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THE ENTERING LIGHT.—Psalm 119: 130.

7. The Victories of the Bible.

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"O sing unto the Lord a new song; for he hath done marvellous things; his right hand, and his holy arm, hath gotten him the victory."—PSALMS.

"An obscure individual, bearing in his hand the Word of Life, had stood firm before the mighty ones of the world, and they had shaken before him. He had welded this arm of the Word of God, first against Tezel and his numerous army; and these greedy merchants, after a brief struggle, had fled away: he next employed it against the Roman legate at Augsburg; and the legate in amazement had allowed the prey to escape him: somewhat later with its aid he contended against the champions of learning in the halls of Leipsic; and the astonished theologians had beheld their syllogistic weapons shiver in their hands; and, lastly, with this single arm, he had opposed the Pope, when the latter, disturbed in his slumbers, had risen on his throne to blast the unfortunate monk with his thunders; and this

same Word had paralysed all the power of this head of Christendom. A final struggle remained to be undergone. The Word was destined to triumph over the Emperor of the West, over the kings and princes of the earth; and then, victorious over all the powers of the world, to arise in the church, and reign as the very Word of God."—D'AUBIGNE.

It will manifestly not be possible in this space to present all the victories of the Bible, for they are many. The contests have been waged through generations, and in some cases centuries. They have not been the noisy conflicts of hand to hand combats, soon over, but the long and silent contests of giants, and in the fulness of time the victory has been to the stronger. When the purposes of this article become better understood, it will be recognised that not all of these conflicts are yet decided, but previous victories will give us more faith in the final and ultimate triumph of the Word of God over the foes that now assail it.

Before the books composing the Bible had been gathered into their present form, it had to wage a severe conflict. This was the contest between the false books and the true. During the Civil War in the United States, the Southern Confederacy issued paper money, promises made by the Confederate government to pay the holder, at some future time,

gold to the amount for which the note called. War is not waged exclusively with rifle and cannon. The North promptly counterfeited these notes in order to depreciate their value. Nor were there wanting friends of the South who were dishonest enough to profit by their ability to imitate these notes. This historical incident is in many ways parallel to the influence of the Apocryphal books upon the genuine. There came from the pens of the Evangelists, Paul, James, Peter, and Jude, the genuine books which enter into the composition of the Bible. But these were not the only books issued. Very early books that were unsatisfactory found their way into circulation. Luke, in the preface to his gospel, says "many had taken in hand to draw up a narrative concerning those matters which had been fulfilled among us," but at the present time not one of these remains. We imply from Luke's words that they were faulty, though they were not written intentionally to deceive. As time passed and the knowledge of Christ and the teaching of the apostles became dependent on books, over-zealous, but unwise friends of Christianity, wrote other gospels and epistles. Dreamers and mystics, with a passion for the incredible, regarding the miracles of the genuine gospels as too few and not sufficiently startling, wrote such books as the Protevangelium and the Gospel of the Infancy, masses of lies and full of blasphemies. Others, over credulous, believing every story told, as some to-day believe every legend told in the Holy Land, preserved in writing what they believed to be truthful incidents. Enemies of the truth added some others, a few were evidently written by jesters who did not expect their stories to be believed. In this way there accumulated a vast number of books, ranging in character from the faithful exhortation of some godly, but uninspired man, such as the Epistle of Clement, to the puerile imagination of some disbelieving blasphemer. Many of these have beyond doubt perished, name and all. We know the names of others, but the books are lost. There are still extant one hundred and eight of the Apocryphal books. It will be readily seen how the integrity of sacred Scriptures was imperilled. All that was true was threatened with inundation by the tide of the false. The plucking of the true from out of the midst of this, so much of which was fit only for the burning, was one of the great tasks of the early church. I would not leave the impression that there ever was

a time when it was not well known, by the more enlightened at least, which were the true and which the false. We have writings of the Fathers in which they make the clear distinction, and tell what use may be made of the Apocryphal books. When the true were collected together to form one volume, the result was called the Canon. These were not selected arbitrarily, but are what had been in all periods regarded as the inspired books. No one would add to the list, and scarcely any one would take away from the Canon as it now stands. This shows how the Word of God triumphed. Looking back at it now, the danger seemed threatening, but there was an easy victory for the Word of God, which is sure, enduring for ever.

Next in order the Bible was called upon to triumph over the faults and blunders of copyists. These errors found their way into the text of the sacred writings early in the Christian period, though full victory was not achieved till much later. Before the art of printing was discovered, all books had to be copied in manuscript. Notwithstanding the utmost care many errors crept into the text, for anyone who has tried copying knows how easy it is to fall into mistakes. Momentary inattention, diversion of attention from the words to the subject matter, trusting to memory, and the absence of spaces and punctuation, would all lead a copyist into unintentional errors. He might see what he considered a mistake in the manuscript he was copying and attempt to correct it; he might alter to secure a fulness of expression, or to support a doctrine, and thus new errors would arise. When one learns for the first time that there are not less than 120,000 various readings in all the existing Greek manuscripts, he is apt to gasp with amazement. Can it be, he asks, that from this chaos the true language of the inspired writers will ever be restored? Will not the Word sink beneath this flood of errors and rise no more? To this question the answer may be a triumphant No! The Word has not been lost. It has been estimated that at least seven-eighths of the words of the New Testament are wholly unaffected by these various readings. Thousands of them are trivial in the extreme, and many cannot even be represented in English. When these have all been eliminated, Dr. Hort estimates that not more than one-thousandth part of the New Testament is so affected as to make any substantial difference in the meaning, and this by careful comparison has been so nearly brought back to the original language that the same writer says, "The books of the New Testament as preserved in extant documents assuredly speak to us in every important respect in language identical with that in which they spoke to those for whom

they] were originally written." Thus once more, after passing through what at a glance seemed to be a great danger, the Bible has come forth safe and in triumph.

Another victory for the Bible came in time as a result of the efforts of the powers of darkness to conceal it. The human tendency to deify man's intellect caused him to substitute for the simplicity of the gospel his own contrivances and means of worship. All know something of the story how that for centuries there was a gradual drifting away from the doctrines, commandments, practices, names, institutions and systems of the New Testament, until in time it seemed as impossible to conceive that the church then claiming to be the conservator of divine things ever had its origin in the New Testament as to think that dawn ever comes from the womb of night. The church became so extremely unlike the simple, apostolic church that any man with the New Testament in his hand could discern the drift, so it became necessary to keep the sacred volume from the possession of the people. It was shut within the monasteries. It was forgotten on the shelves of dusty libraries. It became a forbidden book; a punishable offence to own it, a crime to read it. People lived and died professing faith and salvation in Christ, yet ignorant of the book which tells of him. The historian tells of a striking incident in the life of Luther. It occurred in his eighteenth year, the same year that he attained his first academic degree. He was a diligent student, and passed all of his spare time in the university library. One day, while engaged in the pleasing task of opening many books to see the writers' names, he was startled by the title of one book, the like of which he had never seen before. It was a *Bible!* Not only had he never seen this book before, but up to this time he had thought that the lectionary, the fragments extracted from the gospels and epistles and appointed to be read in the churches, was the entire Word of God. A student in a theological university, within a few months of the attainment of his *Baccalaureate* degree, and yet ignorant of even the existence of the Bible! This is the spectacle the church presents to us before the Reformation of the sixteenth century, and once more we ask, Will the Bible ever again see the full light of day, and be freely read by all who will? The mightiest hierarchy that has ever dominated the actions and judgment of men was fully committed in opposition to the principle of a free Bible in the hands of a free people. Every existing government accepted dictation from this ecclesiastical hierarchy, and all signs pointed to the failure of any effort to restore God's Word to the world and his church. But the providence of God thwarts the plans and purposes of man. The young priest who, ignorant of the existence of the Bible, providentially places his hand upon it, became the instrument in the Lord's hands in restoring it to the people of Germany, and freely circulated there, it was but a short time until it was being eagerly read by the people of other lands. The first edition of the German New Testament, translated by Luther, appeared in September, 1522. Three months later it was followed by a second. In the year 1533 no fewer than fifty-eight editions were issued, and the millions of

copies now issued annually from the presses of the great Bible societies tell how complete has been the victory of God's Word over the powers of darkness.

It would be impossible to mention and discuss the various struggles through which the Bible has passed. The prince of darkness has sought most diligently to compromise or silence its voice. But it was impossible that there should be any compromise. The divine rule to distinguish friend from foe is, "He that is not for me is against me." In every case of opposition to the Bible a contest became inevitable, and in every case where it has reached a conclusion, victory has been the Bible's. I will now mention some of the contests in which the Bible is at present engaged.

For a number of years there has been a controversy waged which has borne the name of the contest between science and the Bible, though very improperly so. We no longer hear so much of it. Still it can not be said as yet that the controversy is at an end. It should be observed that there never was any real ground for a conflict between science and the Bible. The former term is applied to all departments of natural study and investigation, yet should properly be limited to such results of investigation and research as are admitted truths. The Bible makes no claim to be a scientific book. God spoke to people as they were, to bring them where they ought to be. Does the Bible attempt to give instruction on physical science? Undoubtedly not. Does nature teach theology? No. It tells of the glory of God, and publishes abroad his infinite knowledge and skill, but is silent on such topics as God's attitude towards sin and man's salvation. There is, therefore, no room for conflict between them. In order that there may be a conflict between two forces, it is necessary that they meet each other. This requires that they travel the same road, but in opposite directions. Science and the Bible traverse utterly different roads. We never speak of a conflict between Shakespeare and botany. The law of contacts and the law of gravity are not opposed to each other, and neither are science and the Bible. How then could a controversy wage for so many years? Through the fault of both parties. Scientific men confused theories and facts. Theories were propounded which did conflict with the statements of the Bible. They were stated in such terms that the theories and the Bible could not both be true. Then, on the other hand, over zealous partisans for the Bible easily persuaded themselves that their ideas and preconceived conceptions of the Bible were Bible truths, and between these beliefs of ignorant men and enlightened science a conflict was inevitable. These two factors are responsible for the continuance, in some particulars, of the so-called controversy between the Word of God and science. Whenever only that which is admittedly true is presented on the one side, and only what the Bible teaches is contended for on the other, it will be seen that there always has been peace, and never can be warfare between true science and the pure Word of Truth. Not only is it true that the Bible has not been convicted of a single error in regard to science, but in every case where the conclusions of

modern science have come into conflict with the Bible, the Scriptures have invariably turned out to be right, whenever it has been possible to settle the dispute. Many interesting examples might be given, but I will mention only one. Both science and the Bible teach that this world had a beginning, and the Scriptures affirm that it will be ended by fire. It is not the province of science to prophesy, yet sometimes it tells how things may happen. A former theory of those who speculated as to the future of the world was that it would end as a frigid globe, barren of all life. Now science teaches that this earth may burn. Water even may be caused to burn. The earth and air are filled with combustible gases. The interior of earth is intensely heated. Now suppose some mighty force should check the world in its orbit. The globe would be crumbled by the sudden stopping, while the heat generated by the friction would liberate the hydrogen and other gases of the interior, and this mingling with the oxygen of the atmosphere would result in one colossal explosion. Everything that had not been previously oxidised would be burned up, and everything else melted. Whatever the cause producing the end of the world, modern science teaches these three results: (1) A colossal explosion; (2) The oxidising of all things combustible; that is, they would be burned up, and (3) The melting of all non-combustible matter. Compare with this conclusion the language of Peter, "The heavens will pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

Notice must also be taken of the archaeological controversy, the claim of unbelievers that the monuments, records and known facts of ancient nations conflict with the statements of the Bible. This has been slightly touched upon in the article dealing with the Bible as history, but it is necessary now to give the grounds of dispute. The first stage of this dispute was the claim put forward by the students of ancient records that at the time when the early parts of the Old Testament were written the art of writing was not known. Subsequent investigation, however, furnished conclusive evidence that it was understood in Egypt and elsewhere long before the time of Moses. The position of the unbeliever had, therefore, to be modified. This he did by admitting that writing was known, but denied that it was well enough understood to permit of continuous writing. This has likewise been disproved, and the continual research of archaeologists is adding more and more evidence that writing was highly developed long before the time of the wandering. When we turn to Egypt we find abundant proof that the sacred writer knew the customs of the people of whom he wrote. We have depicted on the tombs pictures of caravans similar to the one of Jacob's sons coming to Egypt in search of food. In the British Museum are many royal signet rings confirming the story that Pharaoh gave his ring to Joseph as a token of authority bestowed upon him. The Bible story of the oppression of Egyptian masters is abundantly confirmed. One celebrated Egyptologist has said, "It is only with a veritable sentiment of horror that one can think of the thousands

of captives who died under the stick of the taskmaster. In the monuments in the reign of Ramases, there is not a stone, so to speak, that has not cost a human life." Many discoveries in Egypt are confirmatory of the Bible narrative, and it may be confidently stated that none contradict it. I might with profit pursue this investigation through the records of the many ancient nations which came in contact with Israel. Every now and then some explorer announces some discovery that unbelievers affirm must overthrow the Bible completely, but somehow the Bible still continues its beneficent career, and it turns out in the end that the discovery comes far short of proving what was claimed for it. So the Bible goes on from victory to victory. Human theories are disproved and changed, but the Word of God moves victoriously forward, not one syllable of it requiring to be altered.

This hurried survey of battles fought and victories won by the Word of God must be brought to a close by a brief mention of that one in which it is now engaged. I refer to

the issue of higher criticism which is now demanding the thoughts of the best thinkers of the world. The higher critic would reduce the Bible to the level of other books. He denies that its writers were in any peculiar sense inspired. They wrote what they wrote as others do, and were not "moved by the Holy Spirit." There have been unbelievers in all ages who held the same belief, but the higher critic differs from these, in that he believes that the Bible is still the Word of God, and contends that his position makes it far more valuable. Its books were written by many men, were re-written, revised, and edited. The books of the Old Testament, as they now stand, are the work of various men, but put together as a kind of patchwork by some editor. The Pentateuch was written in the time of the captivity or later, and not in the time of Moses as Christ seemed to think. Isaiah was written by at least two prophets, and probably more. Few, if any, of the Psalms were penned by David. The story of Jonah is a myth. But someone will ask, "Where is the proof of all this?" Not

from some discovery in archæology, nor from some new fact of science, but largely from the inner consciousness of the critic. In fact the whole movement is a defecation of the human intellect. The critic declares the Bible to be a mass of legends, traditions, falsehoods, errors; is essentially human, yet contains after all a few grains of divine truth; and he points to himself as the one endowed and qualified to separate the divine from the human. In it all he is overthrowing the faith of some. We may mourn for those whose faith is shipwrecked, yet the Bible will triumph in the end. This much we may be assured of. Past victories tell us so, and the signs of the times point to the same conclusion. There is abundant proof that Germany, the original home of the higher criticism, is receding from its extreme position and the pendulum is beginning to swing back once more, though for all this the battle is still being keenly fought. But victory will come in the end. In this instance, as in others, God, in his good time, will get to himself the victory.

What Must I Preach to be Saved?

J. U. UPDYKE.

Mr. President, and Beloved Friends and Brethren.—I wondered why Bro. Hall placed me on the programme to deliver the first address, but I wonder no longer, since we are here. I understand Hall pretty well. When a boy I noticed that they always used the small iron wedge first to start the crack in the log, and used the larger wedges afterwards, then the large wooden gluts to open the rail cut. I am the small wedge to start the crack, and these other speakers will bust the log.

We are certainly living in a great age, in a time when there is more preaching than in any other age of the world. We can hear all kinds of preaching, and all kinds of doctrine, and no doctrine. If there ever was a class of men who needed to be careful about *what* they preach in order to be saved, it is the preacher of the church of Christ. While we are trying to save others, are we doing what we ought to save ourselves? Paul says (1 Tim. 4 : 16): "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee."

The first thing is to "take heed unto thyself." The preacher must see to it that he first right himself. God would have his servants right; they must know and believe the truth before they can preach it. They should be filled with the truth. It should permeate their very being so that it would burn as fire within them, and stir them up to their duty. 1 Cor. 9 : 16: "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel." Jer. 20 : 9: "Then I said, I will not make mention of him, nor speak any more in his name. But his word was in my heart as a burning fire, shut up in my bones, and I was weary with forbearing, and I could not stay."

The apostle realised his responsibility before God, and fully realised the necessity of preaching the gospel to save men, and to save himself. It was not preaching that was necessary to his salvation, but *what he preached*. It is not believing that saves men; it is *what* men believe in order to be saved. Christ said, "Preach the gospel to every creature. He that believeth and is baptised shall be saved." He that believeth what? "The gospel." The great central truth of the Bible must be kept before the minds of the people, that Jesus is the "Lord Jesus Christ, the Son of the living God," and that he is the only Saviour of men. The Bible must be kept before the people as the inspired word of God. A man who does not believe the Bible from back to back should not be allowed to occupy any of our pulpits, or to have a place as a teacher in any of our colleges. The world needs faith and not doubts. Away with this loose, one-sided theology, preached by a set of men who part their hair in the middle and their theology to one side. God wants faithful men who are not ashamed of the gospel of Christ; men who are consecrated to his service; men who are bold in the proclamation of the truth.

We must preach (1) the truth; (2) the whole truth; (3) nothing but the truth. It is the truth that makes men free. Christ came to make men free, and he has given that work into the hands of the church to make known his truth to men who are in the bondage of sin, that they may be made free by the truth. The greatest enemy we have is the man who will handle the word of God deceitfully. Paul says: "Therefore, seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word

of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God" 2 Cor. 4 : 1, 2). Christ must be held up to the people. We are all anxious to get numbers in the church to report, and there is a great deal of glorying in that line, but that is not the thing in which to boast or to glory. "But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6 : 14). Sometimes evangelists boast that they never preach on baptism. When a preacher fails to preach on baptism and boasts of it, he is boasting in his own shame. No man can preach Christ without preaching baptism. Christ never began preaching until he was baptised, and he preached and baptised, and he commanded the apostles to preach and baptise. The first evangelists in the apostolic church preached Jesus and baptised. Faith in Christ, repentance toward God, baptism, prayer and a godly life must be preached. Go after sin with a vengeance, and make conscience alive to a realisation of the awfulness of sin. Make sin and disobedience so hideous that men will cry out and ask, "Men and brethren, what shall we do?" "Sirs, what must I do to be saved?" "What doth hinder me to be baptised?" "Lord, what wilt thou have me to do?" There is too much of this goody-goody preaching, and men get tired of it. Some preach everything but the gospel, and then wonder why the people are not converted to God. Many are brought into the church with this soft kind of preaching, and are never converted to God. Some evangelists are so anxious to get people into the church that they will tell them that they do not need to quit their card playing and dancing, and that they need not give up the things of

the world in order to get into the church. Some preachers are too big cowards to try to get their worldly-minded members right, for fear they will leave the church. I would not be preacher of a card playing, tipling, dancing, worldly-minded church. Some of the largest and best churches we have to-day are free from those things, because the preacher is faithful in the performance of his duty, and because he has a faithful, God-fearing eldership behind him. The sins and sinners in the church do more to keep people from coming to Christ than the sinners and sins in the world. By many the church is looked upon as a kind of society affair. Let the church of Christ be the church of Christ, or take its sign down. The church was established by Christ to save the world, and not to please the world. Preachers are not to be men pleasers, but God pleasers. Neither Christ nor the apostles pleased the world. The world will hate you if you will do your duty faithfully, but go on and stir them up. Believe what you preach, and preach it as though you did believe it, and some will be saved. A man may belong to a church and not be saved. The world might hear some fellows preach from now to doomsday and not learn what to do to be saved; in fact, they would not think anything about being saved. We have had enough experience in the last thirty years in preaching against sin and ungodliness, and if I am asked to-day whether I was not too hard on sinners, sometimes, in my preaching, I would answer, "Not hard enough." I cannot find language to express my hatred of sin and sinfulness. It is sin that makes hell, and I want to see men get rid of it. While I denounce sin with all my power, I am always glad to tell the sinner that Christ is a mighty Saviour, and that Christ is able to save to the uttermost all them that come unto God by him.

Listen to one of the most solemn charges ever given to mortal man since the world began: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (2 Tim. 4:1-5). Preach doctrine, but let it be the doctrine of Christ and the apostles. All gospel preaching is doctrinal preaching. A man who never preaches doctrine never preaches the gospel of Christ. Keep the conditions of salvation constantly before the people. "Take heed unto the doctrine, and continue in them." Never get tired of telling poor sinners what they must do to be saved. Preach the whole gospel, and do all you can while Christ gives you time and opportunity to preach it. We have the greatest plea in the world, and let us love it and make it known everywhere we can. I sincerely believe that sectarianism is a sin

before God, and we must let people know it is a sin if we would ever save them from it. If sectism is not a sin, then are we all mistaken. If it is a sin, say so, and let the world know that you believe it is wrong, and that it is as much your duty to save a man from sectism as it is to save him from drunkenness.

It is a fact that the sectarian world is drunk on the wine of old Babylon. Who raves most against the gospel, the saloon-keeper or the sectarian preacher? My experience is that the sectarian opposes the truth more than does the saloon-keeper. If some of these goody-goody preachers who go round patting sectarians on the back, and letting them believe that they are all right, would only go out through the United States and preach the gospel faithfully, they would be a little more careful about how they upheld those dear (?) brethren who are in error, but who are going to be saved anyhow. If a man can be saved in Babylon, let him alone, and if that is the place to be saved, let us all get in as quickly as possible. There is but one true gospel, and if we do not have it, let us get it as soon as we can, and then preach it faithfully. "I marvel that ye are soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any another gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men I should not be the servant of Jesus Christ" (Gal. 1:6-10).

We evangelists are united in our work. We rejoice in each other's success. When we get our church papers, the first thing we look for are the reports of our brethren in the field, trying to win souls to Christ, and it does our hearts good to read of success. Yes, brethren, we are workers together with God, and it will not be long any more until the work will be done and we will be called to our reward. A brother who had been brought to Christ by the labors and preaching of Knowles Shaw told me that he went to visit his grave. He was a stranger and had to seek the grave as best he could. He went from grave to grave, monument after monument, but did not find it. At last he looked about him, and noticed a place where there was a kind of path around the grave, and noticed that flowers had been placed upon it. He went to the place and found it was Knowles Shaw's grave, and he said, "I wept there, and thanked God for that man who had brought me to Christ," and that he would rather have those flowers strewed upon his grave, when he was gone, than all the monuments of marble that could be erected by men, and to know that they were put there by those who loved him because he had brought them to Christ. Let us be faithful to our calling, my brethren, and then some one may cast lilies o'er our grave.—*Christian Standard.*

Preach the Word.

A. R. ADAMS.

Preach the Word. Oh, let the message,
From the courts of heaven above,
Ring out clear to all the nations,
In its beauty, power and love.

Preach the Word. The world is waiting
For the message God has given;
Many precious souls are starving—
Hasten with the "bread of heaven."

Preach the Word, till God shall call thee
From this world of pain and strife;
Then receive, with all the faithful,
Thy reward, "eternal life."



Our Watchword!

H. G. HARWARD.



NE Thousand Souls for Christ, and Two Thousand Pounds for Home Missions! was announced at our Conference meetings as the *Watchword* for the disciples of Christ, in Victoria, in this present year. This is not a standard impossible of attainment. "All things are possible to them who believe." Let the brethren everywhere keep this

Watchword before them. Let them talk of it; sing of it; pray for it; work for it; sacrifice for it. Let it be written in letters of love upon all hearts. Let its consummation be the object of every meeting; the inspiration of all service.

"ONE THOUSAND SOULS"! That only means that *one person* in five of our present membership will bring a sinner to Jesus during this year. Every member should be employed in the glorious work of saving men. Let us have more *fishing with the hook*, as well as with the net, and this desire will be realised. The Lord give us all a *passion* for souls—such a passion as brought Christ to the earth; thrilled Knox when he prayed, "Give me Scotland, or I die"; inspired Carey to give himself to India; and that moves holy men and women of God to sacrifice themselves on the altar of their Master's service, for the uplifting of the world. We need the hand to hand conflict of *personal* work, in addition to the long-distance shooting of the public proclamation of the gospel.

"TWO THOUSAND POUNDS"! That is more than the churches of Christ in Victoria have ever given to Home Missions. It is not more than they can give. The problem is not one of *possession*, but *dispossession*—the willingness to give as the Lord has prospered us. Let every member begin to lay by now, that they may present a GOLDEN OFFERING to the Lord with which to celebrate the jubilee of the primitive gospel in Australia. Take the Lord into partnership, and you will get the best of the bargain.

Having read this, ask the Lord to help YOU to do your part toward the attainment of this desire of all hearts. Don't forget the Watchword!

Here, if anywhere, we may perceive the "true inwardness" of the system which is striving so hard to obtain control in our land, and we can form some idea of what the state of things would soon be in Australia if popery were to gain the ascendancy.

The article referred to appeared in a recent issue of the *Christian Evangelist*, and was written by W. M. Taylor, one of our missionaries. Porto Rico being now an American possession, has for the last three years been open to Protestant missionaries. The island contains a population of nearly one million, and Mr. Taylor says, "The native Porto Rican has no conception of honesty, honor, or virtue. Their chief characteristics are filth, ignorance, crime, poverty, and diseases of all kinds, including leprosy." "He who is the enemy of all light and liberty, who sits in seclusion in Rome, and his emissaries whom he sends forth to deceive and defraud humanity out of purse and soul, are to blame for these conditions. You say that my language is very strong. 'Tis true, but I back it up by evidence which I have gathered on the field; I simply state it as I have heard it, and seeing what I do, though I tried not to believe, 'that humanity is capable of such crime in this age of the world, especially in the name of religion.' I am convinced that no artist is able to paint a picture black enough to represent a Roman State religion. It is a crime for a priest to marry, yet it is no uncommon thing in this country for them to have from 20 to 30 children; and besides, the report was current in the streets that in cleaning out the cisterns of one of the convents, the street force found a number of infant skeletons. The people starve to death while the priests grow rich, and the Pope is made the richest man in the world. It is not by the free-will offerings of the people that they get this money, but by fraud and deception and force."

Among the sources of revenue the writer mentions the following:—"Every child must be sprinkled by the priest, for which he charges from two to twenty-five dollars (from 8/- to £5). There is no way of escaping this tax. When it comes to weddings the priest charges (exacts) from twenty to one hundred dollars (from £4 to £20) for the ceremony, and there is no other marriage legal. Out of this fee system came a great many illegal unions. Thousands of the natives never had twenty dollars in their lives, and wishing to unite for life they simply went to living together as man and wife. Since the United States Government has introduced the more liberal plan of legal marriage many of them have conformed with the law, some of them taking their grandchildren to see them get married." The writer tells of his native helper who took a bottle of rum to the priest, who when he was drunk consented to perform the ceremony for ten dollars. "Another source of revenue is the selling of license to eat meat. The people eat meat only on those days for which they have procured license. Some can afford to eat meat only on one or two days in the week." Again, "The priests exact large fees for conducting funerals. If a person dies having no money he is buried like a dog. If he has lots of money he is buried decently." No one can be buried in the cemetery without the priest's

permission. On "All Saints' Day" the people go to the cemetery and decorate the graves with flowers and light candles over the graves. "These candles are bought from the priests, and are of different lengths, according to the length of the purse. The priest is in great demand. Everybody wants him to read a prayer over their loved ones. A poor widow calls him to the grave of her husband, he reads in a low heartless way his prayer, while the widow weeps. She then opens her purse and pays him the last cent of her hard-earned money. He heartlessly pushes the weeping widow to one side while he passes on to the next." "Another plan they have for defrauding the people is the most ridiculous I ever heard of before. They place a placard over the church doors, announcing that at a certain time they will raffle souls out of purgatory. Tickets are sold at one dollar each. The buyer of the ticket puts the names of his dead loved ones on the ticket and drops it into the box. After they have taken in one thousand dollars or more, the priest opens the box and draws out one ticket. He reads off the name of that soul, and it immediately passes out of purgatory and never has to be prayed for again."

Such is the way in which the poor, ignorant priest-ridden people are ground down. As for the priests, they fatten on their ill-gotten gains. This is how Sunday is spent: "Sundays are holidays and are devoted to gaming. After the priest has said mass in the morning he starts out with a well trained cock under each arm, and arriving at the cock-pit he spends the day betting on the cock fights; and Sunday nights are devoted to dancing by the members of his church. They set apart whole weeks for the celebration of their favorite saints. They parade the streets with banners and images representing the saints. They have a great display of fireworks 'to scare off the devils,' after which they gather on the plaza in front of the church with every conceivable gambling device and gamble until midnight, the priest being the most conspicuous character in the performance."

Our readers will remember that Porto Rico is close to America. Over on the mainland, under the influence of Protestantism, exists a state of religious and political freedom like that of Australia. How are we to account for the difference? There is but one explanation. Wherever Romanism rules the very blight of hell appears to rest on the land. What is true of Porto Rico is equally true of Cuba and the Philippines. We can only judge of Roman Catholicism by observing its fruits in the countries where for generations it has held undisputed sway. To me it is one of the great marvels of our time that Protestants are to be found who will send their children to R.C. schools and support their bazaars. Only the other day in Perth the police had to interfere in the "Commonwealth Fair" to stop the open gambling carried on in the name of religion. I am satisfied that if the priests had a free hand, it would only be a matter of time when Australia would be reduced to the intellectual and religious level of Porto Rico and other Roman Catholic countries.

✻ Repentance. ✻

Repentance, the second step on the way to pardon, has a prominent place in the gospel of the Saviour. It has been called the goddess of the erring, whose tearful voice is ever whispering: Salvation FROM sin, not IN sin.

WHAT IS REPENTANCE?

1. It is not *sorrow*. Many emotional people seem to think that when the heart is convulsed and the tears flow freely, they have repented. Such emotions may be connected with genuine repentance, and they may not. Some men exercise repentance and never weep, and some weep and never repent. Sorrow is an essential element of repentance. Herod (Matt. 14: 1-11) made a hasty and wicked promise to the daughter of Herodias, and when he found that it involved the head of John the Baptist he was "sorry." But he did not repent, he went forth in spite of his sorrow, and became a murderer in the sight of God and men.

It is not *sorrow and confession combined*. The sorrow of Judas so wrought upon him that he "brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood" (Matt. 27: 3, 4); but he did not repent. Instead, he "departed, and went and hanged himself." Here is confession coupled with sorrow, and still no repentance. Solomon says, "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Prov. 28: 13). Judas covered up his sins, but he did not forsake them. His was remorse rather than repentance.

It is not *godly sorrow*. "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For *godly sorrow worketh repentance to salvation* not to be repented of; but the sorrow of the world worketh death" (2 Cor. 7: 9, 10). If godly sorrow worketh repentance, it is not itself repentance, but its cause, and sustains to repentance the relationship of cause to effect.

4. It is not *reformation*. There can be no repentance without reformation, but there may be reformation without repentance. A wicked and worthless young man might find his evil ways the only objection urged by the parents against his marriage to their daughter, and there might be temporary reformation in order to overcome this objection, but no true repentance. In his case there would be no sorrow for sin—that sorrow that worketh repentance to salvation.

5. What, then, is repentance? If it is not sorrow; if it is not sorrow coupled with confession; if it is not godly sorrow; and if it is not reformation, what is it? It is sorrow for sin resulting in reformation of life: it is ceasing to do evil and learning to do well. (Isa. 1: 16, 17.)

Let us see this definition in the light of two illustrations. The Ninevites were a wicked people, and God sent Jonah to preach to them. They heard him; they believed what he preached; they humbled themselves in the dust, fasted and put on sackcloth; and they turned from their sins, and God forgave

them. (Matt. 15: 41; Jonah 3: 1-10).

The story of the prodigal son also is a lucid illustration. He left home and "spent his substance in riotous living"; he came down to wretchedness and want, and while sorrowing over his sin he determined to arise and go to his father and say unto him, "Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son. Make me as one of thy hired servants And he arose and went." (Luke 15: 11-24). His sorrow led to penitence, and his penitence ripened into reformation, and he was saved.

WHY MEN SHOULD REPENT.

1. *Because God commands it.* "The times of this ignorance God winked at; but now commandeth all men everywhere to repent" (Acts 17: 31). There is but one safe thing to do with a commandment of God, and that is to obey it.

2. *Because of God's goodness.* "Despise thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" (Rom. 2: 4). Beecher says: "When a man undertakes to repent toward his fellow man, it is repenting straight up a precipice; when he repents towards law, it is repenting in the crocodile's jaws; when he repents toward public sentiment, it is throwing himself into a thicket of brambles and thorns; but when he repents towards God, he repents toward all love and delicacy. God receives the soul as the sea the bather, to return it again, purer and whiter than he took it."

3. *Because of God's warnings.* "Except ye repent, ye shall all likewise perish" (Luke 13: 2, 3). All have sinned, and therefore all must repent. The king on his throne, the beggar at his gate, the mother and her child, the father and his son, the murderer, the slanderer, the pirate, the respectable, the poor wretch covered with crime—all have sinned and come short of the glory of God. But he warns all, and if we will hear and heed, he forgives; if not, we perish.

4. *Because the impure can not enter heaven.* "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart" (Ps. 24: 3, 4). "Blessed are the pure in heart, for they shall see [enjoy] God" (Matt. 5: 8). Heaven is a place of purity, and none but the pure can be happy there. If the ignorant are ill at ease among the learned, and the coarse among the refined, how could the sinner, unforgiven, be happy among the redeemed? If by almighty power the Lord should suddenly transfer the profligate, the blasphemer and the drunkard to heaven without repentance, heaven would be hell to them, and they would struggle to escape from its pure atmosphere. As the diseased eye is pained by the light, so the impure in heart would flee from God. Heaven is a prepared place for a prepared people.

FRUITS OF REPENTANCE.

John, evidently with doubt in his mind as to the purity of purpose on the part of some who came to be baptised, called upon them to "bring forth fruits meet for repentance" (Matt. 3: 8). This was right; for genuine repentance, like a good tree, will always bear good fruit. What are some of these fruits?

1. *Confessing sin.* "Wash me thoroughly from mine iniquity, and cleanse me from my sin; for I acknowledge my transgression, and my sin is ever before me" (Ps. 51: 3, 4). "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1: 9). "Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son" (Luke 15: 21). Every one who truly repents is anxious to imitate the penitent prodigal and seek forgiveness in humble confession of sin. Until we are willing to do this, it is clear that we do not appreciate the heinous character of sin.

2. *Prayer for forgiveness.* "And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God, be merciful to me a sinner." (Luke 18: 13). The sight of sin always brings the soul to its knees. It is said of the big-hearted Lincoln that he issued standing orders for the admission of every messenger who sought his aid in saving a life. However great the throng who waited on him, such a messenger was admitted first. And regardless of the standing of those who sought an audience—though they were Senators, Congressmen, Cabinet officers, foreign representatives, and millionaires—all had to wait on him who sought the life of some condemned man. "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matt. 7: 11).

3. *Restitution.* No amount of profession and emotion and agony will avail without restitution, provided restitution is within our power. In Lev. 1: 1-7 this is clearly taught. (Please stop and read this passage.) And in Matt. 5: 23-24 the Saviour teaches that we are to right our wrongs against man before we offer sacrifice to God: "Therefore if thou bring thy gift to the

altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Sin offerings without repentance are worthless, but not more so than repentance without sin offerings. When we sin against man we sin against God, and we must first be reconciled to man before God will hear us.

4. *A new life.* "Therefore, if any man be in Christ he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 7: 17). There must be a godly walk and conversation. The man who formerly was a liar will now be known far and wide as a truthful man. The man given to dishonest practices will now show himself upright and reliable in all his transactions. The man who aforesaid was profane, impious, unjust, inhuman, given to ungodliness and worldly lust, now lives soberly, righteously and godly. The man who once, like the prodigal, revelled in impurity and drunkenness, is now proving himself chaste and temperate. The soul that cared formerly only for the mad whirl of pleasure and worldliness finds delight now in things spiritual and divine. The world sees the reformation is genuine. Thus may we rise on stepping-stones of our dead selves to higher and holier things. And in this there is nothing base nor bitter. It is only good rising out of evil. It is the resurrection of purity from the graves of lust. It is darkness fleeing before the dawn. It is weakness clothing itself with the strength of Jehovah. It is the prisoner, freed from shackles, bolts and bars, stepping forth a free man. As the water lily, white and pure, and admired by all, rises from the black filth of the lake or bog, so the sweet flower of repentance springs from the bitter pangs of remembered wrongs, and "is only the soul blossoming back to its better nature."—*Christian Standard.*

✻ Temperance Reform in New Zealand. ✻

✻ ✻ ✻ ✻ T. J. BULL. ✻ ✻ ✻ ✻

SOME PERSONAL REFERENCES.

In 1870 four Wesleyan ministers—Messrs. Smalley, W. J. Williams, Lewis and F. W. Isitt—came to the colony together. Of the four Mr. Williams was the only abstainer; in fact, I am assured that very few Wesleyan ministers were then abstainers, and that champagne flowed freely at a river excursion in connection with the first Wesleyan Conference in N.Z. In 1875 F. W. Isitt joined the Good Templars. L. M. Isitt came to the colony in '74; at the time he was not an abstainer. I have heard him say he was not "born that way," as some people have supposed. He was not long in circuit work in the colony before he came face to face with the awful ravages of the liquor curse. In his first Home Mission station, Lawrence, he waged war against the evil. He has rendered splendid service to the colony in the fight against alcohol, and is now looked upon as one of the world leaders in the conflict. W. J. Williams has

rendered excellent service since he came to the colony. The writer had the pleasure of serving at his side in Auckland City, being for a time secretary while Mr. Williams was president of the local Prohibition League.

F. W. Isitt is now general secretary of the Alliance and Messrs. Lewis and Smalley are helpers in the work.

In 1871, Mr. Jago and Dr. Roseby were leaders in Dunedin, the first-named still holding a foremost place as an intelligent and powerful exponent of the foundation principles of the movement.

At the same time Messrs. Clephane, J. T. Smith, and C. M. Gray were the leaders in Christchurch.

BAND OF HOPE.

About 1863 the first Band of Hope Union was formed in Auckland and did good work for some years, contributing to the instruction of the young in the principles of temperance and sobriety. In 1881 the present Auckland Band of Hope Union was formed.

It has had a successful career and continues to do good work. Unions have also been formed in other parts of the colony.

GOOD TEMPLARY

was introduced about 1870, and for a time I am told had a remarkably successful career. Though not now enjoying the favor of its earlier days it maintains a vigorous existence in many parts of the colony, and its leaders believe it will continue to play a useful part in bringing victory to the No License movement.

THE (PRESENT) NEW ZEALAND ALLIANCE was called into existence in Wellington at a conference held in February, 1886. The first meeting of the General Council was held on 1st March following, when the society was publicly inaugurated, and a declaration of platform and policy adopted.

SIR WILLIAM FOX.

The first annual report, adopted 29th March, 1887, said, referring to the beginning: "Sir William Fox, because of his past history in connection with Temperance reform in New Zealand, was selected as president."

Sir William continued in this office to the very great advantage of the Alliance until his death on 23rd June, 1893. The eighth annual report says: "Sir William had reached the age of 81½ years, and until the period of his illness was a hale man of upright carriage and full of vigorous movement. He was one of the founders of our organisation, and the most liberal of its supporters, but did not confine his sympathies to us, however, being always ready to help with counsel, voice and subscription, not only other Temperance organisations, but many religious and charitable societies. He was also well known in England, where he paid several visits and rendered good service to the United Kingdom Alliance, of which he was vice-president, and to many Temperance organisations. He had very little faith in any attempts to regulate the liquor traffic, but for many years set himself vigorously to demand and argue for the right of the people, by direct vote, in their own localities to say whether they would permit the issue of licenses at all for its public sale. This is still the aim of the New Zealand Alliance. Sir William was four times Premier of the colony, and in other less conspicuous positions rendered valuable public services, but in none more so, as we venture to believe, than in the crusade to which he devoted his later years more exclusively."

SCOPE AND OBJECT OF ALLIANCE.

The executive in their first report said, "The sole object of the Alliance is to obtain for the people the right to PROHIBIT, let who may REGULATE in the meantime." This clearly defined position is based upon our platform and policy, and any departure from it is calculated to seriously interfere with our prospect of early success. This ONE ISSUE must be adhered to with directness and persistency, no matter how long or changeful the contest may prove."

The first lecturer and organising agent was Mr. T. W. Glover, who with the President travelled the Colony during the first year of the Society's existence, held 158

meetings, formed 96 auxiliaries, with more than 2,000 members and raised £860 for the work. A series of fourteen leaflets was compiled and issued, about half a million being printed and circulated in that year. The first report referred to

THE CHURCH AND THE ALLIANCE.

The President and Executive waited on the Auckland Diocesan Synod of the Church of England.

After an address by your president and an interesting discussion (during which Bishop Cowie announced his intention of joining the Alliance) the following resolution was passed: "That the Synod heartily sympathises with the aims and objects of the New Zealand Alliance, and commends the Alliance to the earnest support of the clergy and laity of the Diocese."

We read that resolution with some sadness when we think of the present attitude of the Bishop and the Synod to the work of the Alliance. Thankful reference was also made to the attitude of other representative church courts.

The first Hon. Secretary of the Alliance was Mr. Joseph Newman, J.P. The fifth annual report referring to his enforced retirement said: "For years Mr. Newman has borne his full share of the weight associated with the spreading of the Temperance Reform. With an energy and zeal usually only found associated with the efforts of much younger men, our friend has in season and out of season lent the great influence of his position in the community and his own peculiar abilities to the pulling down of "the trade," and to the encouragement of young New Zealanders in the path of true sobriety. During the years he has been associated with the Alliance, of which he was one of the founders, he has rendered splendid services, and has proved himself a safe guide in times when the right line to be pursued was not by any means clear."

THE PRESS. "THE PROHIBITIONIST."

This chapter on beginnings would be altogether incomplete without some reference to the birth of the *Prohibitionist*. The general press of the colony has been, and still is, largely hostile to this movement. The following from the sixth annual report of the Alliance (1891-2) puts the origin of the *Prohibitionist* in its historical setting: "Springing out of the desire evinced throughout different parts of the colony for local prohibition appears to have come the demand for a distinct prohibition organ. This, mainly through the energy of the Rev. L. M. Isitt, of Christchurch, has been met by the production upon a novel basis of the *Prohibitionist*, a fortnightly journal of twelve pages, devoted altogether to the furtherance of the principle of the suppression of the liquor traffic by the will of the people. The *Prohibitionist* has a circulation of about 25,000 copies, which are for the most part distributed free at the homes of the residents of the chief centres of population by bands of workers specially organised. In order to make the success of the paper more perfect, it was deemed advisable to absorb into it the old established *Temperance Herald*, of Dunedin, and the *Leader*, of Auckland, which was done, so that the new paper now stands as the sole distinctly prohibitionist organ in

the colony. Many Temperance friends were warmly attached to one or other of the papers thus incorporated, having in mind the years of lengthened service of a grand kind which they had rendered; but these friends cheerfully made way for the 'new idea' in the hope and belief that a great and enlarged good would result to the cause by so doing. That this may prove to be the record of the *Prohibitionist* is the earnest hope of all Temperance reformers, and the Alliance Executive bids it a hearty Godspeed, and desires his blessing upon its talented and fearless editor."

Note!—It is quite possible that slight errors as to dates and persons, from unavoidable causes, have found a place in this chapter on "Beginnings." If N.Z. readers discover any such errors, by communicating with the writer a note of correction can be inserted in a future issue.

15 Paget-street, Auckland.

From The Field.

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

Victoria.

BRUNSWICK.—The anniversary of the school was celebrated in a most successful manner on Sunday and Tuesday, 27th and 29th ult., in the Brunswick Town Hall. On Sunday afternoon M. W. Green addressed a good audience, taking for his subject "Daniel in the Den of Lions." At 7 p.m. Mr. Mahon delivered an able and interesting address. On Tuesday evening an entertainment, presided over by Senator Barrett, was given by the scholars, the children rendering first-class singing, under the leadership of Mr. Barndon, assisted at the piano by Mrs. Robinson, while Senator Barrett, in presenting the undermentioned prizes, gave a most instructive and pleasing address on Sunday School work, "Its aims and objects," stating that the school consisted of 210 scholars with 11 teachers. 5 scholars added to the church during the year. Afterwards several musical, vocal and elocutionary items were given, concluding a highly successful anniversary.

The following prizes were distributed by Senator Barrett, assisted by the superintendent, Mr. Hunter:—Masters E. Barndon, L. Robinson, W. M'Pherson, E. Collings, B. Eccles, G. Pringle, T. Salisbury, W. Graham, Percy Ward, G. Graham, J. Howard, G. Ward, N. Gherishie, Eric Robinson, Alfred Ewins, R. Graham, Roy Brockholt, Jack Barndon, Fred Jenkins. Misses Emily Ewins, Amy Miller, Maggie Jenkins, Ethel Robertson, Lizzie Pringle, Jessie Barndon, Ada Anderson, Lily Kerr, Daisy Lovekin, Annie Miller, Grace Martin, Annie Barndon, Agnes Fleming, Elsie Knight, Iris Robinson, Lena M'Pherson, Florrie Gherishie, Ethel M'Pherson. A special prize was awarded to Willie M'Pherson by Mrs. Robinson for bringing the greatest number of new scholars to the school during the past year, and special prizes to Jessie Barndon and Alfred Ewin by their teachers.

BALMAIN-STREET, RICHMOND.—Overflowing meeting at anniversary service last night. P. J. Pond spoke on "Our Aim," and at the close two men and a married lady made the good confession. Two others, who were baptised last week, were yesterday welcomed to fellowship. At 3 p.m. F. M. Ludbrook delivered his very interesting and edifying address on "Puffing Billy." May 5.

MARYBOROUGH TENT MISSION.—The third week has closed with much faithful sowing of the good seed and large attentive audiences. Four have been baptised during the week and several have made the good confession. First day meetings were good. In the chapel about 60 broke bread. Two received the right hand of fellowship. Sisters Lucas and Illingworth, Bro. Scambler, from Newstead, and Bro. Luloop, Amherst, were announced as visitors.

The Temperance Demonstration at 3 o'clock was a success. By arrangement the Oddfellows' Band played two pieces before the Tent. Brethren from Dunolly and Bet Bet were in attendance. There was a very good gathering. Special singing by Quartette Party and the Choir. Bro. Harward set forth graphically "our greatest enemy." A collection for the Rescue Home amounted to £3/11/-. 12 signed the pledge. The evening meeting was packed; three confessions. An opportunity was given to those who were not at 3 o'clock meeting to contribute to Rescue Home. A Baptismal Service (D.V.) will take place in the chapel on Monday night. Pray that the seed sown may bring forth much fruit to the glory of God. C.G.L.

MOOROOLBARK.—On 20th April we had good meetings; we had H. G. Payne with us. In the evening there were a good number of strangers present. On 4th May we had with us E. J. Allan. The church here at present is in a healthy condition, and with the kindly aid of our town speakers we look forward to prosperous times.

May 5.

R. LANGLEY.

NORTH RICHMOND.—The annual demonstration of the S.S. was held on Wednesday, April 30th, when the local Town Hall was overcrowded. The evangelist occupied the chair, and was supported by the superintendent, Bro. Salisbury, and H. G. Peacock. A lengthy programme was gone through, which was highly appreciated. The secretary, M. Robins, reported 351 scholars and 25 teachers on the rolls, an increase of 61 scholars and 8 teachers for the year; 27 scholars had accepted Christ during the past twelve months.

May 5.

T.H.

New Zealand.

TARA.—Since last report there has been one addition to us by faith and baptism.

April 24.

P. JAMES.

SOUTH DUNEDIN.—At the close of Bro. Hadfield's address to-night on "Obeying at a Sacrifice," two made the good confession.

April 27.

T.H.M.

South Australia.

STRATHALBYN.—A welcome social was given at the chapel to the wife of our esteemed evangelist, Bro. Horsell, on Tuesday evening, 29th April, a large number of members and friends being present. Bro. Thomas, of Milang, presided, and in the course of his remarks extended a hearty welcome to Sister Horsell. Addresses were also given by G. C. Lane (Presbyterian Church), O. Pearce (Point Sturt), J. Taylor (Sec., Strathalbyn) and H. Taylor (on behalf of the Christian Endeavor Society). Bro. Thomas, on behalf of the sisters, presented Sister Horsell with a beautiful cake dish. Bro. Horsell suitably responded. Solos, duets and anthems were given in a pleasing manner by the choir. Refreshments were afterwards partaken of, and a very pleasant and profitable time spent in social intercourse. Good meetings at each service yesterday, Bro. Horsell preaching.

May 5.

J. TAYLOR.

QUEENSTOWN.—A very successful and pleasant evening was spent at our annual tea and public meeting. Several brethren from the city paid us a visit. Jno. Verco presided over the meeting, and with Bren. Smith, Gore, F. Pittman, Rose and Moffit addressed the church and gave them some good, practical advice for the new year. The secretary reported splendid meetings and much interest displayed by those visiting, also in the house-to-house visitation by Bro. Moffit. The simple truths of God's Word had caused much seeking, and had resulted in 34 additions; 2 had removed to sister churches, and 1 had been called to her reward, viz., Sister Lee, at the ripe old age of 83 years. Number on roll, 134. The tea and singing by the brethren were much appreciated. A vote of thanks to all concerned closed a very pleasant evening. We pray that God's blessing may rest on the work during the present year, that greater success may result to his glory.

April 19.

R.H.

NORWOOD.—The meetings of the church have been well attended during my absence, and since returning. Yesterday morning week Sister Mrs. Davis was received by letter. Last Thursday evening about four hundred were present at the first baptismal service in the Tabernacle. Two were buried with Christ in baptism. Quite a number of strangers witnessed the ordinance. The Junior Endeavor Society held their annual social last Monday evening. It was largely attended. The Juniors gave a splendid cantata, entitled "The Junior's Garden." Sisters M. Gurr, Superintendent, and Sister Ellie Weir, assistant, had presentations made to them on behalf of the Junior Society.

We were pleased to have with us yesterday week, Bro. Campbell Edwards and his mother from Melbourne. There were splendid meetings yesterday. Bro. H. D. Smith preached last night during the writer's absence at Williamstown.

May 4.

A. C. RANKINE.

PROSPECT.—Splendid meeting to-night. P. Pittman's subject was "Baptism in the Remission of Sins." He dealt forcibly with the various objections. At the conclusion five made the good confession, two being from the Sunday School. We feel that others are not far from the kingdom, and hope that many may follow the noble example.

May 4.

J.C.W.

POINT STURT.—We are pleased to report another addition to our number. One of our S.S. scholars confessed her faith in the Lord, and has since been baptised. She received the right hand of fellowship to-day. We are thankful and encouraged to see the result of our labors.

Our Young People's Class, held fortnightly, maintains its interest and much benefit is derived therefrom. Other branches of church work are in a healthy condition.

May 4.

A.W.P.

MILANG.—On Monday, 28th April, a farewell social was given to Brethren G. A. C. and L. V. G. Gordon, who are leaving our midst for West Australia. There was a large gathering of members and friends, presided over by J. E. Thomas. Several speeches were given expressing the high esteem in which both young gentlemen were held by all, and wishing them every success and blessing in their future life. During the evening the chairman, on behalf of the church, presented each with a beautifully bound Bible. We will feel their loss very much, as they were most useful young men, but we trust that they may be useful in the sphere that they will occupy in the Golden West, so that our loss will be a gain to the churches there, to whom we commend them. The meetings here are greatly improving, and the prospects for the future

are bright. We hope to see visible results soon for the seed that is being sown.

PORT PIRIE.—We are very pleased to report that our meetings both morning and evening are being better attended, and we are hopeful that it is only the beginning of better things. The brethren have been much encouraged with the signs, and at the business meeting held a short while back, it was unanimously decided to apply to the Home Mission Committee for the services of an evangelist, we on our part guaranteeing a certain amount towards the payment for his services.

W.C.O.

West Australia.

FREMANTLE.—Splendid meeting all day on Sunday last. At the morning meeting R. J. Clow gave an able discourse, and in the evening, to a full meeting. Evangelist Selwood preached in a masterly manner on "Crossing the Line, or God's Plan of Salvation." At the close two ladies came forward and made the good confession, and afterwards the young man who came forward last week was baptised.

April 23.

J. H. GIBSON.

Queensland.

MA MA CREEK.—One confession on April 27. One confession and two immersions on April 28 from S.S. W. GARNET ALCOCK.

VERNOB.—Meetings on Lord's days, both for breaking of bread and gospel services, have of late been well attended. The Sunday School is also flourishing, there being 44 scholars on the roll. On Lord's day evening, April 13th, Bro. Paradine delivered an earnest address, and a married woman made the good confession. The following evening another meeting was held, when a young girl from the Sunday School took her stand for Christ. Both were immersed yesterday, and at our morning service the hand of fellowship was also extended to the husband of our sister just immersed, he having been connected previously with the German Baptists.

April 21.

O. ADERMANN.

BRISBANE.—April 17th being a day set apart for humiliation and prayer for rain, meetings were held at 11 a.m. and 8 p.m. in the chapel, Ann-street, both being well attended. Appropriate hymns were sung and several engaged in prayer, after which short addresses were rendered by Bro. Main and Swan. Bro. Main, in replying to a query, is it right for Christians to pray for rain, clearly demonstrated from Scripture that it is right, and that we should pray and give thanks for all things is clearly the duty of all Christians.

On Lord's Day, April 27th, at the close of gospel meeting, one young lady, daughter of Bro. Boyle, came forward and confessed Christ, and was buried with him in baptism on Wednesday last.

May 2.

A.S.W.

New South Wales.

CAMPBELL-STREET, SYDNEY.—Sunday, 13th April, was the sixth anniversary of P. A. Dickson's labors as evangelist with the church here. There was a large attendance of members at both morning and evening services. On Tuesday, 22nd April, a social was tendered to Bro. Dickson to celebrate his sixth anniversary. The audience was very large, as all the churches round Sydney were well represented. Addresses, short, pithy and to the point, were given by Brethren Illingworth, Gilmore, Walden, Bagley and Dickson, interspersed with songs and recitations. Not the least item was the cup of tea or coffee, and

the other things to finish a very enjoyable time. Thanks are due to the sisters for their part of the evening's pleasure.

R. LECK.

ROOKWOOD.—Last Sunday evening another of our lads from the Sunday School was immersed. May he be kept for the Master's use! We have inaugurated a meeting for the intellectual and spiritual advancement of the young, to be called "The Young People's Improvement Society." It is our intention to engage in temperance and improvement work, both amongst our own members, and amongst the many outside our own immediate association, who have little or no aim in life. We commence with a membership of over 30, and are looking forward to influence many to aspire to higher things.

May 1.

T. B. FISCHER.

MOREE.—On Lord's day evening, 27th April, a young woman confessed Christ, and on the following Tuesday night at our week night gospel service two more—one the mother of the young woman above mentioned—made the good confession. Our meetings in the chapel are fairly good. The open-air meeting before the regular service on Lord's day evening is well attended, and we get an attentive hearing.

April 30.

D. C. McCALLUM.

CANLEY VALE.—A church has been organised here with a membership of 13. Bro. Geo. Stimson has now seen the desire of his heart accomplished, and though the cause is small, our plea is great, and being practically first in the field, we shall endeavor by visiting and distributing our literature and by the preached word, to make great results spring from the humble beginning of a faithful few. Our meetings for the proclamation of the gospel are very well attended, and an awakened interest is manifest, which we trust will terminate in additions to the cause of Christ.

May 1.

THEO. B. FISCHER.

Here and There.

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

In China only one woman in 1000 can read.

H. G. Harward reports himself in splendid health and voice.

For special announcement see second page of colored cover.

We have several obituaries on hand, which will appear next week.

H. G. Harward wishes us to acknowledge for Tent Fund £5 from A Friend.

J. H. Stevens, B.A., commences his work in Malvern next Lord's day.

If you want to know what American books we have in stock, see second page of cover.

The anniversary of the Sunday School at Fremantle, W.A., will be celebrated on May 25th.

J. H. Yelland, of the Millang district, S.A., gave us a pleasant call one day this week.

Splendid meeting at Ascot Vale last Sunday evening and one confession, R. Conning preaching.

We require a good, steady lad as message boy in this office. Must be industrious and reliable.

R. J. Clow, who is spending a little time at Perth and Fremantle, preached at Subiaco on April 21st.

T. H. Scambler spoke at Shepparton last Sunday to a large meeting. At the close two decided for Christ.

Read Updike on "What Must I Preach to be Saved?" It may stiffen up your spinal column a little.

Jas. Amess, of Christchurch, N.Z., has been on a few days' visit to Melbourne; he left last Wednesday for his home.

We desire to call special attention to Mrs. Barnacle's advertisement of the Ophir Dining Rooms in the Royal Arcade.

Show this number of the CHRISTIAN to a non-subscriber and ask him to take it on trial till the end of the year for 3/-.

Geo. Stimson, of Canley Vale, is spending a month's holiday in Tasmania, and has met with the brethren in Hobart.

The Endeavor Society at North Melbourne will meet every Monday evening, instead of Tuesday, as before.

One confession at Hawthorn last Thursday night and four baptisms. On Sunday night the building was crowded to the doors.

A persecuted convert in China during the recent disturbances said, "You can burn my Bible, but cannot burn Christ out of my heart."

We have received an interesting letter from O. A. Carr, together with an article for the CHRISTIAN. The letter will appear next week.

A rally for general work will be held in Swanston-st. lecture hall on Thursday, May 15th, from 10 a.m. to 5 p.m. Sisters kindly invited.

There will be a sisters' meeting in the chapel, Coppin-st., North Richmond, on Wednesday afternoon at 2.30 o'clock. A good programme. All sisters invited.

T. Potter, of Meredith, reports fine meeting in that place on Sunday last, when G. H. Browne spoke. At the close a fine young man made the good confession.

If you want to know about the Swanston-st. S.S. annual demonstration, see Coming Events. There will be fine floral decorations and a splendid programme.

The farewell meeting to W. C. Morro takes place next Monday evening in Lygon-st. chapel. The brethren everywhere should be present. For particulars see Coming Events.

The church in Williamstown has taken on new life. They have set their house in order, and have commenced a Sunday School, Sunday night preaching, and a prayer meeting in the week.

In regard to our proposed "Pictorial Jubilee History," a brother in Queensland writes: "I promise to pay £1 for two copies to be sent to some S.S. library or libraries." He sends the 20/-.

Bro. Stimson, sen., of Fairfield, one of our old esteemed veterans in the cause of Christ in N.S.W., has been lying ill for some time, and shows but little signs of permanent improvement. Brethren, pray for him.

Good meeting at Newmarket last Lord's day evening. A young lady confessed Christ and was baptised, as was also the young man who confessed his faith on the previous Lord's day. Bro. Knott preached.

Special services started at North Richmond on Sunday evening last. Crowded chapel and vestries, and four confessions on Sunday. Fine meeting on Monday. F. M. Ludbrook is rendering splendid help in the singing.

A little Chinese boy was taken as a slave by a Boxer chief. After he confessed himself a Christian, he was asked to spit on the sign of the Cross made on the ground, but he bravely replied, "I love my Lord Jesus and I cannot do it." In a few minutes his head was struck off and his brave spirit gone to God.

One confession at South Yarra on Sunday evening last, J. Marrows preaching.

Dr. Jas. Cook, of Bendigo, has been spending a few days in Perth. Owing to steamer arrangements he was only able to spend one Lord's day in the West. He addressed the Subiaco church on the morning of April 20th, and preached to a crowded audience in Perth at night, when a young man confessed Christ. Bro. Cook also addressed the Perth prayer meeting on the 18th and the C.E. on the 21st, about 80 being at the latter meeting. He was accompanied by his wife and children. The only regret, and that was universal, was that their stay was so short. They left by mail boat on the 23rd.

A brother writes:—"In my judgment the CHRISTIAN gives a severe letting alone to the home missionaries and home mission work. I have been asked by a great number of people, Where are the home mission evangelists? I reply, I don't know; you had better look in the CHRISTIAN. It is a missionary paper. Many are wanting to know, and they should know through the paper. Could you not give a column once a month to the home missionaries to tell of their work and for items of interest in connection with it?" If the home missionaries and home missions are not to the front it is the fault of those who have this work in hand. We cannot manufacture information, and if the home missionaries do not send information we cannot put it in.

A pleasing event in connection with the Maryborough tent mission was the visit of sixteen brethren and sisters from Barker's Creek and Castlemaine on Tuesday, 29th April. The trip of thirty-two miles was made by coach. Special announcement and preparation for the entertainment of the visitors had not been made, because of Bro. Harward's lapse of memory. It was a pleasant surprise to the Maryborough brethren. The visitors were royally entertained—by themselves—and after the meeting partook of refreshments—of their own providing. Miss Olive Symes stirred all hearts with two of her sweet solos. The Lord bless her singing to many weary hearts. The workers were much cheered by this visit, and as some are planning to camp at Echuca for a week in connection with the tent mission there, Bro. Harward promises that he will not forget their coming, and will do even greater justice to their provisions than he did at Maryborough.

A Brother asks—"What is the Scriptural right course to adopt to recover debts due and owing by brothers, some who are holding high positions such as evangelists and elders, &c. in the church of Christ." How any man can read 1 Cor. 6: 1-7 and think of going to law with his brethren passes our comprehension. But what is to be done with these men who incur debts and then either refuse or neglect to pay? What will the aggrieved brother do? His course is clear: Lay a charge against the offender before the church where he holds membership and if he refuses to pay, if the officers of that church know their duty the offender will be withdrawn from. In our opinion if the debtor refuses to submit the case to the judgment of the officers, or if the officers neglect or refuse to bring discipline to bear, the creditor can do nothing but "suffer himself to be defrauded." Some good brethren think that after these steps the creditor is justified in putting the civil law into motion.

M. J. Harding writes: "Myself and J. Rutledge, of the North Richmond church, spent a very happy and profitable two days with Bro. and Sis. Parker, who are still in membership with the church at North Richmond, but who have been isolated some two years in their bush home at Sevilla, near

Lilydale. For some time past they have been breaking the memorial loaf in their own home, and on last Lord's day we had the privilege of partaking of the feast with them, and all present had a blessed time together. Bro. Parker, having found out two more isolated brethren in that district, invited them to come along and partake with us, which they did. One was Bro. Overton and the other Sis. Oak, who, with ourselves and Bro. and Sis. Parker, made a nice little company of six. The hour we spent together around the table of the Lord proved a soul inspiring time, and we are in hopes that it may lead to much good being done for the Lord's cause in that place. I am sure that if any brethren are travelling that way they will find a most hearty welcome from Bro. and Sis. Parker to hold fellowship with them."

At the meeting held in the Lecture Hall, Swanston-st. chapel, on the evening of May 2nd, in connection with the inauguration of an Aged Preachers' Fund, a motion was carried expressing the desirability of establishing such a fund, but that before definite steps be taken a fuller expression of the views of all the churches be obtained by the issue of a circular with questions to be replied to and returned to a committee appointed for the purpose. Another meeting will be called at an early date to discuss the final scheme drafted, with due consideration to the views of the churches as obtained from the returned circular replies. The sum of £100 is promised to be paid within the next three years, so as to give the fund a suitable start.

Australian Conference Secretaries.

West Australia.

A. A. Lightfoot, Perth.

South Australia.

Percy Pittman, Gover-street, North Adelaide.

Victoria.

M. McLellan, 233 Drummond-street, Carlton.

New South Wales.

C. A. Rofe, 827 George-street, Sydney.

Queensland.

C. F. Fischer, Zillmere.

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C. M. Gordon, Bream Creek.

New Zealand.

AUCKLAND DISTRICT.

Walter Taylor, Kingsford-road, Auckland.

WELLINGTON DISTRICT.

J. T. Hunter, 2 Wallace-street, Wellington.

DUNEDIN DISTRICT.

M. Glaister, Spring Hill-road, Mornington.

The Secretary of the Victorian Home Missionary Committee informs us that the following are the arrangements made for the services of the home missionaries:—G. H. Browne is to continue in the Geelong and Meredith District. T. H. Scambler is to take up the work in his old field, viz., the Echuca District. H. Leng will go back to the Kaniva Circuit, arrangements have also been made with W. G. Oram, of Minyip, to be a second man in the Kaniva District, but he cannot begin till June 1st. A. W. Connor will go from Horsham to Barker's Creek and Castlemaine. R. G. Cameron will go into the Wedderburn Circuit, while E. Griffiths will open up a new field including Thorpdale in Gippsland; the exact scope of the Circuit will be decided after he has visited the place. H. G. Harward is engaged in a tent mission at Maryborough, to be followed by one at Collingwood. With regard to the Mallee or Brim Circuit, W. Burgess returned to spend a month in his old field, but J.

Clydesdale, of Fitzroy Tabernacle, has been engaged by the Committee to continue in the Mallee District, and he left Melbourne on April 23rd to begin his work there. J. H. Stevens, B.A., has been engaged to assist the church at Malvern. This fills all the old Circuits excepting the Horsham District, and an invitation was sent to a worthy brother for this Circuit, but unfortunately he could not see his way clear to accept. When this is filled (which it is expected to be shortly) there will be eleven evangelists under the Committee, involving an expenditure of £130 a month. So that an appeal is made to brethren and sisters to assist the Committee by generous contributions to enable them to meet the extra expenditure.

NOTICE is hereby given that it is the intention of the Trustees of the Land and Building known as the TABERNACLE, situate in Metropolitan-road, Enmore, to apply to the Parliament of New South Wales during the ensuing session for leave to sell, mortgage, lease, and otherwise deal with the said land and building, which are held upon trust for and on behalf of a certain Congregation or church, known as the CHURCH OF CHRIST, at Enmore, Newtown, and to give certain powers to the members of the said congregation or church to control and manage through the said trustees and their successors in office the said land and building and certain personal property and funds belonging to the said congregation or church, and also any other property now acquired or hereafter acquired for and on behalf of the said congregation or church at Enmore, and to empower any other congregation or church at any particular place in the State of New South Wales known as the church of Christ at such place which is now associated or hereafter shall elect to become associated with the said church of Christ at Enmore (subject to the consent of such church at Enmore) to acquire and deal with and manage through its duly appointed trustees lands and buildings for the purposes of such church at such place in a similar manner and with similar powers as are intended to be applied for and on behalf of the said church of Christ at Enmore. The private interests (if any) which will probably be affected by the Bill are the interests of such persons as hold real or personal property in trust for or on behalf of the said church of Christ at Enmore and of any church of Christ at any particular place in the said State now associated or hereafter electing to become associated with the said church of Christ at Enmore, and the interests of the Ministers and members of the said churches of Christ respectively in the constitution and government of the said churches of Christ as regards the real and personal property held in trust for and on behalf of the said churches of Christ respectively. Dated this twentieth day of April, in the year of our Lord one thousand nine hundred and two.

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Coming Events.

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

MAY 12.—A Farewell Meeting to W. C. MORRO, B.A., will be held in the Christian Chapel, Lygon Street. Tea Meeting at 6.30. Public Meeting, 7.45. Chairman, W. C. CRAIGIE. Speakers, Jas. Johnston, F. G. DUNN, A. MILLIS, T. HAGGER, H. MABOE, J. PITTMAN, A. B. MASTON, H. G. HARWARD, T. HAGLEY, M. McLELLAN, and W. C. MORRO, B.A. Musical Items under the direction of Nat Haddow. Tickets for Tea, 1/- each. S. G. DICKSON, Sec.

MAY 13.—HOME MISSION. A Drawing Room Meeting will be held in the Chapel, St. George's road, North Fitzroy, on Tuesday, May 13th, commencing at 3 o'clock. A cordial invitation extended to all sisters. M. W. KELLY, Secretary.

MAY 18 & 19.—Swanston Street Sunday School Anniversary. SUNDAY.—Special Services will be held in the afternoon at 3, Mr. F. M. Ludbrook will speak, and in the evening at 7, Mr. Jas. Johnston, Litt. B., will deliver an address to the scholars and friends. Special singing at both services. MONDAY.—At 7.45 Annual Demonstration. A well selected programme consisting of songs, dialogues, and recitations will be rendered. Do not miss this treat, but keep these dates in mind and bring your friends. Admission free. No collection.

MAY 25, 27.—ASCOT VALE S.S. ANNIVERSARY, May 25 and 27. Good programme. Fall particulars next week. Please reserve these dates.

VICTORIAN HOME MISSION FUND

Church, Prahran, Conference Fee	..	1	0	0
.. Bayswater .. ..	..	0	10	0
.. Cheltenham .. ..	..	1	0	0
.. Shepparton .. ..	..	3	0	0
.. Toolamba, Conference Fee	..	0	10	0
P. J. Salter, Leitchville, Victoria	..	0	5	0
North Richmond .. ..	..	1	6	8
Ascot Vale, per Mrs. Martin ..	..	0	10	7
North Fitzroy, per Mrs. Forbes	..	0	13	0
F. G. Martin	1	4	0
"B"	2	0	0
L. Graham, Croydon	0	4	0
Conference of Mallee Churches	..	14	10	0

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.. Glorit	0	10	0
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