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The Divine Marching Orders.

H. G. HARWARD.

MATT. 28: 18-20.	TEACH.	ALL NATIONS.	BAPTISING.	FORMULA.
MARK 16: 15-16.	PREACH.	ALL WORLD. EVERY CREATURE.	GOSPEL.	BE-LIEVE.	...	BAPTISED.	...	SAVED.	...
LUKE 24: 45-47.	PREACH.	ALL NATIONS.	REPENT-ANCE.	REMISSION OF SINS.	BEGIN AT JERUSALEM.
SUMMARY	TEACH OR PREACH.	ALL NATIONS EVERY CREATURE IN ALL WORLD	GOSPEL.	BE-LIEVE.	REPENT-ANCE.	BAPTISM.	FORMULA.	SAVED OR REMISSION OF SINS.	BEGIN AT JERUSALEM.

It took forty centuries to develop the plan of salvation. There are six periods in the progressive development of the gospel—the gospel in purpose, intimation, promise, prophecy, preparation, and in fact and fullness. The last period was ushered in by the giving of the GREAT COMMISSION (Matt. 28: 18-20; Mark 16: 15, 16; Luke 24: 45-47). In the execution of this Commission we see the church rising into existence, and multitudes of people owning the sway of Christ as King. It is among the most important utterances that ever fell from the lips of Jesus—his *parting message* to his chosen ambassadors—the “divine marching orders” to the church.

It is necessary to understand this Commission. It is the organic law of the Christian dispensation, the basis of all the work of evangelisation by the apostles and evangelists of the New Testament, and the eminence from which we are to view all the operations of the servants of God in the extension of the Redeemer's kingdom.

A necessary characteristic of any commission is that it should be simple and easily understood. If it is expressed in doubtful language, capable of more than one meaning, or needs a legal mind to unravel or explain it, no one could know positively whether he had conformed to its

requirements or not. This is true of this world-wide and age-lasting charge of the Son of God.

To understand this last message of the great Teacher we must examine the reports as presented in the gospels by Matthew, Mark and Luke. As a jury must hear all the witnesses, collate all the facts, and render a verdict on the testimony of all, so must we study the statements as presented in each of the three records, in order to grasp the meaning and comprehend the scope of these “divine marching orders.”

In order to aid the reader in this study, the elements of this Commission have been separated and arranged, in the diagram, in the form of an addition in compound numbers. Let us notice, first, Matthew's record. In this investigation we are concerned only with the first part—“Go ye therefore and teach all nations, baptising them into the name of the Father, and of the Son, and of the Holy Spirit.” The first element is “TEACH.” These ambassadors of Christ were to be teachers. The subjects of this teaching are mentioned in the second element—“ALL NATIONS.” The world was to be their parish. Nothing is mentioned in this record of the nature of the message to be presented, or of the condition of mind or heart of those hearing it. Therefore we leave blanks in the

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 ... 523 ... ELIZABETH STREET ... MELBOURNE ...

diagram, and pass on to the third element—"BAPTISING." Those who had been taught were to be subjects of this divine ordinance. The fourth element presents to us the FORMULA to be used—"into the name of the Father, and of the Son, and of the Holy Spirit." Matthew's account shows to us very simply what the apostles had to do in carrying out this Great Commission.

Next in order we have Mark's account (Mark 16: 15, 16). His first element is "PREACH." We place it under "teach" in Matthew's gospel because they are of similar meaning. In the second column we put the second element—"EVERY CREATURE IN ALL THE WORLD." This presents the sphere of the preaching. We fill up the first blank of Matthew's record with the third element—"GOSPEL." This shows what was to be the theme of the teaching and preaching. Another blank is filled with the fourth element—BELIEVE. In this we learn what is to be the attitude of men and women to the gospel. Mark's fifth element is "BAPTISED." This we place in the same column as Matthew's "baptising," because they refer to the same act. In this narrative there is no mention of the design or purpose of these things, but Mark shows this in his sixth element—"SAVED." Here we learn the results of the belief and baptism. The first three elements show the preacher's actions, the fourth and fifth the sinner's actions, and the last God's action in bestowing salvation.

Luke's account states that "repentance and remission of sins should be preached

in his name, beginning at Jerusalem." "PREACH" is the first element. "ALL NATIONS" is the second. These are placed under the like terms in the gospels of Matthew and Mark. Luke's third element—"REPENTANCE"—presents an item not mentioned in the other records. This shows the change of the sinner's mind or will effected through gospel preaching. We place the fourth element—"REMISSION OF SINS"—under "saved" of Mark's gospel, because they mean the same thing. In the last element of this record—"BEGINNING AT JERUSALEM"—we learn the place where the work of this Commission was to begin.

Let me remind you again, dear reader, that no one of these inspired records gives to us all the contents of this world-embracing Commission. Adding all the elements together we learn all that this message contains. In the summary of the diagram we see the whole scope of the "divine marching orders." In this study it will be helpful if you will prayerfully ask the following questions:—

1—Is this Commission binding now? The answer of all Christendom is Y E S. It is to this message all preachers look for their authority in preaching the unsearchable riches of Christ.

2—Has man the right to cancel any of the elements of this Commission? Review each item and ask, Which? Can we cancel the preaching? No, for by the foolishness of preaching it has pleased God to save them that believe. Can we alter "all nations"? Shall we rub out "gospel"? No,

for it is the power of God unto salvation to everyone that believeth. Shall we drop "believe"? Hardly, for he that believeth not shall be condemned. Dare we cancel "repentance"? It would not be safe for us to do so, for "except ye repent ye shall all likewise perish." Should we omit baptism? Many answer, Yes. But why? It has been placed here by the great Lawgiver himself. It is mentioned more than EIGHTY TIMES in the New Testament. It would be disloyal to make any change here. Shall we do away with the formula? Can we leave out "saved" or "remission of sins"? No, this is man's great need. Can we cancel "begin at Jerusalem"? Then we would not know whether the execution of this Commission was to begin to Oxford, Geneva, Wittenberg, or where.

3—Can we change the order in which the elements of this Commission are mentioned? Can we begin with BAPTISM, as the advocate of infant baptism does? That makes the ordinance too important. Can we place baptism after REMISSION OF SINS, as others do? That destroys its meaning. It is both wise and safe to leave these things in their divine order.

4—Can you claim all the blessings without fulfilling all the conditions? In this Commission the Lord has revealed his will. Have you obeyed it? Do you believe? Have you repented? Have you been baptised? If not, can you claim the blessing of salvation or remission of sins?

ANSWER TO YOUR LORD!

Which Is the Debtor?

The aggrieved church member always begins to tell what he has done for the church. These are some of the things: He has directed the choir for half a lifetime, with all that that implies of patience, persistence, tact, wear and tear of mind and body; he has sung in the choir twenty years without pay; he has been Sunday School superintendent for a period that shows immense expenditure of time and strength; he has served on the official board and been of especial service in pushing financial matters to a successful issue; he has been invaluable in the men's sociables; he has taught in Sunday School with perseverance, punctuality, and power; he has furnished the Christmas trees for a decade; he has headed every subscription list with liberality; he has done other things too numerous to mention, and so has his wife; and he fancies that both—and this she also fancies—would be considerably missed if they should step down and out, wash their hands of the whole matter, and let the church see what would happen then!

Sometimes—too often—the step down and out is taken. What happens then? In church as in worldly affairs it is the unex-

pected. That is to say, the church keeps on its way.

But what is the effect on the man and his family? In every community can be found the answer.

The resentful deserter will generally go into a church where he may, perhaps, take feeble root and so far survive transplanting as to exist in a stunted condition. But oftener the spirit that prompted change will beget new discontents in the latter relations, preventing religious growth and insuring spiritual death.

The greatest peril of the aggrieved church member is his disposition to take account of what he has done for the church. Suppose, on the contrary, he should remember what the church has done for him.

Perhaps he went into the church a strange boy, possessing few gifts likely to bring him into notice, and one day the choir-master took note of his voice and with practical Christian interest invited him into the choir. And here he found not only musical inspiration and drill, but a point of contact with good young people. It was his stepping-stone toward special usefulness. In time he himself became choir-master. His position

brought him into relations with musicians generally. Now and then he met some great men among them. As time went on he gained influence. His children, helped by all these things, enjoyed advantages unknown to him at their age. It is not unlikely that some in the church have wronged him. Church members do wrong each other far too often. But in the rush of resentment will he forget loyalty to an institution that has done more for him than he can ever repay?

Or, if he has sung twenty years without pecuniary recompense, has he forgotten the benefits of regular attendance on the preaching service, which he would perhaps otherwise have neglected to mental and moral detriment? Who shall estimate the value to the server of free service! Think of the rehearsals that have brought musical and intellectual insight; of the friendships formed; of the capacities developed, the habits of punctuality, poise, self-denial; of the hours of recreation that lightened the work; of the larger life that comes to those who are part of an important whole. The choir has been the opportunity of many a man who without it had lived a far narrower life.

Greater yet has been the privilege of the Sunday School superintendent. Brought into sympathy with the developing young life of the church, he learns to exercise qualities essential to an educator. His heart is enriched by the yearnings, hopes, and endeavors that become part of his experience. He learns decision, prudence, deliberation, sagacity, justice, and tenderness. He comes to know something of social needs and requirements, dangers and demands. In conventions he is encouraged and uplifted by the large thoughts of the large-minded. The town in which he lives accords him much of respect and praise, and children grow to adult age his loyal friends. The Sunday School teacher has much the same blessing, with the joy of closer personal relations. Are these things of little worth?

Thus might the services of each church member be proven a personal blessing to himself, far exceeding all he has done to bless others. The official member, with his adjustment of weighty matters, the unofficial member who runs on the plain errands—fetching and carrying as he is needed—each in his place gains in power and influence by the faithfulness of ministry.

And the moneyed man who has no need of the church to open ways of recognition, education, and social acceptance should beware of the temptation to believe that the church owes him a debt. The rich man is he of whom it is said that he can hardly enter the kingdom of heaven. The church takes him and teaches him liberality, humility, a hundred benevolent graces without which his gold were a millstone about his neck, sinking him to perdition. By rich or poor it cannot be gainsaid that it is more blessed to give than to receive.

Let the aggrieved church member, smarting under a real or fancied wrong, and tempted to sever ties that bind him to the church he has served, pause to remember the past of his religious association. Let him recall what he was when his untried feet first walked in the company of the brethren, and how he passed step by step to places of trust and honor. Let him ask himself what manner of man he would probably have been without the right hand of Christian fellowship. In evil and good days he has found sympathy, hope, and help, lacking which he might have lost heart and his hold on everlasting truth. Let him be honest with himself and toward the church, and remain steadfast. If he finds it bitter at first, it will be sweet at last. He shall receive new benefits, learn new graces. The noble grace of endurance shall be his, the tender grace of forbearing brotherly love, the high grace of allegiance.

When Peter told what the disciples had done, saying, "Lo, we have left all and followed Thee," the Lord replied that there is no man having done this who shall not receive manifold more in this present time, and in the world to come life everlasting.—*The Christian Advocate.*

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The Querist.

G. B. MOYSEY.

1. Is it right to let a Christian chapel to a society called "The Young People's Club," for the purpose of playing ping-pong, drafts, dominoes, quoits, and other games?

REPLY.—It may be, or may not be, according to circumstances. If the building is required for spiritual, moral or intellectual work, or if the trust deed forbids its use for recreative and entertaining purposes, or if there was any suspicion that the entertainment would be conducted improperly, it would be wrong. There is nothing wrong in themselves in the games mentioned, and most of our church buildings are used at times for socials, where such games are played. As to "letting"—it is certainly a sensible thing to make some charge to cover cost of cleaning, lighting, repairs, etc., for one social will often do more damage than a dozen church services.

2. Is it right for the evangelist to take the position of president of said society?

REPLY.—The evangelist should be a fit person for the position, and if more important claims on his time admit, it would be right for him to take the office. His presidency should be a guarantee that all entertainment and amusement would be kept within the bounds of Christian decorum, and indeed, unless the affair were under the immediate supervision of some such person, to allow the use of the chapel for any such purpose would be an unwise thing.

3. Is there any Scripture to support the prevalent idea of a universal church?

REPLY.—This is a vague enquiry. What is the "prevalent idea of the universal church"? The Scriptures speak of "my [Christ's] church" (Matt. 16: 18); of the church of God (1 Cor. 11: 22; 1 Tim. 3: 15); the church (Acts 2: 47; 5: 11, etc.); churches of God (1 Cor. 11: 16); churches of Christ (Rom. 16: 16); churches of the saints (1 Cor. 14: 33); churches of the Gentiles (Rom. 16: 4); churches of Judaea, Asia, etc.; or simply the churches (Acts 15: 41, etc.). The term church is apparently used in the general sense of including all members of Christ's body without regard to local assemblies in many cases, e.g., Eph. 1: 22, God gave Christ to be "head over all things to the church"; Col. 1: 18, Christ is the "head of the body, the church." So also Eph. 5: 23, 24, 25, 27, 29 and elsewhere. This is a use of the term in a *universal sense*, but whether it is the "prevalent idea" we leave the querist to decide.

the divine life of those who are already church members.

By what means and in what way was the apostolic church thus edified? Prayer, praise, reading the Scriptures, the contribution, instruction and exhortation all had a place in the edification of the body of Christ. Men could be pleased and yet not edified; Paul predicted the coming of a time when the people would have itching ears, when they would turn away from the truth, and heap up teachers unto themselves (2 Tim. 4: 3, 4). The people so acting would be pleased, and their teachers would charm them, but there would be no edification. Some of the modern religious services, with the surpliced choir, fine pipe organs, professional singers hired at so much a song to sing God's praises (?), and sermon on some philosophical subject, might please, but there would be neither worship nor edification there. The apostolic simplicity must be noted and reproduced if we are to have true edification.

While at all times the members can speak to one another, and so help in edification, while by inducing them to read good, Christian literature the church can be edified, yet in her meetings for prayer, etc., during the week, in her gospel meetings, but especially in the meeting for worship on the Lord's day, we expect her to be built up and strengthened in the divine life.

It is the duty of the evangelist to instruct the converts he succeeds in making (Matt. 28: 18-20); it is the duty of the elders to instruct, guide and feed the flock over which they have been made overseers (Acts 20: 28); but the church is also called upon to edify herself (Eph. 4: 16). It is very evident that a mutual ministry was recognised in the Lord's day meeting for worship (Acts 20: 7; 1 Cor. 14: 26-34). In apostolic times that weekly gathering around the Lord's table was participated in by many. A church to be apostolic should contend for and practise mutual ministry. This would neither be a one-man nor an all-men ministry, but everyone who has the ability would be permitted to take part. The less done by one man, and the more done by a number of those who are qualified, the better for the church. The strong church is one that does not depend upon one or two, but one that has the mutual element predominant.

It would, therefore, be the duty of the brethren to seek to excel unto edifying. Each one should aim to qualify himself to take part in the service, in the announcing of a hymn, the reading of the Scriptures, leading in prayer and thanksgiving, or speaking a word of exhortation, teaching, or comfort. Such is apostolic.

The Apostolic Church.

BY THOS. HAGGER.

1—ITS EDIFICATION.

To edify is to build up; consequently when we speak of the edification of the church we are speaking of its upbuilding. A church can be built up by adding people to its number, and again by developing those who are already members. We are dealing in this with the latter, the strengthening in

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CHILDREN'S PAGE

Don't You Know?

A little rain, and a little sun,
And a little pearly dew,
And a pushing up and a reaching out,
The leaves and tendrils all about:
Ah, that's the way the flowers grow,
Don't you know?

A little work and a little play,
And lots of quiet sleep;
A cheerful heart, and a sunny face,
And lessons learned, and things in place:
Ah, that's the way the children grow,
Don't you know?

—Little Men and Women.

The Expensiveness of Sin.

Whatever else may depreciate in price, and be offered at cut rates, sin is never cheap. Look at it from any standpoint you will, no one can break the moral law without someone (and often many persons) being compelled to pay dearly for it. Another thing about wrong-doing is that you can never be sure that you are through paying for it. A young man under the influence of liquor was arrested and fined "five shillings and costs." "Oh, well, that isn't so bad," he said; "I got off very cheaply." He discovered, however, that the costs amounted to a good deal more than the fine. As a result of the escapade, he lost his position and was forced to go elsewhere to seek employment. "It was pretty expensive, after all," he said, "but it will teach me a lesson." It did, for he became sober and upright. Many years afterward he was a candidate for a high office, when, to his astonishment, the story that he had once spent a night in jail was brought up against him and used with telling effect. Incidentally, those who were related to the young man suffered mortification and inconvenience. The incident is by no means an exceptional one, and goes to enforce the truth that even so far as this world is concerned, no man can afford to do other than the right things.

It Blackens.

There is an old story about a Greek maiden named Eulalia; she wanted to be friends with Lucinda, a very gay and worldly woman. One day she said to her father, Sophronius, "I would like to call upon Lucinda; may I go to-day?"

"I cannot allow you to do that, my daughter," replied Sophronius.

"But, father, you must think me exceedingly weak if you suppose I should be injured by going," said Eulalia, crossly.

Her father stooped down and picked up a piece of dirty coal and held it out. "Take that in your hand, my child; it will not hurt you."

She did, and her fingers became smudged. "Why," she said, "did you give me this? It blackens."

"Yes," came the reply, "coal, when it does not burn, blackens." Bad company will blacken, even if it does not burn.

A Bird Story.

Mr. and Mrs. Goldfinch built their nest in a great shady tree. After a while two little baby-birds came. They couldn't do anything at first but open their mouths and cry for something to eat. By-and-bye their feathers grew, and they were strong enough to begin to fly. Then Mr. and Mrs. Goldfinch took great pride in giving their children flying lessons each day.

But one day one of the little Goldfinches said, "I don't want to take my flying lessons to-day; I want to stay in the nest. I don't feel like flying just now."

Mother Goldfinch looked at her baby and was almost ready to cry. What did the child mean by not wanting to do what its mother wanted it to? Why, such a thing was never heard in bird-dom before!

When Father Goldfinch came home from getting the evening meal she told him about it, and asked what it meant. He scratched his head and thought, and then said, "I saw a little girl near our tree yesterday. Maybe our baby has heard her talking. I'll watch her."

Now I hope all little girls will be careful what examples they set the birds and not teach them bad manners or habits.

Girls Should Remember

That the home kitchen, with mother for a teacher and a loving, willing daughter for a pupil, is the best cooking-school on earth.

That true beauty of face is only possible where there is beauty of soul manifested in a beautiful character.

That the girl everybody likes is not affected, and never whines, but is just her sincere, earnest, helpful self.

And, finally, that one of the most beautiful things on earth is a pure, modest, true young girl—one who is her father's pride, her mother's comfort, her brother's inspiration, and her sister's ideal—which girl we should all try to be.—Michigan Advocate.

Tot's Prayer.

A little girl about five years old got very tired amusing her baby brother while her mother was housecleaning, so, when night came, and she was about to say her prayers, she asked, "Can I pray as I have a mind to?" Being told she could, only to remember to whom she was talking, she prayed her usual prayer, then raised her head a little and added with fervor: "And p-l-e-a-s-e, Lord, d-o-n't let us have any more housecleaning. Amen."

Willie's Question.

Where do you go when you go to sleep?
That's what I want to know;
There's loads of things I can't find out,
But nothing bothers me so.

Nurse puts me to bed in my little room
And takes away the light;
I cuddle down in the blankets warm
And shut my eyes up tight.

Then off I go to the funniest place,
Where everything seems queer;
Though sometimes it is not funny at all,
Just like the way it is here.

There's mountains made of candy there,
Big fields covered with flowers,
And lovely ponies, and birds and trees,
A hundred times nicer than ours.

Often, dear mamma, I see you there,
And sometimes papa, too;
And last night the baby came back from heaven
And played like he used to do.

So all of this day I've been trying to think,
Oh, how I wish I could know,
Whereabouts that wonderful country is,
Where sleepy little boys go.

—The Independent.

A Beautiful Answer.

The story is told of a little girl in England who, when rain water was scarce, saved up as much of it as she could, and then sold it for a half-penny a bucket. In this way she earned nearly one pound, which she brought to the missionary society. She was a modest little girl, and when the secretary of the missionary society asked for her name, she hesitated and failed to answer. "But I must put down where the money came from," said the secretary. "Call it rain from heaven," replied the little girl.

A Rich Boy.

I know that I am poor, but I am not ragged or dirty. I am poor, but not poor enough to beg or steal or lie. I can go to Sunday School and church, where I may learn about Jesus; and my teacher says that those who have him as their Saviour are rich, even though they have little money and no fine clothes. The birds have no purses nor pocketbooks; neither have I. They have no aches nor pains; neither have I. They are contented and happy; so am I. I thought I was poor, but I believe now that I am rich.—Sel.

Send the Light!

It is claimed that not one Japanese Christian in ten owns a Bible, and that at the present rate of distribution it would take 490 years to supply the present population of Japan with even a portion of the Bible.

New South Wales S.S. Union.

The Sunday School Union demonstration and presentation of prizes and certificates took place in the Tabernacle, Metropolitan-rd., Enmore, on Friday, June 26th. The building was crowded with children, parents and friends. Arrangements had been previously made reserving certain positions for each school. This prevented unseemly confusion, visitors being located in other parts of the building. We were pleased to see a number of our Chinese brethren with us, for whom we reserved seats. A. E. Illingworth, President, took the chair punctually at 7.45, and after the opening hymn and prayer by P. A. Dickson he called upon the Secretary to read the report of the examination.

REPORT OF S.S. UNION, 1903.

Fellow-workers and Friends,—

In presenting this report we can only speak of the annual examination, and in doing so we desire to place the matter clearly and concisely before you. In our Sunday School Union we are endeavoring to bring the workers of the respective schools together to interchange thoughts on Sunday or Bible School work. And we desire to say that without a doubt it is one of the greatest works or auxiliaries any church can possess. The church, like the nation, depends largely for her strength for future work by attending to the young in years. I have only to appeal to you to think for a moment of the happy sunny hours of childhood days—your own, for instance. Is it not a fact that had you not received Bible knowledge in the Sunday School the pressure of everyday life would to a large extent prevent your getting that knowledge now? We are, by these annual examinations, endeavoring to promote a closer study of the truths contained in God's Word, and incidentally we offer rewards for the study. At the same time we wish to impress upon all here that it does not follow that because a pass has not been obtained, or a certificate gained, the competitors have not benefited thereby, inasmuch as for thirteen weeks prior to the examination special classes are held twice a week, exclusive of the lessons in the Lord's day School; and while only ten questions are given in each division in the exam. test, in these special classes for study fully an hundred questions are given and answered by the scholars. It is a strange fact that some object to competitive examinations in Scripture study. But the main point is missed; we must encourage the study of the Bible as well as ordinary education. Many parents are very anxious and pressing in their desire for their children to enter for a public school exam., to obtain a scholarship for material benefit for a time. Is it not much more important to promote a study that will last through all eternity? The subject of examination this year was the first quarter's lessons of the International Series, based upon the Acts of the Apostles, dealing chiefly with the life of the Apostle Paul. We regret that more did not appear for examination, but hope that next year greater success will attend the efforts of those who may be in charge.

R. STEER.

A splendid programme of items was given.

Petersham scholars gave a chorus and a flower song, and a solo, "Grace Darling," by Ruby Eldridge; Sydney scholars—action song and trio, and a recitation, "The Greedy Boy," by Jim Donnelly; Enmore scholars—dialogue, "Light," and recitations by Doris Stephenson and Grace Gowan; Rookwood school—recitation by Chrissy Young. During the evening members of the Chinese Mission gave us two songs from Sankey's in their own language, and received quite an ovation. In the opinion of all the programme was good and well selected, and reflects credit upon the respective schools who contributed. We desire to thank them for their help; all did well. At the end of the programme a collection was taken up in aid of prize money. The President then delivered his address.

PRESIDENT'S ADDRESS.

Bro. Illingworth, on rising to present the prizes, said he desired to express his pleasure at seeing such a splendid gathering. It was the first time he had the honor of presiding at the annual distribution of prizes in N.S.W., and he felt sure that such an excellent attendance was a sign of appreciation and interest in the work of the Sunday School scholars and the S.S. Union. He hoped we would go in for a series of united demonstrations on a large scale. He believed we could take one of the largest halls in the city and run a choral festival which would do us credit. Referring to the recent examination, he made a comparison with last year's results, and said that the present one compared favorably. In 1902, 228 entered, 132 appeared, 110 passed and 22 failed; in 1903, 212 entered, 129 appeared, 85 passed and 44 failed. At first sight it looked as though the percentage of failure was higher, but that could not be the safe conclusion for two reasons:—1. No uniform standard of marking, and the examiners this year had fixed their own standard, and this was very high. 2. Questions this year had not been properly graded, as the examiners had not conferred together. This was not their fault, but an oversight on the part of the Union. It would be noticed that 50% of the failures were in the third division, in which, in his opinion, the questions were very stiff. He was disappointed at the small entry. However, next year special efforts would be made to increase it. To this end he was going to propose that 3 honor certificates entitle the holder to secure a prize worth 5/—, and that 3 ordinary certificates be worth a book valued at 3/6; also that to each award marks be attached and certificates of merit be given to the schools as well as scholars. He urged the scholars to appreciate both books and certificates, as they were well earned. To those who had been disappointed, he pointed out that the main object was to get their minds full of God's Word, which was able to make them wise unto salvation. This wisdom was the principal thing. The object of the examination was to create a love for God's blessed Book. He urged all the brethren and sisters to take a deeper interest in S.S. work and invest more money, time, talent, thought and prayer in the advancement of the schools. He closed with a word of praise to R. Steer (Sec.) for his faithful labors.

At the conclusion of his address, A. E.

Illingworth presented the prizes and certificates won in the recent examination. The scholars had the privilege of selecting prizes, and they selected them well. Quite an enthusiasm was created when three young ladies—Miss Tessie Edwards, Miss Grace McCoughtry and Miss Ethel Eastwood—of Enmore, who obtained the maximum, went up for their prizes. After the presentation the meeting closed with the doxology.

R. STEER, Sec.

Christian Endeavor Notes.



"Wherefore we endeavor that, whether present or absent, we may be accepted of him."—1 Cor. 5: 9.

North Melbourne held their half-yearly election of officers as follows:—President, Mr. T. J. Cook; Vice-presidents, Miss Bean and Miss Campbell; Secretary, Mr. E. J. Allan; Rec. Sec., Miss T. Holden; Treas., Mr. R. McGregor; Jun. Supt., Miss Campbell; Jun. Sec., Miss Mildren. At the close of a nice meeting on Monday, 29th, led by Miss Walker, occasion was taken to say farewell to one of our number, Miss Rica Oswin, who, with her mother, is leaving for W. A. The president on behalf of the members presented her with a gold C.E. pin. She has been a willing worker and our Society will miss her. The usual cup of coffee was the conclusion of a happy evening. Our membership is now 60 actives, 6 associates, and 6 honorary. Meetings and general work improving.

Bendigo Convention, 1903. Are you going? Will your society be represented?

HOW TO KILL A MEETING. — Wait until Saturday evening to appoint a leader. Otherwise let the one who is to find the leader during the most interesting part of the preceding meeting reach over the back of two seats and ask someone to lead the next meeting (in a loud whisper). Don't have any special one to play, but take the first who comes along. Wait for the stragglers, so that the leader may not seem to be punctual. Have plenty of references read; give long ones and never ask for a thought on them. If the subject is a soul-stirring one, don't ask if there is any one present to follow Christ. There might be some waiting for just such an entreaty. Call on someone who will make a long prayer rather than sentence prayers, the honest desires of needy souls. Testimonies are not always in fluent language, so call on the preacher to explain something in the lesson; this will occupy the time. Drag the meeting out for as great a space of time as possible. If there are young people present, not members, invite them to live more social lives, but not to live more earnest lives, following Christ.—North and West.

Would like to hear some news from societies in other States. Address to Erskine-street, Nth. Melbourne. W. McCANCE.

THE
Australian Christian.

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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.

Lest we Forget.

The latest journals from the Old Country indicate that a great religious crisis is pending, and that the near future will see some startling changes in regard to the position now occupied by the established church. Ever since the days of Henry VIII. the national church has occupied a position which, in the view of many thoughtful men and women, was an intolerable injustice to those churches which conscientiously dissented from its doctrines and practices. To those who live in countries where there is no national church it is difficult to understand how such an establishment can be perpetuated in any land. National churches have been in the past, and are now, the foes of religious liberty. No one can read the

histories of Romish, Greek or Episcopal Churches without being fully persuaded that their opposition to bodies outside of their pale is characterised by injustice. As a matter of fact the mere existence of national churches is an injustice that ought not to be tolerated for a single moment. It is amazing that the burden of such a thing has been borne by the people of Great Britain for so long a period. There are, however, signs that the patience of the people has become exhausted. Evidence of this has been given in many forms, but chiefly of late by the holding of a monster demonstration in Hyde Park as a Nonconformist protest against the hateful provisions of the Education Bill. In this Bill, the Episcopal or national church attempts to keep the control of religious education largely in its own hands. It was some overt act like this that was required to waken Nonconformity from its lethargy, and to hasten the time when the existence of a national church should be no longer possible in a liberty loving country.

That the Nonconformist conscience has been fully aroused is quite evident from the great demonstration in Hyde Park. According to the enumeration of the *Daily News* 140,000 Londoners were present on that occasion to denounce the Education Bill. It is admitted that the demonstration was the largest and most enthusiastic ever known. The *Times* says: "Any attempt to estimate the numbers of the gathering would be futile. All that could be said with anything approaching to accuracy was that the sea of men, women and children which flowed over the green sward of the Park covered a densely packed space of many acres. . . . The demonstration was the largest, the most earnest, and the most intelligent that has been seen in Hyde Park for a score of years." The feeling in this great audience was unmistakable. It is described by the *British Weekly* in the following words: "Fatigue was forgotten by the crowd, and even elderly men and women who had been walking for two hours in the broiling sun stood cheerfully for two hours more in order to hear the testimony of the speakers. These were London's soberest, most respectable, most law-abiding citizens, yet every reference to passive resistance was hailed with vociferous cheering. . . . They had come to the Park not only to hear great orators and to cheer for strong resolutions, but to bind themselves by the solemn vow, 'We will not submit.'" It is impossible to overrate the significance of such a gathering as this. It means certainly that not only are forces gathering together to oppose an obnoxious Bill, but also to strike the death-blow to the existence of a national church. It takes an Englishman a long time

to learn anything, but when he does he generally learns it pretty thoroughly. It has taken him a long time to learn the lesson that the State has no right to interfere in religious matters—he has not learnt the lesson perfectly yet, but when he has it will be one that he will not be in a hurry to forget. He will remember, too, to beware of insidious approaches in that direction, especially those which would share the religious teaching function with the State.

This opposition to the Education Bill has been salutary in many ways, but especially in revealing the growing dislike of the people of Great Britain to sacerdotalism. This has been felt very acutely by the high church wing of the national church. Lord Halifax, the leading lay representative of that party, writing in the pages of the current number of the *Nineteenth Century*, says: "It is asserted" that a wave of anti-clericalism is passing over the country, that recent events in Parliament are a symptom of this distrust, and that it much concerns those who have the interests of the church at heart to consider why this is, and if they can remove the causes." Lord Halifax, however, it seems to us is the last person in the world to whom we should entrust such an enquiry if we desired anything else but a biased judgment. In accounting for the growing dislike to the clergy he says: "There exists also a dislike of the clergy which is due to the same cause as that which is largely responsible for the persecution of the religious orders in France. A church which is identified with the world excites no opposition." There is of course a sense in which this is true enough, but not as applied to the opposition against the religious orders in France. That Lord Halifax should defend these orders is eloquent enough of what is meant by high churchism. The religious orders in France have simply become a byword for clerical intrigue and an intolerable nuisance. In many cases they are mere money-making concerns working under the guise of philanthropy. Witness the revelations which have recently been made in regard to the Convent of the Good Shepherd at Nancy. The sweating dens of Melbourne in their worst days could never furnish any parallel to the greed and cruelty of these so-called religious institutions. For long years the people of France have suffered much at the hands of clericalism, and her entire emancipation therefrom would be the best thing that could happen to her.

It is a remarkable illustration of the blindness of men like Lord Halifax that in making their defence they prove the case against themselves. The growing dislike of the clergy, he tells us, is not to be regarded as a discredit to them, but as "a witness of

the church's life, and a proof that the clergy are true to their vocation." "What Archbishop of Canterbury in later times," he asks, "appeals to the heart and imagination of churchmen like Archbishop Laud? Who has so deep a place in their veneration? What Archbishop has so unmistakably left his mark on the Church of England, on the whole Anglican communion? Did he meet with no opposition? Was there no anti-clerical feeling excited in his case? The scaffold and the block on Tower Hill may be left to answer these questions; but though he died his work lives on." Precisely, and just because Archbishop Laud was the legitimate product of clericalism we don't want any more of his sort. According to history, this high church saint was the most bitter persecutor of Nonconformists. He is said to have preferred persuasion to force; but it is not denied that when necessary the most horrible severities were employed under his sanction to enforce conformity. The cases of Leighton, Prynne, Bostwick and Burton are well known, with hundreds of cases who, if not shockingly mutilated and condemned to perpetual imprisonment, were silenced and compelled to seek liberty of conscience beyond the seas. Nor do we forget that he was the moving spirit in the councils of the infamous Star Chamber. And yet Lord Halifax is surprised that there was anti-clerical feeling in his case! As we have said, men like Laud are the legitimate outcome of clericalism, and it is because of this that Nonconformists resist the usurpation and pretensions of clericalism, and why we ourselves hate even the incipient manifestations of it.

Editorial Notes.

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

Freedom and Union.

James Freeman Clarke puts the matter tersely, thus:—"The Roman Catholic Church has union but not freedom. The Protestant Churches have freedom but not union. The church of the future must have both." This is the point that must be kept in mind by the advocates of union among all parties. The church of the future must have freedom as well as union. How can both be secured? It matters not how many unions are effected; they will never be satisfactory unless there is freedom for spiritual development. Union is essential in order to the economy of material and energy and the presentation of an unbroken front to the enemy, and freedom is essential in order to intellectual and spiritual progress. Such

was the church of the New Testament. Within the limits of loyalty to Christ there prevailed the greatest of liberty. Here is the true pattern for all modern church reformers. A settlement according to the divine model will prove permanent, but any other settlement of the subject will have sooner or later to be again disturbed. Any building that is not erected on the original foundation will fall.

Failure of Unitarianism.

The *Southern Cross*, commenting on the Triennial Conference of Unitarians recently held at Liverpool, says:—"One leading Unitarian after another lamented openly their dwindling congregations, the icy frost that lay on their services, the dying out of the glow of worship in their religion. A wind that might blow from the frozen north seems to wail and lament for ever over the Unitarian landscape." Dr. Martineau's words are quoted as indicating that Unitarianism can inspire no poetry and kindle no devotion:—"In devotional literature and religious thought I find nothing of ours that does not pale before Augustine, Tauler and Pascal. And in the poetry of the church, it is the Latin or the German, or the lines of Charles Wesley, or of Keble, that fasten on my memory and heart, and make all else seem poor and cold." The fact is the Unitarian has no gospel "that Christ died for our sins" to proclaim, and "the gospel is the power of God." As we sometimes sing—

"There is power in the blood,"

and any system which rejects the divinity and atoning work of Jesus is necessarily powerless. In the United States of America there are actually less Unitarian churches today than 10 or 15 years ago, while in the whole of Australasia, after 50 years' history, the number of avowedly Unitarian churches could almost be counted on the fingers of one hand. Its only life is that of the frigid zone.

N.S.W. Drink Bill.

Canon Boyce, of Sydney, has published the expenditure for drink in the mother State for 1902. The figures are based on official returns and may be relied on. The amount spent last year was £4,817,819, or £3/9/2 per head. That, on an average, each family of five persons spends £17/5/10 a year on drink, should lead intelligent men to plead earnestly for reform. When we remember the hundreds of thousands of women, children and pledged abstainers who never drink, it is evident that the average amount of those who do must be very high. The one bright gleam accompanying this dark report is the fact that the actual amount spent last year was £200,039 less than in

1891—a reduction of 4/3 per head. It would appear that Temperance sentiment is steadily, if very slowly, gaining on the community. In 1892, the average expenditure per head for intoxicating liquor was £4/0/10, and in 1881 it was £5/4/5. But at this rate it will be a long time before zero is reached. N.S.W. gains by comparison with England, where last year's amount per inhabitant was £4/10/2, and in Scotland £3/12/2, while in Ireland it was down to £3/4/5. The average for the United Kingdom was £4/5/6, but high as this appears it is lower than formerly. In 1876 it was £5/1/8. In America, where so many States and Counties are prohibition, the expenditure per head is computed as about half that of the United Kingdom, and in Canada only about one-fourth. We have no actual figures before us of the average expenditure for drink in Western Australia, but as, according to Coghlan's statistics, it is double that of the average for Australasia, we can reckon it about £7 per head. It is doubtful whether any other State in the world ascends so high, or rather descends so low, in this particular.

Sunday School.

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

LESSON FOR JULY 26TH.

Saul Rejected as King.

Lesson—I Sam. 15: 13-23. Study verses 10-31.

GOLDEN TEXT.—"Behold, to obey is better than sacrifice, and to hearken than the fat of rams."—I Sam. 15: 22.



The Amalekites were a powerful race who occupied the country between Palestine and Egypt. They lived mostly by plunder. They were the first who attacked the Israelites on their march to Canaan, and had ever after been a menace to the peace and safety of Israel. By divine orders, Samuel instructs Saul to "utterly destroy

all that they have, and spare them not" (1 Sam. 15: 3).

"But while Saul had ruthlessly destroyed the tribe itself, the temptation to save part of its immense flocks and herds had been too great for him and his people." In sparing these cattle Saul deliberately disobeyed God and incurred his displeasure. Further, the Lord tells Samuel that "it repenteth me that I have set up Saul to be king," at the same time stating his reasons (1 Sam. 15: 10, 11).

Next morning, early, Samuel rises to meet the returning king. Little thinking, in his human weakness, that Samuel knows the real truth, the king forces a lie upon Samuel, stating that he has carried out the divine wishes in destroying the Amalekites. Even had the prophet not known the falsehood, what further proof did he need of it when he heard the sound of the sheep and oxen? None.

The evidence of the king's disobedience is so clear and conclusive that the guilty stricken Saul turns away, but Samuel bids him stay while he pronounces God's judgment upon his great disobedience. But Saul further tries to smooth matters over by saying that the saved cattle are for sacrifice to God. This was probably untrue. Could the disobedient king or his people imagine that God would take as a burnt offering the very thing he had ordered to be destroyed? Saul's action betrayed insult as well as disobedience. Henceforth Saul is rejected of God, and can no longer claim to be the real king of Israel. H. G. MASTON.

Deaconesses.

In your issue of June 11th you give an extract on the above subject from the *Christian Standard* which you commend to some of your readers. With all due respect to the Editor of the *Standard*, I beg to suggest that he is wrong. If you will turn to Rom. 16: 1, you will find that Phœbe was a deaconess of the church at Cenchrea. What was necessary in one church will in all probability be necessary in others.

The duties of the deacon include carrying the church's contribution to those who are in distress. Who shall carry such to the sister who needs help? It might not be wise for the deacon to do so, but the deaconess comes in here and attends to those of her own sex who need the aid of the church in material matters. Again, the deaconess is required to attend to the female candidates for baptism. If the New Testament gave no hint at deaconesses, expediency and the fulfilment of 1 Cor. 14: 40 would demand the setting apart of qualified sisters for the above works, for "that which is everybody's business is nobody's business," and either is neglected or bungled. I do not contend that these sisters should sit upon the official board of the church, but do certainly contend that in order to the proper organisation of a church, and the efficient carrying on of the work, Phœbes are needed.

R. Milligan has said: "The diaconate of the primitive church was not confined to male members. Deaconesses were also

appointed to attend to the wants of the sick and needy especially of their own sex. . . . The poor and the needy will always be with us, and will require the attention of both deacons and deaconesses just as much as they did in the churches of Jerusalem, Cenchrea and Ephesus."

Well did Bro. Rankine in the First Principle lessons for our Lord's day schools say in speaking of deaconesses: "Probably this class of office-bearers attended to the wants and needs of their own sex. There is still need for this work to be done, and every well-organised church should have experienced, discreet sisters set apart for this special work."

Disorder and want of organisation easily manifest themselves in the churches, and do not need any recommendation from men like the Editor of the *Standard*. He should rather be found urging the proper and efficient organisation of our forces.

THOS. HAGGER.

The *Standard* extract says: "In New Testament times many women were helpers in the gospel, but the evidence is wanting for any official order of women in the church." Bro. Hagger quotes Rom. 16: 1, and to those failing to read the passage it may be very conclusive; but to anyone looking at it there is nothing there. Phœbe was simply a helper, and in our churches at the present time we have bushels of women who are as much better than Phœbe as the twentieth century is better than the first. No good woman, or man either for that matter, wants an official position in order to do all in their power for the advancement of the cause of Christ. We quite endorse the *Standard's* position, but think nothing more need be said till somebody proves conclusively that there was an official class in the New Testament church known as deaconesses.—ED.

From The Field.

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

New Zealand.

AUCKLAND NOTES.—For a week past we have been holding a protracted meeting, Charles Watt doing the preaching with so much success that on Sunday evening 7 were immersed and 3 others made the good confession before many witnesses, our meeting house being fuller than ever before at a gospel service, extra seats having to be brought in; it was a packed house. So well pleased were the officers with the result of the week's work that it was resolved to carry it on for another week, the only reason for not doing so being the labor entailed on Chas. Watt, but he was only too glad of the opportunity of being able to carry on, and last Monday evening 3 others came forward and surrendered to the Christ. We are hoping great things for the days yet to come. On Friday last for a too brief hour we had the pleasure of a social meeting with Bro. and Sister Thurgood, who arrived by the Sonoma *en route* for America. All who had the pleasure of meeting them were sorry that the exigencies of time and tide made it impossible for them to stay longer with us, but what with the beautiful day and the hearty greetings and the lovely view

they had of our town and harbor as the steamer bore them away from us, we hope that they will have a warm corner in their hearts for Auckland and its people. We greatly enjoyed the few minutes' talk they were enabled to give us.

June 23.

INVERCARGILL.—Things are still alive here, and the interest continues. The sisters' sewing class is doing good work, last year making about £20. The church is helped by it. We also have a special committee for the systematic distribution of tracts.

June 29.

DUNEDIN.—At the close of this evening's preaching two young persons came forward and confessed Christ.

June 28.

DUNEDIN.—On Thursday, June 25th, in the Tabernacle, a musical and social reunion was held to commemorate the end of the first and the beginning of the second year of M. W. Green's labor with the church. The evening was severely cold, but there was an excellent attendance, and a bright, happy evening was spent in enjoyment of anthems, duet and solo singing, and recitations. I. M. Innes presided, and he and Bro. Green gave short, inspiring addresses. Since Bro. Green came the morning meetings have been well attended, and the evening attendances have greatly improved. Forty-one have been added to the membership of the church, thirty of them being by faith and obedience, and eleven by letter and restoration. After the musical portion, refreshments were partaken of. A presentation of a handsome dressing-case and ivory suite was made to Miss Olive Morton by the choir for her self-denying services, and a short time was spent in innocent amusement by the young people, and praise to God brought a pleasant evening's enjoyment to a close.

June 28th.

New South Wales.

PETERSHAM.—On Thursday evening, June 25th, the inaugural meeting of our Young Men's Social Club was held in the chapel. J. J. Cohen, M.L.A., occupied the chair and gave a short but interesting address, promising a longer one for a future occasion. Other speakers were Messrs. Forscutt, G. E. Ardill (Sydney Rescue Work Society), Price and Illingworth, the latter enumerating the objects of the club, which is to be run on Y.M.C.A. lines. The speeches, together with some musical and vocal items, etc., afforded the large number gathered together a very pleasant and profitable evening. As a result of the meeting 20 names have been handed in as initial members to the club, the prospects being very encouraging.

Last Lord's day week there was one confession at the gospel meeting (Elsie, daughter of our esteemed Bro. Rootes), and another yesterday.

June 29.

LISMORE.—At a meeting of the church officers on Monday last (June 22) it was decided to commence a special mission here on 23rd August next. On Wednesday, 24th, at the welcome social to T. B. Fischer, held at Bro. Delzoppo's house, our anticipations of a real good time were fully realised. Over 60 members were present, mostly adults, and included L. Robinson, W. Stewart, and Sister W. Robinson from Bungawalbyn. Sankey's hymns, several addresses, a duet by Sisters E. A. and C. Walker, and a trio by Bro. F. and Sisters Winnie and Miriam Furlonger, were followed by light refreshments. A resolution was carried unanimously, that the new mission tent lately purchased by the Conference Committee be obtained for the special mission, and after a vote of thanks to Bro.

C.J.L.

and Sister Delzoppo a very happy evening was brought to a close with prayer by Bro. Fischer. On Saturday, 27th, T. B. Fischer had the pleasure of immersing Mrs. Stock, who lives at Brunswick Heads, over 30 miles away, and who desired to break bread with us before returning home, and she duly received the right hand of fellowship at morning worship yesterday. I am glad to say our Sunday School is looking up, and we have now four teachers at work and indications that we shall soon require more. In spite of the wet over 60 were present at last night's gospel meeting, amongst whom were a good number of outsiders. We ask all brethren everywhere to make the success of the work at Lismore a matter of earnest continuous prayer.

July 1.

F.R.F.

Tasmania.

HOBART.—Splendid meeting to-night, when a young man made the good confession. We were very pleased last Lord's day morning to extend the right hand of fellowship to Sister Cullen (*nee* Metzenthin), from the church in Wellington, N.Z.

June 28.

T.W.S.

HOBART.—Half-yearly business meeting was held last night. Total number now on roll, 145. All church auxiliaries flourishing. Envelope system to be adopted. Fund started for a special mission; it is intended to invite one of our Melbourne evangelists to come over and assist conduct. Prospects for the future are bright.

July 2.

T.W.S.

Queensland.

BRISBANE.—On June 21st Bro. Main gave his farewell addresses, speaking at the morning meeting, addressing the Sunday School in the afternoon, and giving a masterly address at the gospel meeting. On Tuesday, 23rd inst., a tea, social and public meeting was tendered A. R. and Mrs. Main on the eve of their departure for the south. Bros. Denham, Waterfield, Jones and Tuck addressed the meeting, and all testified to the many good qualities of Bro. Main and to the good work done during his two and a half years' labors with us. Bro. Fischer, on behalf of Zillmere, expressed regret that our brother was leaving the State, and testified to the good work done during Conference season. Mrs. Moffat, on behalf of the sisters, expressed the loss they would all feel at Mrs. Main's departure, and trusted that God would bless their united labors in their new field. Several songs were contributed by members and friends, which added greatly to the success of the meeting. During the evening A. S. Waterfield, on behalf of the choir, in a few well-chosen remarks presented a slight token to Mrs. Main, who in accepting the present thanked the members of the choir for this mark of their love towards her, and promised to treasure it as such. A. R. Main, in replying to all the kind things said concerning him and his wife, reviewed the work done during the two and a half years that he had labored for the church at Brisbane. A very successful meeting was brought to a close by singing, "God be with you till we meet again."

June 27.

A. S. WATERFIELD.

Victoria.

SWANSTON-STREET, MELBOURNE.—We had good meetings last Lord's day. After singing the opening hymn the presiding brother intimated that Foreign

Mission Sunday had come, and the Scripture readings and hymns were chosen to keep the subject before the minds of all, so that when the time for the "offering" came we were not going to take up a "collection"; all would be prepared. The Old Testament readings were Psalms 96 and 97, while the New Testament lesson of the day, Acts 17, with Paul's famous address on Mars Hill, happened to be especially suitable. All the exercises were very heartily engaged in. When the offering came the amount proved to be over £50. F. G. Dunn gave an excellent address on Lessons from the Book of Acts, emphasising the simplicity of the early church, its worship, its officers and its ideals. Andrew Meldrum preached in the evening to a very large congregation on "The Sure Foundation." One confession.

ROBERT LYALL.

LYGON-ST., CARLTON.—Our meetings on Lord's day were not as large as usual owing to the inclemency of the weather. H. D. Smith addressed the church in the morning. Two received the right hand of fellowship. Jas. Johnston preached at night to a good audience. We purpose holding a church social on the 30th inst., to be provided for by the Dorcas sisters, and therefore take the opportunity of notifying the members, as it is hoped that every member who can will be present. Bro. Johnston begins a series of Sunday evening addresses on "Mountain Incidents": July 12th, "Sinai—Law"; July 19th, "Ebal—Curse of the Law"; July 26th, "Calvary—Curse Removed"; August 2nd, "Gerizim—Present Blessing"; August 9th, "Pisgah—Future Inheritance"; August 16th, "Olivet—The Coming"; August 23rd, "Zion—The Final Kingdom."

J.McC.

CROYDON.—We had the pleasure last Lord's day morning of receiving into fellowship two young ladies who were recently immersed, and during the day of receiving the confessions of two respected male residents of the district. We have a lot of enquiries about baptism.

July 6.

J.W.P.

LYGON-STREET.—Last Monday week at the business meeting of the Band of Hope the following office-bearers were elected:—F. McClean, superintendent; W. McClean, vice-superintendent; W. O'Malley, sec; Miss A. Petty, treas; Miss M. Harper, pianiste. Under the new regime a splendid meeting was held last Monday evening, when one of the best programmes that have been rendered for a long time past was given. A notable exercise of especial merit was a temperance address by A. Tait, who is receiving instruction in the Australian College of the Bible. The speaker held the audience, both little children and adults, in riveted attention from beginning to end, and the impression created we are sure will go far to rouse a much deeper interest in the society. We bespeak a bright future for this young man.

July 7.

F. McCLEAN, Supt.

South Australia.

STRATHALBYN.—At the close of L. H. Crosby's address on Lord's day evening, June 21st, two adults put on Christ in baptism. G. S. Bennett was with us on June 28th, when one young man was received into fellowship. T. J. Gore favored us with an excellent address on June 11th, but by mistake his name was omitted in the issue of June 25th. One good sister for some considerable time has been sending her CHRISTIAN to her daughter in W.A., who recently writes:—"Mother, I have joined the church, with two of the children, and I am a subscriber to the CHRISTIAN."

WILLIAMSTOWN.—Since last report two more have been added to the church. All meetings are well

attended, and the people seem interested. We expect great things. Bro. Warren conducted a gospel temperance meeting on Tuesday evening last, which passed off very successfully. There is great need for temperance work to be done here.

July 1.

W.P.

MILANG.—On July 1st a farewell social was tendered to James E. Thomas, who until recently labored as evangelist in this district, and who is leaving this month for Kentucky, U.S.A. Addresses were delivered by A. Gordon, D. Goldsworthy, A. Pearce, J. Yelland, A. J. Ogilvy and G. S. Bennett. D. Goldsworthy, on behalf of Milang church, presented J. E. Thomas with a travelling rug; A. Pearce, on behalf of Pt. Sturt church, presented him with Isaac Errett's "Evenings with the Bible." Bro. Thomas suitably replied. Light refreshments were then handed round to the large audience who were present, after which the meeting was brought to a close. B.

COTTONVILLE.—We purpose holding anniversary services on August 9th, and hope to have a large gathering. We are thankful to record that our Sister Payne has recovered so far from a severe operation as to be enabled to return home.

June 29.

J. McN.

GROTE-STREET.—One confession at Gilles-st. last Sunday night. The right hand of fellowship was extended this morning to two who were baptised into Christ on Wednesday evening last. The offering for Foreign Missions amounted to £32/16/-. The net proceeds of a concert in aid of the poor, given by Miss Linke's pupils and friends, was £4/10/-.

July 5.

E.R.M.

Here and There.

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

:o:

One confession at Berwick last Sunday, a young man.

One baptism at Maryborough, Victoria, last Thursday evening.

One addition by faith and obedience last Sunday at North Adelaide.

The sisters are reminded of general Dorcas rally on Thursday, July 16th, 10 a.m., at Swanston-st. lecture hall.

Good meetings at Geelong on Sunday. At the close of G. H. Browne's address two young men confessed their faith.

Do not forget the Sunday School Union demonstration in the Masonic Hall, Collins-st., on Tuesday evening, July 21st.

At a meeting of the W.A. Foreign Mission Committee H. J. Banks was elected President, J. Pallott Treasurer, and D. A. Ewers Secretary.

Notice *re* Temperance competition! Intending competitors are notified that the competition to take place at North Melbourne has been postponed from July 21st to the 28th.

Mrs. A. T. Magarey made us a pleasant call last Friday. She is returning to her home in Adelaide from Sydney, where she met her daughter, who has been on a trip to U.S.A.

"I herewith enclose cheque for £2, in answer to the appeal for assisting W. W. Davey in his distress. I trust there will be a liberal response from the brotherhood, so that sufficient funds may be raised to afford substantial relief. It is a good sign to see the needy being looked after and cared for amongst us."—J. SCOTT.

N.S.W. Sunday School Union.—Notice of Motion will be received not later than July 15.

T. Bagley reports fine meetings at Paddington, Sydney. Two confessions last Sunday night.

N.S.W. Sunday School Union Secretary would be pleased to attend to any matter in Sydney for other State Unions. R. Steer, Perry-street, Marrickville.

N.S.W. Sunday School Union annual meeting will be held on Friday, July 31st, in the Tabernacle, Enmore. Very interesting business by Notice of Motion already to hand.

Sunday School Demonstration, Masonic Hall, Melbourne. Notice to members of Sunday School Union Jubilee Choir. A full rehearsal will be held in the Lygon-st. chapel, Wednesday evening, July 15th, at 8 o'clock. A full attendance is requested, 13 years and upwards.—NAT HADDOW.

Auckland has closed its fortnight's special mission with 18 additions, 17 of whom were by faith and obedience, and 1 restored. The weather was wet and cold all the time, but the meetings, notwithstanding, were capital on week nights, and on both Sunday evenings the chapel was packed in every part, even down the aisles.

The Uganda Mission, Africa, continues to make wonderful growth. During 1901, 5,536 persons were baptised. The total number of "baptised Christians" in this Mission, at the close of 1901, was 34,239. There were also 12,363 pupils in the schools, and the contributions from the native Christians rose from 4,724 to 5,406 rupees.

"Viewing the Jubilee Pictorial History as a whole, I may say it is above my expectations. First-class paper, engraving and printing of best order, and above all the concise yet instructive history. Much time must undoubtedly have been spent to put so much information into a book of its size. It is thoroughly representative of the brotherhood throughout Australasia."—P. J. POND.

The officers and teachers of the Lygon-st. Sunday School will be "at home" on the evening of Thursday, October 15th, 1903, when they hope to have as their guests all old teachers and past scholars who are available, it being the occasion of the anniversary of the opening of the Lord's day School. All who were teachers or old scholars are requested to send their names and addresses to J. Johnston or A. L. Crichton, upon receipt of which a card of invitation will be sent. A happy reunion of old faces looked for.

VICTORIAN SISTERS' EXECUTIVE.—Meetings arranged for July:—15th, Newmarket, 3 o'clock, the Executive will hold a sisters' meeting; 16th, General Dorcas meeting, Swanston-st. lecture hall, 10 a.m., all sisters welcome; 22nd, Brunswick, 3 o'clock, sisters' meeting, Mrs. Davies presiding; 23rd, North Fitzroy, 2 30, the Temperance Committee will visit; 29th, Footscray, 3 o'clock, the Prayer Meeting Committee hold a meeting. It is hoped that a Dorcas meeting may be arranged at Richmond during the month, the date of which the committee will receive notification.

S.S. TEMPERANCE COMPETITIONS.—Group 2 competed at the North Richmond chapel, June 23rd, 1903. The following are the results:—Under 14 years, recitation—Medallist, William Grey, Brighton, 99 points; second, Winnie Ludbrook, Brighton; third, Percy J. Clarey, South Yarra. 14 to 18 years, recitation—Medallist, Irene Sievwright, Brighton; second, Rosy Crook, Brighton; third, Alex. W. Clarey, South Yarra. 18 to 25 years, recitation—Medallist, Ruby Hearle, North Richmond; second, M. Crooke, Prahran; third, R. J. Lacey, Prahran. The judges were J. Pittman and G. B. Moyses.—THOS. J. COOK.

We were talking to a brother from Berwick the other day about the special meeting just closed there, conducted by H. G. Harward and E. W. Pittman. This brother declared that if they had not had a single addition to the church it was worth all the time, effort and money put into it just for the education and edification of the church. This is one feature of these special efforts which we often overlook. We consider it is just as much our duty to train and keep those we have as to get those we have not. Bros. Harward and Pittman are doing a grand work in this direction alone. We trust the churches everywhere will remember the missions when they pray and when they give. Remember that something is being done not only to save the world but to save the church.

On Wednesday evening, July 1st, the Footscray church gave a public welcome meeting to A. R. Main and his wife, who have come to labor in their midst. Despite the bad weather the attendance was good, the chapel being comfortably filled. Jas. Johnston presided. Addresses were given by F. W. Greenwood, A. J. Saunders, H. D. Smith, Andrew Meldrum, J. H. Goble and A. W. Butler. R. Aitken, on behalf of the church, welcomed Bro. and Sister Main, and trusted they would long be spared to work with the church. In reply A. R. Main thanked the previous speakers for their kind remarks, and expressed the hope that the church would co-operate with him in the work for the Master. Selections were rendered by the choir. Misses Kate and Olive Johnson, of Williamstown, sang a duet. We noticed many visitors from other churches, including several from Berwick. We heartily wish the Footscray church and A. R. Main every success in their new relationship.

LET YOUR LIGHT SHINE.—Jesus said to his followers, "Ye are the light of the world." One of the characteristics of light is that it is continually trying to find its way into dark places and dispel the gloom. Do we, the professed followers of Jesus Christ, resemble light in this particular? Are we doing all we can to dispel the gloom of heathenism. The Lord Jesus never lost sight of his mission. In the garden of Gethsemane, on the cross of Calvary, he never forgot that he had come to seek and save that which was lost, and that he was the Light of the world. The mission of the church of Jesus Christ is to give light to those who sit in darkness. Have we lost sight of our responsibility in this matter? Do we forget the "all nations" of the commission? We stand for loyalty to the will of Jesus; let us see that we carry out his will in this matter, and let us give to this grand work—give our prayers, give our sympathies, and give our money, to show that our prayers and sympathies are genuine.—H. P. LENG.

Acknowledgments.

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

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SUNDAY SCHOOL UNION.

Contributions promised and received towards S. S. Union Anniversary Meeting to be held at Masonic Hall, Collins-st., July 21st.

Bro. B., North Fitzroy	£1 0 0
" P., Cheltenham	0 10 6
" C., Lygon-street	0 10 6
" T., "	0 5 0
" G., "	0 5 0
" L., Swanston-st.	0 10 0
" McM., "	0 5 0
" H., Fitzroy Tab.	0 5 0
" M., "	0 10 6

We want £13 further. Contributions will be thankfully received by C. W. MITCHELL, President. L. GOLE, Sec.

Coming Events.

Observe the time of their coming.—Jeremiah 23:7.

JULY 12.—Protestant Hall, Cheltenham. Bro. H. MAHON will deliver a LECTURE in the above Hall on Sunday, July 12th, at 3 p.m., entitled "The Downfall of the Papacy."

JULY 12 & 14.—Croydon Church Anniversary on Sunday. Tea and Public Meeting on Tuesday. Admission, 1/-; Children, 6d. Public Meeting only, Silver Coin.

JULY 12 & 15.—The anniversary of the Williams-town Sunday School will be celebrated on the above dates in the Mechanics Institute, close to Beach Station. On Sunday afternoon and evening, and on Wednesday at 7.45 p.m. Special singing, action songs and dialogues by the scholars; addresses, etc. Hearty welcome to all.—J. H. OCCO, Sec.

JULY 15.—Sunday School Demonstration, Masonic Hall, Melbourne. Notice to Members of Sunday School Union Jubilee Choir. A full rehearsal will be held in the Lygon-st. chapel, on Wednesday evening, at 8 o'clock. A full attendance is requested, 13 years and upwards.—NAT HADDOW.

JULY 21.—Sunday School Union will hold the Annual Demonstration and Distribution of Prizes in the Masonic Hall, Collins-street, at 7.45 p.m. Splendid programme. Songs by Jubilee Choir under Mr. Nat Haddow. Reserve date and come early. L. GOLE, Hon. Sec.

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Obituary.

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

KELLY.—The church at Cheltenham has sustained a loss in the person of one of its members, our late Sister Kelly, who passed away a few weeks ago. Our sister was brought into the church some years past, under the preaching of our esteemed Bro. Pittman, senr., while laboring with the church at Cheltenham. Our sister was a most consistent Christian, and as she had the opportunity she met with God's people, and seemed to enjoy very much the communion of saints, and the privileges of those who wait upon the Lord. Although quiet and retiring of disposition she exerted an influence for good which will be true and lasting. Bro. Mahon officiated at the grave. R.W.T.

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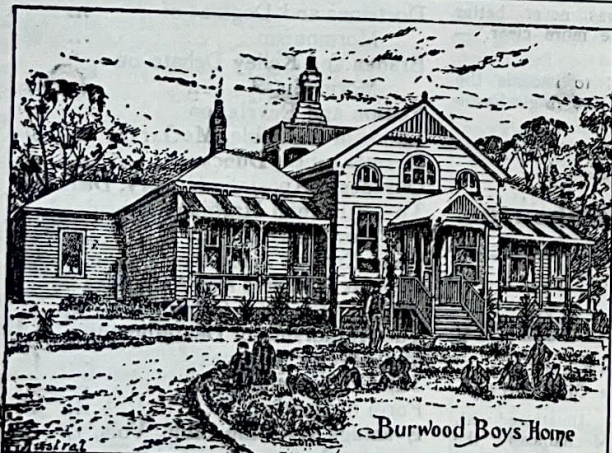
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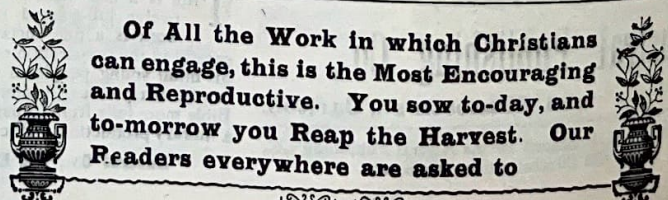
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PART II.

CHAPTER III.

IMPRISONED.

"Like some wild creature newly caged."

It was late on Sunday afternoon, the second week after Gertrude Deering came.

The two young women who were Mrs. Hunter's help were having their usual hours away, Mr. and Mrs. Hunter were making a Sunday call, and Grayson was down at the mission.

Gertrude had gone directly to her room to rest as soon as the dinner was over. She was very tired, having attended service that morning.

But she had thoroughly enjoyed the service, and it had rested her soul somewhat, if it had tired her otherwise. For this she was indebted to Grayson. When her aunt remarked at the breakfast table that she was not going, he had invited Gertrude to go with him. And she had been very glad to accept the invitation so kindly given. He had insisted on taking a car both ways. And when she had protested, saying she could walk home, he only laughed and answered that he was delighted to hear it; but, at the same time, signalling the car to stop. She scarcely realised then how tired she was, but the heavy sense of fatigue grew upon her until, on lying down, she fell asleep almost immediately.

She slept a long time, and so soundly that, on first awakening, for a moment she could not imagine where she was—then, like a tidal wave, the full consciousness swept over her. She lifted her head from the pillow and listened. There was that absolute silence which may be felt in the absence of other human beings. She was alone in the house. They had all gone off and left her.

The oppressive stillness was unendurable. She rose impulsively, and, going down to the parlor, seated herself at the grand piano. Touching the keys softly, she ran through the melodies of hymn after hymn in an old book which she pulled out at random from beneath a pile of music.

She had been playing some little time when she heard Grayson's step in the hall. He came in presently.

"I didn't know we had a musician in the house," he said, with a pleased smile.

"There is none that I know of," was the quick reply, as she turned from the instrument.

"You are not going to stop?" he said wistfully. He was exceedingly fond of music, and the grand piano was used only when there were visitors; Mrs. Hunter did not play. "Please do not stop because I came in," he pleaded.

"I was merely playing to myself as you tell about talking—just for the sake of company. I cannot play; I can only pick out the melody and a few chords of old familiar tunes. Truly, I would be glad to play for you if I could."

"Well, then," Grayson said, settling him-

self composedly in an easy-chair on one side of the wide front window, "if you are not going to make music for my benefit, prepare to talk."

A fleeting change of expression, too faint to be called a smile, passed over her face, and, leaving the piano stool, she walked to the chair on the opposite side of the window. She sat down without a word, her thin hands drooping over the chair-arms, as she leaned back listlessly—a sombre figure, with her sad, dark face and plain black dress, against the background of deep red plush.

"Well," she suddenly began, lifting her great black eyes to Grayson's, and sighing as she spoke, "I am thankful to have some one that I can talk to; I never could talk to her." There was an indescribable emphasis on the pronoun. "I may be a raging volcano within, but outwardly I am as dumb and cold as any snow-capped peak, no matter how hot and hard the lava pressure may be inside; when I am in her presence the crust fairly congeals over me. She and my father were much alike, but love made him endurable. That seems like a strange thing for a child to say, but it is the truth. He loved me and I loved him, and that made it possible to bear what otherwise would have been unbearable. My aunt is like him, but without the love. She dislikes me because she fancies I am like her mother; and she despised her for being what Mrs. Browning would call a 'daughter of the people.' I am somewhat like her in looks, and, perhaps, in ambition; but she was patient—oh, so much gentler than I am! I know what you are thinking; why do you not speak it out and say, 'For shame, to talk so to one almost a stranger?' I should not blame you in the least for saying it. But the snowiest of volcanoes must have vent sometimes, and what is the use of raging with no one to hear? And there is no one except my aunt, and it seems as if my heart would burst with the bitterness that gathers in it. I don't know why it is that I can talk to you so; I am not usually free with strangers, especially men. I think you must be different some way from most men; more sympathetic, maybe, or else it is because you listen and let me rave; my mother always used to. Sometimes when I was through she would say, 'Tempests are not the pleasantest things in the world, but since they seem to clear the atmosphere we must be patient with them.'

"Are you a Christian?" Grayson asked, as she paused a moment.

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The girl's lips quivered.
 "I hardly know," she answered, "I used to think—to hope—I was. But it seems as if God must have lost all patience with me long ago."

"But your mother did not lose patience with you"—

"No!" she broke in, impetuously; I know what you are going to say—but I cannot make it seem as if God cared very much about me. I had so large a place in my mother's heart, I was sure of her love; but he has millions to share his heart—those who must be a great deal more to his liking than I am—if there is any left for me, it must be such a small portion of his love that I am not conscious of it."

Grayson sat looking at her with troubled eyes.

"And yet if your mother had a dozen children her heart would have been enlarged enough to have held you all," he said, at last; "and I believe that our Father's heart is large enough to love all and every one of his children a great deal more than our mothers love us."

"I don't know," she said, doubtfully. "He seems such a long, long way off, that I can't help feeling he has lost all patience with me—and I do not wonder; I have lost all patience with myself. But that does not help me any. I try and try to get away from it all; but it is a useless struggle. I make no more headway than a child would trying to beat its way through a stone wall—I only bruise my hands against the stones! I don't know what you can think of me, running on like this—I don't know that it matters what you think, it can't be any worse than I am thinking of myself!" Glancing at him, she paused—there were tears in the pitying depths of the brown eyes.

"You are entirely mistaken," he answered gravely, and gently; "I was only thinking that life may lay heavier burdens than a mere extra weight of flesh and bone between one's shoulders."

(To be Continued.)

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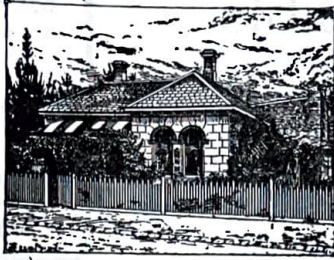
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