect knowledge. While all books have certain features in common, every great book has, apart from its subject matter, certain individual characteristics. These peculiar and discriminating marks possessed by the Bible are of such importance and so distinguishing that they point the Bible out as a book of more than ordinary merit. We shall note peculiarities of style found in but few other books. We shall observe the absence of feeling and personal interest in the narration of those very things where we should expect them to be most displayed. And, perhaps stranger than all, we shall be surprised that these writers, presenting their thoughts and testimony with the full knowledge that it would be scrutinised, doubted, and rejected, yea, bitterly assailed, yet tell their story in a plain, unvarnished way, never pausing to answer doubts or meet opposing arguments.

One great subject into which the writers of the Bible enter boldly and with confidence is that of creation. All other men have paused at the threshold and wondered. The world is; how came it into being? And though asked often, the question, except in

the Word of God, has remained unanswered. "The world by wisdom knew not God" as Creator. The ancients, with all their philosophy and their gods many, had not place for a Creator, nor had they attained to a pure and complete idea of creation. One writer says, "The notion of absolute creation is unknown to Plato, as it is to all Greek and Roman antiquity." Their gods were the fathers of men, but not their creators; the gods themselves each had an origin. No bolder or more original idea was ever announced by any writer than by Moses, when, in the opening words of the Bible, he declared that "the world had a beginning but its Maker had not, and that he had given being to that which before was not." Plato has perhaps a more perfect idea of creation than any other heathen, but his theory comes far below the simple statement of Moses that "in the beginning God created the heavens and the earth." He believed that matter was eternal, and was partly good and partly bad; the plan by which the earth and all nature was formed was also eternal. The god, therefore, shaping this eternal matter in accordance with this eternal plan, produced the world and the universe. God was the Architect, the Constructor, and, with limited powers, the Governor of the earth, but was not the Designer nor Creator. This defective idea of creation is shared alike by all the pagan nations of ancient and modern times. Modern science with all its research and added knowledge makes no pretensions to reveal the Creator. In fact it is not the province of science to declare him. It discusses the manner of creation and answers the question "How were things shaped?" The fact of creation is outside the pale of its efforts. It is left to those religions which originated with the Jewish people to declare God as the Creator of all things. Jonah tossed on the angry sea proclaimed to the sailors a doctrine new to them when he announced that he feared the "Lord the God of heaven, who hath made the sea and the dry land." Equally strange was Paul's doctrine to the philosophers of Areopagus, the doctrine of a God that made the world and all the things therein, Lord of heaven and earth, dwelling not in temples made with hands, as though he needed anything, since he gave to all life and breath and all things; maker of one blood all nations dwelling on the face of the earth, having determined

before the appointed times and the bounds of their habitations. After the accumulation of knowledge through many centuries, the doctrine of a creation still remains unique and peculiar to the Bible.

If it were not for its claim to divine knowledge, the Bible's pretension to reveal the thoughts and consciousness of God would be supreme arrogance. Who can know even the thoughts of a man, to say nothing of God's? Are not the thoughts of man closed against all but those to whom he makes them known? "What man knoweth the things of a man save the spirit of man that is within him? Even so the things of God knoweth no man save the Spirit of God." Notwithstanding this plainly stated fact, the Bible reveals many of God's purposes, plans, thoughts and even his motives. We are told what he said; he repented that he had made man, and the reason for this repentance is given; the purposes and plans which he cherished before the world began are opened to human gaze. The Bible is either a divine book, possessed of information more than human—in short, it is animated by the Spirit of God—or else its claims are most arrogant and false. Every presumption favors the truth of its divine claims.

Another topic over which the genius of man has sighed in vain, but upon which the Bible speaks with confidence, is the existence after death. At the end of this life there hangs a curtain, beyond which no eye has been able to peer. It has not been because man has not wished to know the mystery of the beyond that it has remained a secret. No man of intelligence scarcely has been without his yearnings and futile efforts to lift this all-concealing curtain. If no more, he has at least asked for one swift glance at the beyond, but this has been denied him. In the books and addresses of the ancients, their uncertainty on this topic has been made known. Socrates warns his hearers that he has not attained to full assurance. He offers instead of certainty what have been called "divine peradventures." "Death ends all or it does not" is the way in which he begins his final address. Plato lived under the same obscurity. If was the word with which they began every discourse on final things. Salust records a speech of Cæsar's in which he opposed the capital punishment of Cataline on the ground that all human knowledge had not yet made it plain whether or not death was really after all a punishment. In the present time, some men not Christians seem to speak with confidence of the future, but it must be remembered that their assurance is but borrowed light from that book whose entrance giveth light. In striking contrast with this uncertainty the Bible speaks with

that freedom from doubt which is born only of divine knowledge. "If a man die, shall he live again?" Job answers, Yes. David says, I can go to my child. But it was reserved for Christ to reveal with certainty that man shall live; that he brought life and immortality to light through the gospel. Neither heathendom nor philosophy was ever able to give such an assurance as this, "If I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also."

A fourth unique message of the Bible is redemption for all. In the New Testament alone is a salvation proclaimed which reaches to all men of every class. The Pharisees regarded the class called in the New Testament "publicans and sinners" as beyond the hope of conversion, besides they were not worth the effort if the change could be accomplished. Everywhere but in Christian lands there has been a class deemed worthless. But the Bible makes no distinction. A great purpose of Christ's death was to break down the dividing barriers and make all one in him. He is the author of a common salvation. Every man may have hope through him.

One peculiar feature of the New Testament narratives is their extreme brevity. Take the gospels for example. Their authors have there presented the life of the greatest man that ever lived. In that life were marvellous deeds and sermons. It was an extremely busy life. From one or two examples that they have given us we learn that each day from morning till night was crowded with teaching and good works. The sermons drew forth the praise of all who listened. The miracles caused multitudes to gather about him in wonder. So busy was the life and so much was crowded into it that one writer says that if account should be taken of all he did, the world could not contain the books that should be written. Four men wrote the history of this life, yet the longest one covers but 40 pages, while the shortest is condensed within the short space of 23. John writing after all the others confesses that many things have been omitted. This is not the way men write biographies. The life of Bishop Wilberforce contains 1350 pages; that of Daniel Webster 1500; it takes 1000 pages to tell the life story of the poet Longfellow; Boswell's Johnson is a four-volume work, yet the life of lives can be read through in one sitting! Even now when men take these four narratives and weaving them together write a life of Christ, they take far more space than that of the four writers combined. Andrew's "Life of Our Lord" contains 639 pages; Farrar's "Life of Christ" 1000; Edersheim's "Life and Times of Jesus Christ" stretches out to the length of 1500 pages, or more than 37 times the length of Matthew's gospel. Even the Apocryphal gospels are spun out to a much greater length with their record of senseless and even wicked miracles. The same brevity is noticeable in the book of Acts. It records the establishment of the church. Twelve men began this movement. They encountered the opposition of the Jews and Romans, yet in spite of this succeeded in spreading the gospel of Jesus Christ through all parts of the Roman Empire and in planting churches in all its prominent

cities. Yet the history of this great movement is told in less than 40 pages. The reformation of the sixteenth century was less important than this, yet the men who have written histories of the Protestant Reformation have required four and five volumes to tell their story.

A close inspection of the books of the New Testament shows that this brevity is accomplished in part by giving greatly condensed accounts of leading events in the life of Christ. Two chapters are sufficient for Matthew to reach the manhood of Jesus. In eight verses Mark passes over his childhood and the ministry of John the Baptist. Luke gives more about the youth of Christ than all the others combined, yet he devotes but two chapters to this. John passes over it in silence. How great is the contrast in this respect between the true gospels and the spurious! In all the details of his life there is the same characteristic brevity. Take any one of the miracles of Christ, and if it were the work of a modern biographer every detail would be described, the impression made upon the people would be given at length, and every action and word of Jesus would be most carefully presented. Luke is the only one who tells of the raising from death the son of the widow of Nain, and he does it in five verses. Three verses are all that the same writer requires to tell of the healing of a woman of an infirmity from which she had suffered eighteen years. The healing of Peter's wife's mother is told by Matthew in two verses. He takes the same space to tell of the healing of a dumb demoniac. Such an important event as the crucifixion is greatly condensed. It was full of injustice and tragic scenes. According to their estimate it was the most important event that had ever happened. Around it all creation and the purposes of God cluster. Every detail of the trial and the crucifixion would have been told by a modern reporter, and in all probability books would have been written upon it. Yet Mark in slightly more than two pages tells of the trial, crucifixion and the burial. From the instant of his arrest till he is laid in the tomb, Edersheim's narration covers one hundred and seventy-four pages. So important does the resurrection seem to Paul that he hangs the whole Christian hope and faith upon it. All is in vain if Christ be not risen, yet in ten verses Matthew tells of the women coming to the tomb, of the vision of angels and the first appearance of Jesus. The entire account of the resurrection occupies but one page of Mark's gospel. How many things we should like to know about the ascension. Did he ascend rapidly or slowly? Did his countenance change? How was he taken up? Did angels come to meet him? Were his eyes fixed on the earth he was leaving, or did he look towards the heavens to which he ascended? Yet Luke dismisses it with scarcely more than two lines, and Mark tells no more. Pious curiosity could ask a thousand questions concerning the death of James, the first apostolic martyr. Did he rejoice in that hour? Went he bravely to his doom? Yet all we know of it is told in less than a line and a half, in *eleven words!* Why this brevity? It is not natural. It is not the way man left to his own impulses writes. The only possible answer is that

their minds were controlled by the Spirit of God, and it was his will that the narratives should be as they are.

But the brevity of the gospels as a whole is not attained solely by the brief account of the leading incidents. Each one makes great omissions. There are great gaps in the Saviour's life. If it were not for John's gospel we should think that his Galilean ministry covered the full time of his active life, and began immediately after his temptation. Close comparison with the fourth gospel, however, shows that the Synoptists have passed over, without hint or comment, more than a year of his labors. It is from John alone we learn that there was an early Judæan ministry. His ministry in Perza was most tender. It was then that he was preparing his disciples for his departure. This time was spent in compassionate and gracious teaching. Yet each of the evangelists omits much of this. Matthew and Mark tell of only a few incidents occurring while he journeyed. From them we could not know that there was a Pææran ministry at all. Luke tells of a few incidents in the first part of this period. John tells a few more, and gives us such data as enables us to make out the outlines of this part of his ministry. From the Synoptics alone, one could not tell that he was ever in Jerusalem from the time of the beginning of his ministry till the time of his death. We might even infer that it covered not more than one year. John's gospel alone gives us information to the contrary. The active ministry of Christ covered more than twelve hundred days, yet a careful count of the days mentioned by John shows that this evangelist mentions the incidents of exactly thirty days. This will show how much must have been left out by him. The same extensive omissions are found in the book of Acts. There were twelve apostles, and it purports to give the acts by which they established the church, yet after the first chapter the names of but three are mentioned, and in the case of one but to record his death. John is mentioned but once after the fourth chapter. The places where the greater number of the apostles preached and the triumphs which attended their labors are alike unknown to us. Strangest of all is the singular ending of this book. It traces minutely the career of the Apostle Paul to his imprisonment in the imperial city. With the statement that he had continued thus in prison for two years the book comes to a sudden close. What would men think of a work of fiction that left the hero in prison with a trial impending and yet no word said about the result? One of the great problems has been to weave together from his later epistles an account of his last years. This has been a task of absorbing interest to many. It is evident that the book of Acts was not written from a human standpoint nor to awaken merely human interest. None of these writers wrote as do men now. Some great pressure was brought to bear upon their minds that caused them to omit the telling of those things that human curiosity begs to know. They explain that this pressure came from the Spirit of God, causing them to write as they did.

The style of the Bible writers is marked by an apparent disregard of the certainty of controversy. They lived and worked in the

midst of opposition. They had to contend for their faith during their entire lives. They knew that their message would be resisted in every age. Certain doctrines they proclaimed are contrary to the natural convictions of men. The crucifixion was to the Jews a stumbling-block and to the Greeks foolishness. The resurrection of Christ met with ridicule and rejection at the hands of philosophers. The birth from a virgin is contrary to human experience. All of these doctrines were to be questioned, doubted, rejected, and bitterly assailed. The atmosphere in which the writers lived and worked led them to the knowledge of this, and yet they did not write to disarm this opposition. At least they did not write in the way that men write to meet objection and criticism. They wrote in the calm and settled conviction of the story's power to plead for itself. The doctrine was announced simply, with frankness and candor, trusting that it would by its own inherent weight disarm criticism and crush opposition.

Equally singular is it that none of the evangelists give way to a burst of indignation. They recount the story of the life of Jesus,

lived amid persecution and hypocrisy; they even record his own indignant bursts, yet through it all they are calm. They tell the story of his trial and crucifixion; the indignities he suffered have moved the preachers and writers of eighteen centuries to passion and those who have heard and read to tears, yet these sacred historians are never once betrayed into an exclamation of resentment. In the midst of this scene of passion, that has ever kindled passion, the writers are alone unmoved.

More singular than this, perhaps, is the fact that they do not exult. Calmly they tell of his resurrection and his ascension. Over the opened tomb the historians sing no song of triumph. The exaltation of their Master to the right hand of God kindles no jubilant enthusiasm. In the same calm way Luke tells of the triumphs of the church and of thousands of conversions. No praising of the preacher; no panegyric over the power of the gospel. Victories arouse men to enthusiasm, but this, the mightiest victory known to man, is told without one exultant boast. Truly God's thoughts are not man's thoughts, nor are his ways man's ways!

think you should have remembered that your cousin is staying in our house, and that we are in a certain sense responsible for him."

"Why, mamma, I didn't mean to be secretive, but Tom is such a particular darling that I don't like to seem to know more about his affairs than he chooses to tell me."

"You were always short-sighted, though I have no doubt in this case you meant well. You seem to fail altogether to see that this—ah—notice on Marjorie's part may lead to some very unpleasant complications, Tom is quite unsophisticated, and will likely to think she is serious."

"I don't know what he thinks, as I have said. I would certainly think her so, from what I have seen. Indeed, I can't imagine Marjorie's being anything but serious about a serious matter. But then, you know, I'm almost as unsophisticated as Tom himself."

Mrs. Floyd gasped. "You do not believe she would consider the question of marrying Tom?"

"I certainly believe she would if she should still need to. But I rather think she has given the subject full consideration already."

"Nora! You cannot think that they are engaged?"

"I'm not thinking anything for sure until I am told. But it certainly looks that way."

"After the opportunities she has had, and the way she has treated our Gerald!"

"I think she treats Gerald very nicely. He goes there with Tom, and seems to approve mightily of the whole situation."

This time it really seemed that the smelling-salts would be in demand. But presently Mrs. Floyd rallied and began again.

"You seem to quite fail to see," she said, "that if what you say is true—I cannot fully believe it as yet—it will certainly bring about very painful results. Mrs. Deane is very exclusive and particular. She will not tolerate such a thought for a moment."

"I don't know how that is," remarked Nora, nonchalantly, "but she seems to have no difficulty at all in Tom. She doesn't call him Thomas, I assure you. She is a great deal too well acquainted with him for that. Last night, when I ran in, he was threading dozens of needles with her embroidery silk, and she remarked, in the most matter of course way, that it was Tom's regular business to keep her supplied with threaded needles, so that she might not be hindered in her work."

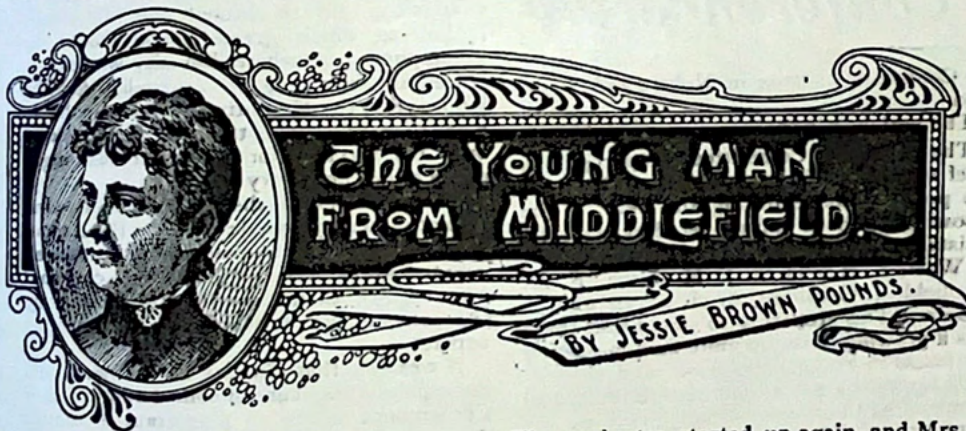
While his wife was recovering her breath, Peter Floyd struck in. "I don't see why you should make such a fuss about the matter," he said. "Tom is good enough for any girl, if he is my nephew. He hasn't got the society strut, but he's got sense about him, and that counts for a good deal more in the long run, according to my notion."

"I have nothing against Thomas. Considering his opportunities, he certainly makes a very creditable appearance. But he is poor, and it is certainly the merest childish folly for him to think of marrying."

"You married me when I was poor."

"You were certain not to stay poor. Any one could have seen that."

She did not say that she would not have



CHAPTER XXV.

MRS. FLOYD MAKES A DISCOVERY.

One evening Mrs. Floyd prevailed upon her husband to go with her and Nora to hear a prima donna of world-wide fame. Mr. Floyd was not fond of music, but he had a sense of obligation to the wishes of his family, and some desire to carry a brave front before society, and so he bravely submitted. It must be admitted that his wife's appreciation of the music was not much stronger than his own; nevertheless, she found much to enjoy that did not appeal to him especially. Her opera glasses were invaluable, and if they were turned toward the first gallery oftener than toward the stage, certainly that was her own affair and not the prima donna's.

"Marjorie is in the second row," she announced, between the numbers. "She is looking remarkably well to-night. Really, I never saw any other brown-haired person to whom violet was particularly becoming. Her escort has his head turned toward the singer, and I cannot make out who he is. One of her cousins most likely. She is very fastidious."

The orchestra started up again, and Mrs. Floyd did not then pursue her investigation further. Later in the evening, however, between the two parts of the concert, she raised her glass again, and fell back in her seat in sheer amazement.

"Nora!" she gasped, "it's Thomas!"  
"Leading the orchestra?" questioned Nora, innocently. "I see. Of course it is. I supposed everybody in the hall knew that!"

And Mr. Peter Floyd so far forgot himself, the occasion, and the dignity of his family, as to chuckle audibly.

"No, no! with Majorie. It is our—it is our—it is your cousin Thomas!"

"Well, here are your smelling-salts," Nora reminded her sweetly.

"I never was so surprised in my life."  
"I have been, often."

"But it is very unusual for her to appear in public with a—a gentleman."

"I don't know what you call 'public.' She goes to prayer-meeting with Tom every week, and to church on Sunday nights. I don't know what could be more in the usual way than for her to be seen with him."

"Nora!" It was the old reproving tone.

"And you never mentioned it to me! I

married him had she not seen it herself, and certainly it would have been unfair to draw this inference from her words.

"O mamma," broke in Nora, "it would be a shame to keep Tom from marrying just because he is poor. Why, he's just the darlingest home boy that ever lived. I suppose his mother has taught him how to be that. Can't you just imagine him putting up curtains, and manufacturing box-couches, and doing wonders in flower-gardening in a back yard four feet square? He was just made for that sort of thing. And Marjorie has been to cooking-school, and she knows how to sew beautifully. She can make her own gowns, and even trim her hats, if it is necessary. I think it would be a great pity to spoil such fun by having them stupidly rich, with nothing to do but to take the things that were made for them, and find fault with them afterwards."

"What a nonsensical mood you are in to-night," was her mother's only answer.

But she watched Tom and Marjorie narrowly for the remainder of the evening, and though she did not express herself again, her mind seemed to be busy with a new idea.

The truth was, Mrs. Floyd, awe-inspiring as she herself seemed, had always stood the least bit in awe of Mrs. Deane. Now, if what Nora guessed was true, there must be equality between them.

So it came that when a friend asked if she might congratulate her upon an engagement between her nephew and Miss Deane, she drew herself up just a little more loftily than usual, as she answered, "It is quite too early for congratulations. But my nephew is a most exemplary young man, and I must say that any woman whom he chooses may feel herself honored."

Did you see the yellow slip in last week's *Christian*? If not, look it up and read it.

## N.Z. Southern Conference.

The Seventeenth Annual Conference of the Associated Churches of Christ in the Southern District commenced its sittings in the chapel, Durham-st., Christchurch, on Good Friday morning, shortly after 10 o'clock, and was continued and concluded on Saturday.

The President (Mr. A. Roy) occupied the chair. After devotional exercises, G. Manifold on behalf of the church extended a hearty welcome to the visiting delegates.

The following delegates were present:—

CHRISTCHURCH.—G. and T. Manifold, W. Crowe, A. McKinnon.

OAMARU.—J. Gebbie, J. Hope.

HAMPDEN.—F. L. Hadfield.

DUNEDIN.—C. Watt, J. Inglis Wright, W. Wilson, F. J. Phillips, J. W. Stokes, J. M. Routledge.

N.E. VALLEY.—H. Holmes, A. Brockett.

SOUTH DUNEDIN.—J. Millar, T. H. and S. J. Mathison.

MORNINGTON.—M. Glaister and H. Chapman.

KAITANGATA.—G. A. Gray, T. Cairns.

INVERCARGILL.—J. Greenhill, W. Perkins.

The chairman in his opening address briefly referred to the great work of evangelisation, which in its scope was universal, and in its incessant need persistently indicated that the field of the world was white and ready to harvest. He also emphasised the fact that in order to accomplish successful results, there must be manifested a spirit of self-sacrifice and whole-hearted devotion like that exemplified by the Redeemer of mankind.

Minutes of the last Conference were next read and adopted.

The President announced that all brethren in good standing would be associated with the Conference.

Fraternal greetings were telegraphed to

the Conferences sitting in Nelson and Auckland.

The various reports were next considered.

The Executive Committee's Report gave a brief summary of the work engaged in, and the progress made during the year. The following brethren had rendered evangelistic assistance to the committee:—A. F. Turner, C. Watt, T. H. and S. J. Mathison, F. L. Hadfield, J. Greenhill, A. H. Smith and S. Elborn. The Report also stated that there was a growing desire to unite and co-operate our forces in evangelistic work, and the circular appeal by the Committee to individual members had borne encouraging results.

The Treasurer's Report showed a credit balance of £20/5/3 after meeting all liabilities.

Bro. Turner, the Executive's evangelist, gave a brief report of his labors at Christchurch, Oamaru, Dunedin and Kaitangata. At the latter place, where he had been stationed for six or seven months, several had been added to the church by faith and obedience and by restoration. There was a promising Bible Class of 24 members, and a good interest had been aroused.

S. J. Mathison gave an interesting Report of the Tent Mission. Hearing of the success that had attended similar work in Australia, the Committee decided to try the experiment, and accordingly a tent measuring 36 x 36 ft. was purchased, and pitched on a vacant section near the Main-rd., South Dunedin. The meetings on the whole were well attended, and the result achieved during the three weeks' mission was ten additions. In this connection we may state that all monies for the tent and mission were willingly supplied by various members, so that the tent is now free of debt.

A vote of thanks was tendered to S. J. Mathison, F. J. Phillips, and M. Glaister for their valuable assistance in acting as a

Tent Committee in this matter.

The Conference also expressed its appreciation to Sister Hadfield, who lived near the tent, for the generous services she had rendered during the Tent Mission.

Summary of church reports:—By faith and obedience, 46; by letter, 30; baptised believers, 3; restored, 20. By death, 8; removals and roll revision, 67; by letter, 22. Total on the roll, 845, exclusive of isolated members. Sunday Schools: Scholars, 634 (gain, 62 for the year); teachers, 75.

The Conference Essay on "Christian Enthusiasm" was read by J. Inglis Wright at the tea-meeting on Good Friday night. The discussion thereon was taken up on the Saturday morning, the criticisms being chiefly of a laudatory character. A hearty vote of thanks was tendered to the essayist, and it was unanimously agreed that the essay be sent to the AUSTRALIAN CHRISTIAN for publication, and that it be brought out in pamphlet form for free distribution amongst the church members.

The question of evangelisation was introduced by F. L. Hadfield reading a paper thereon, setting forth a scheme based upon the co-operation of the churches. It was contended that if those churches engaging evangelists did so through the Missionary Executive, much greater good would be accomplished, as where difficulty was experienced in sustaining an evangelist for the whole year, the Executive would then be in a position to relieve the church by taking over his services for such term as might prove either necessary or advisable.

After considerable discussion the following resolution was adopted:—"That the Executive be empowered to make the best evangelistic arrangements possible for all the churches who require their help, but preferably by the scheme set forward by the opening paper."

It was felt that Sunday School work did not receive that share of consideration at our Conferences which so important a matter demands; and on the motion of A. F. Turner it was resolved, "That an additional essayist be appointed to write on Sunday School work, and that a half day of the Conference be devoted to the discussion of this essay."

J. Inglis Wright made a statement with reference to the position of the Committee charged with the training of young men for the work of evangelists, with the view of arousing greater interest in this and other kindred subjects.

G. Manifold moved, "That this Conference recommend to the incoming Executive that a number of addresses be prepared on special themes, *i.e.*, evangelisation, church work, and the education of young men for the preaching of the gospel."

Regret was expressed that the scheme of collecting 6d. per month per member for Home Mission work had largely fallen into disuse, and the desirability of its reintroduction affirmed. While in operation this scheme had proved most successful, and considering the large numbers of young members who took no active part in church work, the delegates were urged to try and arouse the sympathies and secure the co-operation of these young folks in the scheme.

In order to give effect to this discussion, J. Inglis Wright moved "That it be a recommendation to the Executive to publish a few weeks before next Conference a short report of the work done, together with a list of the collectors and the amount collected, and that a strong effort be made to secure a Home Mission Committee of such collectors among the young brethren and sisters in the different churches."

Several resolutions affecting local matters were adopted.

Resolved on the motion of Bro. Watt, "That this Conference of representatives of churches of Christ in this part of New Zealand, recognising the unmixed evils of licensed drink selling, and the unsatisfactory manner in which the laws are administered, urge all the members of our churches to use their influence and vote at the forthcoming election in favor of 'No License.'"

The election of an Executive Committee for the year resulted in the return of the following:— President, G. Manifold; Vice-President, F. L. Hadfield; Secretary, M. Glaister; Assistant Secretary, J. M. Routledge; Treasurer, F. J. Phillips; Associate, S. J. Mathison, and J. W. Stokes; Essayist, T. H. Mathison.

It was resolved to hold the Conference next year at Dunedin.

Votes of thanks were accorded to the President and the Executive for their services, also to the Christchurch brethren for their generous hospitality to the delegates and visiting brethren.

The Conference, which had been most enjoyable and harmonious throughout, was brought to a close about 6.30 p.m.

An open-air meeting was held in the Cathedral Square at 7.45 o'clock, when Brethren J. Greenhill and T. H. Mathison addressed the meeting.

The Conference tea and public meeting took place on Good Friday night in the chapel, and was well attended. The President occupied the chair, and besides the essay a number of short addresses were given by Brethren C. Watt, J. Greenhill, G. Manifold, and F. L. Hadfield. Recitations were given by S. J. Mathison and Miss Judd, and various musical items interspersed the programme, all contributing to a very pleasant and enjoyable evening.

As the weather was extremely favorable, the Lord's Day services were well attended. Bro. Roy presided at the morning meeting, and C. Watt gave an address on the theme, "Co-workers with God." In the afternoon special addresses were delivered in the Sunday school by two of the Delegates.

Hugh Wright spoke on the success attending the Foreign Mission Sunday, and the children's collection on the 1st of every month in Dunedin; and of the needs of such India, and urged the introduction of such an institution in the Christchurch school.

Bro. Hadfield also gave an interesting address.

In the evening, in the Oddfellow's Hall, which had been engaged for the purpose, A. F. Turner preached the Conference sermon, his subject being, "The Church of Christ." In an able and well thought out address, Bro. Turner spoke of the principles contended for, and traced rapidly the genesis

and progress of the Restoration Movement with which we stand identified.

Another large meeting was held in the same hall at 8 o'clock, when C. Watt spoke on "How Christ Deals with Sin."

On Easter Monday a very enjoyable picnic was held at Opawa, and a missionary rally was held in the afternoon, at which the sum of £45 was contributed in cash and promises.

Arrangements were made for a series of gospel tent services, to be assisted by A. F. Turner, C. Watt, G. Manifold, and J. Greenhill.

How many people do you know who do not take the CHRISTIAN? Look up the yellow slip and let us have their names and addresses.

## Letter from Turkey.

PPPP

C/o British Post Office,  
Smyrna, Turkey,  
Feb. 11th, 1902.

Some few years ago you had the kindness to send us one of your Almanacs. Your kindness has been repeated this year. For the beautiful Almanac, and also for the AUSTRALIAN CHRISTIAN, which are both not only very interesting and helpful, but also beautiful as works of art, we thank you. The Almanac has been fixed on the wall at the entrance to the meeting room. Though the majority of those who attend our meetings are Armenians, and ignorant of English, they can all appreciate the beautiful picture.

Through the medium of the CHRISTIAN we are glad to make the acquaintance of so many excellent Australian brethren. We congratulate you, and thank our Heavenly Father for the success vouchsafed to the Austral Publishing Co. since its inauguration 10 years ago. We sincerely hope that it and its valuable weekly, the CHRISTIAN, may continue to prosper. Such works as you are publishing and circulating are just what are needed to enlighten the people as to the reasonableness and scripturalness of our position and plea not only in Australia, but also in England, the Continent, and specially in this country. Mission work has been carried on by the disciples in a feeble way in this country for 20 years or more, but as yet there are only two or three small tracts published in either Turkish or Armenian. We sorely need literature for circulation and a school for training teachers and native evangelists. Whether the American Board will supply these needs and in other ways strengthen the work, or abandon it altogether, remains to be seen.

At present our work in this city is not prospering, nor with the present inadequate equipment can we expect it to do so. This is a needy city of about 300,000 inhabitants, two-thirds of whom are Greek—the rest are principally Turks, Jews and Armenians, with a few hundreds of every other nationality. It is a hotbed of superstition, corruption and vice. The difficulties are tremendous. Other large missions have been working here, some of them for over fifty years, and yet very little has been accomplished. Naturally we find opposition, not only from the corrupt

Greek and Armenian Churches, but also from the other Protestant Missions. Our work is entirely too feeble to make any headway against it.

For nearly five years we have been preaching the gospel by interpretation, and in our feeble Turkish, by voice, pen, and lantern pictures. Thousands have heard the truth, but there has been very little encouragement in the way of fruit. From the beginning most of our members have been Armenians. Every year now emigration is depleting our membership. The misrule, oppression, and consequent commercial depression obtaining in this land cause most of the young Armenians, and also many Greeks and Jews, to leave it and try their fortunes in more favored lands.

Please remember us, and the land in which we labor, in your prayers. We shall be glad to hear of the progress of the Lord's work in Australasia from time to time.

Again thanking you for your kind remembrance of us, and wishing you and the work in which you are engaged all prosperity, with Christian regards.

Yours fraternally,  
J. JOHNSON.

You can not render a better service to a friend than to look up the slip in last week's CHRISTIAN, and sending his name, and then urging him to take our paper on trial to end of year 1902.

## Too Late.

An angel passed over the earth one morning, and met a little child in a sunny field. "Little one," said he, "do you love the Master?"

The child looked up with bright eyes, and said, "Yes, I am one of his little lambs."

"Then," said the angel, "there is work for you to do; go and do it."

"Yes, I will do it after a while," said the child; it is only morning now; the day will be so long, and I do love to play."

And the child ran away after the butterflies and flowers. The angel, on his way, murmured, "the day will end, the night comes, and it will be too late."

In a few years the child had grown into a schoolboy. The angel visited the earth again one morning, and, passing near the school, found the boy locked out, too late for school.

"My boy," said he, "the day is passing, night is coming, and your work is not yet begun."

"Oh," laughed the boy, "there is plenty of time; the sun was shining so brightly I could not stay shut up in the school-room."

In a few more years the angel visited the earth the last time. He was passing down a hill one evening, when he overtook an old man leaning on a staff. Slowly he plodded down the hill toward an open grave.

"My friend," said the angel, "have you completed the life-work which was yours to do?"

"The night is come," said the old man, "and my work is not yet begun; the day seemed so long, but it is now too late."

And he tottered into the open grave.

THE  
**Australian Christian.**

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A. B. Maston - - - Managing Editor.

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In doing business with our advertisers you will do us great good and yourself no harm by mentioning this paper.

## The Leader.

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

### The Simultaneous Mission.

The Simultaneous Mission is now in full swing in Greater Melbourne, and is creating a wide-spread interest among all classes of the people. Even those people who do not attend its meetings or manifest any special interest in spiritual matters talk of the movement and speculate on the results likely to accrue from it. The secular papers, moreover, manage to find space for some reports of its meetings, especially for those funny sayings which seem to be characteristic of American preachers. Even *Punch* contributes a suggestive cartoon in which the devil is seen hiding behind a kopje and looking with dismay on the advancing hosts of Christian soldiers. Evidently the movement is a great one, and a splendid example of what may be accomplished by united effort. The greatness of the work may be gathered from the following statement by Mr. J. J. Virgo. He tells us "that 214 churches in Melbourne and its suburbs had joined the Mission. These had been arranged in 50 districts, with a leading missionary to

each. The ministers had sent in the names of 2000 volunteer workers. 16,800 preparatory prayer meetings had been held in private houses, and they had been attended by 117,000 persons. Choir members, numbering about 2500 singers, had engaged to help at the meetings. An immense amount of work had been done by the Central Committee of 26 members, the 4 general secretaries, and the local Committees and secretaries who number 700 earnest workers." From this it will be seen that the work has been well organised, and everything has been done to secure successful results. Up to the present it is quite clear that the energies put forth have been amply rewarded by crowded meetings in the centres of work, but what the tangible results will be from these meetings remain to be seen. That good—much good—will ensue there is no doubt at all.

Unfortunately, we cannot speak as one of the religious bodies engaged in a work which promises to be one of the greatest revivals witnessed in Australasia. The reason for this need not be reiterated, for it is now well known. And though the reason fully justifies our isolation, we cannot help feeling some sorrow that we have not been permitted to share in this work unfettered. But though the work may not be carried out upon the lines which we think are demanded by loyalty to our conception of truth, we are not debarred on that account from admiring the zeal and energy of our religious neighbors and rejoicing in any measure of good they may accomplish. Anyone who takes the trouble to ascertain what kind of people we are will not be long in coming to the conclusion that we are essentially a missionary people—that anything in the shape of missionary enterprise has an interest for us. This being so, it would be unreasonable to suppose that while the great city of Melbourne is being roused from its lethargy of sin we are content to look on as indifferent spectators. We are not indifferent. Every soul won for Christ is counted by us as so much gain, even though the winning of it may not be on lines that we hold to be in accordance with New Testament teaching. And though we stand outside of the present co-operation, we are in a humble way doing something to promote its general design. That general design is the evangelisation of Australasia by a series of special missions. In this work we too are engaged. At the present we are occupying one centre of the great field by our Tent Mission in Maryborough. In the course of time we hope to hold these special services in all the great centres of Victoria. Our special endeavor will be to reach the unsaved and bring within the sound of the gospel some of the very many who do not enter the

doors of ordinary church buildings. In this work we think we are justified in expecting a fair appreciation of our unselfish efforts to bring glory and honor to the name of Jesus. In thus speaking we have no desire to be boastful, but it is necessary sometimes to state facts in order to refute untrue allegations—such an allegation, for instance, as that which implies that we have more satisfaction in proselytising than we have in saving sinners. Our desire to win sinners to Christ is just as strong as that of our religious neighbors. And this desire impels us not only to preach the gospel to the heathen at home but also to the heathen abroad. In witness of this our missions among the Kanakas, and in India, China and Japan, speak for themselves.

Having expressed our admiration of the unselfish spirit displayed by the bodies and workers generally in connection with the Simultaneous Mission, we may fairly call attention to what appears to us to be a violation of the rule, the in-stance upon which led to our exclusion from participating in the Mission. This rule was that denominational differences should be forgotten—that no denomination would be allowed to give prominence to the doctrines which differentiated it from others. In other words the Mission was to be unsectarian. Immersionists and non-immersionists were to be silent regarding their views of baptism. In our opinion this rule was violated when Dr. Torrey said that there was a body of people in America who taught that "baptism by water" and "obedience" were practically equivalent terms. Not only was the rule violated, but we have a shrewd suspicion that "a body of people in America" were very much misrepresented. We know something of America, and very much doubt if any people of any consequence teach such an absurd doctrine. There are those, of course, who teach that baptism is a command to be obeyed and that it is included in what Paul speaks of as "the obedience of faith," but that any are foolish enough to teach that baptism sums up the idea of obedience is inconceivable. As a command to be obeyed it stands right on the threshold of the Christian life and derives its validity from an antecedent faith and a subsequent godly life. We confess our inability to understand why this clear teaching of Scripture should be tabooed and the less clear teaching of the baptism of the Holy Spirit should be allowed to occupy a commanding position on almost every occasion.

It is not our intention, however, to be critical. We would rather seek out those points upon which we find ourselves in agreement. Here is one, for instance, found

among several bits of advice given by Mr. Edgar Geil. He says: "My next piece of advice to you is, Be much with the Bible. I don't mean merely books about the Bible, though many of them are useful. I mean the Book itself. Read it, study it, pray for the Divine Spirit to reveal its treasures, hide the Word in your hearts." This is excellent advice and worthy of our best attention. The Bible is the great guide book. Without it we cannot know how to start the Christian life or how to continue it when we have started. It is so supreme a book that we are

not without hope that the day will come when a united Christian people will refuse to use any other book from which to answer the cry of enquirers seeking the way of salvation, and will honor it so that its words alone, without addition or subtraction, will form a full and complete answer to the cry of "What shall I do to be saved?"

The issue of the CHRISTIAN for May 8 will be a special one, and if you want to get us 500 new subscribers look up the yellow slip in last week's issue, and send us 10 names of those who do not take the paper.

## N.Z. Middle District Conference.

The Seventh Annual Conference of the churches in the Middle District of New Zealand was held at Nelson on the 28th and 29th March, 1902. The sittings commenced at 10 a.m. with devotional exercises, conducted by Bro. Page, after which a welcome was extended to the visiting delegates by Bro. Knapp.

R. A. Wright, the Vice-President, presided over the deliberations, and the following delegates were present:—Nelson, F. V. Knapp and G. Page; Pabiatua, T. Manifold; Petone, J. Eastabrook; Spring Grove, W. Glover, G. Bell and G. Russ; Stanley Brook, E. Forsyth; Wai-iti, P. Higgins; Wanganui, E. Wilson; Wellington, H. Biggs, J. T. Hunter and R. Wright; Wellington South, J. Day, A. Mudge and D. Campbell. During the sittings the church at Lower Moutere applied for affiliation with the Conference, which request was granted, and Sister Farley acted as delegate for that church.

An apology for absence from Bro. Clapham was read and received.

The annual report of the out-going Executive was then read and adopted. This showed that the churches at Wellington South, Nelson, Wanganui and Hastings had all been assisted during the year, and that Wellington South and Wanganui had now become self-supporting.

The statistical table presented showed that the membership of the different churches was as follows:—Hastings, 11; Nelson, 70; Pabiatua, 19; Petone, 30; Spring Grove, 110; Stanley Brook, 17; Wai-iti, 38; Wanganui, 126; Wellington, 165; Wellington South, 148. Total, 734—a nett decrease of 32 members over the number in the previous year. The total additions were:—By faith and baptism, 25; by letter, 37; formerly baptised, 6; restored, 3; total, 71. The losses were:—By letter, 50; death, 8; revision of rolls, 45; total, 103. There are 797 Sunday School scholars, and 71 teachers.

The financial statement showed that the receipts (including a credit balance of £2/11/1 brought forward) totalled £404/2/10, and the expenditure £356/12/6, leaving a credit balance of £47/10/4.

During the consideration of the report it

was resolved that the Executive have power to fill any vacancies occurring amongst its members, and also that the Executive should continue the arrangements for a Home Missionary Sunday as inaugurated at the previous Conference.

At noon the Conference adjourned to a luncheon room, where lunch was provided by the Nelson brethren.

On resuming business at 1 p.m., the recommendation of the Executive to the effect that Nelson and Wellington South be supplied with preachers for the whole year was discussed, and it was decided to adopt the recommendation.

It was also decided to endorse the action of the Executive in obtaining the evangelistic services of Bro. Franklyn for one year, and to offer Bro. McCrackett a further engagement for one year.

The reports of the evangelists, Bren. Clapham and McCrackett, were read and received.

At 3 p.m. the Conference adjourned in order to attend a tea-meeting at Spring Grove, the delegates and friends being conveyed there by means of vehicles obtained for the purpose. A good spread was provided by the Spring Grove members, and at the after meeting speeches, interspersed with singing, were given by Mrs. Cronk and Bren. Wright, Eastabrook, Mudge, Wilson, McCrackett and Lewis.

### SATURDAY.

At 9 a.m. the delegates met in Committee to consider the location of the preachers for the year. The Conference sittings commenced at 10 a.m. with devotional exercises led by Bro. Lewis.

The following recommendations were brought forward by the Committee:—1. That Bro. McCrackett be stationed at Nelson for twelve months. 2. That Bro. Franklyn be stationed at Wellington South from May 1st. These recommendations were adopted, power being given the Executive to vary them in any way should the necessity arise.

The election of officers then took place, resulting as follows:—President, G. Gray; Vice-Presidents, Bren. Wright and Mudge; Treasurer, D. Campbell; Secretary,

J. T. Hunter. A hearty vote of thanks was accorded the retiring Executive.

E. Forsyth brought under the notice of the Conference the need for the teaching of Christian evidence in our State schools, and moved, That this Conference approves of Christian evidence being taught in our day schools as part of our system of education. The motion was lengthily discussed and was carried.

It was resolved that the Executive draft a fresh constitution and present it for consideration at next Conference. It was also resolved to hold the next Conference at South Wellington.

The affiliation fees to be paid by associated churches were fixed as follows:—Churches with a membership of less than 10, free; from 10 to 25, 2/6; from 25 to 50, 5/-; from 50 to 75, 10/-; from 75 to 100, 15/-; 100 and over, £1.

At 12.20 p.m. the Conference adjourned for lunch, a capital repast being kindly provided by the Nelson sisters.

On resuming at 2 p.m., the chairman stated that Bro. McCrackett had notified his intention of withdrawing from this Conference, thus leaving a vacancy on the preaching staff, which would be filled by the Executive.

Bro. Lewis was then voted to the chair while Bro. Wright read his Conference essay, entitled "The Scriptural Position of the Preacher in the Church." This provoked an interesting discussion, in which Bren. Lewis, Eastabrook, Forsyth, Tellenius, Glover, Wilson, Higgins, Langford, McCrackett, Knapp, Page and Campbell took part. The Sunday School essay was read by Bro. McCrackett, and was ably discussed by Bren. Lewis, Wright, Wilson, Forsyth, Tellenius and Knapp. Bren. Wright and McCrackett responded to the criticisms on their respective essays, and a hearty vote of thanks was accorded them for such essays.

Bro. Manifold urged upon the Conference the claims of Pabiatua for evangelistic help, and moved, That it be an instruction to the Executive to make an endeavor to raise funds in order that such help may be given the church during the year. The motion was carried.

The proceedings were then brought to a close with votes of thanks to the office-bearers and to the sisters for their kind and hearty entertainment of the delegates, and the singing of the hymn "God be with you."

JAS. T. HUNTER, Sec.

### The Aged Preachers' Fund.

During the Conference of churches a meeting was held of brethren and sisters interested in the establishment of a fund for the relief of aged and infirm preachers, and the general expression of opinion was in favor of an immediate organisation of such a fund, it being felt that unless steps were taken without delay the interest which has lately been aroused would soon die away, and so favorable an opportunity might not occur again for perhaps years. It was also felt that it was somewhat a reflection upon us as a people that nothing had been done by us in a matter which is recognised by the

## Sunday School.

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

LESSON FOR MAY 4th.

### The Church at Antioch in Syria.

Acts 11: 19-30.

**GOLDEN TEXT.** "The hand of the Lord was with them: and a great number believed and turned unto the Lord."



The first church among the Gentiles was in Antioch in Syria, about 300 miles north of Jerusalem. Certain brethren who had been driven away by the persecution that broke out at the time of Stephen's martyrdom went to that city and preached to the Gentiles. The result of their work was that many believing turned unto the Lord. Observe that the turning was the result of their belief; they did not turn by believing.

#### BARNABAS ARRIVES ON THE SCENE.

The church at Jerusalem hearing of the work at Antioch sent Barnabas down, who did his best to build up the disciples in the faith, exhorting them to cleave to the Lord. This work is as important as inducing people to take a stand for Christ. While this was the special work of Barnabas, evangelisation was not neglected, and "much people was added unto the Lord."

#### SAUL SOUGHT.

Barnabas then went to Tarsus seeking Saul, and he brought him to Antioch to help in the work. For a year these two brethren labored together in that place, backed up by the efforts of a devoted church. During that year the grand name Christian was first applied (evidently by divine direction) to the disciples. This is one of the authorised names for the child of God (see 1 Peter 4: 16, where it is used by an inspired man), and should be worn, while all sectarian and unscriptural names should be shunned (see 1 Cor. 1: 10-17).

#### A FAMINE PREDICTED.

Agabus, a prophet, during the same time told of a famine that was coming. This induced the brethren at Antioch, although they were to suffer too, to send relief to the brethren in Judea. Noble generosity! Let all the disciples of the Lord Jesus to-day be as willing to give.

THOS. HAGGER.

## From The Field.

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

### Tasmania.

HOBART.—The church here has been much encouraged by a visit from Bro. Morro. Our brother spoke twice last Sunday, the attendance being very good and the interest intense at each meeting. His last address was delivered at the prayer meeting last night, and everyone was strengthened thereby and only wished Bro. Morro's visit could be protracted a while. After the prayer meeting a short social was tendered to our Bro. and Sister Wellesby, who are leaving for the old country shortly. Speeches were delivered by several brethren, and Bro. Ross, on behalf of the church, presented the guests of the evening with a handsome Bible and a cheque. Bro. Wellesby feelingly responded, and a pleasant evening was brought to a close by the singing of "God be with you."

April 17.

T.W.S.

### Victoria.

MARYBOROUGH TENT MISSION.—The brethren thank God and take courage. Meetings have been well attended, and there have been several decisions. The meetings yesterday (First Day) were cheering. A meeting at 3 p.m., for men only, was attended by about 200. Some hymns were impressively sung by a quartet party, and Bro. Harward had a very good hearing for his discourse. The evening meeting was arranged to start at 7.30 with a praise and prayer meeting by the brethren, but before that time the tent was three parts full, and Bro. Little wisely began the singing. By 8 o'clock the tent was crowded, and the side of the tent was let down, so that the audience outside could see as well as hear. There were five decisions to-night (Monday). A baptismal service is arranged, and eleven are to be immersed. Most are young people from the school. One is a venerable man of eighty years. While the brethren are actively prosecuting the work, they would say: Continue in prayer, that the firstfruits may be followed by a plentiful ingathering.

C.G.L.

HAWTHORN.—Six confessions—three Sunday night, and three Thursday night at prayer meeting. One came from the Roman Catholics. He made a thorough study of our position before taking the step, and is quite satisfied that it is scriptural and reasonable.

J.A.P.

April 22.

SOUTH RICHMOND.—Two additions by letter this month. Record number (41) broke bread last Lord's day. Building crowded at night. Large rally at reception to P. J. and Mrs. Pond. S. Brice was chairman. A handsome silver-mounted bread-board and knife were presented. Church anniversary May 4.

M.T.F.

April 14.

### New Zealand.

SPRING GROVE.—Since last report two of our members have removed to Nelson. Our annual tea meeting on Good Friday was largely attended. A number of delegates to the Conference held at Nelson, together with some of the Nelson brethren, were present, and took part in the meeting. At the public meeting the building was crowded, and a large number had to remain outside. On Easter Sunday Bro. Day from South Wellington addressed the church in the morning, and Bro. McCrackett preached in the evening. At the close of the address seven decided for Christ.

majority of churches around us as a clear Christian duty—that those who have devoted their lives to preaching the Word should not be left in their declining years to the spasmodic charity of a few, but rather to the liberality of the many.

At that meeting a Committee was appointed to draw up a scheme which could be laid before a general meeting of representatives of all the churches in and around Melbourne, to be fully discussed and amended as might be agreed upon; that such a meeting should be called at an early date on a Friday evening at the Swanston-st. lecture hall if permission could be obtained for the use of the same, which permission has since kindly been given, and the day fixed is Friday evening at 8 o'clock, second day of May, 1902, to which you as a church are asked to send your representatives.

The scheme to be placed before you is as follows:—

1. The fund to be named The Aged Preachers' Fund.
2. That Trustees, five (5) in number, be appointed to take charge of the funds.
3. That the funds be administered by a representative Committee to be appointed.
4. The accumulated funds to be invested in mortgage on real estate or Government debentures.

The funds to be raised in the following manner:—

Churches having a membership of under fifty (50) to contribute 6d. per week.

Churches with membership exceeding fifty (50), 1/- per week.

Preachers to contribute 1/- per week.

Home Missionary Committee for every preacher employed by them, 1/- per week.

Fifty (50) prominent brethren be urged to volunteer 1/- per week.

A special yearly collection from each church, not only for the value of the amount collected, but in order to keep the claims of the fund before the brotherhood.

#### ADMINISTRATION OF FUNDS.

No claim to be entertained from any preacher who has not been a contributor.

No allowance to exceed two pounds (£2) weekly.

After twenty (20) years' service claimants to be entitled to maximum allowance, whatever amount that may be decided upon.

Claimants not having fulfilled twenty (20) years' service to be dealt with as the Committee may decide.

Preachers who once become contributors, and continue to contribute although removed to another State, shall be entitled to the benefits of the fund.

Preachers residing in other States who have done ten (10) years' preaching in Victoria may become contributors, and thereby be entitled to the benefits of the funds.

This is but a general idea of the scheme, and will be open for amendment or amplification at the general meeting to be held, as already stated, at Swanston-st. lecture hall at 8 o'clock on Friday, May 2nd, 1902.

CAMPBELL EDWARDS, Convener.

Do you want to see the CHRISTIAN enlarged and improved? Then look up the yellow slip and let us have the list of those you know who do not take our paper.



These were immersed by Bro. Lewis, and received into the church last Lord's day morning. Meetings are very well attended, and Bren. Lewis and Griffith are sowing the good seed of the Kingdom.

A. G. K.

April 8.  
**LYWECARGILL.**—Splendid gospel meetings still continue. One confession last Sunday night; others enquiring.

J. GREENHILL.

April 16.  
**BURNSIDE.**—Since last report five have been added to the church—two from sister churches, and three adults by faith and baptism.

On Good Friday afternoon a united meeting of brethren was held here. Interesting papers, prepared by W. Lowe ("The 'Go' of the Commission") and T. Arnold ("The Conditions of Christian Discipleship"), were read. The chairman (T. H. Rix) also read a paper on "Church Growth." Before dispersing the brethren and friends partook of refreshments, after which J. Clark gave a few earnest and stirring words. The meetings reluctantly terminated at 6 o'clock. The subjects for the papers were suggested by Matt. 23: 19, 20.

T. H. R.

**MORNINGTON.**—Since our last report we have been having good meetings, both at breaking of bread and at the gospel services. Our school also is gradually increasing in numbers, and a splendid interest is aroused generally. To-night, at the close of T. M. Turner's address, one young girl, a member of the Bible Class, made the good confession. The little hall was crowded.

April 6

M. G.

—:o—  
**West Australia.**

**PERTH.**—On Sunday, 6th inst., when Bro. Ewers preached to a good audience, three confessed their faith in the Saviour, one of whom, a young man on a visit from the country, was immersed the same night. The other two, Sunday School scholars, and daughters of D. M. Wilson, were baptised on Thursday evening. Bro. Ewers preached again on Sunday evening, 13th inst., the building being well filled, and at the close one young man made the good confession.

H.

April 13.  
**FREMANTLE.**—Splendid meetings all day yesterday. R. J. Clow addressed the church in the morning, when one was received into fellowship. In the evening Bro. Selwood spoke, and at the close two were buried with Christ in baptism and one made the good confession.

April 15.  
 G. H. GIBSON.

—o—  
**Queensland.**

**FLAGSTONE.**—The writer spent a week at this place and preached every other night to large audiences; great interest manifested, and many almost persuaded. Our hearts were cheered on Friday night, when two young women came boldly forward and confessed Christ. They were immersed this morning in the presence of many witnesses. One is a resident of Flagstone, the other a visitor from Toowoomba. She returns to the country.

April 13.  
 W. GARNET ALCORN.

**ROMA.**—Last evening, at the gospel meeting, one young married woman came forward and made the good confession in sight of many witnesses. The cause is progressing favorably here, and willing helpers are not wanted to push forward the Lord's work. We hope for more converts shortly. On Lord's day (March 30), the Wallumbilla brethren held their Sunday School anniversary, and I visited them the next day, when a most enjoyable picnic was held.

Between my last two monthly visits to Yingerbay on the first Lord's day in each month, I made a visiting tour in the neighborhood, calling on 18 families. I have the honor of being the preacher furthest out in that direction. Whenever paying a visit I read and pray if there is no objection.

April 14.

P. D. MCCALLUM.

**MARYBOROUGH.**—At a general church meeting last evening S. O'Brien and W. Stiler were elected as elders, and Bren. Sutton, Evans, A. Payne, sen., Cumming and F. Payne as deacons. Bro. Cumming was re-appointed church secretary. The treasurer's report being satisfactory, it was agreed that we should endeavor to engage an evangelist. The secretary was instructed to communicate with brethren open for engagement in order that a suitable evangelist be procured.

April 17.

W. B. C.

**BURNETT'S CREEK.**—Thursday, the 17th, being a day of humiliation and prayer for rain throughout Queensland, the brethren in this neighborhood held a meeting for that purpose. We are situated very near the border here, and some of the brethren live in N. S. W., and on account of the gates being closed to traffic (owing to tick pest), they could not get through to our usual place of meeting at Carney's Creek, so we held the meeting in the open air at the border. It was a quaint place of meeting, situated as it was on the summit of the Dividing Range, part in New South Wales, and part in Queensland. About 40 persons were present, some having come many miles through rough and rugged country. We had a nice meeting, Bro. Elsworth, who conducted, reading appropriate passages of scripture, and the brethren engaging in prayer alternately. We closed the meeting by singing that well-known hymn, "O God our Help in Ages Past," and have now left the matter in the Lord's hands, knowing that "all things work together for good to them that fear the Lord."

N. A. C. WENDORF.

—o—  
**South Australia.**

**QUEENSTOWN.**—Yesterday was a time of refreshing to the church. In the morning we received one into fellowship. In the evening there were two baptisms and three confessions. A good feeling exists in the church, and the brethren are working splendidly. The new converts are rejoicing in the Lord and in his truth, and they are introducing me to their relatives and friends. Allow me here to say that our success is largely attributable to personal dealing with the people. I am distributing back numbers of the CHRISTIAN, and exchanging them weekly. This not only gives me an introduction to the people but also furnishes them with good reading matter on our plea. Will fellow-laborers kindly note the above item? Last night I recommended the CHRISTIAN from the platform as a paper pleading for a return to primitive Christianity.

W. MOFFIT.

**HINDMARSH.**—Wednesday evening, 16th inst., was devoted to our usual quarterly business meeting. There was a good attendance. Bro. T. J. Doley occupied the chair, conducting the business admirably. The reports were good and well received. Much interest centred in the formation of a sisters' visiting band, which we hope will create a good impression and do a good work amongst the members of the church. Particulars were placed before the church respecting our late land purchase, and brethren expressed pleasure at the steps taken. We hope they will all combine financially to meet our liabilities as they become due in this respect.

April 21.

A. G.

**YORK.**—The services are well maintained as regards attendance and interest. There are no additions to

report as yet, but we believe that some are not far from decision for Christ. The whole of the auxiliaries are in a healthy condition, although the S.S. has suffered numerically lately.

A very pleasing ceremony was witnessed in the chapel on Wednesday afternoon, 16th inst., when H. J. Horsell, the evangelist at Strathalbyn, was joined in matrimony to Sister E. M. Ford, of this church. The happy couple bore away with them the heartiest wishes of the church for a very blessed life together. We sincerely trust that our sister will prove a true helpmeet to Bro. Horsell in his important labors, which we hope will be richly blessed.

April 20

W. C. B.

**UNLEY.**—Dr. J. C. Verco addressed the church last Sunday morning, his text being "Jesus Christ, the same yesterday, to day, and forever." In the evening W. L. Johnston preached the gospel. The quarterly business meeting was held on Wednesday, when Bro. Gore presided. Church report stated that eleven had been added since last business meeting, and that prospects were bright. The treasurer's statement showed a credit balance. A substantial amount had been paid off the building debt. Sunday School reported that seven scholars had recently made the good confession. The school was in much in need of teachers and absentee visitors. The anniversary services had been successful, and they had a small cash balance. The Endeavor Society has thirty-one active and six associate members; various committees work harmoniously. The Dorcas Society had entered upon a new session, and had a busy outlook. The mission at Cottonville was in healthy condition, some necessary additions to the building having been effected. Services had also been maintained at the Home for Incurables, thanks specially to the efforts of Bro. and Sister Choeseeman and Sister Ella Gore.

April 18.

H. W.

**Here and There.**

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

Good meeting last Sunday night at Enmore, N. S. W. Five confessions.

Three believers were immersed at Perth on the 6th and two more on the 10th.

There was one received into fellowship at Charter's Towers, Queensland, on April 13.

Full audiences are now the rule at Perth. Another man confessed Christ on the 13th.

Editorial Notes and other matter crowded out this week for New Zealand Conference reports.

W. Meekison reports the confession of a young man at South Melbourne on Sunday evening last.

Five confessions at Footscray Sunday night. Three of them were from the Sunday School. A. J. Saunders speaking.

There was one confession and baptism at Bro. Clydesdale's last meeting at Surrey Hills on Sunday evening.

The Tent Mission at Fremantle conducted by H. J. Banks resulted in five confessions. It is hoped that others will follow. The church also was strengthened.

The Bible Reading on another page by W. C. Morro was given at the last Victorian Conference, and we give it place here as we think it may be helpful to many of our readers.

We regret to have to report the death of Bro. Benj. Hill, who for very many years has been a member of the church at St. Kilda. An obituary notice will appear next week.

At a meeting of the West Australian F. M. Committee, Bro. Pallot, of Fremantle, was elected chairman, Bro. Gardner, of Subiaco, treasurer, and Bro. D. Ewers, of Perth, secretary.

At last year's Conference of churches in Q 770 members were reported; during the year there has been a net gain of 19, leaving the present membership at 789. There are 804 scholars in the schools with 74 teachers.

Will all our readers remember that we can only reach those who do not take the CHRISTIAN through those who do; therefore look up the yellow slip in last week's issue and send the names of those you know who do not take the paper.

If any of our preachers have their minds set westward they should communicate with the Conference Secretary, A. A. Lightfoot, 16 Dangan-street, Perth. At Kalgoorlie there is a new chapel and a big population waiting for a preacher.

H. J. Hilder, of Enmore, writes us in reference to our proposed "Jubilee Pictorial History": "The book will be a valuable reference in days to come, and you will need the whole-hearted co-operation of all the brotherhood. Please put me down for one copy."

Bro. R. J. Clow's engagement having terminated at Coolgardie he resolved with his wife to return east. When leaving Coolgardie the esteem of the brethren took the tangible form of a financial presentation and a letter of appreciation of his work.

Of the 530 candidates who sent in their names to the secretary, 327 actually competed at the late annual examination of the S S U, Victoria, namely, Teachers: seniors, 3; juniors, 19. Scholars: over 18, 31; 15 to 18, 79; 12 to 15, 102; under 12, 93. The competitors came from 27 of the Union schools.

Bro. John Anderson and family, who have lived at Tcolamba for many years, have now taken up their abode in Brunswick. Before leaving Tcolamba their neighbors gave them a social and presented each member of the family with a token of their esteem. They will be greatly missed in that neighborhood.

A good old sister in S.A. who became isolated from the church and could do nothing else, began to talk to her neighbors about Bro. and Sister Pittman's Rescue Home, and the Burwood Boys' Home, and to collect small sums for each, and regularly sends on small amounts for these institutions. Others might do the same.

We printed a 5000 edition of W. C. Morro's statement of "The churches of Christ and the Simultaneous Mission," and distributed the type, thinking that would supply the demand, but these sold out quickly and a demand for more was made. We now have a second edition, which we will sell as follows: 100, 2/-; 500, 8/6; 1000, 15/-.

Speaking of the work engaged in at the Home for Incubates, Unley, S.A., Bro. John Verco mentioned that one of the old inmates there had become possessed of a copy of "Visions of the Christ." Not only had the book been a blessing to him, but he was reading it aloud to a fellow inmate who was blind. This is another testimony to the value of the Austral publications.

The cricket competition amongst the clubs in connection with the churches of Christ has resulted this season in a tie between the North Melbourne and the Ascot Vale clubs. They, therefore, will have to play off in order to decide which school will become possessors of the prize of books to the value of three guineas presented by Bro. J. A. Davies. This match will commence on Saturday, 26th April, at Croxton Park, and will be played to a finish. Take train to Croxton Park, thence walk to the left of station.

W. MOFFIT writes:—Please put me down for a copy of the book which you propose to print, "History of the churches of Christ in Australasia." Such a book would certainly be of great interest to the brotherhood generally, and especially to those who have faithfully striven to uphold the truth under much weakness and difficulties in the past. I will do what I can to solicit orders for it and hope you will be able to carry out the proposal. Bro. Lanton has given me his name for a copy of the same.

A well attended meeting of the members of the Tabernacle, Johnston-st., Fitzroy, was held on Monday evening, April 21st, to bid farewell to Bro. and Sister Clydesdale, who are severing their connection with the church meeting there, Bro. Clydesdale having accepted an engagement to labour for the Home Mission Committee. During the evening a handsome lamp was presented to Mrs. Clydesdale, and some of the latest and best works of our American brethren to Bro. Clydesdale by Bro. T. J. Cook, on behalf of the Y.P.S.C.E., of which Bro. Clydesdale is president.

**MAY 4th**  
 ♣ IS ♣  
**RESCUE**  
**HOME**  
**SUNDAY**  
*See that you assist!*

We have received several encouraging letters about our proposed Jubilee History of churches in Australasia. One brother says:—"I will be prepared to take two copies of the book at 10/- per copy, and will also undertake to canvass the brethren in my district and endeavor to get a copy into every home represented in the churches." In addition to these words of encouragement he makes a number of valuable suggestions which will be very helpful to us. Another brother, in sending his name for a copy up to 10/-, says:—"Pictures are the type that speaks now-a-days. Others will 'size us up' by the good and finished appearance of the book in which we put ourselves before them." Another brother says: "I think it would be a good thing if we could get all the schools to offer this book as their special prize," and then orders two for his school and one for himself. We hope the brethren will remember that this is to be a Pictorial History, and not a dry-as-dust ugly conglomeration of facts and figures. Some facts and figures there will be, but we intend to make the book a modern up-to-date affair or nothing at all.

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**BIRTH.**  
**MORPHETT.**—On the 4th April, at East Adelaide, S.A., the wife of R. A. Morphett—a daughter.

## Coming Events.

Observe the time of their coming.—Jeremiah 23: 9

**APRIL 27 and 30.**—North Richmond Anniversary Services in the Town Hall. On Sunday afternoon at 3. F. M. Ludbrook; evening, at 7. Thos Hagger Wednesday, 7.45. Entertainment and Distribution of Prizes. All welcome. Good programme provided.

### MARRIAGE.

**Manning—Ransley.**—On April 3rd, at Christian chapel, Grote-st., Adelaide, by Mr. H. D. Smith, Edwin Ross Manning, third son of W. T. Manning, of Plympton, S.A., to Ethel Mercy Ransley, youngest daughter of the late Thomas Ransley, of Brighton, Sussex, England, and step-daughter of James Dumbrell, of Grote-st., Adelaide, S.A.

### DEATH.

**HILL.**—On the 17th inst., at his residence, Blenheim-street, Balacava, Victoria, Benjamin Hill, aged 75 years.

### IN MEMORIAM.

**GREENWOOD.**—In loving remembrance of our dearly beloved mother, Sarah Greenwood, who fell asleep in Jesus on 25th April, 1901. There is sweet rest in heaven.

Jesus, in thy glorious keeping.

Leave we now thy servant sleeping.

—Inserted by her loving daughters, Mrs. Clough and Sister Stewart, Abbotsford, and Sister Key, South Melbourne.

### FOREIGN MISSION FUND.

VICTORIA.

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Mrs. Benson, North Fitzroy .. ..	.. 1 1 0
Bro. White, Galaxilli .. ..	.. 1 0 0
R. Smyth, Wangaratta .. ..	.. 0 2 6
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# God's Spirit and the Child of God.

W. C. MORRO, B.A.

Int.—Prominence given to the Holy Spirit in the New Testament.

## I. THE SPIRIT REVEALS.

1. The Lordship of Christ. Matt. 22: 43; 1 Cor. 12: 3.

2. God's provision for the world's salvation. 1 Cor. 2: 10, 11; 1 Pet. 1: 11.

3. God's purpose to save the Gentiles. Eph. 3: 4, 5.

4. The divine basis of union. Eph. 4: 3.

5. The conditions of entering into Christ. Acts 2: 4, 38; 8: 29.

6. The Christian's means of defence. Eph. 6: 17.

7. In truth, all our knowledge of divine things. 1 Cor. 2: 10; 2 Pet. 1: 21.

## II. THE SPIRIT AND THE NEW BIRTH.

1. Provides the preacher's message. Rev. 22: 17; Rom. 10: 14, 15.

2. Declares the motive to service. Rom. 8: 5.

3. Convicts of sin and convinces of righteousness. Jno. 16: 8-11.

4. Justification is by the Spirit. 1 Cor. 6: 11.

5. Birth of the Spirit. Jno. 3: 5; Titus 3: 5.

6. Baptism is by the Spirit. 1 Cor. 12: 13.

## III. THE SPIRIT AS A BIRTHRIGHT.

1. Given to those who believe and obey. Jno. 7: 39; Acts 2: 38; 5: 32; Gal. 3: 2.

2. This the distinguishing mark of the Christian. Rom. 8: 9-14; Gal. 4: 6; 1 Jno. 3: 24.

3. Not always possessed in the same measure. Eph. 5: 18; Luke 11: 13.

4. The indwelling Spirit. 1 Cor. 3: 16; 6: 19; Eph. 2: 22.

5. He sanctifies us. Rom. 15: 16; 2 Thess. 2: 13; 1 Pet. 1: 2; 2 Cor. 3: 18.

## IV. SPIRITUAL ENDORSEMENT.

1. His witness. Rom. 8: 16.

2. His sealing. 2 Cor. 1: 22; Eph. 1: 13, 14.

3. An earnest. 2 Cor. 5: 5.

## V. OUR MANIFESTATION OF THE SPIRIT.

1. We must walk by the Spirit. Gal. 5: 16, 25.

2. We must be led by the Spirit. Gal. 5: 18.

3. We must show his fruits. Gal. 5: 22; cf. 2 Cor. 3: 3.

## VI. BLESSINGS THROUGH THE SPIRIT.

1. Joy. 1 Thess. 1: 6; cf. Luke 10: 21.

2. Comfort. Acts 9: 31.

3. Life. 1 Pet. 3: 18.

4. Liberty. 2 Cor. 3: 17.

5. Glory. 1 Pet. 4: 14.

6. Help and Strength. Rom. 8: 26; Eph. 3: 16.

7. Communion. 2 Cor. 13: 14; Phil. 2: 1.

## VII. ADMINISTRATOR OF DIVINE THINGS.

1. In general. 1 Cor. 12: 11.

2. In particular. Acts 20: 28.

## VIII. INTERCESSION OF THE SPIRIT.

1. In him we have access unto God. Eph. 2: 18.

2. He intercedes for us. Rom. 8: 26, 27.

## Conclusion.—THE SPIRIT'S FUTURE WORK FOR US.

1. Through him we expect the attainment of our hope. Gal. 5: 5.

2. Eternal life comes through the Spirit. Gal. 6: 8.

## West Australian Letter.

D. A. EWERS.

And so our friend Patrick Moran Esq., Cardinal, Archbishop, and Prince of the Holy Catholic Church, has really gone. Few people in Australia would be missed so much as the Cardinal and his equally famous secretary, Dr. O'Haran will be. They have made things decidedly lively in Australia, and especially in N.S.W., of late years. From the crown of their heads to the soles of their feet they are warriors, and like most other fighting men they evidently believe that "All's fair in love, war, and horsedealing." At the same time the Cardinal is a man of unquestioned ability and exercised a powerful influence over his co-religionists. But he lacked the tact to use his powers to the best advantage. Ever seeking to knock some one down with his shilleleg, he roused intense opposition among Protestants and rendered himself obnoxious even to many of the more intelligent of his own flock. His bitter attacks upon Protestantism and his gross, persistent, and unfounded misrepresentations of Protestant missions in particular and Protestant teaching and methods in general, will not be forgotten during the present generation. Of course all this told in favor of that which he attacked, for Protestant leaders had the opportunity of triumphantly refuting the misstatements made and turning the tables upon his Eminence, the result being repeated victories for truth. I doubt if any one man has done so much to forward the interests of Protestantism in Australia the last few years as Cardinal Moran, and some recognition of his services ought to have been made by the Protestant public before he left.

In one particular the Roman Catholic authorities in Australia are wise; that is in the denominational education of their children. It must be profoundly discouraging to



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# DRINK FRY'S COCOA IT IS THE BEST.

them to find that in spite of the large accessions by immigration and the careful training in their schools, they are unable in America and Australia to keep pace with the increase of population. It is certain they would fall behind much more rapidly but for their system of isolating their children in separate schools. In Victoria and South Australia they demand State aid for their schools on the ground that the public schools are "irreligious," special religious instruction not being given. In N.S.W. and W.A., where Scriptural lessons (with a conscience clause) form part of the State school curriculum, the sting of their opposition is thus removed, but even in these States they still have their own schools in which they teach Roman Catholicism, and feel unjustly treated because they are not subsidised from the public purse. The fact is that what they dread is the danger arising from the free mixing of their children with the children of Protestants. Children are apt to talk, argue, and draw comparisons, and all this would be poison to juvenile Romanists. To keep their children from such contamination, and to isolate them until they are thoroughly grounded in the essential tenets of their religion, is the aim of the authorities of the Church, and from their standpoint they are not to be blamed. We live in a free land, and it is hard indeed to keep the faithful from imbibing the free atmosphere. Sometimes even the secular papers publish truths offensive to Roman Catholic leaders, and it is not always possible to boycott them, though attempts are sometimes made to do so. It is difficult to grow the Papal plant in this climate, but if the young seedlings can be carefully nurtured in glass houses till they are 15 or 16 years old, there is reasonable hope of their survival after that.

I did not intend to write so much about Roman Catholicism, but my pen has run away with me. I have only space to add a few words about the continued growth of our State.

Our Government is likely to be embarrassed by too much revenue. The treasurer's estimate for the year was £3,417,000. Eight months of the year are gone, and the receipts have exceeded the estimates so far by about £9,000 a month. It now seems there will be a margin of fully £100,000 at end of the year. But this is not the only sign of prosperity. The Savings Bank depositors number 42,352 (an increase for the past month of 539) with £1,738,825 to their credit, which is about £8/6/- for every man, woman and child in the State. The steady increase of population is another good sign, averaging for the past year over 1,200 a month. Last month it was over 2,500. Gold exceeding in value seven millions sterling was raised in West Australia last year, and there is every indication this will be exceeded before the end of 1902.

March 5. 63 Chatsworth road, Perth.

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