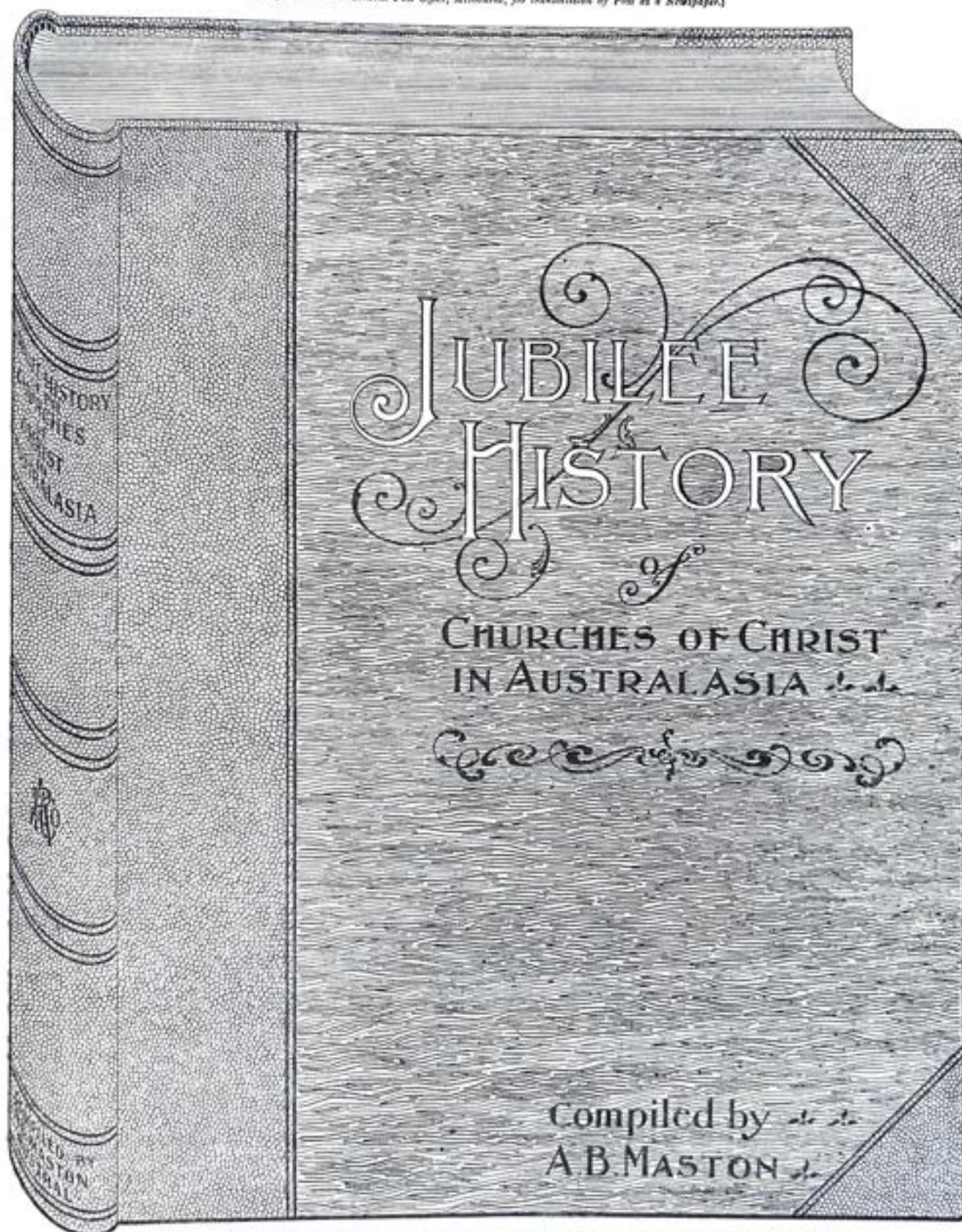


The Australian Christian.

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A REDUCED FAC-SIMILE OF THE JUBILEE PICTORIAL HISTORY.

The Book itself is 12in. x 9in. and contains 424 pages of intensely interesting matter to the Churches of Christ in Australasia. For fuller particulars see another part of this same issue of THE CHRISTIAN.

"Love that Passeth Knowledge."

SAMUEL ELBORN.

God is love, and the author and source of all true affection, kindness, pity, friendliness, peace, harmony and happiness in heaven and earth and everywhere throughout the universe which he himself has made. While God is glorious in holiness, fearful in praises, doing wonders, there is spread over all his attributes one beautiful mantle of love, pure and unselfish and world-embracing. The fall of man has, we believe, drawn out this love and manifested it in a way that, but for such an event, would never have been known or heard of. Here it is we see that the Edenic sin was not an unmixed evil, inasmuch as God has made the diabolic work of the old serpent praise him before the whole universe, by the love which he has exhibited in the gift of his Son to destroy the works of the devil.

It is in the gospel that the story of the love of God for the world is so marvellously displayed that we have nothing with which to adequately compare it. The finest illustrations and most unselfish examples and self-sacrificing displays of human love fall very far short of the divine reality, which, in the language of the apostle, "passeth knowledge."

Whatever stage of knowledge of God's love which it may be within the power of the most gifted and privileged to arrive at, there are higher stages of it still before them to aspire and aim at. Even the Apostle Paul, with all he knew of God's love, and his knowledge was most profound, believed that there were depths in it that he had not fathomed and had no hope of ever doing so, and here it is that we find him writing of it as "passing knowledge." What makes the love of God surpass all knowledge is the fact that objects of it are not friends, but enemies. This love towards such is not a mere sentiment, for it has embodied itself in the great fact so eloquently announced by Jesus Christ himself in that most famous conversation which he had with Nicodemus, the Jewish Rabbi, John 3: 14-17.

Here is an exhibition of love of the most astonishing kind and marvellous in our eyes, and it is so, for who ever heard before of a superior doing so much for inferiors, and while they were living in rebellion antagonistic to his will. Such love as this has never been seen amongst men—but God, the greatest, wisest, and best of beings, has manifested it towards man in every way undeserving of it. It is well for us that God is not such a being as man is, for while the tender mercies of man are often cruel towards his enemies, the mercies of God are great, and his compassions flow and fail not, and his love "passeth knowledge."

We have heard of a servant whose love for his master was so strong that he died for him, but that master had always been kind and treated him as one of his own family: but the dying love of Jesus was that of the best of masters for the worst and most un-

deserving of servants, even those who would not submit to his authority.

A father has been known to die for his son; mothers have sacrificed their lives for their children; patriots have bled for their country; Christians have died for Christians, and untold numbers have endured martyrdom for Christ's sake. While all these facts show us the strength of human love under the most favorable circumstances, the love of Christ in his deep humiliation, awful sufferings, and ignominious death, to save sinful man, eclipses them all and "passeth knowledge."

There are, no doubt, some men for whom others in their love would sacrifice a great deal, but the just man is not among the number of such. By the just man we mean him who is honest in all his dealings, but at the same time has a heart of flint without any feeling for others. For such who would ever think of dying or sacrificing much or anything at all? but the love of Christ, as compared with this, excites our wonder, when we remember that he died for sinners, the just for the unjust. Such love as this "passeth knowledge."

We believe there are men to be found who in their great affection for others would do very much for them, and would even go the length of dying for them, and the good man is the one that would be so favored. By the good man we mean him who has the benevolent nature, full of kindly feelings and deep sympathy for those in distress, whose ear is never closed to the cry of the needy, and whose hand is ever open to relieve the wants of the poor, and who has made the heart of the widow and orphan to rejoice. Such a man as this is not only respected, but is also loved, and when any calamity befalls him, tears flow and sympathy is extended, and, it need be, perhaps someone would even dare to die. While such love as this meets and merits our admiration, it suffers by comparison with that of Jesus Christ, for that which he felt and manifested was not for the righteous and the good, but for sinners steeped to the lips in sin (Rom. 5: 6-8).

"Greater love hath no man than this, that a man lay down his life for his friends." Was it ever known for anyone to do such a thing for his enemies? Never, except in the one instance, and that was when Jesus Christ died for them. In the French Revolution a young man was condemned to the guillotine, and shut up in one of the prisons. He was greatly loved by many, but there was one who loved him more than all, and that was his own father. This love was shown in this way:—When the lists were called, the father, whose name was the same as his son's, answered to the call, and rode in the gloomy tumbrel to the place of execution, and his head rolled beneath the axe instead of his son's, a victim to mighty love. In this solemn fact there is a display

of love which calls our wonder forth, but it was natural, and for a son that was beloved by all who knew him. But the love of God in Christ has not such a lovely object, for he died for the ungodly.

In the love of God in Christ to save a sinful world we have a proof of its divine origin, for there is nothing like it in all human experience, observation and knowledge. Such love originated not in the mind of sinful man but in the great heart of God, so overflowing with it that it has exhausted his wisdom, power, mercy and grace to save sinners. For this purpose it has left no stone unturned, for what more could it have done than it has done?—even going so far as to pluck his own Son from his bosom and send him into the world to save it. Seeing that God in his love has done so much for us, should we not love him in return? Reasonably this is our duty and privilege. Are we doing it?

In the Church of Rome.

W. J. WAY.

While I think Bro. Main's criticism unnecessary, it is well perhaps that he has challenged those views which he says are "as inaccurate as they are peculiar."

It will require but ordinary discrimination to see that what Bro. M. advances as criticism in reality proves what I have said! Again, I say that the sprinkled infant is in the Church of Rome. He is there, and if not recognised by the mother church, he is in the bosom of one of the daughters, and they have so much in common that it is difficult to determine just where the mother stops and the daughters commence.

Their fundamental doctrines are the same; their opposition to the baptism appointed by Christ, both with reference to the subject and the action, is the same. Their tinkering with the Lord's Supper, their deceitful handling and suppression of the Word of God, their popish authority, their ecclesiastical machinery, their love of money and means of obtaining it, and even their dress and collars, are all Romish; and the infant who receives the baptism of Rome, whether in the Catholic church or Protestant chapel, is in the Roman schism, and if through ignorance or obstinacy he is not baptised into Christ, he simply passes away, knowing only the doctrine and baptism of Rome. Bro. Main protests that he was never in the Church of Rome. But he was there, he received Rome's baptism and remained there until as a loving believer he put on Christ. While in Rome, or one of her daughters, Bro. M. was taught and imbibed much Roman doctrine, which he has since had to abandon, because it was Roman.

Bro. Main kindly apologises for me, and declares that I do not mean all that my

article implies. If Bro. Main had not undertaken to, in my judgment, so favorably criticize my statements, I might have questioned their absolute soundness, but since he has substantiated my statements, I am confirmed in the correctness of what I have written. I will now take Bro. Main's chief objections.

1. "The Church of Rome repudiates the doctrine contained in them"—referring to my statement (1st) that the untaught unbelieving infant who is sprinkled by the Roman priest or Protestant minister is in the Church of Rome, and (2nd) continues there until of his own hearty and deliberate choice he is baptised into Christ. What does Rome's repudiation amount to? Nothing. The infant receives Rome's baptism, and is thus brought into the Roman hierarchy. Rome may repudiate and even excommunicate him, and he in turn may repudiate and excommunicate Rome, and both may repudiate what I have written, but it does not alter the truth of my statement, nor the position of the person who receives Rome's baptism.

2. "The Protestant minister, so far as he is truly Protestant, abhors the idea." The Protestant minister "abhors the idea," and yet he was baptised with the baptism of Rome himself, and imposes the papal baptism upon the untaught, unbelieving infant, and thus brings him into the Church of Rome, where he himself is. What does his abhorrence of the idea amount to? Nothing. It is a delusion. He is a Roman Catholic still. His baptism is Roman, his presumption is Roman, and his opposition to the doctrine of Christ is Roman. A truly Protestant minister can do all that is stated above because he is a Roman Catholic, notwithstanding his abhorrence of the idea; but a truly Christian minister cannot do it.

3. "The parents—and, indeed, all adults with part or lot in the matter, as godfathers, godmothers, may hate Rome cordially enough," etc. Perhaps so. But I say that the sprinkling priest or the sprinkling parson, the godfathers, godmothers, the unbelieving infant, the drops of water, and the ceremony as a whole, are as Roman as the sacred shroud or the holy coat of Treves, and only those who are *dup* in the doctrine and superstition of Rome could teach and practise such opposition to the doctrine of Christ and offer such sturdy insult to heaven.

4. "The subject himself may devote his life to opposing the papal claims," etc., but how could the subject himself oppose the papal claims while rejoicing himself in the baptism of Rome, while he offers salvation to men on conditions other than those laid down by Christ, while he deceitfully handles or suppresses the Word of God that he may keep the doctrine of Rome on its pins, while practising and imposing the claims of Rome on others, I must allow Bro. M. to answer.

"Let us be fair to the Church of Rome and to the Protestant minister. Each would repudiate with horror the membership which Bro. Way's article affirms." Yea, they would strain at the gnat and swallow the camel. But let them first repudiate with horror the doctrines of Rome by ceasing to preach and practise them, and then if there is any need for repudiation of what I've said, we will give it a hearty welcome. Passing over what Bro. Main says about the Orangeman's

baby, allow me to say that Orangeism exists among Protestants for the same reason that the Pope exists amongst Catholics. The Catholics regard the Pope (whom they call Christ's vicar on earth) as indispensable to the development, purity, and ultimate triumph of the church. That is to say that the Father, Son, and Holy Spirit are not sufficient to prevent the gates of hell prevailing against his church. In like manner, the Orange Society survives to maintain Protestant doctrines and to keep Jesus Christ and his church from going astray, and prevent the gates of hell prevailing against them. In both instances it manifests a sad want of belief and confidence in Christ and his power to present his church pure and without spot or wrinkle or any such thing. The Catholic Church must have a Pope and Protestantism must have Orangeism, which two things demonstrate their human origin and their inherent weakness. I heartily thank God that the church of God will succeed and ultimately triumph without either of them. But, notwithstanding these unscriptural safeguards on the part of Catholics and Protestants (not forgetting the Protestant D. Association), if Jesus went into the Catholic Church and opposed the doctrines taught there he would be *turned out*, and if he went into the most rabid Protestant assembly and solemnly opposed the Roman baptism of the Orangeman's baby, of which Bro. Main speaks so pathetically, again he would be *turned out*.

Coming now to Bro. Main's statements about Luther. To my mind they destroy every vestige of reason and argument which he has advanced against my previous article. Bro. M. reasons that because the Pope condemned and excommunicated Luther, therefore he was no longer in the Church of Rome. Believe me, Bro. Main, nothing can put a man out of the Church of Rome, who was once in it, but drastic and complete separation from and abandonment of the doctrines of Rome; and inasmuch as Luther never abandoned the fundamental doctrines of Rome, it follows that he *lived and died* in the Church of Rome. Coming now to what I call Luther's abusive language, "He called the Pope 'a cuckoo,' 'an arch heretic,' 'God's ape,' antichrist,' 'the devil incarnate,' and sundry other interesting names." Do these interesting names, as Bro. M. regards them, prove that Luther had forsaken Rome? No! Does Luther prove that he had abandoned Rome, when he says, "It would have been better had it been the Pontifical See" had burned, I mean the Pope himself we had burned. No. It proves that the spirit to burn his fellows was in him still. The man who taught and practised the baptism of Rome, who used the abuse of Rome, who could call his fellow-man "God's ape," etc., and express before a congregation the wish that he had burnt the Pope himself in place of the Papal "bull," was still in the Church of Rome, notwithstanding Bro. Main's efforts to separate him from it.

That Luther was anxious that men should break with Rome is true, but only to become adherents of his own modified popery. Some who broke with Rome came much nearer to the doctrine of Christ than Luther, and they were assailed by him in the coarsest

and bitterest language, and when they were killed, Luther rejoiced at their death as much as did Papists. This will be more clearly seen in my next article, "The Reformers' Want of Toleration," which I hope Bro. M. will read. In my judgment Bro. M. makes several other mistakes which I will not reply to now, as I hope that future articles of mine will make these mistakes clear to him. I hope the genial Editor will publish an article I sent to him on "No Reformation Possible in the Church of Christ." I think it would be helpful to Bro. M. and others, or at least I hope so.

John 21: 1-15.

J. J. FRANKLYN.

This chapter appears to be a postscript to the testimony given by John. By reference to the thirtieth verse of the previous chapter, it seems evident that the apostle had practically finished, when he thought of the scene and circumstances after the resurrection of the Saviour, as contained in this last chapter. Now, we can imagine something of the feelings of the little band of disciples when Christ is taken away from them and crucified. Their hopes had centred in him. They followed in the expectation of imminent reward and distinction. But alas! their hopes perished, because they were not founded on knowledge. They did not understand the personality of Christ nor the object of his advent. Their thoughts gave birth to many expressions that were antagonistic to the spirit and genius of the One they followed, e.g., the request of Salome, the mother of Zebedee's children, that James and John should occupy positions of distinction in Christ's kingdom. Their ideas of heaven's reign were distinctly fleshly, and therefore selfish, as was manifested by the query of disciples recorded in Matt. 18: 1. It was at the time of their disappointment and dejection that Peter said to his brethren, "I go a fishing." They in chorus said, "We also go with thee." Back to the old avocation let us follow their experiences.

1. *The result of a night's fishing.*—"They caught nothing." If you have experienced anything of the disappointment common to anglers, you will readily sympathise with these men who toiled all night for a living yet caught nothing. It often falls to the lot of Christ's disciples to experience a series of troubles and disappointments. It was bad enough to have had every vestige of hope crushed out of them, but a further disappointment awaited them—"no fish." But infinite wisdom was behind all this seeming failure.

But where is the analogy between the experience of the disciples on that eventful occasion and ours? Look at Christendom after centuries of Christian effort, which has produced mainly magnificent church buildings, gorgeous ritualism, brilliant rhetoric, costly insurrements, professional choirs, general embellishments in the way of millinery, etc., and yet what a sorry failure! Toiled and caught comparatively nothing! But why this result? Some time ago, in the newspaper announcements for the Lord's

day, one large religious body wished it known that the anthem for the day would be, "They Have Taken My Lord Away." This suggested to my mind the reason of the failure in Christian effort. They have taken my Lord away from the position which God assigned him, and put in his place human leaders, and human devices for doing God's will. Let us get back to the divine arrangement, recognising (1) that the church of which Christ is the only Head is the net, perfectly adapted for the reception of those who are caught in the sea of worldliness; (2) that the Word of God is the only bait needed; (3) that every Christian is called upon to be a fisher of men.

2. *The cause of the disciples' failure.*—They were on the wrong side. Christ said, "Cast the net on the right side." This may be used to demonstrate the divine and human methods of fishing for men. There is a great temptation to attempt an improvement upon the seemingly slow and old-fashioned method of having men, *i.e.*, by preaching the cross. But we may rest assured that if the mills of God grind slowly, they grind surely. Let us exalt Christ, and keep the human side in subjection. The story is told of a tourist who went fishing. He had everything up-to-date, but caught no fish. By his side sat a boy with very primitive fishing appliances, but he was catching an abundance. Said the tourist, "How is it, my boy, you are catching them and I cannot get a nibble?" The answer was, "You see, sir, you gets too near the water, and the fish can see you, but I keeps back; that's why they bite." God forbid that any who are engaged as Christian fishermen should be so much in evidence as to produce a total or partial eclipse of the Christ. God's way must be right. Let us beware of seeking to substitute the human contrivances of modern (so-called) Christendom.

3. *The result of obedience.*—(1) Abundance of fish; (2) an unbroken net.

4. *Christ's spirit of service.*—He lit the fire. There is a danger of supposing that there are some duties that are specially stamped sacred, but upon reflection it will be patent to all followers of Christ that such is not the case. The Pauline standard is: "Whatever ye do, do it heartily, as unto the Lord, and not unto men." This is the reflex action of Christ's unselfish ministry. The peerless nobility of Christ's character shone more brilliantly when he stooped to wash the disciples' feet and light the fire to prepare their breakfast. An unbending dignity is opposed to the spirit of Christian service. Christ as a servant has sanctified all labor, unmistakably showing that all the duties of life, however menial, if performed in his strength and for his sake, constitute Christian service. May we drink deeply of the spirit of Christian endeavor as it flows out to us in the lessons of Christ's incomparable condescension in stooping to serve. The most humble are the most Christ-like.

In conclusion.—In view of the small measure of success attending the church's efforts to make men simply Christians, may we enquire how long it will take to reach all men everywhere? A man was travelling to New York on foot. When near the city, he said to a man standing at his gate, "How

long will it take me to reach New York?" But the man made no reply. Again he put the question. Still no reply. The traveller moved off, muttering something about the man's deafness; but when he had gone a few paces the speechless man called out, "It will take you twenty-five minutes." "Well why couldn't you have told me before?" "How could I, until I saw the pace you were going at." How long will it take to permeate the world with the message of God's pity and Christ's sacrifice? It all depends on the pace we are going at.

May the Lord graciously endow us with all necessary wisdom, earnestness and patience, that we may prove successful Christian fishermen.

Correspondence.

I also will shew mine opinion.—Job. 32: 10.

As no reply has appeared to my question respecting the "Cradle Roll," it is clearly a case of what lawyers term *judgment by default*, and I am entitled to assert that there is no difference between the proposed cradle roll and infant dedication, practised by paedobaptists. In support of the cradle roll, *etc.*, Bro. Thurgood speaks of *worrying*; he says, "Get a street directory and *worry* it for all it is worth," but he seems to perceive danger here, for further on he gives a caution against "overlapping or *worrying* the people by several calling at the same place." Now I perceive further *worrying* not directly stated, but clearly implied in his article, *viz.*, *worrying* children of tender age, children before they have arrived at their teens being *worried* into the baptismal water. As the cradle roll and infant dedication are the same, the denunciation by Alexander Campbell against infant baptism is applicable. "It imposes a religion upon the subjects of it before they are aware of it, and thus deprives them of exercising the liberty of conscience in choosing that which they have examined, and in refusing that which they disapprove. It is despotism of the worst kind, to impose upon the conscience. It is the most despotic act in the life of the greatest despot, to impose a religion upon his new-born infant before it is aware; and, as soon as it can reason, to tell it that it vowed so and so in baptism, and that it would be a sin of the deepest dye if it should not, as soon as possible, attend to the things it had vowed. This is to fetter the exercise of reason, to rivet on the conscience a superstition of the worst kind, and, as far as the present case, for ever deprive it of anything worthy to be called liberty of conscience."

Bro. Editor, please allow me to recommend all admirers of the cradle roll and its appurtenances to ponder well the splendid article by W. in your issue of the 12th February, on "Popularising the Gospel." It is calculated not only to check the evil that called forth W.'s protest, but a few such articles occasionally in your magazine might stop the dissatisfaction that, judging from one or two letters which you have acknowledged in "Here and There," evidently exists.

Respecting my second question, the Editor states that he knows "some who occasionally go and break bread with the sick, for which they have the same authority as for breaking bread anywhere else." If this authority exists the Editor is just the man to produce it, but I cannot find it, and still ask, Where is it? I find that breaking the loaf was a part of the stated worship of each local church, and that the members met together for this purpose, but nowhere do I find that the elements were carried away from the church meeting. Again, the whole church came together, so dividing the church into two or more parts by one portion breaking the loaf at a different hour from another is unauthorised. The whole local church should meet as one body. I know what excuses are made for the practice, but all are included in John Calvin's statement that "the church did since the beginning grant unto herself the liberty to change the ordinances somewhat." Ah! here we have it. The church did grant unto herself the liberty. Will-worship is the foundation of the four items that I have referred to.

Ballarat.

M.

REPLY.

Mr. Thurgood says that he has left his "war-paint and war-whoop" in America, and does not propose to be drawn into any discussion over this matter. Bro. "M." must not conclude because somebody does not take up the cudgel at his command that therefore he is "entitled to assert that there is no difference between the proposed cradle roll and infant dedication." "M." can "assert" a lot of things, and no doubt does, and nobody may think it worth while to deny his assertions, but that does not make them true. We do not know much of either the "cradle roll," "infant dedication," or "infant sprinkling," but as we understand them there is as much difference between them as there can be between three different things. Bro. Thurgood's idea in the cradle roll is to influence the young at the earliest possible moment in life to come within range of the Bible School, which is as different from "infant dedication" as "infant dedication" is different from "infant baptism"—which three things "M." either knowingly or ignorantly confuses. Listen to the dear man: "As the cradle roll and infant dedication are the same, the denunciation by Alexander Campbell against infant baptism is applicable!" We heard a story once about a doctor who was consulted as to the ailment of a boy. After careful examination he honestly confessed he did not know the trouble, but he said he could give him something to turn the disease into fits, and that he was death on fits! That is exactly what "M." has done: he has turned the cradle roll into infant dedication, and infant dedication into infant baptism, and then calls in the aid of Alexander Campbell to demolish that. When we have to resort to that kind of argument we will go out of the business. "M." seems to be very much afraid that some children may be *worried* into obedience to Christ before they have reached their teens. No doubt if C. L. Thurgood could be assured that the devil would consent not to worry the children into the captivity of his ways, he

might give up the cradle roll and a lot of other things he does.

We are delighted to know that "M." was pleased with the article by "W.," who is a fine writer and has greatly enriched our pages on many occasions, as he did in the article referred to. But "W." can do a little more than growl, which is more than we can say of some who ought to know and do better. We may be allowed to inform "M." that we are not trying to stop the dissatisfaction that may exist, but are just trying to do our duty and give the brethren a good paper; and, judging from our subscription list, we are succeeding fairly well.

We simply repeat that in our judgment those who break bread with the sick have the same authority as for breaking bread anywhere else. As "M." seems in profound ignorance of any such authority, he might turn up Luke 22: 19, 20; 1 Cor. 11: 23-30; Acts 20: 7. If we wait for the "whole local church" to meet, we simply will never break bread. As to the statement by "M." at the close, we may say that he does not happen to be inspired, and does not know whether "will-worship is the foundation of the four items" referred to or not, and he is no more likely to be correct in his assertion than we are when we deny it.

Christian Endeavor Notes.

BY G. S. BENNETT.

Topic for March 23rd, "Practical Humility" (Matt. 23: 1-12; Isaiah 57: 15). One of the best examples that we have of practical humility is found in the action of Jesus washing his disciples' feet. Jesus frequently taught his followers the need of humility. It is impossible for us to do all that Christ would have us do unless we are prepared to humble ourselves. The more we humble ourselves in this world, the more we exalt Christ, and the greater will be our reward in heaven.

Topic for March 30th, "Our Talents and their Use" (1 Cor. 12: 1-10). In Matt. 25: 14-30 we have the record of the Parable of the Talents, as given by Jesus himself. God has given all of us at least one talent; some more. The question for all to consider is, Have we been using our talents for the glory of God and for the extension of his kingdom? It must be remembered that we, like those mentioned in the parable, will have to give an account to the Lord as to how we have used our talents. May all Endeavorers so use their talents that it shall be said of each of them, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" (Matt. 25: 23).

An Executive Committee meeting of the Union was held in the lecture hall, Swanston-st., on Friday, March 6th. J. Johnston occupied the chair. A letter was received from H. G. Harward suggesting that the societies—through the Union—give a sum of money for the purpose of holding a mission in some new field in this State. The letter was deferred till next meeting. The President announced that speakers for the Jubilee rally

had been secured. There were thirteen delegates present.

The Swanston-st. society reports increasing interest in their meetings. Last consecration meeting was the best ever held. Six active members were received, including Andrew Meldrum from America, to whom a welcome social was given on March 12th.

North Melbourne society has been steadily increasing in the Endeavor work. The society has been greatly strengthened by having T. J. Cook as President, and under his able leadership the various committees have been alive to their duties. Total membership, 69.

The society at Collingwood continues to increase in numbers and interest, ten active members and one associate having been received into the society during the year. The average attendance is good.

In a letter received from the Maryborough society it was stated: "What we lack in quantity we make up in quality." It is "quality" that is wanted in every Endeavor Society.

G. T. Walden (N.S.W.) and A. C. Rankine (S.A.) are to be the speakers at the Jubilee rally on Easter Monday night.

Sunday School.

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

LESSON FOR APRIL 5TH.

Paul's Farewell to Ephesus.

Lesson—Acts 20: 28-38. Study the whole chapter.

Golden Text.—"Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."—Acts 20: 35.



This lesson commences the second quarter. Immediately after the riot at Ephesus (Acts 19: 29-41), Paul and his companions leave for Macedonia (Acts 20: 1). After a short tour they return to Troas (Acts 20: 1-6). Paul further visits several places, and finally arrives at Miletus (Acts 20: 15). Desiring to reach Jerusalem in time for the feast of Pentecost (Acts 20: 16), and finding it impossible in the short time he has to return

to Ephesus, he summons the elders of the Ephesian church (Acts 20: 17), and through them bids farewell to the Ephesian brethren. Paul had labored for three years at Ephesus, through trials, sorrows, success and joy. He now brings vividly to the minds of the elders their obligations and duties to the church of God. When men are given responsible positions, the well-being of those under their charge depends to a large extent upon their good control and judgment. Paul, with wonderful foresight, knows that dangers will ever lurk around the church. "In leaving them to this work, he directs their thoughts . . . to God and to his Word." This thought, as conveyed in Acts 20: 28, shows the apostle's great faith in God.

In conclusion, Paul speaks of himself not with the desire of self-glorying, but to impress upon the elders the need of forbearance and sacrifice (Acts 20: 33-35). He closes his address with fervent prayer, and commends the church at Ephesus to the loving Father above.
H. G. MASTON.

To the South Australian Churches.

DEAR BRETHREN,—

As the treasury of the Evangelistic Committee is again empty, we are reluctantly compelled to appeal to the churches once more, asking you to set apart the **first Sunday in April** for another Home Mission collection. We trust that we shall receive sufficient to carry on work until Conference. The collection on 4th January did not realise our expectations, and is now all spent.

The committee are supporting Bro. Selwood at Kadina, where the work is prospering, additions being continually reported. The work in this important centre must not be allowed to decline. We are supporting Bro. Crosby at Strathalbyn. Bro. Crosby keeps the work going here and in the new field of Goolwa. We are partially supporting Bro. Weeks at Willunga, where a good work is being done. We send supplies to Williamstown, and hope to do better things for this field before long. We have purchased a large tent, and hope to send it all over the State for mission work. The first mission is being held at Stirling, and others are under consideration.

Everything depends upon the support we receive from the churches. In view of the prosperity of the State there ought to be no difficulty in raising all the money we need. Will church secretaries, evangelists and presidents please take notice of the date—**5th April**.

J. C. F. PITTMAN, Pres.
PERCY PITTMAN, Hon. Sec.

E. T. Ball, Qld., writes:—Thanks for the specimen pages of your "Jubilee Pictorial History." It is quite a picture gallery of identities and churches. The pictures are beautifully clear, and are faithful reproductions. The book is truly a work of art, and will be very valuable as a work of reference and as a history of the pioneer days. The style and finish are excellent and very creditable to the publishers. It is well worth the price asked, and should be found in every church school library.

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A. B. MASTON

EDITOR.

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The Leader.

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

The Challenge of the Drink Trade.

If we are to judge by the speeches made at a recent meeting of the Licensed Victuallers' Association, the drink trade must have been receiving some hard knocks from the Temperance party in the State of Victoria. It is evidently alarmed at the aggressive tactics of the Total Abstinence organisation, more especially as those tactics manifest themselves on the lines of Prohibition and Local Option. Recent votes that have been taken in connection with Local Option polls have not been of a reassuring character so far as the publican's interest is concerned, and directly opposed to the interests of the manufacturers and wholesale vendors of spirituous liquors. For whatever others may think, the manufacturers and wholesale

vendors are quite certain that their trade interests lie in the direction of the multiplication of public houses. The retail man, on the contrary, would prefer that the number was not increased, and would even vote for the lessening of the number if he was quite sure that he would not be one of the victims. It is, therefore, not surprising to find that those more largely interested feel themselves more especially touched by the results of Local Option, and are the loudest in their denunciation. Hence, at the meeting of the Licensed Victuallers' Association, it is the chairman of the Brewers' Association that takes the most prominent part and moves the chief resolution submitted to the meeting. This resolution is an important one, and should be well considered by those who believe that the diminution of the drink trade is essential to the welfare of the community. The resolution reads as follows:—"That all present at this meeting of brewers, wine and spirit merchants, licensed victuallers, and all others interested in the liquor trade, undertake to use all constitutional means to defeat the efforts of the Prohibition party in Victoria to secure Prohibition and Local Option without compensation, as such measures are inimical to the best interests of the State and a distinct infringement on the rights of its citizens."

The passing of this resolution by such a meeting is probably the most effective argument that could be used in favor of such measures as Local Option. It is a practical affirmation of the fact that Local Option is distinctly restrictive in its operation. If it were not, brewers and others would not trouble themselves to take steps to secure more effective opposition to the carrying out of such measures. If Local Option was ineffectual, the leaders of the liquor trade are too shrewd to spend money and waste time in opposing a thing that does them no harm. Their opposition, therefore, should convince all the friends of Temperance reform that Local Option is effective as far as it goes, and that it is worthy of their most enthusiastic support. The admission of the chairman of the Brewers' Association that "they were compelled for defensive purposes to take such steps as lay in their power to meet and endeavor to defeat the objects of the various teetotal bodies, about whose attitude there could be no other expression used than 'aggressive,'" is a distinct compliment to the "teetotal bodies" referred to. It gives an assurance that they have made their power felt, and it ought to inspire them with greater determination in the carrying out of their work in the future. Of course if it is true,

as the chairman of the Brewers' Association asserts, that Temperance legislation on the lines of Local Option "is inimical to the best interests of the State," then it would follow that Temperance reformers are the enemies of their country and ought to be suppressed with a strong hand. But is the assertion true? To be true we would require to assume that the liquor trade was an agency for good, and essential to the prosperity and well-being of the community. So far from this being the case, the reverse is true. For witnesses in this direction we cannot look to men whose selfish interests are bound up in the traffic, but to those who, having no "axe to grind," give fair and impartial testimony.

The best argument the chairman of the Brewers' Association could advance in favor of the drink trade was that the State of Victoria in the year 1901 derived a revenue from it of over a million pounds. That is to say, the consumers of drink contributed this amount by indirect taxation. The obvious reply to this is that it would have paid them better to have been taxed directly and to have done without the drink altogether. Moreover, the value of this revenue is largely discounted because a very considerable portion of it has to be spent in paying the bills which indulgence in drink has created. If all the ill effects, viewed from a financial standpoint only, could be tabulated, it is more than likely that it would be found that the revenue derived from the drink trade would be more than swallowed up. But be this as it may, it is quite clear that the revenue derived from drink discloses the enormous dimensions this trade has assumed, and gives the lie to the statement of another speaker that "it was absurd to say that this was a drink-cursed country," and also disproved the further statement that "the Australian people were among the soberest in the world." Proportionately to our numbers, our sobriety was on a par with that of Great Britain, and we do not remember anyone extolling the sobriety of the English people taken as a whole. When figures are compared it will be found that the drink bills of Great Britain and Victoria are proportionately the same. We spend annually in drink at the rate of something like £5 per head, and the rate is about the same in Great Britain. The following picture drawn of Great Britain is therefore also true of us:—John A. Stuart, in the *British Weekly*, says: "As the whole world is aware, our national drink bill amounts in round figures to £160,000,000 annually. That is the direct cost. Experts put the direct and indirect together at the enormous

total of £300,000,000, or cent. per cent. on the capital invested, which in turn is more than four times as large as the aggregate capital of all the banks in Great Britain. To enable us to realise something of the meaning of these stupendous figures, permit me to go into detail. A very simple analysis reveals the astounding fact that the liquor trade costs the nation £650 a minute, nearly £40,000 an hour, or within a fraction of a million sterling for every working day in the year. Nor is that all. For it must be remembered that the waste of a million a day, stupendous and deplorable as it is, represents in reality but an insignificant part of the devastation of the drink traffic. You pay your £1,000,000 a day in cash, and every time that sum is paid with it go 330 human lives. £300,000,000 sterling and 100,000 human lives, that is the yearly expense of maintaining the publican."

This is a big bill, and proportionately to our numbers we are paying the same amount. "The South Africa war," Mr. Stewart continues, "cost us altogether 20,000 lives. During the period it lasted the drink traffic cost upwards of 250,000—that is to say, for every soldier who died in South Africa of wounds and disease, 12 men and women in Britain perished miserably from strong drink. Let Christian people think of it." Yes, let Christian people think of it. This is not a question to be left in the hands of Temperance societies only—it is a question which the churches must take up and deal with. It is the opinion of some who have studied this question that if the church does not grapple with this subject more earnestly and effectively than she has done, she will have to lower her flag and admit that the drink trade is victor in the strife: because nothing is more certain than this that religion and the drink traffic cannot flourish together, and one of them is flourishing terribly now. We close with the following words of warning from Mr. Stuart: "One thing is certain, and it is this—that if the church does not gird herself promptly and vigorously to dispose of the drink traffic, the drink traffic will assuredly dispose of the church. Already the publican makes and unmakes governments, controls municipalities, and in a very considerable measure dictates the national policy. Will he succeed in conquering the church as well?"

Editorial Notes.

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

Baby Church Membership.

Our Methodist friends in West Australia are not clear on the question of infant member-

ship in their church. The daily paper thus reports the case: "Is a baby, after its baptism, a member of a church?" was a question asked at the Methodist Conference yesterday. Some said yes, and some said no—the balance of opinion seeming to rest on the affirmative side." It ought not to be difficult to settle what relationship the baptised baby sustains to the church, seeing that infant baptism is recognised by the Methodists as a part of their religious system. The Episcopalian Church, in which the founder of Methodism lived and died, has no such difficulty. Baptism is there declared to make the infant "a member of Christ, a child of God, and an inheritor of the kingdom of heaven," the necessary implication being that previous to its baptism the unconscious babe was a member of Satan, a child of the devil and an inheritor of the kingdom of hell. Methodists very rightly shrink from such a repulsive doctrine, and refuse to believe that the sprinkling of a few drops of water can effect such a change, or that the innocent unbaptised infant is a limb of Beelzebub. But if, on the one hand, they decline to consider with the Episcopalians that the unbaptised child is in the kingdom of darkness, they hesitate on the other to regard the baptised one as having been translated into the church. They are evidently all at sea as to the object or design of infant baptism. We have heard of some contending that the infant is a member of the church by virtue of its birth of Christian parents, of others who urge that baptism introduces him into church membership, while yet again others argue that conversion is a prerequisite, and that until the child is old enough to be converted it cannot become a member. However, we are informed that in the Conference "the balance of opinion seemed to rest" with those who believe that a baptised baby is a church member. This being so, they should have the courage of their conviction and admit the baby to all the privileges of membership. For example, the Lord's Supper should be administered to it. Why not? If it has the spiritual qualifications to fit it for baptism and membership it must be equally well qualified to partake at the communion. We are sure that Methodists themselves will admit that an infant understands as much about the one ordinance as the other, and hence must be equally fitted for both.

The Temperance Vote in Ontario.

On December 6th of last year a vote on the prohibition of the liquor traffic was taken in Ontario. Four years previously a plebiscite was taken of the whole of Canada, and there was a majority of some thousands in favor of prohibition. The French Catholics,

however, of Quebec generally voted against it, and owing to this the majority was not considered large enough to justify the Ministry of the Dominion in introducing a prohibition Bill. The Province of Ontario made application to have the principle applied there, but the advocates of "the trade" succeeded in getting certain restrictions calculated to nullify the desire of the people. First, although the voters had with no uncertain sound twice decided for prohibition, it was resolved to take another vote so as to be up-to-date. Second, the vote must not be taken in connection with an election, but by itself, so that none would vote but those specially interested. Third, the voter's lists prepared previous to the general election of 1898 should be used; and fourth, a majority of all the votes polled at the 1898 election must now be polled in favor of prohibition. This last was of course a tremendous handicap. However, the vote on the Bill was taken, with the result that some 170,000 voted for prohibition and 60,000 against it, but as the 170,000 lacked 40,000 of being half the total vote of 1898, the Bill failed to become law, and four-fifths of the voters have to submit to be ruled by less than one-fifth. Still, the vote has done good, and the Premier himself has characterised it as "a mandate to close the bars." It will be interesting to learn what the next step in the direction of reform will be, and how much longer the wealth of the brewers will frustrate the will of the people.

New South Wales Letter.

GEO. T. WALDEN.

TO THE BRETHREN AND SISTERS OF NEW SOUTH WALES.—The Jubilee Conference of the Victorian churches will take place in Melbourne on April 8 to 15, 1903. I have been appointed transit manager for N.S.W., and am anxious to see a large delegation from the mother State. Those who think of attending this Conference and desire the special fare granted to delegates must send me their names before 25th March. I can obtain tickets for £3 second-class return, and £4 first-class return. These tickets enable the holders to travel by express both ways, to break the journey going or coming, and are available for one month. You can leave by any train between April 6 and 13, but it is hoped that all who possibly can will leave with the main party on April 6, as I hope to be able to arrange for a special vestibule car for our delegates, and can only do so if the majority agree to leave on April 6. No delegates can obtain tickets at this rate unless they present certificates signed by me, and you can receive these certificates right up to the time of starting, but I don't undertake to reserve compartments for those obtaining tickets at the last moment. If you want to journey with your brethren and have

seats reserved you must give me ample notice. The Victorian brethren offer hospitality to all who desire it during the proceedings of the Conference; if any of the brethren prefer to secure accommodation as paying guests I can also arrange this. It must be clearly understood that the Victorian brethren don't promise to entertain visitors after April 15. I shall be glad to receive names and make arrangements for the comfort of delegates on the train journey over, and see that they are met by their hosts and hostesses on their arrival in Melbourne, but in order to do this I must have an early intimation. No reduction will be made for children on these tickets.

Since my last letter the following delegates have sent me their names:—Mr. S. O. Gole, Mr. A. Barrett, Mrs. and Miss Annie Andrews, Mr. Septimus Trigloose, Mrs. Morrison, Miss Nellie Morrison, Mr. Percy Dickson, Mr. Tom Beer, Mrs. Ashwood and Misses Queenie, May and Elma Ashwood, Mr. D. R. Hall, M.L.A., Mr. and Mrs. Hindle.

The drought in New South Wales will doubtless prevent many of our brethren from the country districts from attending. Several of our churches have taken up collections to assist the sufferers from the drought in our country districts, and Mr. John Kingsbury, the President of our Conference, has been elected a member of the Lord Mayor's Drought Relief Fund Committee, and he has sent letters to our churches urging them to take up collections for this good object. Reports of good meetings are to hand from most of our churches in this State. At the City Temple about twelve are to be received next Sunday, March 25. Petersham audiences have grown so large that extra seats have to be procured, and the work at Marrickville, under the leadership of Bro. Gilmour, was never in a more hopeful condition than it is now. Since last report the following monies have been received for Home Missions:—A. E. Illingworth, £5; W. McIndoe, £5; L. Russell, £1; Rookwood church, £4/11/-; Rookwood church (annual fee), 10/-; W. H. Keam, £5; A. Brother, per A. E. Illingworth, £1; Sydney church, £7/8/5; G. Arnott, £1; Enmore Member, per G. T. Walden, £5; Enmore church, £4/3/11; Bro. Scouler, 5/-; Campbell Edwards, £10; J. Hindle, £21; Prospect church, £2; Mrs. Dr. Kingsbury, £5; W. C. Craigie, £6; Merewether church, £7; Bro. Jones (Merewether), 10/-; Lismore church, £9; A. J. Barratt, £1. Total, £101/8/4.

J. A. Palmer.

On Friday morning last, at 8 o'clock, Bro. Palmer passed to his eternal reward. He died of that dread malady consumption, after a long and heroic struggle. Till almost the very last he was strong and full of hope, refusing to be laid aside or to give up. No one, without the actual experience, can ever know the great will power necessary to carry on such an uphill fight as Bro. Palmer waged during the past twelve months. He was a great worker, and literally burned himself

out on the altar of Christ's service. The early years of Bro. Palmer's efforts as a preacher did not give much promise of success. He had enthusiasm, but that was about all. Gradually, however, he developed, and proved the past few years that he had some of the elements of a great preacher. In the midst of his great weakness he did a fine work at Hawthorn, where he was greatly beloved by the church. We cannot allow this occasion to pass without speaking of the splendid way the Hawthorn church treated our departed brother. In the midst of all his sufferings they ministered to his wants. We are glad to record this matter as a testimony of right thinking and right acting on the part of the Hawthorn church, and as a glorious triumph of the richness of the gospel of Christ. We feel sure that the church in Hawthorn has been made richer and better by this exercise of the greatest of all the Christian virtues—Love. We feel sure that this will all turn out to their good. On Sunday afternoon last a great crowd of brethren followed the remains of Bro. Palmer to their last resting-place at the Kew cemetery. Jas. Johnston conducted the service at the grave.

From The Field.

The field is the world.—Matt. 13: 38.

New Zealand.

MATAURA.—Good meeting last night, when A. H. Smith delivered a stirring address on the subject "What Shall I Do With Jesus?" At the close one young sister from the Lord's day school came forward and made the good confession.

Mar. 9.

AUCKLAND.—Chas. Watt has held two open-air meetings in Western Park, which have been well attended and exceedingly successful. At the preaching service last night the chapel was well filled, and as a result of a sermon on "The Gospel Chain" three accepted the invitation given at the close. Great interest is being manifested in our meeting, and we look to the future with confidence, hoping great things. Our church life is happy, peaceful and progressive.

Mar. 9.

WELLINGTON SOUTH.—On 18th February a social gathering of Bro. Milton Vickery's young men's class took place in the schoolroom of the chapel. During the evening Bro. Inkersell, on behalf of the young men, presented Bro. Vickery with an enlarged photo of himself and class, asking that he would accept it as an evidence of the esteem in which he is held by them. Bro. Vickery suitably and feelingly replied.

DUNEDIN.—After an earnest address by M. W. Green a young man just arrived from Victoria came out and confessed Christ. It was a pleasure to learn that his parents are members of the church of Christ in South Gippsland, and it will no doubt be a joy to his parents to learn that on his first Lord's day in Dunedin he decided to give himself to Christ.

Mar. 8.

West Australia.

BOULDER.—W. A. Mission closed on Febry. 19th. There were 9 accessions to the church by faith and

baptism. The brethren gave £6 2s. as a thank offering to W. A. Home Missions.

March 3

KALGOORLIE.—Tent Mission closed with 6 conversions. Good meetings throughout. Largest on Sundays—200; weeknights, 135. Thanksgiving service in chapel last night, 150 present. A splendid time. We are looking for further results. Pray for us.

March 10.

THOS. HAGGER.

Victoria.

BALMAIN-STREET, RICHMOND.—Returns for Conference show a net gain of 44 this year. Forty-five have confessed Christ, though all were not able to obey. Baptised believers and some by letter have also strengthened our number. Total membership returned is 96, but additions since bring the number to about 100. There are 162 regular scholars in the Sunday School, and our building properly seats 200. The work is now retarded for want of room. Pray with us that a new mission chapel will speedily be built. Promises this month for building fund: Sis. Smith, 10/-; Bro. J. Bell (Balmain-street), £5/3/-; and Bro. E. Taylor (N.S.W.), £1. P. J. Pond's address is now "Rosedale," Dover-street, Richmond. Will all interested please note change.

Mar. 16.

P.J.P.

SWANSTON-STREET, MELBOURNE.—Last Lord's day we had specially good meetings both morning and evening. Bro. Meldrum preached on the topic "A Beacon Light for Wandering Boys," taken from the old parable of The Prodigal Son. The attendance was excellent, and there was one confession. On Monday evening we held a social meeting of the members of the church to allow Bro. Meldrum to meet all who could attend. We had a most enjoyable meeting. Among the visitors present were Bro. and Sis. Albany Bell, and Bro. and Sis. Johnston, from Perth, W.A.

R.L.

KYBRAM.—On 10th March we held our first S.S. Anniversary. The meeting was well attended, and an excellent programme gone through. Much praise is due to the scholars and teachers for the way in which they labored to make the meeting a success. We trust that the seed which is being sown in their young hearts may germinate and bring forth much fruit to the honor and glory of God. We are sorry to report the loss of our Bro. and Sis. Ratcliffe and family, who are leaving this district for Bloomfield, Gippsland. If there are any of our brethren down in that quarter I am sure they will be glad to hear from them.

Mar. 13.

W. A. EVANS.

HORSHAM CONFERENCE.—The Conference was held in the chapel on March 11th. Bro. Oram occupied the chair, and the principal speakers were Bro. J. Pittman, Clydesdale, Oram, Burgess, Morrison and Benn. The financial promises of the previous year had not all been fulfilled, but the churches were hopeful of being able to meet their obligations in the near future. No definite promise was made for the coming year; all the churches in the circuit could do was to pledge themselves to do their best. It was decided to ask the Missionary Committee to continue their help in the coming year, and that Bro. Burgess be returned to the circuit.

Bro. Benn read an essay on "Our Talents," which was favorably criticised by some of the brethren. Bro. Clydesdale spoke on "Giving." Bro. Pittman was appointed a representative for the Horsham Circuit, to act at the coming Jubilee Conference. After partaking of tea, another meeting was held, commencing

about 8 o'clock. Bro. Morrison, the newly appointed president, in the chair. The programme, which was intently listened to, began with a service of song under the leadership of Bro. Clydesdale. Speeches, solos and duets comprised the menu provided, the speakers being Bros. Pittman, Oram, Clydesdale and Benn. Leaving out the matter of attendance, this year's Conference was the best held for some years. Sister Sheehan, of Murtoa, ably presided at the organ throughout the Conference. A.R.B.

South Australia.

STIRLING EAST.—Our tent is erected. First meetings yesterday. Splendid in the morning; two received by letter. Full to overflowing at night. Great interest is manifest, and we are looking for a time of much blessing. Mar. 16. J.E.T.

KEEMODE-STREET, NTH. ADELAIDE.—Last Lord's day three followed their Lord through the baptismal waters, having previously made the good confession, and one of these was from the ranks of the Sunday School. A young man (a member of Bro. Pittman's Bible Class) confessed Christ before many witnesses at the close of the service. Mar. 16. V.B.T.

NEWWOOD.—The church Anniversary Services were continued on Thursday, 12th March, when 400 people sat at the tables. The public meeting which followed was presided over by A. T. Magarey. T. J. Gore led in prayer. Besides the chairman, Bros. Colbourne, Grinstead, Horsell and F. Pittman addressed the meeting. G. H. Jenner read the church report for the past year, which showed that 89 had by obedience united with the church, and 34 by letter, restored and formerly immersed, making a total for the year of 123. We have transferred by letter 23; 1 has died and 2 have been removed from the roll, leaving our net gain at 97. The choir, under Bro. Bristow, with Sis. A. Laurie at the organ, rendered some beautiful anthems. The writer moved a hearty vote of thanks to all who had helped in so successful an anniversary. Yesterday we had fine meetings. At the gospel service last night four adults confessed Christ—one elderly man, two young men and one married woman. Mar. 16. A. C. RANKINE.

HINDMARSH.—To-day one young lady was received in the usual way into the fellowship of the church after faith and baptism. A.G.

New South Wales.

SYDNEY.—Yesterday was a record day at the City Temple, notwithstanding the absence of several of our members in the mountains. We had a fine meeting at the breaking of bread. Eleven were given the right hand of fellowship. At night we had another good meeting, when three were immersed and one confessed Christ. This has certainly been the best day since I have been with the church in Campbell-st. We hope the good work will go on, and that many more may be brought into the fold. Mar. 16. P. A. DICKSON.

Here and There.

Here a little and there a little.—Isaiah 28:10.

S. G. Dickson, secretary of Lygon-st. church, now at his address at 88 Park-st., Brunswick.

David Reid, a very old and respected member of Lygon-st., died on Saturday last, and was buried on Monday.

Bro. Bell, postmaster at Daylesford, has been removed to Nhill. This is a great loss to the few brethren at Daylesford.

There was a great meeting at Newmarket on Sunday evening last to hear F. W. Greenwood. A large number of men were present.

The name of Mrs. Maston was inadvertently omitted from the list of names for Vice-presidents published in the Sisters' Page last issue.

There was much rejoicing at Barker's Creek on Lord's day evening, when, at the close of an address by A. W. Connor, four women confessed Christ.

In last week's issue it was stated that the second class fare for delegates to the Jubilee Conference from S.A. would be £2/10/-. It should have read £2/5/-.

J. H. Stevens, B.A., finished his work with the Malvern church on Sunday, speaking both morning and evening. He is now on a short visit to his home at Ret Bet.

At Balaklava, S.A., there were 83 present at the breaking of bread last Sunday morning, and R. J. Clow preached to a very large meeting at night; one young lady made the good confession.

The church at Newmarket is taking an active part in the Simultaneous Open Air Mission. The first meeting was held on Sunday afternoon at 4 o'clock, when F. W. Greenwood was the preacher.

We have received for the widowed sister mentioned last week 10/- from Mrs. Wylie, 3/- from Mrs. Organ, 5/- from D. Turnbull, 10/- from "S," 40/- from Mrs. J. A. Davies, 5/- from "Dorcas," 105/- from Dr. J. C. Verco, 2/6 from A Brother and Sister.

The Tent Mission in Echoa is making favorable progress. The meetings are good, and seven adults have been added. Considerable opposition has been encountered in some quarters. Last week one of the religious bodies conducted a mission in the Temperance Hall.

We hear that the following from South Australia are likely to visit the Jubilee Conference in Melbourne:—R. Harkness, W. T. S. Harris, Percy Pittman, Mrs. Pittman, W. J. Grinstead, Mrs. Grinstead, Mrs. R. Forsyth, T. Johnson, Mrs. Johnson, L. H. Crosby, Miss M. J. Catt, Mrs. James, A. C. Rankine and Mrs. Rankine. We expect a much larger delegation than even this from S.A.

In the absence of H. Mahon in the Kaniva district we spent last Sunday with the church at Cheltenham. We always enjoy the fellowship of the brethren there. They have had their chapel re-seated and nicely done up, and it looks remarkably comfortable, especially in the daylight, for at night the light is "dim" if not religious! The addition of as many more lights as they now have would make it a model place of its size. During the day we enjoyed the hospitality of Bro. and Sister T. H. Parkes and family.

VICTORIA JUBILEE CONFERENCE.

Notice to New Zealand Brethren.—Those members resident in New Zealand who contemplate visiting the Jubilee Conference are requested to communicate with the undersigned by the 20th of this month at latest, in order that the most favorable arrangements may be made for passages, etc.

"Transit Manager" for N.Z.,
J. INGLIS WRIGHT.

116 Upper Walker-st., Dunedin.

"I have perused with pleasure the sample pages of the Jubilee Pictorial History forwarded to me, and unhesitatingly affirm that of all the publications of the Austral Company this will be of chief interest to our brethren, and most calculated to acquaint others of the reformatory movement in Australasia. The splendid quality of paper, the style and size of type, and the life-like photographs, are all such that warrant us in commending the Jubilee Pictorial History as a first-class production, full of interest to members and friends—a volume which will increase in value as the days go by. It would be cheap at double the price."—F. PITTMAN.

We notice with deep regret that someone insulted the memory of the late J. A. Palmer by inserting the following notice in the columns of the *Argus*—

PALMER.—On the 13th March, at his residence, Oxley-road, Glenferrie, Rev. John A. Palmer, late minister Church of Christ, Glenferrie, eldest son of Mr. William Palmer, aged 28 years. New Zealand papers please copy.

But why was this an insult to his memory? Bro. Palmer was absolutely and persistently opposed to all clericalism, and in life would have taken it as an insult to have been called "Reverend." More than that, he was not the minister of the church in Hawthorn more than any other member who in any way served the church. He was the evangelist, the man who in the name and on behalf of the church in Hawthorn preached the gospel in that neighborhood. We feel sure that the church there will not be complimented by such a notice, and that whoever inserted the advertisement was either ignorant of the position we have taken up on that question or regardless of the feelings of others.

"Many thanks for the pleasure of inspecting the sample pages of the Jubilee Pictorial History of Australasian Churches of Christ. It will certainly be a most beautiful and valuable book. As a picture gallery of the pioneers and celebrities of the church during the first 50 years of its existence in Australia it will be valued more as time rolls on, and generations hence rare old copies of the first edition will be of priceless worth. Admirably sound judgment is displayed in the reading matter. Only facts of real interest and importance have been admitted. Brevity has not involved obscurity, and the omission of many matters of local significance has but increased its general interest and permanent value. The paper and printing appear to me to be simply perfect, and the book will evidently be not only of inestimable substantial worth, but 'a thing of beauty and a joy for ever.' I trust that the financial outcome will be as satisfactory as the work is meritorious."—G. B. MOYSEV.

The following is an extract from a letter from H. H. Strutton:—"I had expected to be on my way to Colombo by this date, but another delay has occurred, and it will be 20th March before we shall be on the boat at Colombo en route for home again. I have an invitation from James Johnston to attend and take part in the public Conference of the churches of Christ to be held in Melbourne from 8th to 15th April, and have replied that I will wait until I reach Adelaide and see what arrangements are made. If I can get away for a week so soon after reaching home I will be glad to do so, but it would only be for a week, as I look forward to at least three weeks with you all before leaving for New Zealand, where my wife and I are overdue already. I am inclined to think that, as I hope to travel through the Australian States and New Zealand after a good rest, if I could meet the representatives of the brotherhood at the Jubilee Conference I should have many openings

later on when visiting the churches of Christ in the various centres. Still God holds the key of all our movements, and evidently the first step is to come home for a much needed rest, then follow wheresoever he leads or stay wheresoever he appoints. So for a while farewell. You can expect us about the 4th or 5th of April."

"The sample pages of the Jubilee volume came duly to hand, for which I thank you. To say that I was both surprised and pleased with them is only to mildly express my sentiments. The paper of these pages is all that any reasonable person could desire, the letterpress is unexceptionable, and the pictures are so excellent, and will so embellish the volume, that I believe it will be unique of its kind—for I doubt if any other religious people will have had their Jubilee commemorated in so judicious, tasteful and memorable a way. If the volume corresponds in all respects with the promise given in these pages, you may be justly complimented upon the execution of so creditable a work, and the brotherhood will have just reason to be glad to have its Jubilee commemorated in a manner that reflects so much honor upon it, and supplies so much valuable information as to the origin and progress of the churches in the different States of the Commonwealth, and New Zealand. As I think of a large volume of 350 pages of this character, I am simply surprised at the remarkably low price at which you are producing it. Had the price been five shillings per volume higher all round than you are charging, I should have then thought you were giving full value for the money. Having expressed my honest sentiments, I will not multiply words, but simply congratulate you upon the execution of such a work."—M. W. GREEN.

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[Note.—The above includes all amounts received up till 16/3/1903, when accounts closed for audit.]

Owing to the indisposition of Jas. Johnston, M. McLellan spoke in Lygon-st. on Sunday night, when at the close a young man made the good confession.

MARRIAGE

MAIN—BISHOP.—On February 25th, 1903, at Boulder, W.A., by H. J. Banks, Andrew Main, of Boulder, late of Drummond, Victoria, to Violet, eldest daughter of John Robert Bishop, of Drummond. Both of the Drummond church.

Coming Events.

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

MARCH 22, 23.—The Anniversary Services in connection with the church at Murrumbena will be held on Sunday, March 22nd, and on Wednesday, March 25th, a Tea and Public Meeting will be held. All heartily welcome.

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Obituary.

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

DEMBY.—Isaac Demby passed away on Saturday, 14th February. Our brother, who was the father of Mrs. F. Payne and Mrs. W. Brown, of Ascot Vale, came to this State 47 years ago, and was baptised by G. L. Sorber in the Lygon-street chapel in April, 1857, and together with his wife remained for many years in fellowship with the brethren at Carlton; but eventually their membership was transferred to the church at Chetwynd-street. Bro. Demby was in his 81st year, and his long life was characterised by three distinct features. He was pre-eminently a "peacemaker," was extraordinarily "chaste in speech," and most "inoffensive in manner." For some years the infirmities of the flesh precluded his meeting with the brethren, and after a very long and painful illness death came. We tender our sincerest sympathy to his aged partner and the bereaved daughters and grandchildren. Jas. Johnston conducted the funeral service in the Melbourne General Cemetery.

F.P.

Jubilee Pictorial History of the Churches of Christ in Australasia.

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Perchance a look will suffice to clear
The cloud from a neighbor's face,
And the press of a hand in sympathy
A sorrowful tear efface.

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All weary in the shade;
One treads a path that is fair and smooth;
Another must pray for aid.
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As an Earthling.

By HATTIE A. COOLEY.

PART I.
CHAPTER VII.
UP THE STEEPS.

— Make golden stairways of your weakness. —

Roy Hastings never knew in this life all that Garth Grayson had done to make easier the intolerable position in which his wrongdoing had placed him—how much to smooth his upward path of struggle. It was only little by little that he found out partially the work of that afternoon. It was months before Mr. Hunter finally told him how he was indebted to Grayson for being retained in that gentleman's employ.

The students had gone to supper before Roy came. But Denham had waited. The two rooms were adjacent, and the building was so quiet that he could hear the sound of Roy's voice as he spoke to Grayson; and when, a few moments later, Grayson and Roy came out together, they found him standing in the hall.

A deep flush swept into Roy's face, and he glanced up appealingly at Denham.

The latter held out his hand. Roy seized it and held it hard.

Not a word was spoken; but it was all understood—the sorrowful acknowledgment and mute appeal, the proffered sympathy and help which were so gladly and thankfully accepted.

Roy did not dream of Grayson's part in it. He surmised that his room-mate had told Denham the truth of the matter, but that was all. Neither did he think of connecting Grayson with the kindness of Dr. Rivers the next morning. Had he been less agitated at the time, he might, perhaps, have wondered how it was that the Doctor seemed to be so fully informed as to the situation.

Taking his hand in one of his own, while the other rested in a tender, fatherly way on Roy's arm, the kind old man said gently: "Hastings, I wish that you had told me frankly of your embarrassments; but, no matter what the past has been, every man has the future before him. Remember, I am your friend; do not be afraid to come to me. You are acting wisely, I think, in deciding to stay; it is the right course; it is a manly thing to do, and I shall stand by you."

The effect of Grayson's efforts was like the working of a divine leaven. Dr. Rivers had not only laid the matter before the Faculty enlisting their sympathy in Roy's behalf, but that morning, at the close of the regular chapel service, he had brought it before the students. Roy was not present. He had gone down to Hunter's again as usual, and during the short fall days, he was scarcely able to be back in time for chapel. His absence gave the Doctor the best of opportunities for what he wished to say. Before dismissal he paused; there was a moment of expectant silence, and then he said: "As probably most of you already know, one in whom we all had the fullest confidence

has been tempted into doing wrong. But we have reason to believe that he truly repents. One evidence of this is that he has decided to remain and try to retrieve what he has lost by this misstep. He will find it a rough ascent. He has bravely undertaken what the strongest amongst us would certainly shrink from. And I hope—I am sure—that none of you who have the instincts of true manhood and womanhood will do or say anything to make it harder for him to carry out his high resolve."

Coming downstairs with the other professors ahead of the students, Prof. McClay unlocked his class-room, and then turned into the adjoining one to speak to Prof. Hutson. Roy had been waiting at the farther end of the hall, and, as soon as the door was unlocked, he went in and sat down.

Perhaps the most trying thing of this trying morning, and that which he had dreaded most, was the meeting with May and Nellie. In a moment or two they entered.

Nellie was crying so she could not speak. Roy choked when he saw her. May managed to murmur "Good morning," but it was scarcely above a whisper. And he responded without looking up. Then his heart gave a sudden leap; as she passed by him a tiny note fell on the open book upon his knee. Instantly his hand was over it before the others who followed in had noticed; and presently he slipped it into an inside pocket, to be read in the privacy of his room.

It was with trembling hands that he unfolded the dainty bit of faintly perfumed paper. There was only a quotation from one of Longfellow's poems, which Roy himself had once recited at the Reading Circle;

"Of our vices we can frame
A ladder, if we will but tread
Beneath our feet each deed of shame."

But the line below made the quotation very precious. It was signed, "Your true friend, always, May."

Well, he had gotten through it somehow this morning, the dread of which had haunted him like a nightmare all night long. And, while he had been painfully aware of many furtive glances—glances, in reality, more curious than unfriendly—he had been conscious, too, of a surrounding atmosphere of helpful sympathy.

Roy had always been active in the college prayer-meeting, but, when the night for it came, it was only after a bitter struggle that he made up his mind to go; and once there he wished he had not come. It seemed to him that he could not speak, and yet, if he were silent!

He waited until it was nearly time to close. Those who usually took part had spoken, and there was an oppressive silence—his opportunity would soon be over—with one tremendous effort he rose abruptly; but there swept over him such a keen realisation of how he had disgraced him whose name he had taken that it was like some great weight crushing him down, and he stood struggling beneath it, trying in vain to speak.

"I thought I was a Christian!" he said at last and stopped. Then, summoning all his will power, he went on again: "Boys—you that are not Christians—don't judge other Christians or Christianity by me!" There

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was another pause; he stood with bowed head, the tears streaming down his hot cheeks. All at once he lifted his head as with a sudden sense of courage: "But God helping me, I mean to try again! Pray for me!"

(To be Continued.)

Too Soon.

'Twas full two days before the time
He ought to have begun,
But Johnny Jones was not the boy
To wait for any fun;
His firecrackers went "Pop, pop";
Alas, they soon were gone,
And lay, a smoking sacrifice,
Defunct upon the lawn.
His fireworks, they too went off
(That's where he missed the mark);
They didn't make much of a show,
Because it wasn't dark.
Now that is why the festive Fourth
To Johnny seemed so tame;
He had not then the wherewithal
To celebrate its fame.

'Tis hard to be brimful, red-hot
With patriotic joys,
And no way to express it but
By other fellows' noise;
So, my young friend, a warning take:
Of rushing things be coy,
Or you will be, like Johnny Jones,
A disappointed boy.

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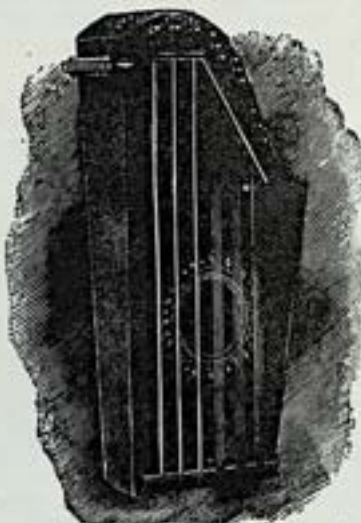
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