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

What is the Church of Christ?

J. PITTMAN.

The word *ekklesia* is translated "church" 112 times in the New Testament and three times "assembly." The latter refer to the assembled citizens at Ephesus, while the former uniformly refer to the church of which Jesus Christ is the Divine founder. The primary meaning of the original word as given by Liddell and Scott and other Lexicons is "An assembly of the citizens summoned by the crier." J. B. Rotherham gives "A called out assembly." There seems no room to doubt that the primary meaning of the word necessarily indicated a local gathering or congregation of persons, and there is, I think, no instance of its use in the New Testament in which this foundation meaning is excluded. The church of the New Covenant, however, is a continuous institution. The church did not cease to exist when its meetings broke up. It was a society, as well as an assembly. Hence, while the meeting in one place was essential to its existence as a church; because of its society aspect with its laws of membership and fellowship, it remained a church when not actually met together. Analysing the 112 uses of the word applied to the Divine Institution, I find that 36 are in the plural number. For instance, "the churches of Asia," "the churches of Galatia." These of course refer to local churches. In 60 other passages the word is just as clearly used in the local sense, as "the church at Corinth," "the church which is in thy house," "He that prophesieth edifieth the church." Of the 16 remaining it may be said that they all without exception imply actual and conscious communion, a compact body—a real visible unity. Now we may consider the question, Is the word church ever used in a sense which makes an assembly impossible? We hear men speak of "the church universal," made up of all Christians whether in local church fellowship or not, or whether in fellowship with those who bear the scriptural name and are scripturally constituted, or among sects of different names and organisations. It is impossible to call an assembly of such, but nevertheless it is contended by some that they are members of the church of Christ. Is there any warrant for such an application of the Word in the New Testament? If such there be it must be found among the remaining 16 occurrences of the word not yet disposed of. These may be reduced to five groups, viz., 1st. Those that represent the church as the body of Christ, 2nd. Those that compare it to a building or temple, 3rd. The passage in which the church is said to be the "pillar and stay of

the truth," 4th. Those in which Saul figures as a persecutor, and 5th. That one in which the church is represented as the bride of Christ (Eph. 5: 25-27.)

Taking the last first (with which may be connected the passage in Heb. 12: 23—the general assembly and church of the first-born who are enrolled in heaven), I have no hesitation in striking it out as not belonging merely to the church on earth, but to the glorified church, which alone will be a "perfect church, not having spot or wrinkle or any such thing." No. 4 may also be safely classed with local churches, seeing that there is no account of Saul persecuting any but the church at Jerusalem. Regarding the three remaining sets of scripture, it may be safely asserted that the figures employed, if taken in their ordinary and common-sense meaning, preclude the idea of a dispersed or

sake that this is so, it does not cover the difficulty, for there are doubtless millions of Christians not connected with any local church of Christ. But there is no necessity for such an expansion. If the church of Christ were nothing else than a mere assemblage of persons it would be necessary. But as before stated the church is an institution—a society, with its laws of government, communion, and membership. (We may infer from Heb. 12: 23, even an enrolled membership.) When we speak of the jury as an institution we mean a certain number of men subpoenaed to try a case at law. Many juries may be sitting at different places at the same time. Then we may speak of them in the plural number, but we never mass them all together, and call them the jury. In precisely this sense is the church spoken of in the New Testament. A number of local assemblies are massed together as "churches," not "the church." But when the church is spoken of as an institution, the singular is used to indicate a society of men and women united together in Christian fellowship, no matter in what part of the earth it may be located.

But is not the local idea incompatible with the grandeur and glory of the church as seen in such passages as those last quoted? By no means. Take for instance the church as "the body of Christ." We must bear in mind that we are dealing with a metaphor. Christ is not a literal head, nor is the church a literal body, but the figure is employed to show the relation of the members of the church one to another, and to their Lord and Master. Now we make nonsense of this figure when we use it in a universal sense, but as applied to the church in actual communion it is beautiful and expressive in the extreme. It indicates submission to Christ, mutual service, sympathy, forbearance, and loving regard, the outworking of all of which can alone be effected in the local assembly. When Paul used this metaphor he applied it to the local church. Thus in writing to the church at Corinth, he says, "Ye are the body of Christ and members in particular." He would have said this with equal truth if the church at Corinth had been the only church in existence. The same applies to the passage "On this rock will I build my church." Every local assembly of God is Christ's church built upon the rock confession. It was true of the church founded on Pentecost, before a second local church came into existence.

There is one scripture which appears to favor the universal idea (1 Cor. 12, 13). "For by one spirit are we all baptised into one body." If baptism transfers us into the one body, then all baptised believers must be in that one body, which is said to be the church. Yes, but is Paul speaking of a universal body? The context shows that he is speaking of the church at Corinth, which he de-



THOMAS MANIFOLD.

universal church; for who can conceive of a dispersed living body, a universal building, or a scattered pillar or support? The idea of a local church is found in all these figures; but the thought of a universal or scattered church has to be brought to them, for it certainly is not there. My conclusion then is that the scriptures everywhere represent the church of Christ as a local assembly.

But does not the word church sometimes include all the local churches in one, as when Christ said "On this rock I will build my church" or Paul's saying "the church which is his body, the fulness of him that filleth all in all? Assuming for argument

scribes as "the body of Christ." But he says "we," including himself. True, but it does not follow that Paul is speaking of any other body but the local assembly, the institution known as the church of God. But what of those who from various reasons are not associated in membership with any local church, but yet have been baptised into Christ? I answer, *they are Christians, but not in the church.* They may be like the eunuch—an isolated follower of Christ, or they may be in association with other bodies whose sectarian names and polity disallow the right to be called churches of Christ. Of all such it may be said there is no scripture for regarding them as members of the church of Christ. They have a right to be such, and ought to be whenever the opportunity presents itself; and as Christians they have a right to the fellowship of the church, but they are not in the church till enrolled as members of a local assembly.

My answer to the question before us is:—The church of Christ is a body of persons who have solemnly bound themselves together to assemble regularly to worship God, observe his ordinances, and do his will as far as in them lies. In its most elementary state, we find it composed of baptised believers in Christ continuing steadfastly in the apostles' doctrine, the fellowship, the breaking of bread, and the prayers. Without this there can be no church. There may be millions of saved persons, but if there is no such assembling for the purpose indicated above, there can be no church. It is a serious error to suppose that there are no Christians, but such as are in the church. Doubtless it is the Divine ideal for Christians to be joined together in one actual communion. The edification of the spiritual life, and the glory of God are best effected by this means. But some are debarred by distance, others by ignorance, but it is to their loss.

The church on earth is temporal, not eternal, and is not to be confounded with "general assembly and church of the first-born." The former, because of human frailty falls far short of the Divine ideal. The latter will be without "spot or wrinkle." Millions will be in the latter, who were never in the former. When the Master returns, the earthly assembly, with its memorial ordinance, showing "the Lord's death till he come," will break up and dissolve, but all in Christ shall be caught up to meet the Lord in the air, to form the great and mighty "general assembly and church of the first-born enrolled in heaven."

Christ and the Church.

"And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence."—Col. 1: 18.

The plain meaning of this text is that the church is the body, and Christ is the head. The same doctrine is taught in slightly different words in the following text: "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church."—Col. 1: 24. The plain statement in this text is that

The Church is the Body of Christ.

This idea is again stated in the following words by the same inspired writer: "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."—Eph. 1: 22, 23. These texts plainly say the church is the body of Christ. Every man therefore who belongs to Christ necessarily belongs to the church. No one can possibly belong to Christ and not belong to the church. To be out of the church is to be out of Christ. To be in Christ is to be in the church. Nor is it necessary to ask a Christian what church he belongs to. As well ask him

Which Christ He Belongs to.

No such questions can be found anywhere in the New Testament. "Grow up into him in all things, which is the head, even Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."—Eph. 4: 15, 16. The doctrine of this text is that every member receives nourishment from the head through its connection with the body. When severed from the body, therefore, it

Loses the Nourishment from the Head and Perishes.

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."—John 15: 4. The meaning of this is too plain to be made clearer by comment. The church is one and indivisible as certainly as Christ is one. "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."—Eph. 4: 4-6; also Eph. 2: 15, 16. One becomes a member of this church at the same moment he becomes a Christian. The same process which makes him a Christian

Constitutes him a Member of the Church,

and he cannot possibly be a Christian and not belong to the church. The idea that one first becomes Christ's, or a Christian, and afterwards joins the church, is not in the New Testament at all. Quite to the contrary, it is clearly against the plain teaching of the New Testament. No one has any authority in the New Testament to join anything after he becomes a Christian. By virtue of being a Christian he belongs to Christ, and is a member of the church, and no one has any scriptural authority to belong to, or be a member of, anything else in religion. "For as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another."—Rom. 12: 4, 5. This "One body in Christ" is the church, and every one who is Christ's, or a Christian, is a member of it. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptised into one

body."—1 Cor. 12: 12, 13. "For the body is not one member, but many."—1 Cor. 12: 14. "Now ye are the body of Christ, and members in particular."—1 Cor. 12: 27. Each Christian is a member of the body because he is Christ's. He is also a member of the church, because the church is the body of Christ. "But now are they many members, yet but one body."—1 Cor. 12: 20. That one body is the church, and every Christian is a member of it. It is not the Methodist Church, or the Baptist Church, or the Presbyterian Church, or the Congregational Church, or the Catholic Church; it is the body of Christ, which includes and consists of all Christians. There are no such churches as those enumerated in the New Testament. No Christian has any New Testament authority to belong to any such churches. They are all condemned by the New Testament in all those passages which speak of the church as one body in Christ. The church is the family, or house, of God (1 Tim. 3: 14, 15), and it includes and

Consists of all the Children of God.

No one can be a child of God and not belong to the family of God. One becomes a member of God's family the moment he becomes one of God's children. He does not become a child and afterwards join the family or "put in his membership." The same process which makes him a child constitutes him a member of the family or household, which is the church. He is born into it. "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God."—John 3: 5. To say a man is not a member of the church is to say he is not in the family of God; and to say he does not belong to the family of God is to say he is not a Christian or child of God. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptised into Christ have put on Christ."—Galatians 3: 26, 27. "Know ye not, that so many of us as were baptised into Jesus Christ were baptised into his death? Therefore we are buried with him by baptism into death:—that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—Rom. 6: 3, 4. The meaning here is plain. It is, in the first passage, that all Christians are children of God by faith in Christ Jesus; and in both texts the statement is clear that they are baptised into Christ. Christians all belong to and constitute the family or household of God because they are children of God, and this house of God is the church. It is also the body of Christ. This is the only church the New Testament authorises anyone to belong to. One becomes a member of it by being baptised into it. "Then they that gladly received his word were baptised, and the same day there were added unto them about three thousand souls."—Acts 2: 41. The "them" to whom those who were baptised were "added" were the disciples. They were the church. Every one who was baptised was added to them, and no one could be baptised and not be added to them. "And the Lord added to them day by day those that were being saved."—Acts 2: 47 (A.V.). He added them as fast as they were baptised. There is nothing but the world and the

church in the New Testament for folks to be in, and baptism is the dividing line between them. The church includes and consists of all Christians. The world includes and consists of all who are not Christians. Christians were all folks who had been baptised. No unbaptised person is called a Christian in the New Testament. Those who refused to be baptised by that refusal simply

Declined to Become Christians.

"The Pharisees and lawyers rejected the counsel of God against themselves, being not baptised of him."—Luke 7: 30. Of course those who rejected the counsel of God did not become Christians.

Symposium.

The Relation of Christian Progress to Spiritual Development and Growth.

FERDINAND PITTMAN.

The relationship is so close that they cannot be divorced from each other. Outward deeds find their inspiration in the condition of the heart and life. The victories of the early church may be traced to the power from on high with which the disciples were endowed. A casual glance at the first few chapters of Acts is sufficient to prove this, and to show that the closest connection exists between Christian progress and spiritual development and growth. We read:

"Great grace was upon all."

Note how it resulted in increased activities. "They spake the word with boldness." Love most speak out—it can't be silent. The secret of many churches being at a standstill is because the spiritual life is at a low ebb. If we would go forth to conquer we must first wait for heavenly power.

Here is an Engine Room in a factory:

It is the smallest and most inconspicuous room, but from it goes forth all the power that puts the vast machinery in motion, and unless the engines are kept going the work in the factory must cease. Each disciple must have his little room: his quiet hour, from which the motive power for service alone can emanate. Our strength is in communion with God; the spiritual activities of the church may be gauged by the supply of divine power. Empty bags cannot stand upright; our outward lives can never rise above the inward. Interior union with Jesus is invisible, but the results are apparent. The hidden life of a vine comes out in luscious grapes upon its branches, and in many ways our hidden life comes out bearing fruits of righteousness.

Nothing can be surer than this: that a church

Where Faith and Love are Strong

will be a working church. Love only waits for opportunities. It ever asks, "Lord, what wilt thou have me to do?" People who love Jesus, and possess the Christian graces, don't talk about eight hours—they regret the hours are so few, and time is fleeting. The chief need of the church to-day is "to grow in

grace and in the knowledge of the Lord Jesus Christ," and she will consistently develop in other directions as well. Growth means life and activity. It is written: "The fear of the Lord is the beginning of wisdom," and communion with God is the beginning of Christian progress. It is useless to preach about doing good deeds to those who are not thinking of God. Worship is the true foundation of character. God is to the Christian the well-spring of all his acts. With a man who tells not others of Christ, Christ is not much in his thoughts. You can tell what a Christian is by what he does. There is no true progress minus spiritual life. We always make spiritual progress

In Proportion to the Amount of Grace Received.

If grace abound it must be employed. Faith shows itself in works; hope shows itself by its anchor, deep down in the foundation of eternal truth. Love shows itself in numberless ways; like the captive bird, it dies if caged up. Love casts out fear, and goes forth upon its mission of mercy.

Let us ever be careful, lest by the neglect of the means of sustaining spiritual life, our work for Christ decreases—careful, too, that our activities be rightly directed. May they not be confined to ourselves, but may we do good unto all men. "Let your light so shine before men, that they may glorify your father which is in heaven." A piety not prompt to talk of God's love is not worth having. When opportunity presents, let "the redeemed of the Lord say so," and let not ours be simply tongue-love, but deeply planted in the heart, that we may ever ask, "What wilt thou have me to do?"

Selected Story.

Where Love Was Law.

ARTHUR M. GROWDEN.

IN EIGHT CHAPTERS.—CHAPTER 6.

"Who knocks," cried Lazarus, "and who at this hour would seek admission?"

"A soldier of Rome, with authority to search this house. I demand entrance."

The door was opened, and two hard-featured soldiers stood within.

"What means this?" asked Lazarus.

"Read," and the soldier rudely thrust a note into his hand.

Lazarus read, and remarked: "We are taught to be subject to a higher power; we can not do otherwise, if we do esteem it unjust. I can say nothing. You'll find nothing here, depend upon it."

"The bandits say that when we get them in a corner," was the rude reply. "But they get in dungeons, you know."

The soldiers proceeded with their search, esteeming nothing as sacred.

The sister and Ruth stood by, wondering as to the inner meaning of this indignity, accustomed as they were to foreign oppressions.

It was now early morning. The first sunbeams were glorifying the Judean hills.

Just as the search was about complete, one

of them, producing a rich, gold-embroidered temple vestment, held it aloft, saying exultingly: "This is rather a rich thing for such humble surroundings. You, little apostate, are under arrest."

The words were addressed to Ruth, who cowered at his stern glance.

"Why should she be under arrest more than I?" said Lazarus. "She is a visitor, and is guiltless of robbery. If you must make an arrest, I claim that honor for his sake. This is a conspiracy like unto that which put him to death, though Pilate said, 'I find no fault in him.'"

"Talk not too much of him," sneered the man, "lest ye also share a like fate; but explain this fabric—why is it here?"

"I know not, lest you brought it here?"

"Enough," said the soldier. "Prepare to follow us. The question of guilt shall be settled by a higher, and, perchance, a heavier hand."

They were hurried out of the house, and were soon on their way to the city, taking the shorter route over the brow of the Mount of Olives. They descended into the valley close to Gethsemane.

As they passed this spot, where stood great olive trees, Lazarus said: "Here the holy One poured out his soul in sorrow for us, and now he honors us by allowing some of those who took part in his torture to arrest us. He is trying us, little one, for the disciple shall be as his Master."

Ruth, pressing her hands, said: "I am strong enough to suffer for him. I can bear this more easily than mother's letter. Oh that father could see me! I weep for him, not for myself."

"May his peace be with them. Remember," said Lazarus, "he overcame the world."

They had reached the city gate, and, passing through, were ordered into a room whose door opened from a courtyard close to the street.

The soldiers exchanged a few hurried words; then one passed rapidly up the street with the vestment. The other stretched himself upon the long stone sill, and dozed peacefully.

Biographical.

A good name is rather to be chosen than great riches.
—Proverbs 22: 1.

Life of Elder John Smith.

CHAPTER VII.

John Smith, reflecting on his recent experience, and feeling that he ought to defer as much as he could to the judgment of his brethren, consented at last to be ordained, and he was, accordingly, set apart in due form to the work of the ministry, on the third Saturday in May, 1808, by Richard Barrier and Isham Burnet, Presbyters of the Stockton's Valley Association.

The congregation then arose and went to a stream close by, where the newly ordained minister forthwith immersed four persons who had previously given in their experience, and were waiting only till the young licentiate received authority to baptise them.

His zeal now was unrestrained. He spent every moment that he could spare in the

close and earnest study of his Bible, and the doctrines of his church, as they were set forth in the Confession of Faith.

He preached every Sunday, often riding many miles on Saturday, in order to reach the appointed place in time. He gathered the people together wherever he could—in their scattered meeting-houses, their own log cabins, in their still humbler school-houses, or in the dark unbroken woods.

In the meantime, when his friends in Stockton's Valley heard that he was preaching they were much concerned, fearing, in their great affection for him, that his zeal or his gifts might have led him into indiscretion. They talked the matter over at the fireside, and at the social meetings, until finally it was arranged by the brethren at Clear Fork, that Philip Smith, his eldest brother, should go on a mission to Wayne, to hear him preach, and to make inquiries concerning his call.

Philip returned, with the gratifying announcement that the Lord was surely with John, and that his brethren might safely let him preach on.

One of the problems which he heard most frequently and earnestly discussed, and which baffled all the efforts of the older ministers to solve, was the reconciliation of the doctrine of the eternal justification of the elect, with the fact of their actual condemnation, as testified by the Holy Spirit at the time of their conversion. The experience of all truly converted men was, in this respect, the same. They were made to feel, not only that they deserved condemnation, but were already condemned. How, then, could this experience be reconciled with the fact that these same persons were not only justified at the time of their conviction, but had been justified from the foundation of the world? He had seen those godly old Calvinists, Isaac Denton, Richard Barrier, and Isham Burnet, grow thoughtful and solemn, when this deep question came up for discussion; and he often vexed his younger brain in fruitless efforts to explain it.

Finally, as he was working in his corn-field, one day, he reflected that there were two distinct covenants; one of works, which concerned all men, so that, if any kept not the whole law, he died without mercy; the other of grace, which concerned the elect only, so that all whom God had chosen in Christ, would be saved unconditionally from death. He concluded that the elect stood related to both covenants, condemned by the first, and, at the same time, justified by the second; while the non-elect were related to the first only, and by it eternally condemned; that, when the Holy Spirit in conversion comes to the elect, they are made to know, first their condition as sinners, under the covenant of works, and afterward, are surprised by the discovery of the fact, which the same Spirit makes known to them, that they are related to the covenant of grace also, by virtue of which they had always been justified; so that the Holy Spirit, in fact, makes two successive, and not two contradictory, revelations to the sinner; and consequently, every genuine experience was in strict accordance with the received doctrine of redemption.

His solution of the difficulty was accepted by his brethren as a revelation from heaven! The very Presbyters that ordained him, when

they heard the ingenuous discourse that thus vindicated the Holy Spirit from all self-contradiction, and reconciled their faith and experience, believed that he was no less inspired for the work which he had done, than was Peter on Pentecost, or Paul before Agrippa. His reputation was made; his fame went abroad through all that land, and his praise was in all the churches.

A good school had just been opened in the village of Monticello, by Rhodes Garth, and he was soon restless with the thought that he ought not to let pass so fine an opportunity to learn. True, he lived nearly fourteen miles from the town, he was encumbered with the care of a farm, a family, and a congregation; he was twenty-five years of age, and already better educated than his neighbors; but these considerations seemed to him paltry, when urged against another attempt to get a better education. His wife, knowing his eagerness to increase his little stock of learning, did not object to his going to school, although it would take him from home, and the care of the farm would devolve on her. The lonesome days and nights, too, she thought, would drag heavily on while he was away; for there would be none to assist her—no living soul to stay with her, and keep her company in those dark and rugged woods, save the baby boy that now rolled on her cabin floor; little Eli, she felt, would help to lift off the solitude from his mother's heart.

Micah Taul, also, (a lawyer of Monticello,) urged him to go to school again, and pressed him to come and live during the time at his house. Thus encouraged, he arranged his affairs at home as well as he could, and on Monday, walked to Monticello. His purpose was to return home every Saturday, preach to his neighbors on Sunday, and walk back to school on Monday, in time for the lessons of the day. His course of study embraced the Scriptures, Arithmetic, Roman History, Orthography, and Pronunciation. This last branch of learning he deemed of special importance. He had observed that his educated brethren from the Northern Associations, whom he occasionally met as messengers, pronounced many words in a manner different from his own, and he judged that their style must be right. This led him to pay much attention to Orthoepy; for, as a public speaker, he did not wish to be guilty of a backwoods brogue, should Providence ever call him to stand before an educated audience. His efforts to improve in this respect, gave him a precise and distinctly syllabic utterance. Careful of every element of sound, he spoke his words as if each letter had a meaning. He was particular about his accent also, and always marked the chosen syllable, whether right or wrong, with a weight of voice that never failed to give it prominence.

His first week at the academy passed by pleasantly and profitably enough. Saturday found him at home again, busy on his farm. His wife had done what she could, but he saw that, though she did not complain, yet in his eagerness for learning, he had incumbered her with cares that neither had anticipated.

On Monday, as he walked back to school, he was troubled in heart; for the love of the husband struggled with the ambition of the student; and, before he reached Monticello,

he left that he ought not to ask his wife to make such sacrifices for him any longer.

He remained at school that week, and then walked back to his cabin in the hills. The care-worn face of his wife confirmed him in his resolution, and he quit his school at once, never to become a pupil again.

Endeavor.

Arise, therefore, and be doing, and the Lord be with thee.—1 Chronicles 22: 16.

At the great Jubilee Convention held recently in U.S.A., a C.E. open parliament was conducted. The topic under consideration was an extremely practical one, "How shall we increase the efficiency of the Endeavor Societies." Among others the following suggestions were made: "Let the Endeavorers engage in local mission work," "Increase the numerical strength of the society," "Let the preachers stay close to the young people," "Cultivate a deeper spiritual life." We are certain that if these suggestions were carried into practical effect, there would indeed be a large measure of increased efficiency. H.P.

The Origin and Progress of the Christian Endeavor Movement.

The great progress and success of the Christian Endeavor Movement forms a marked epoch in the history of the Christian world during this closing century. Although practically in its infancy, it has extended its operations and influence to nearly all parts of the globe.

The beginning of the year 1881, in the city of Portland, Maine, U.S.A., the society was ushered into existence. It was formed to meet the very urgent need of binding together the young followers of Christ, and training them for active service in the army of the Lord.

At its inauguration Mr. F. C. Clarke, the promoter, had a threefold object in view:

1. To promote the spiritual growth of the young people.
2. To increase their opportunities for Christian comradeship.
3. To train them for the service of God.—"Christian Endeavor Handbook"—J. R. Jackson.

Nineteen years have passed since then, and, although subject at first to a great deal of opposition, it has grown, and is growing, until to-day its power for good is an established fact.

Dr. Clarke in a recent article in the

Christian Endeavor World, briefly traces the progress of the society.

In 1884 a missionary introduced it into Ceylon, and in 1885 it was taken by a similar agent to China. It was not till the year 1888 that, at the request of the Sunday School Union of London, it found its way to Great Britain, where it encountered strong opposition, but which it has since, to a great extent, conquered. About the same time the work began in Australia, and was received with enthusiasm. In 1894 Germany was invaded, and at present there are over one hundred societies. Belgium, Holland, and Bohemia also have been brought under its influence, and steps are now being taken to carry it to Russia and Poland. South

Africa has had its own Christian Endeavor since 1897, and its progress is encouraging. The societies in the West Indies have also recently formed a Union, and are planning aggressive warfare for the year.

Besides the above-mentioned Christian Endeavor Societies are to be met with in Switzerland, Norway, Sweden, France, Spain, Mexico, and India.

The following table, showing the yearly progress till 1892 will be interesting to those engaged in Christian Endeavor work.

YEAR.	SOCIETIES.	MEMBERS.
1881	2	68
1882	7	481
1883	56	2870
1884	156	8905
1885	253	10,905
1886	820	50,000
1887	2314	140,000
1888	4879	310,000
1889	7672	485,000
1890	11,013	600,000
1891	16,274	1,008,900
1892	18,500	1,100,000

I have been unable to procure statistical information of the annual progress since 1892, but at the meetings of the trustees of the United Society of Christian Endeavor, which was held at Lakewood, N. J., December 12 to 14, 1899. Mr. Baer, the general secretary, presented his quarterly statistical statement which speaks of even greater progress. It was as follows:—

UNITED STATES.

Young People's Societies	...	28,459
Junior	...	12,953
Intermediate	...	997
Mothers'	...	72
Senior	...	30
Parents	...	1

CANADA.

Young People's Societies	...	2990
Junior	...	546
Intermediate	...	23
Parents'	...	2
Mothers'	...	1

FOREIGN LANDS.

Young People's Societies	...	8888
Junior	...	1410
Senior	...	21
Mothers'	...	12
Intermediate	...	8

Floating Societies	...	123
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Total Societies	...	56,566
Total Membership	...	3363,960

He stated the growth of the movement this year would be larger than ever.

H. G. PEACOCK.

Sunday School.

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

—LESSON FOR APRIL 8.

"Precepts and Promises."

MATT. 7: 1-14.

GOLDEN TEXT.—"Whoever ye would that men should do to you, do ye even so to them."—Matt. 7: 12.

Jesus continues his sermon on the mount speaking of the disciples as the salt of the

earth and the light of the world; of the law and the prophets; of the proper way to pray and to fast; and of the Heavenly Father's care. In to-day's lesson he gives more precepts and promises, speaking of faulty judging, the way to obtain and the way to live. One of the most easy things for us to do is to judge quickly, and sometimes harshly, about our fellow-men in words and actions. The moment we judge others we condemn ourselves, for with what judgment we judge, we shall be so judged by others; and the standard by which we measure others will be used against us by those whom we have measured. By looking for faults even as small as moles in our fellowmen, we forget that, in all probability, we are partially blind, for a beam, a large fault, may be in our eye. It is a delicate matter to find fault with others when there may be every cause for us to keep in the background through our own faults. Generally those finding faults are most full of fault. Great care should be exercised in the delivery of the gospel truths, because men, who spurn and abuse them, will only act like growling and quarrelsome dogs. The only way to obtain the many blessings God has in store for his children is by genuine asking, earnest seeking and urgent knocking. To those thus engaged the promises are secure. The ground for certainty is the readiness with which earthly and sinful parents answer the legitimate appeals of their children. If earthly parents can be moved to grant requests from their offspring, how much more will God, our Heavenly Father, free from injustice and prejudice, give to those who ask, seek, and knock of his children? By treating others as we would be treated, and walking in the way of righteousness is the precept Jesus gives to those who would live in the right way. No other leader of men taught such a lesson as this. Socrates, Buddha, Confucius and Hillel gave something similar but do not come up to Christ's standard. To enter into the kingdom one must walk the straight way of duty to God and man, leaving all encumbrances, such as sinful pleasures, worldly passions, and darling sins behind. This way is only found by a few. It is not that they cannot find it but they prefer to walk the broad way which knows no repentance, no obedience to God, and no self-sacrifice. Self-denial, humility and purity of life are all found in the narrow way. J. JOHNSTON.

Selected Paragraphs.

A word fitly spoken is like apples of gold in pictures of silver.—Prov. 25: 11.

"Sir," said a lad, coming down to one of the wharfs in Boston, and addressing a well-known merchant, "have you any berth on your ship? I want to earn something."

"What can you do?" asked the gentleman.

"I can try my best to do whatever I am put to," answered the boy.

"What have you done?"

"I have sawed and split all mother's wood for nigh on two years."

"What have you not done?" asked the gentleman, who was a queer sort of questioner.

"Well, sir," answered the boy, after a moment's pause, "I have not whispered in school once for a whole year."

"That's enough," said the gentleman. "You may ship aboard this vessel, and I hope to see you master of it some day. A boy who can master a woodpile and bridle his tongue must be made of good stuff."—*Christian Leader*.

In an article in the *North American Review* on the late Colonel Ingersoll, Dr. H. M. Field, while allowing the great influence as an anti-Christian teacher which he wielded on certain minds in America during his lifetime, rightly says that it will not survive him. "You cannot," he says, "make a party out of a man, nor a creed out of mere negations." How true this is may be seen in the utter collapse of the Bradlaugh party in this country. Since his death nothing has been heard of it, and the hall in which he delivered his famous infidel lectures is now used for religious meetings. Both men were orators of the first order, and they sacrificed a great deal for their cause. With all their rhetoric and their striking personalities, however, their teaching was still-born. It was an attempt to feed the soul on the east wind. They were mere voices, without a message. And so while the gospel which they attacked remains unshaken, and goes on its conquering way, their attempt to discredit it will soon be forgotten (1 Cor. 3: 12, 13).

The most curious street in the world is the *Rue de la République* found in Lyons, France. It is a street of glass. Blocks of glass eight inches square, with an indented surface, are laid closely together so that they form a solid pavement that lights up with the sun and reflects the passing shadow. This is a street of glass, but to the people of God the promise is given of walking on streets of gold. Bright as transparent glass the streets of gold will reflect the towering domes of the many mansions and palaces of light. Both above and below and all around there will be glory when we walk the streets of gold. Here men work, struggle, fight, and often die for gold, but yonder it will be under the feet of the redeemed. "The street of the city was pure gold, as it were transparent glass." Do you not sometimes turn away from the rugged paths of earth and long to walk the streets of gold?"

At a recent dog show in America a large sign was placed over the exhibition room—"No smoking allowed here. It will hurt the dogs." Yes, so it would; Tobacco smoke is a poisonous and loathsome thing. And if animal life needs to thus be protected from its injurious effects, what can be said concerning the claims of human life? Do not forget, fathers, that when you are smoking at home you are filling your house with the drug, and causing your children to breathe a poison that is dangerous even for dogs. Do not forget, husbands, that when you make your body stink with tobacco, both inside and out, that you bring a pestilence into the company of your wife that takes the color from her cheeks and the vitality from her life. Do not forget, ye devotees of the weed, that tobacco is bad even for dogs.

THE Australian Christian.

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THE AUSTRALIAN CHRISTIAN pleads for:

The Christianity of the New Testament, taught by Christ and his Apostles, versus the theology of the creeds taught by fallible men.

The divine confession of faith on which Christ built his church, versus human confessions of faith on which men have split the church.

The unity of Christ's disciples, for which he so fervently prayed, versus the divisions in Christ's body, which his Apostles strongly condemned.

The abandonment of sectarian names and practices, based on human authority, for the common family name and the common faith, based on divine authority, versus the abandonment of scriptural names and usages for partisan ends.

The fidelity to truth which secures the approval of God, versus conformity to custom to gain the favor of men.

For the right against the wrong;
For the weak against the strong;
For the poor who've waited long
For the brighter age to be
For the truth, 'gainst superstition,
For the faith, 'gainst tradition,
For the hope, whose glad fruition
Our waiting eyes shall see.

The Leader.

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

Professor Mivart and the Vatican.

Our readers will be aware that Professor Mivart, a distinguished scientist, recently incurred the displeasure of the Romish Church and is now under the anathema of that body. The ostensible reason for his being placed under the ban of the church is said to lie in the fact that his scientific researches have led him to accept the theory of evolution as a reasonable explanation of the progress of life. Evidently his acceptance of this hypothesis did not interfere with his belief in theism, for we do not hear that it caused him to voluntarily sever his connection with the Roman Catholic Church. From what we know of the man such a step would have been inevitable had he considered that theism and evolution were inconsistent with each other. In this connection it must be borne in mind that there is evolution and evolution; that some modifications of it are held by many devout minds, of whom the late Professor Drummond is an eminent example. Indeed, his most notable book, "Natural Law in the Spiritual World," is not an altogether unsuccessful attempt to show a correspondence between the theory of evolution with a theistic basis, and the facts of revelation. Of course, if Professor Mivart had adopted that idea of evolution which is essentially materialistic in its conception, no surprise need have been expressed at the action of the Romish Church. The only justifiable surprise would have been found in the fact that any intelligent man could dream of remaining with an institution whose fundamental truth he no longer accepted. But of his theistic belief there need be no doubt,

inasmuch as he tells us in a recent article in the *Fortnightly Review* that "early in life he attained the conviction that there exists, pervading the universe, an intelligence utterly unfathomable by man, and that the world could not be explained or understood by mechanical conceptions only." In other words he tells us that the light of reason taught him the existence of God, and there is every reason to believe that his conviction in this respect remains unaltered.

It was his conviction in reference to theism that led him to enter the Roman Catholic Church. He says:—"I became assured that Catholicity, well understood, is the most developed form of theism." Naturally his accession to the ranks of the Papacy was hailed with delight by those under its sway. He was a notable convert, and furnished another instance of the reviving power of the Holy Roman Church. His entrance into it, however, was destined to prove very conclusively that the papal structure is more attractive from the outside than the inside. From the outside he saw what appeared to be a grand united organisation, but from the inside, he saw a very considerable amount of "rottenness and dead men's bones." In fact, there are those who do not hesitate to say that the real offence committed by Mivart, was not his adoption of certain scientific theories, but his outspoken indignation against the unscrupulous conduct of the Jesuits in France in aiding and abetting the iniquitous crusade against the persecuted and unfortunate man Dreyfus. And doubtless if the Romish Church is not more successful in concealing the "mailed hand under the velvet glove," it will cause more English perverts than Professor Mivart to express their indignation against its tactics. Some day, English Roman Catholics will have to choose between loyalty to country and loyalty to church. Many of them, even now, find their loyalty to the church put to a severe strain by the thinly disguised animosity of the papal power to the Protestant British Empire. It was not without reason that the English Catholic Archbishop Vaughan entered his protest against the bitter invectives which were allowed to appear against the British Empire in the columns of a number of papal organs. If any one is in doubt of the existence of this animosity, they need only refer to almost any issue of the *Advocate*, the recognised organ of the Romish Church in Victoria. The reason for this animosity is not far to seek. The British Empire is synonymous with political freedom and religious liberty. It means an open Bible and freedom of speech, and all these are as anathema to the Romish Church. The expansion of the empire means the limitation of the possibility of the expansion of papal

power, and assuredly the fact that any of the sons of the church are helping in this work, is not a matter that meets with unqualified approval from the hierarchy of Rome.

Professor Mivart has added to his other offences by venturing to question the infallibility of the Church of Rome. This boldness on the part of the Professor naturally provoked a rejoinder. And so in the pages of the current number of the *Nineteenth Century* we have a reply from one of their ablest men in the person of Father Clarke, S. J. In this reply he defines where the region of infallibility is to be found. And coming as it does from an accredited authority it possesses points of interest worthy of notice. First of all he denies that the Roman Church claims unlimited freedom with regard to the doctrines it has a right to define, and asserts that it only does so within the limits described in the following words:—"Before our Lord ascended into heaven, we are told in holy scripture that, during the forty days that intervened between his resurrection and his ascension into heaven, he appeared to his apostles, 'speaking of the kingdom of God' (Acts 1: 3). Now the kingdom of God in the New Testament is a synonym for the church of Christ on earth, sometimes for the church in heaven. In this passage it has reference primarily to the church on earth. It informs us that our Lord instructed his disciples on the nature of the church which he had come to found on earth, its constitution, its government, its discipline, its sacraments, and, above all, on the sacred doctrines which it was commissioned to teach mankind. He bequeathed to it a body of dogma, clear, definite, and unmistakeable, which was to be the substance of its future teaching. This sacred deposit he placed in the hands of the twelve apostles. After the death of the last of them no sort of addition was to be made to it. No Council, no Pope, no Saint, not the whole Catholic Church united together could add one jot or tittle to it. To attempt any further addition would not only be a departure from his commands, but would be an act of apostasy and sacrilege, so that to it may be applied the words of St. John in the apocalypse: 'If any man shall add to these things, God shall add to him the plagues that are written in this book.'" This is in the main a clear and satisfactory statement. Virtually it sets forth the position we ourselves occupy. But unfortunately, something more remains to be said. All this fine talk ends in smoke, for the Romish Church claims the exclusive right of defining the meaning of the dogmas referred to above. It declares "that every defined dogma bears the divine authority of Jesus Christ himself, and that therefore it is a virtual rejection of him and his words either to reject, or to

accept it in any sense different from that intended by the council or pope who defined it. For pope and council are in their definitions but the mouthpieces of Jesus Christ, and consequently any attempt to set aside or to modify the original meaning of the doctrine as defined is to render oneself subject to our Lord's solemn warning, taken in its most literal sense: "He that heareth you, heareth me; and he that despiseth you, despiseth me." Absolute assent, therefore, to the interpretation of scripture by pope or council is demanded of every member of the Romish Church. In this way the widest latitude is claimed by the rulers of the church, but none is allowed to those who are ruled. In this way the church can justify infant sprinkling, and the burning of a man as a heretic, because, in defiance of the church, he has dared to read the Bible for himself.

Naturally, Father Clarke objects to Professor Mivart introducing, at this point, the well known case of Galileo. We can easily understand that this is one of the numerous cases which he could well spare from the history of the church. Unfortunately for him it is a case so pertinent to the matter in hand that the citation of it comes as a matter of course. The Council was wrong in this case, and consequently may be wrong in others. Therefore, urges the professor, its definitions require further proof of absolute soundness before they can be regarded as infallible. To the ordinary mind, no cases of unsoundness are required to establish the fallibility of any body of men acting in any capacity whatever. The idea that the entire scholarship and piety of the world should bend in absolute subjection to a handful of Italian priests, some of whom are no better than they ought to be in the matter of learning or morals, is a proposition so utterly absurd as to be a constant source of wonderment to those who have any idea of what intellectual and spiritual freedom means. The external union of the Roman Catholic Church may be a grand thing in one way, but when seen in its true light, all the grandeur of it vanishes, for it is seen to be a union of serfs. Bad as may be the divisions of Protestantism, they are to be preferred—a thousand times over—to a spiritual oligarchy which dominates the soul and crushes out the intellectual manhood of those who come under its sway. For Protestantism, with all its divisions, confers upon us the priceless boon of freedom of thought and speech. Sometimes this freedom may be unwisely exercised, but that is no good reason why its legitimate use should not be perpetuated.

Editorial Notes.

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

Militarism.

The war spirit is abroad, until the very children have caught the infection, and in

their way are as excited as their elders. It is bad enough to hear adults talk of "wiping out Majuba," "having our revenge," and "shooting old Kruger." Whatever may be said in favor of patriotism and defensive warfare, it must be admitted by all that there is no justification, from a Christian standpoint, for the spirit of boastful retaliation and revenge that evidently animates so many of the public. But it is especially pitiable to see little children under the influence of sentiments so entirely opposed to the teachings of the Prince of Peace, and with their toy guns and mimic swords in fancy killing their Boer enemies by the hundred, while their parents and friends look on with approval. There are those who, while regarding the present war as justifiable and unavoidable, yet regard it with horror as an evil second only to national humiliation. Among them is said to be our Queen, whose old age has been embittered by this awful carnage. An American paper is responsible for the statement that Her Majesty spent £3,000 in Christmas gifts and toys for the children of her household and dependents, but gave strict orders that no military toys were to be included. She had no desire to foster the fighting spirit among the little ones. It would be well if her example were more generally followed. It is to be feared that when the present war is over it will be found that it has left in Australia an awkward war sentiment, and that the spirit of militarism will continue to flourish at the cost of the ratepayers, and at the expense of all the finer feelings of humanity. It behoves all Christians to discountenance everything that is not in harmony with the teaching and spirit of the New Testament.

One More Testimony.

Says the *Christian Commonwealth*:—"In his charge to the grand jury at Durham, Mr. Justice Grantham said he had been coming among them for a good many years to assist in the administration of justice; but he was sorry to say that, with the exception of one occasion, he had never had to charge the grand jury of the county on such a terrible list of crime as they had to deal with on the present occasion. It was a black calendar. Whether it was owing to the prosperity of the country he did not know, but this he did know that drink was manifestly the cause of this state of things in the country. Nearly the whole of the bad crimes they had to deal with had emanated in that way, resulting in death or violence." This is but one more testimony added to the awful malignity of the drink curse. The health authorities of Sydney are very rightly doing their best to minimise the effects of the dreaded bubonic plague. But it is a simple matter of fact

that where this pestilence kills its thousands, drink kills its tens of thousands. Few seem to notice this, and those who do speak of it are regarded by many as harmless cranks at the best. It seems hard for some to realise that the war in South Africa, the famine in India, and the plague nearer home, all combined are destroying fewer lives than the drink traffic. There will surely come a time when men will look back in astonishment at an apathy which permitted wholesale destruction to go on in our midst practically unchecked.

Successful Conferences.

That our conferences may be successful, it is essential that the churches should be well represented. There are churches which take so little interest in the co-operative mission work that they do not even take the trouble to appoint representatives. The brethren generally should realise that the conference is designed to represent the whole brotherhood. Another indication of gross carelessness on the part of a church or its secretary, or both, is the neglect to fill up the statistical form, and the result is that the conference statistics are imperfect, and to that extent unreliable. Representatives and reports from all the churches will at least show that they are alive. Another requisite to success is a clear understanding by those who attend of the great object of the conference. It is now so generally realised that the supreme purpose of the conference is the extension of the gospel in home and foreign lands, that it is scarcely necessary to refer to this matter. But the fact remains that there are occasionally to be found, chiefly among new members, those who would fain turn the conference into an ecclesiastical court and governing body for the settlement of matters of doctrine and the disposal of church difficulties. Yet another factor to success may be found in the business-like manner in which churches are prepared to state the amount of financial assistance they will render the conference during the coming year. Especially should those churches and districts in the receipt of conference aid come prepared with a definite statement of what they are willing to do to help themselves. It is always understood that the object of placing a man in a certain field is that it may speedily become financially independent of conference aid. Unless there is, after fair trial, a reasonable prospect of this result being attained, it becomes a grave question whether the agent should not be removed to a more promising field. Now, conference is the time for plain uncolored reports and definite financial promises indicating a marked advance on last year's contributions. We live in a practical age and the churches in conference assem-

bled will always be more willing to help the fields which are making strenuous sacrifices than those which ask for much and are prepared to give little. If all the churches are represented and all send in reports, if the delegates all realise the great object of the meeting, and if the churches and districts needing did come with practical suggestions and definite promises, the conferences this year under the blessing of God will prove the best yet held.

From The Field.

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

Victoria.

KAWIRA.—The seventh annual conference of the West Wimmera churches of Christ took place at Kawiara on March 14th. The meeting was the largest and most successful yet held, despite the fact that it rained the most of the day. Members were present from all parts of the circuit, also from Brim; Mr. Moysey from Melbourne also being present. The business meeting commenced about 3 o'clock in the afternoon. In the absence of the President, Bro. Milnes, who no doubt was detained through the bad state of the weather, Mr. Moysey filled the chair. He expressed the pleasure he felt in seeing so many present, and at the good spirit that prevailed. The following were elected officers for the ensuing year:—Conference President, Bro. E. Milnes; Vice-President, Bro. T. H. Spotswood; Conference Treasurer, Bro. F. Jellett; Secretary, Bro. J. Goodwin. Addresses were given by the following:—G. B. Moysey; A. W. Connor; H. Leung. All were much appreciated. The business meeting being over, all present now sat down to an excellent tea, which was provided by the sisters. A public meeting was held in the evening commencing at 8 o'clock. The newly-elected Vice-President, T. H. Spotswood, (in the absence of the president) being in the chair. A rather lengthy programme consisting of songs, drama, solos, etc., was given by the chairman and Bro. Moysey, Connor and Leung. The solos given by Bro. Moysey were greatly appreciated. After a most enjoyable time the meeting broke up at about 10.30 o'clock. J. GOODWIN.

NORTH FITZROY BAND OF HOPE.—On Thursday evening, March 8th, Mr. Matthews, Manager of the Maloga Mission on the banks of the Murray, paid a visit to the North Fitzroy church of Christ. Band of Hope. He brought with him his daughter, a lady co-worker, his son, and two aboriginal girls. They favored us with a programme of songs, choruses, and speeches, which was thoroughly appreciated by a crowded audience. The speeches, which were illustrated by large drawings, showed that good work was being done in spreading the temperance cause among the natives and helping the fallen. A collection in aid of the Mission was taken up. J. McMILLAN.

ECRUCCA CIRCUIT.—The churches of the Echuca Circuit, where Bro. Burgess labors, held a very successful Conference on the 14th of March, at the Fruit Growers' Hall, Lancaster, near Kyabram. Bro. Grant, of Tatura, presiding. We had present with us Bro. Jas. Johnston from Melbourne, and he favored us with the Conference sermon, showing to all present how Christianity was misunderstood. The address was much appreciated. There were representatives present from Echuca, Kyabram, Merrigum, Shepparton, Toolamba, and Congrove.

Bro. Barnes, Echuca, stated that their membership was between 60 and 70, and the subscriptions for the year amounted to £69 and the Mission Fund benefited to the extent of £30; he also stated that they were prepared to subscribe 10/- per week to the Mission Fund, and he was of the opinion that the work was too great for one evangelist. He informed those present that they had adopted the envelope system some time ago which had proved a success.

Bro. Kent, of Echuca, would be pleased to have an evangelist stationed permanently at Echuca. He spoke of efforts being lost on account of the irregular attendance of the preacher.

Bro. Bryce, Kyabram, membership 35, willing to give to the Mission Fund as heretofore, viz., £10 per year.

Bro. Morgan, junr., Kyabram, spoke in a hopeful strain, and thought that good work could be done at Rushworth if the gospel of Jesus was preached to the people there.

Bro. Ratcliffe, Kyabram, once attended the city conference, and enjoyed the visit very much. He was of the opinion that the brethren of Kyabram were not making good use of the sword of the Spirit. He spoke of more earnestness in connection with the instruction of the young, and hoped that they would make an united effort to open a Sunday School for that purpose. He would like to have a visit occasionally from the brethren of the surrounding churches.

Bro. Pavey, Merrigum, membership 7, prepared to give £6 per year to the fund. He stated that the church stood the same as last year.

Bro and Sis. Anderson, Toolamba, promise £5 per year. The work in this field is mainly Sunday School work by Sisters Anderson. They have not the means at present of carrying on gospel meetings, but hope for a brighter time in the future.

Bro. Burgess represented Shepparton, and came with a promise of £10. He stated that he had the oversight of eight churches, and felt at times the task was a very heavy one. The Shepparton brethren had decided to purchase land as soon as possible, and to erect a suitable building. He felt that we could expect to hear a good report from the brethren at our next meeting. He stated that there had been 21 additions for the circuit during the year, and hoped that the brethren would continue to pray for the success of the work.

It was moved by Bro. Bryce, and seconded by Bro. G. Black, That we place before the Melbourne conference the advisability of appointing Bro. Burgess to carry on the work in the circuit for another twelve months.

Brethren Black and Skinner, Congrove, membership 17, promise £7 to mission for the year. They spoke in a hopeful strain and asked the other churches to bear with them if they appeared selfish in asking Bro. Burgess to visit them often, as they were but young. They hoped before long to be able to work in such a way that they would try to manage with fewer visits from him.

Bro. Burgess thought it advisable to arrange a plan to direct the evangelist in carrying out his work.

Bro. Grant did not think such a plan could be arranged, and Bro. Kent also spoke in the same strain.

Bro. Johnston thought the brethren should assist the evangelist, and labor with him in such a way that the work of the Master would be carried on successfully, and allow their evangelists to have a free hand with regard to the plan of campaign. This was agreed upon.

After some discussion with regard to advisability or otherwise of requesting the Miscellaneous Committee to send a helper to assist a present evangelist, it was moved by Bro. Kent and seconded by Bro. Barnes,

That we write to the Evangelistic Committee asking them to endeavour to make arrangements with the churches in the city to allow their preachers to visit the circuit occasionally, as at Barker's Creek.

Moved by Bro. Morgan and seconded by Bro. Bryce, That we hold a Conference Meeting next year during the month of March.

Moved by Bro. Pavey and seconded by Bro. Kent, That the following act as a Committee to arrange for next Conference:—Bren. Barnes, Bryce, Pavey, Anderson, Pavey, Burgess, and Skinner.

Moved by Bro. Skinner and seconded by Bro. Barnes, That Bro. Grant be President of the Conference.

Moved by Bro. Anderson and seconded by Bro. Black, That Bro. Skinner be elected secretary. The secretary was instructed to write to the secretaries of the absent churches requesting them to state to what amount they would be able to assist in the Mission Work.

The Committee met in the evening and it was decided that Bro. Bryce write a paper on the "Eldership," and also Bro. Burgess on "Consecration," and that the meeting take place at Merrigum.

Bro. Burgess stated that he was not sure, with regard to the carrying on of the work in the circuit, as he felt that he would very much like to have a stay in the city; but the brethren urged him to continue with them for another year, and we hope that he will see his way clear to comply with their wishes.

Bro. Johnston preached in the hall during the evening and all present enjoyed the service very much.

Queensland.

WEST MORETON NEWS.—I am glad to be able to report that we (Mount Whitestone) are still enjoying good meetings, although we cannot report any additions. Still, we are sowing the good seed, fully believing that if we continue to the end that we shall receive our reward. We were cheered last Lord's day by a visit from Bro. C. Risson, of Ma Ma Creek. Some short time ago I visited West Hadden. The brethren still continue to meet there every Lord's day morning for breaking of bread. Their number has been increased by the return of Bro. and Sister R. Young to their old home at West Hadden, having been away for about a year, at Greenmount. The brethren at Spring Creek are still meeting at Bro. Wilson's house. The brethren at Headingley Hill and Greenmount are very anxious for Bro. F. J. Paul to come back in their midst again. Bro. J. Soss visited the church at Marburg a few weeks ago, which cheered them up considerably. I understood that the engaging of an evangelist for the West Moreton district is to stand over till the 13th of April, that being the day that the West Moreton Conference will be held at Mount Walker.

March 12.

F. G. PATER.

WALLUMULLA.—On last Lord's day we had the pleasure of a visit from our Bro. L. A. Hostalk, from Roma. We had a record attendance at the breaking of bread, and the presence of our dear Redeemer manifested. A good congregation met in the evening to listen to an earnest gospel sermon delivered by our brother. These visits, we believe, will result in the conversion of souls to the Saviour. J. C.

BURKAR.—I am pleased to say we are fully able to our responsibilities. Bro. Denham has confided to our gospel meetings with much success since Bro. Chapman's departure, and on March 4th one young man confessed Christ. Bro. Paradise preaching. His was hampered by Bro. Denham at the close of a very interesting and impressive address on March 11th.

Greater interest is also being taken in our mid-week meetings.

March 13.

A. S. W.

ROMA.—We are glad to be able to report good meetings. Our morning meetings are well attended. The attendance at the gospel meetings are improving, and last Lord's day our Bro. R. C. Gilmour preached to the largest congregation since he has been here, the subject being "THE SALVATION OF GOD"; at the close one made the good confession and was baptised the same hour of the night. On Monday our Bro. R. C. Gilmour spoke at the Band of Hope on "Drink and War." The facts were presented in such a way that we are all have realised the terrible effects it has upon the nation's welfare.

March 15.

L. A. HOSKINS.

West Australia.

FREMANTLE.—Lord's day, March 4th, was our church anniversary. A. E. Illingworth addressed the church in the morning, and A. Lucraft delivered a special sermon in the evening. The singers, under the leadership of W. E. Vincombe, attended to their part of the service in a fine manner. On the following Wednesday a real good tea, prepared by the sisters, was dealt with in the old-fashioned way. At 8 o'clock D. M. Wilson, the conference president, presided over the public meeting, when addresses were given by G. Payne, of the Subiaco church, and A. E. Illingworth, of the Perth church. Both speakers urged us to be earnest in our endeavors to bring sinners to Christ. Bro. Lucraft addressed a few words to those who believed in Christ, but who did not confess him through unfavorable circumstances. At the close of the meeting Bro. Pallot, on behalf of the church, surprised Bro. Lucraft by presenting him with a traveling case and a number of useful books, as an expression of their appreciation of his earnest labors in the preaching of the gospel. The recipient suitably responded, and trusted that the fine feeling displayed would continue. Eighteen had been received by faith and immersion during the year.

J. LEACH.

New Zealand.

INVERCARGILL.—The church in this place held its usual annual business meeting on March 6th, a good attendance being present. Bro. Bell and myself were elected delegates to the conference. It was decided to take up an annual collection for missionary work. Reports showed the church to be in a healthy condition, with peace and harmony prevailing, and increasing attendances at all the meetings. Since my advent here nine have been added by faith and obedience. Open-air preaching has been commenced with good results, and a prayer-meeting every Lord's day morning at 10.30, which is well attended. Among other things, the meeting decided to raise the preacher's salary. After the business was concluded, refreshments were handed round, and some singing and a recitation listened to and enjoyed.

J. GREENHILL.

Tasmania.

HOBART.—We had a splendid meeting last night—the chapel was full. At the close we were pleased to see another make the good confession.

We were glad to have the fellowship of Bro. and Sis. Look and Sis. Walker, who are on a visit from Sydney.

March 12.

J.A.P.

South Australia.

NOORWOOD.—Last Monday evening Bro. Stinson Weir was the recipient of a Teacher's Bible from the

member of the Endeavor Society on the occasion of his departure from our district for a while. Our brother has been a great help to us for several years, he having acted as secretary for a long time, and is now editor of our manuscript magazine, "The Trumpet." Bro. and Sister Weir have gone to Glenelg for the present. The church services continue to be well attended. Yesterday week one was restored to fellowship, and yesterday one was received by faith and obedience, and three by letter of commendation, being Bro. Dalwood, his wife, and daughter, who have come back to us from Port Pirie.

March 19.

A. C. RANKINE.

HINDMARSH.—What a thrill of joy fills one's heart when a glimpse is obtained of how devotedly and successfully many of God's obscure ones are working—unobserved—for the extension of his kingdom and the honor and glory of his great name, and that he is pleased to accept and bless the merest trifles done for him, making them momentous in his service when pure affection for him prompts the action. Many a time has the hearts of our local Foreign Missionary Committee been surprised and gladdened as each quarter the box of our Sister Elizabeth Barber, filled by her own personal effort, has been opened. When first our work began our sister undertook to gather the bones from every house, which would grant her the privilege, and sell them, devoting the proceeds to F. Mission work. For years has she thus toiled on for the Master, her ministrings being far the greatest from any one single individual contributor. Her box contained £18/- when opened last quarter—a steady, sure source of income. Only think! Supposing we had a half-a-score of such devoted workers in as many different directions in our church, what a handsome income for missionary enterprise! Beloved fellow Christians, let us be stimulated by Sister Barber's example. "Shall we not go and do likewise," that is, work for the Lord each in his own peculiar way.

A pleasing incident occurred in this connection the other day—another link in the gospel chain. Sister Barber's means of transporting her stores were very deficient, and she often experienced much trouble in consequence. Our good sisters of the Dorcas Society hearing of this, procured and purchased a very nice four-wheeler hand carriage, presenting it to her for this purpose. This kindly act much encouraged our good sister in her work, and no doubt the income will be augmented also. We bless the Lord for our Sister Barber—who is a trophy of his redeeming grace, and for the work she is doing, and pray many more such may be raised up to work, as she is doing, with heart and soul for him "who hath loved us and washed us in his own blood, and made us kings and priests unto himself."

March 15.

A.G.

Here and There.

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

Two confessions at Prahran last Sunday evening.

A crowded house and one confession at Brunswick last Sunday evening. Bro. Shain preaching.

One confession at South Dunedin, N.Z., Lord's day, March 11th, F. L. Hadfield from Oamaru preaching.

A. S. Waterfield, acknowledges 18/- for Home Mission Work in Queensland from the church in Charters Towers.

We are glad to hear that A. C. Rankine will be in Melbourne during the Conference, and will speak at some of the meetings.

T. Bagley reports crowded house at Woolahra last Sunday night. Three decisions for Christ, two of whom decided after the meeting.

J. Selwood has accepted an engagement with the Balaklava District churches to labour among them as Evangelist and commences there next Sunday.

G. H. Bishop and wife, of Kyabram, left Melbourne on Tuesday last for a trip to the old land, and to visit a brother in Newfoundland. We wish them a very pleasant trip and a safe return.

Two young men came forward last Sunday evening at Hindmarsh at the close of an excellent sermon and made the good confession that Jesus is the Christ the Son of God and the Saviour of men.

Bro. C. R. Howard is preaching for the church at Surrey Hills, and an increasing interest is being maintained. At the close of his address last Sunday evening, one young lady confessed her faith in Christ.

Good meetings at Lancefield. Bro. and Sis. Anderson from Woodend have been visiting. Bro. Anderson's good exhortations were much appreciated. A prayer meeting has been started on Lord's day evenings.

Bro. Chas. Lawson and son Ernest left yesterday for a brief holiday in New Zealand. They hope to see many of the brethren while in that colony, and we feel sure they will receive a hearty welcome wherever they go.

As a few of the country delegates desire accommodation during their stay at Conference time, will those brethren or sisters who can entertain these visitors, please communicate with M. McLellan, 233 Drummond-st., Carlton.

City Temple, Campbell-st., Sydney.—Special meeting, Sisters' Conference Committee to make final arrangements for Conference, also receive nominations for officers for ensuing year. All sisters are invited. Meeting commences at 3 o'clock.

Bro. A.G., reporter for Hindmarsh, says in a note: "Please ask your reader to pay particular attention to his department of the paper." If our valued correspondent will pay "particular attention" to his writing we will double our diligence at this end of the stick.

An interesting Bible reading on Christian baptism was conducted by George Manifold, at the meeting-house, Christchurch, on Wednesday, February 28th, after which the good confession was made by a young lady, who was baptised the same hour. She came from the country, and once was one of the Sunday School scholars.

The usual fortnightly meeting of the Chetwynd Street Band of Hope was held on Thursday, March 15th, when a good programme was provided by Mr. Powell. Mr. Knowles occupied the chair. At the close of the meeting two new members were added to the society. The next meeting will be held on Thursday, March 29th.

Thomas Manifold, whose picture appears on our front page, is a member of the church in Christchurch, New Zealand. For years, through all the chequered history of the cause in the City of the Plains, he has stood faithfully by. Bro. Manifold is not much of a speaker, but he is a splendid liver. We have many pleasant recollections of days spent in Bro. Manifold's home in Christchurch.

Bro. F. W. Greenwood was at Croydon last Sunday on the occasion of their Harvest Thanksgiving. He addressed the church in the morning, and preached the gospel in the afternoon and evening. Splendid meetings all day, and packed house at night, and a stirring address on Sin and Salvation. Bro. Harry Greenwood kindly occupied the platform at Doncaster during his brother's absence preaching very acceptably.

The usual monthly meeting of the S.S. Union of our churches in Victoria will be held (p.v.) in the Lygon-st. Chapel, Carlton, on Monday next, the 26th inst., at 8 o'clock. A good attendance of delegates and friends is requested. Business:—Final preparations for Annual Examinations, etc. General Secretaries of Sunday Schools are reminded that all returns should now be in for examinations in connection with our Victorian Union.

The church at Cheltenham has very generously granted Bro. M. W. Green's services to the church at Barker's Creek for four weeks, commencing next Sunday, the 25th. The platform at Cheltenham will be filled by W. C. Morro on 25th March, C. B. Moysey on 1st April, Jas. Johnston on 8th, and probably F. W. Greenwood on 15th. To these brethren and the churches represented the H. M. Committee feel very grateful for their willing responses, thus enabling valuable and timely help being given to Barker's Creek.

The usual meetings will be held in connection with the Annual Victorian Conference at Easter time. Sisters' Conference on Wednesday afternoon and evening, April 11th. Temperance Meeting, Thursday evening, 12th. General Conference, Friday, 13th. Special Home Mission Night on Friday, 13th. Essay by Bro. Morro on Saturday afternoon, 14th. Foreign Mission Meeting, Saturday evening, 14th. Sermon, Sunday afternoon (Bro. Hagger, preacher). Conference Picnic, Easter Monday, at Horticultural Ground, Burnley.

The Anniversary Service of the Polkemmet church was held on Sunday and Tuesday, the 4th and 7th of March. On Sunday there were morning, afternoon, and evening services, which were conducted by Bren. Leng and Connor. At every service the chapel was literally packed. On Wednesday the usual tea meeting was held, which was a great success. The speakers were Bren. Moysey from Melbourne; Ludbrook, from Adelaide; Leng, from Kaniva; and Connor. The speeches were good, fresh and interesting, and the singing was also good. The tables looked very palatable with the nice things laid thereon. There were over 100 present. Best tea ever at Polkemmet.

The most of our readers are familiar with the name of W. C. Thurgood; it has been associated with so many of the good works of the church in Lygon-st., and the church generally, and for so long, that we could do nothing else but know the name. Many of our readers know Bro. Thurgood personally, and have partaken of the good things which he constantly provides for the inner man at his place of business, opposite the library in Swanston-st. Recently Bro. Thurgood has had his place completely remodeled, and brought right up to date as a first class restaurant. Our readers from the country when visiting the city, or the city and suburban people when requiring refreshments, will find splendid accommodation, and at reasonable prices.

On our front page is an article by Bro. Jos. Pittman. We believe "it is a serious error to suppose" that there are Christians outside the church. We have always believed that a man got into the church by baptism, or becoming a Christian, being in the company in this connection with such men as McGarvey, Milligan, Errett, Franklin, etc., but now Bro. Pittman solemnly tells us that we are "enrolled" into it. Better adopt the good old Baptist method in America and vote them in. The article following that of Bro. Pittman was prepared and published by us in tract form some years ago, and so is no attempt at a reply to the first article, but expresses our present position on the subject. We put them both together and here the matter must rest.

On Tuesday evening a social was tendered to Bro. and Sister Fred. Collins by the Sunday School teachers and Y.P.S.C.E. of the church at North Melbourne, on the occasion of their marriage. Members of the Church of Christ C. E. Union Executive were also present. A most enjoyable evening was spent, free from all formality and restraint. A short programme fitting to the occasion was provided, including songs and recitations. Bro. Ludbrook, on behalf of the Brighton Society, tendered his good wishes to the happy couple, and spoke of the active service that

they had both rendered to the Endeavor movement. Similar expressions of like sentiment were received on behalf of Collingwood, where Bro. Collins had been for some years a very energetic worker. Some very handsome and useful presents were then given to our brother and sister, Miss Bean presenting Sister Collins with a beautiful present on behalf of the Endeavor Society, and the chairman another on behalf of the teachers of the Sunday School. But one which spoke even more eloquently of the esteem and regard in which Bro. Collins is held, was presented by one of his Sunday School scholars on behalf of his class. After Bro. and Sister Collins had briefly thanked all for the tokens of esteem and love bestowed upon them, refreshments were partaken of, and a most enjoyable social evening was brought to a close.

Obituary.

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

JAMES—On February 9th, in his 82nd year, Bro. John James passed away. Born in Wales, when a young man he left his native home, arriving in Nelson over 50 years ago. Coming from a good old Baptist family our brother soon united himself with that body, but on coming into contact with Bro. Lewis, who had recently arrived from Sydney, he learned the way more perfectly, and with his dear wife and several others, at once embraced the primitive gospel. Subsequently he and his family settled in Wanganui, and lost no time in getting two or three others to agree to meet every Lord's day to commemorate Christ's death. Later on a church was formed, which now numbers over 100 members. Being so confident in the position he occupied in regard to the truth, our brother seldom lost an opportunity of endeavoring to show others the "old paths," and several can thank God for becoming acquainted with Bro. James. He held the office of deacon for many years, and was a very regular attendant at all the meetings, and gave freely of his small means. He was always interested in the welfare of the Sunday School and the young members of the church. It was a pleasure to attend the death bed of one who had spent so much of his life in the service of his Master, and to witness that faith which characterised his Christian life, holding out to the very last. We laid him beside a son and a daughter, there to await "the voice of the arch-angel, and the trump of God." Bro. Turner spoke well to an attentive audience, and we sang "Good-night." That God may bless his sister wife is our very earnest prayer.

Wanganui, N.Z.

J. E. W.

PICTON—Sister E. D., wife of Bro. H. G. Picton, passed away on the 9th of March, 1900, at her residence, Sayle-st., Sebastopol, after a long and serious illness. She passed away, trusting in the Lord and looking forward to a resurrection to eternal life. We all sympathise with our Bro. Picton in his sad bereavement. There was a very large gathering at the house, and a very impressive service was conducted by Bro. Mahon. Bro. Parry offered prayer. The funeral was very largely attended. Bro. Mahon spoke of the necessity of death to teach us what sin was, and also to show the power of Jesus. We pray that our heavenly Father will support and comfort our Bro. Picton in his trying time.

For ever with the Lord,
Amen, so let it be.

Ballarat E.

W. RAMAGE.

WANTED by a Brother of extensive commercial experience, Position of Trust, or Management of General Store, where his talents as a preacher could be employed. Address "Delta," Austral Office.

Coming Events.

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

MARCH 27.—City Temple, Sydney. Annual Tea and Entertainment of Chinese Mission, Tea, 6.30. Demonstration by Scholars, 7.30. Charge 6d.

MARCH 29.—Cheltenham Sunday School Band Anniversary. A very interesting programme, commencing eight o'clock. Collection for Band Fund. Refreshments Provided.

APRIL 1 & 3.—Brunswick S.S. Anniversary. At 3 p.m. F. M. Ludbrook, 7 p.m. J. G. Shain. April 3. Public Meeting, Recitations, singing, &c. W. C. Thurgood in the chair.

APRIL 1 & 4.—North Richmond Sunday School Anniversary Services will be held in the Richmond Town Hall, Lord's Day, April 1st. Afternoon at 3. Mr. H. G. Harward. Evening at 7. Mr. Thos. Hagger. Wednesday, April 4. Richmond Town Hall, at 7.30. Distribution of prizes, good programme. Collection for Prize Fund. Free. Everybody come.

APRIL 3.—The Third Annual Concert of the Christian Chapel Boys' Club will be held on Tuesday Evening, April 3rd, 1900, in the chapel, Chetwynd Street, North Melbourne. A good programme is being arranged of solos, recitations, Gymnastic Exercises by the members, &c. "Come one, Come all." Kindly reserve this date. P. DALE, hon. sec.

APRIL 3.—Don't Forget. The Third Annual Concert of the Christian Chapel Boys' Club will be held in the Church on Tuesday Evening, April 3rd, 1900. "Come." Watch this column for future advertisement. Kindly reserve this date. P. DALE.

APRIL 7.—Annual Examination, N.S.W. Sunday School Union.

APRIL 9.—N.S.W. Sisters' Annual Conference, City Temple, commencing at 2.30. Tea, 6 o'clock. Social meeting, good programme, 7.30. Reserve these dates.

MAY 27 and 29.—North Melbourne Sunday School Anniversary Services. Secretaries please notice dates when arranging Anniversaries. Watch this column for further Announcement.

Acknowledgments.

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

BURWOOD BOYS' HOME.

CONTRIBUTIONS FOR FEBRUARY.

Per Collector Miss Jeans ..	£ 7 13 6
Miss Nellie Vanston, Ballarat ..	0 10 0
Mr. Geo. Duncan, Wonthunga, N.Z. ..	0 5 0
A Sister in Jesus ..	0 5 0
J. Stott ..	0 5 0
Church of Christ Bible School, Kaitangata, New Zealand ..	1 10 0
Lecture by H. Mahon, from Ballarat ..	2 2 3
Sales Produce ..	1 16 0
Maintenance ..	2 13 6

To Subscribers.

Miss D. Parr, 1/9; H. G. Maaston, H. H. Wright, 5/-; W. Copeland, 6/-; W. Readhead, Mrs. Quilliam, J. Quilliam, J. Quilliam, Mrs. D. Dring, 7/-; J. H. Wilkins, 10/-; W. R. Perkins, 14/-; D. Newlands, 25/-.

IN MEMORIAM.

In loving memory of my dear husband, Albert Cowley, who passed peacefully away at his late residence, Carlton, on March 24th, 1896.

Dearest Albert, thou hast left me,
I thy loss most deeply feel;
But 'tis God who hath bereft me,
He can all my sorrows heal.

Inserted by his loving wife. S. J. COWLEY.

A SUMMER RESORT.

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