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Original Contributions.

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

The Evils and Remedy of Heresies.

P. J. POND.

Startle not, gentle reader, at the word "heresy" as it appears here, for it is to be used simply in accordance with its original meaning. The word heresy is but the Greek word "Hairesis" anglicised, which word implied choice, sect, or party, and although many look upon the word heresy as denoting something very serious, yet its true meaning, *i.e.*, denominationalism, is not considered a serious error; indeed, in modern times, many have gloried in it, and looked upon the different denominations as the workings of Providence. The tide of thought, however, is now turning, the force of the motto "Union is Strength" is being impressed on our minds, and the majority of people now hail with joy each union of Christian worshippers that takes place. One reason for this is due to the fact that the present system of denominations incurs an

Enormous Waste of Money and Energy.

The Christianising of the world in obedience to our Lord's command is retarded by the fact that in very many localities, all our energies are used in keeping the several small churches going, where one church would the better meet all requirements. This fact will so readily be admitted by the thoughtful reader, that it will not be necessary to advance proofs as to its correctness. Another and most weighty reason against the system of denominations is that it is displeasing to our Lord and Master Christ Jesus, and if so

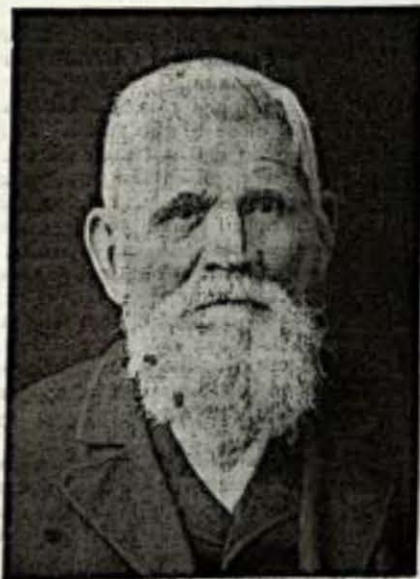
It is Positively Sinful.

To prove this, it is necessary to see what the Bible says on the subject, and to bury our own opinion. The well-known British statesman, the late William Ewart Gladstone, in a conversation on religious topics, once explained that, in dealing with political affairs, experienced representative men by their joint ingenuity and opinions, devised ways and means, but in religious matters we should not be guided by the opinions and wisdom of men, but solely by the words that have proceeded from God. What, then, does the scripture say with reference to denominations? We turn to 1 Cor. 3: 3-4, and read, "For ye are yet carnal; for whereas there is among you envyings, and strife, and divisions, are ye not carnal and walk as men? For while one saith, I am of Paul; and another I am of Apollos; are ye not carnal?" This, then, is very definite, for if it were sinful to be called after Paul or Apollos, it certainly must be so to be named after Luther or Wesley, etc. These men of God themselves were aware of that, and begged that their followers

should not call themselves after them, but after Christ. It does seem strange that their entreaties are disregarded. The present state of division is also

Antagonistic to Christ's Prayer.

For Christ himself prayed for Christian unity. On the very night of his betrayal, when our Saviour suffered the acutest mental anguish, his thoughts and wishes were for the oneness of his followers. He prayed, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are. . . . Neither pray I for those alone, but for them also which shall believe on me through their word; that they may be one; as thou, Father, art in me, and I in thee, that



J. G. BURTT.

Photo by G. H. Lang, Lygon-st, Carlton.

they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them: that they may be one, even as we are one (John 17: 11, 20-22). Not only is Christ's desire for unity set forth in these verses, but it is also shown that the oneness is to be an evidence of the truth of Christianity. How does that compare with the three hundred denominations of professing Christians in existence in the world at present? Let us strive to adapt ourselves more to Christ's wishes.

"Thy prayer be answered, Prince of Peace,
May strifes among thy people cease;
And may we in communion be
One with each other and with thee."

Especially are so many denominations

Distracting to Heathen Converts.

Most all missionaries in foreign lands have had firmly impressed upon their minds the necessity for the organic unity of Christians. One thus writes: "The native Christians of Japan taught denominationalism an impressive lesson a few years ago. They absolutely refused to be a party to the sectarian spirit of their teachers and the Home church, and compelled some seven divisions of Presbyterianism to unite. Henceforth their party names were cast aside and they were known only as the 'Church of Christ in Japan.' The appearance of that name in the Presbyterian Year Book, together with the knowledge of the fact that heathen converts thus rebuked our departure from the New Testament name, will surely bear good fruit among us." Yes, the day is hastening when Christ, who has been much obscured by ideas and creeds of men, shall again be lifted up as the Head of the church. Christ himself, referring to his crucifixion, said, "And I, if I be lifted up, will draw all men unto me" (John 12: 32), so now in our preaching Christ must be exalted. Minor points have been elevated, and the authority of Christ the vital centre, obscured, but at last the cry "Back to Christ" is being sounded, and the light of his word may yet dispel the darkness of internal strife and dissension. Surely the gates of hell shall not prevail against Christ's church. Let us look for and work for the remedy for

"Though with a scornful wonder

Men see her sore oppress,

By schisms rent asunder,

By heresies distressed:

Yet salute their watch are keeping,

Their cry goes up 'How long!'

And soon the night of weeping

Shall be the morn of song."

The objection made, that owing to natural diversity of opinion all cannot worship as one, is answered by the fact that the correct basis for union is only to be found by burying opinions, and reading what God in his word has said. It is only our place to "speak where the scriptures speak, and be silent where the scriptures are silent." It was by mortals thinking that they had liberty to formulate the creed for the church of Christ that denominations increased. The

Bible should be Our Guide.

If any articles of belief other than those revealed in the word be taught as necessary unto salvation, or if any command in the Bible be withheld, it is heresy, and against such the warning from God is given, *viz.*, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life (Rev. 22: 18-19). Passages from the scripture that are sometimes used to support and justify denominationalism, when

carefully considered actually condemn, and really prove the opposite. Take, for example, the passage "Other sheep I have which are not of this fold: them also I must bring, and there shall be one fold and one Shepherd" (John 10: 16). In this Christ makes known to Jews that others were to be saved beside those of the fold of the Jews. This was further attested to by the prophecy of Caiaphas—"And not for that nation (the Jews) only, but that also he should gather together in one the children of God that were scattered abroad (John 11: 52). Again, too, the words of Christ spoken to his disciples, viz., "I am the vine, ye are the branches" (John 15: 5), have been used to bolster up division by speaking of the different churches as the branches here mentioned, but it requires a very powerful imagination to make this appear other than that Christ is the vine, and his individual followers are the branches. Thus, courteous reader, you see among the evils in denominations (1) The sin against God, by thus acting contrary to his wishes; (2) An enormous waste of money and energy; (3) Confusion to non-Christians.

We have shown that the remedy lies in our opinions being buried, and allowing the Bible to be the guide in religious thought and action. You are now kindly asked to discard party names, and be simply a Christian, to accept only plain scriptural teaching, and leave theories and speculations alone. Thousands each year are arriving at that decision, and abandoning all human creeds or authorities. As individuals they are known simply as Christians, or disciples of Christ, and belong simply to the church of Christ, without a distinctive or denominational name whatever. In America they number already about one million, two hundred thousand (1,200,000), and here in Australia in a few years 13,000 persons have taken up the same plea, men and women being added daily to the number. The communion, or Lord's supper is observed among them every Lord's day for the reason that it was undoubtedly the practice of Christians in the days of the apostles (Acts 20: 7). Baptism is accepted for penitent believers only, and that by immersion, because the language of the Bible and the scholarship of the past and present testify to such being the teaching of the New Testament. Kind reader, will you also cease to be a party to denominations? and thus help to hasten the time when, to use the words of good old Matthew Henry, Christianity, instead of causing quarrels about itself, makes all other strifes to cease, when it cools the fiery, smoothes the rugged, and disposes men to be kind and loving, courteous and beneficent to all men, studious to preserve and promote peace." Then, indeed, shall we truthfully be able to sing—

"We are not divided,
All one body we—
One in hope and doctrine,
One in charity."

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Biographical.

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

Life of Elder John Smith.

CHAPTER 9.

He saw that, unless he employed some artifice to detain them, not a hearer would be left. With a noble voice, such as had so often sounded among the hills of Wayne, he called aloud:

"Stay, friends, and hear what the great Augustine said!" and they all stopped to listen.

Augustine wished to see three things before he died," continued Smith. "Rome in her glory and purity; Paul on Mars' Hill; and Jesus in the flesh." A few now sat down, but many smiled, and started off again.

"Will you not stay," he cried, in a still louder voice, "and hear what the great Cato said?" Many returned and took their seats, and seemed willing to be amused.

"Cato," he continued, "repented of three things before his death: first, that he had ever spent an idle day; secondly, that he had ever gone on a voyage by water, when he might have made the same journey on land; and thirdly, that he had ever told the secrets of his bosom to a woman."

The people continued to come back, and began to crowd close to the stand. A few acquaintances, who had not seen him for a long time, now recognised him, and passed the word among the crowd—"It is John Smith, from the Little South Fork!" Seeing groups of persons still standing in the distance, he called again with all the strength of his heavy voice:

"Come, friends, and hear what the great Thales thanked the gods for."

"Let us go and hear the fellow," said one; "there may be more in him than we suppose." And they all, at last, sat down near by to listen.

"Thales thanked the gods for three things: first, that he was endowed with reason, and was not a brute; secondly, that he was a Greek, and not a Barbarian; and thirdly, that he was a man, and not a woman."

"And now, friends, I know you are ready to ask: 'And pray, sir, who are you? What have you to say for yourself?'"

"I am John Smith, from Stockton's Valley. In more recent years, I have lived in Wayne, among the rocks and hills of the Cumberland. Down there, saltpeter caves abound, and raccoons make their homes. On that wild frontier we never had good schools, nor many books; consequently, I stand before you today a man without an education. But, my brethren, even in that ill-favored region, the Lord, in good time, found me. He showed me his wondrous grace, and called me to preach the everlasting gospel of his Son.

"Redemption! Redemption!" he shouted, and his voice sounded through the woods like the tones of a trumpet. He had no Bible, but he quoted, in the same loud voice his text:

"He sent redemption to his people; he hath commanded his covenant forever: holy and reverend is his name."—Psalm 111: 9.

He spoke of redemption, first, as conceived; secondly, as applied; and thirdly, as completed.

Under the first head, he explained the

nature of the eternal covenant between the Father and the Son, in which the Father promised the Son a certain portion of the human race, and the Son, on his part, agreed to redeem them by his sufferings and death.

Under the second head, he discussed the question of human depravity, and the influence of the Holy Spirit upon the heart of a sinner.

Under the last head, he spoke with great fervor of the resurrection of Christ, and of the perseverance of the saints through grace to glory.

He had been speaking but a short time, when a man, who had listened with astonishment to his exordium, pressed through the audience and hurried to the house, and going up to Jacob Creath, begged him to let all business alone, and to come out immediately to the stand.

"Why," said Creath, "what's the matter?"

"Sir," said he, "the fellow with the striped coat on, that was raised among the 'coons, is up; come and hear him preach! His name is Smith."

"What! John Smith?" asked Creath; and at the mention of that name, the tears came into his eyes; for he, too, had heard the story of Smith's misfortunes. He left the house immediately, and went out to the grove, and quietly took his seat upon the platform behind the speaker. Others soon followed; for it was noised among them that some extraordinary scene was transpiring without. In fact, the morning session of the Association was broken up; preachers and people rushed out, and gathered about the platform. Many that could not find seats or places to stand, climbed the trees close by; and the very saplings swayed with people eager to see and to hear. When the speaker reached the third and last division of his subject, and began to paint the final glory of God's elect, the multitude arose and stood upon their feet; and when he closed his impassioned exhortation, every eye was weeping, and every heart and lip blessed the man without an education.

He turned to find a seat, for he was exhausted. Creath rushed toward him and clasped him in his arms. They had never met before; but, from that day, they never met without embracing.

"I took you to my heart, John," Creath often afterward said, "that first time I ever saw you; and I expect to do so every time I meet you, till I die."

All the preachers, even those who had reviled him, now came forward to grasp his hand; and the people continued for some time to press upon him. His sad story passed from group to group that day, and every one felt for him a tearful sympathy and tender respect. His friend, Jeremiah Vardeman, had been prevented from attending the Association; but the contribution which he had raised, amounting to \$55.12½, had been safely brought by the hands of another.

Smith was urged to preach that night, for every body wished to hear again the man that had been raised among the raccoons. But he would not consent to do so, and he rather shrank from the attentions that were now pressed upon him.

On Monday, the Association adjourned, and he returned to Stockton's Valley, preaching at Somerset, in Wayne, and at other places on the road. The people everywhere heard

his story, and, while they saddened to think of his misfortunes, they smiled when told how he looked that day on the stand; as he declared his origin among the raccoons and caves of the rocky frontier.

President's Address.

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[Delivered by D. M. Wilson at the West Australian Conference.]

Once again by the grace of God it is our privilege to assemble in Conference, representing the associated churches of Christ in West Australia, in order that we may rejoice together over what has been accomplished in the past, and in order that we may gather inspiration for our efforts in the future.

In looking back over the year that has closed, we find that there is much to gratify and encourage us.

The total membership, which was 481 at the commencement of the year has increased to 549, 56 of the number added being by faith and baptism. In proportion to our membership the rate of increase is fairly satisfactory and will compare favorably with results elsewhere.

The total amount contributed to the Home Mission funds during the year was £342 5s. 11d., or an average per member of 12/6 per year, or 3d. per week. This, however, does not represent the whole of the giving of the membership in West Australia. I have made a rough calculation—which I think is within the actual fact—that the total amount contributed by the disciples of Christ in W.A. for all purposes during the year, has not been less than £1000, or taking the membership at 500 strong, an average of £2 per member. We have not the necessary data before us to ascertain just how this compares with what is raised in other Australian colonies, but from what we do know, we believe it will compare most favorably.

Probably the most notable event among the churches of Christ throughout the world during the past year was the Jubilee Convention held in Cincinnati in October last. That convention was attended by more than 10,000 representatives, and the reports were considered to be of a most satisfactory kind. For the sake of comparison I may mention that the reports showed that the total amount raised by our brethren in the United States for Home and Foreign Mission work was £118,186, or 2/2 per head, or the total amount raised for all purposes was £1,094,099, or rather less than 20/- per head. The reports further showed that we have in America 10,298 churches, with a total membership of 1,118,396, the increase for the year being 42,781.

While we rejoice with our brethren in the United States of America because of the marvellous progress that the advocacy of primitive Christianity has made in that land, we can gain much encouragement to ourselves by comparing the results of the work there with what has been done in this colony. For whereas the disciples of Christ in America have only given 2/2 per head for Home and Foreign Missions, in West Australia we have given 12/6 per head for Home Mission work alone; and where in America they have

given less than 20/- per head for all purposes we have given not less than 40/- per head. Again, their rate of increase for the past year has been 4 per cent., whereas the rate of increase here has been 12 per cent. by faith and obedience alone. So far, then, we have reason to rejoice this day at the measure of success that has attended our efforts in the past year.

It is not my purpose, however, to endeavor by my remarks to produce a feeling of self-satisfaction at the result of our labors. For however comparatively successful those labors may appear to have been, of this I am profoundly convinced, that we have not put forth one half of the effort that we could have put forth. Your Committee has been applied to during the year for assistance by the country churches, but from lack of funds we have not been able to give the needed help. The result has been that we have not been able to do more than to send Bro. Banks back to a field where not less than two men ought to have been. That Bro. Banks has done noble service all will admit, but it is not reasonable to expect any brother to work the district from Coolgardie to Kanowna with the hope of obtaining as great results as if more concentrated effort had been possible.

I had an opportunity during the year of visiting Coolgardie, Kalgoorlie and Boulder City, and I am satisfied, that if every member of this Conference had like opportunity, they would be as I am—sincerely convinced that this Conference will fail in its duty if some arrangements are not made to establish preaching stations at Kalgoorlie and Boulder City in the near future. We have already lost valuable time, and we find that in Kalgoorlie at any rate the denominational churches have already planted themselves, recognising the importance of the field. There are at Kalgoorlie and Boulder City the nuclei of important churches, whose names will be known in the history of the churches of Christ in Western Australia. Our duty to these little bands of faithful followers must not be overlooked. If we are convinced that the work ought to be done, and satisfied that it can be done, we must determine that it shall be done and done now.

Not only Kalgoorlie and Boulder City, but Menzies, Southern Cross, Kanowna and the Harvey, all come before us as fields that will repay well any evangelistic assistance that can be given.

As disciples of Christ we lay stress on the commission of Christ to his disciples, "Go ye into all the world and preach the gospel to every creature." When we preach, I think it can be said that we preach the gospel, but while we preach all the gospel, can it be as truly said that we preach the gospel to all? Until we do this, we shall not have carried out our Saviour's commission in its entirety. It has been said that the purpose of our movement from the commencement was the restoration of New Testament Christianity in its doctrine, its ordinances, and its life. While, therefore, we endeavor to restore the N.T. doctrine and ordinances, let us not forget that we must restore also its life. While we labor for the conversion of souls let us also strive for a fuller consecration of our own lives, so that the gospel may be thereby commended to those whose con-

version we desire.

I am fully aware that in deciding upon our future work, the question of ways and means is a controlling factor, and given the money we shall have no difficulty in obtaining men to carry on the work. But looking at the question seriously, are we prepared to affirm that the giving of 3d. per head per week is all that can be reasonably expected from the disciples of Christ in Western Australia for the purpose of preaching all the gospel to all the people and thus carrying out our Saviour's commission? Surely no one will support such an affirmation. We shall find, after all, that it is not a question of possession of the means, but of dispossession. It is not a question of money, but it is a question of the consecration of that money to the needs of the Lord's kingdom. It is not to the credit of Protestant Christendom that only about £3,000,000 is given annually to missions, whereas the poverty-stricken worshippers in China give about £26,000,000 annually in sacrifices to their gods. Too many, alas, like the rich young ruler, keep the commandments, and keep everything else.

We are, I trust, entering upon a new era of evangelistic work in West Australia. In the past some of our churches have been entirely dependent upon the services of their lay brethren, who, having the ability to preach have been expected to attend to their secular duties and provide for their families at the same time. All honor to the brethren who have faithfully performed the double duty, but, brethren, is it a fair and reasonable discharge of our responsibilities as business men, to allow this state of things to continue? Is the work not of sufficient importance to demand the whole of a preacher's time, and where special fitness is shown for the work, is it not our duty to relieve such brethren of the worry and daily care of business, and call them right out into the work. As a business man, I am more than ever convinced that no man, however zealous and able he may be, can at the same time be diligent in business and give to the work of preaching that time and attention that its importance demands. We are sometimes exhorted to take religion into our business, and it would perhaps be a good thing if we were to take a little more business into our religion.

The matters that shall come before us this day are of supreme importance, and I trust that there will be introduced into all the discussions a spirit of love and enthusiasm that will mark this day as one of the brightest and best in the history of the churches of Christ in West Australia. We desire to enlarge our borders and to inspire our preachers. We desire the gospel to go forth, as it did in apostolic days. As disciples of Christ we must seek to restore not only the gospel of the primitive church, but also those characteristics of the early Christians that assisted materially in the successful preaching of that gospel. We want more of the apostolic faith, more of the apostolic earnestness, more of the apostolic prayerfulness, and more of the apostolic liberality. If the work is worth doing at all, it is surely worth doing well.

Someone has said that "Christians must give until they feel it, and keep on giving

until they cease to feel it." At any rate, let it be said of us, as it was said of one, "That his giving was no salve for a troubled conscience, nor response to the importunity of others, but rather the full and zealous manifestation of his own faith or life. He believed, therefore he gave." May this be the spirit of our giving, and may this Conference awaken such an enthusiasm in the Lord's work that we shall go forward with brave hearts and open hands, and "contend earnestly for the faith once for all delivered to the saints," until every city, village and hamlet throughout this land shall have heard the glorious gospel of our Lord and Saviour Jesus Christ.

South Island Conference, New Zealand.

The Fifteenth Annual Conference of the associated churches of Christ in the South Island of N.Z. began its sittings in the Athanasium Hall, Oamaru, on Good Friday morning, shortly after 10 o'clock.

J. Inglis Wright (the President) occupied the chair. After devotional exercises the President gave a hearty welcome to certain delegates whom we had not the privilege of meeting before in Conference, viz., G. Manifold, recently returned from America, and J. Greenhill, who is laboring with the church at Invercargill.

The following delegates were present:—

BURNSIDE—Captain J. Stewart.
CHRISTCHURCH—Thomas and George Manifold.
DUNEDIN—H. Holmes, J. M. Innes, J. Routledge, W. Wilson, C. J. Watson.
HAMPTON—J. Dorreen, F. L. Hadfield.
INVERCARGILL—R. Bell, J. Greenhill.
KAITANGATA—A. Roy.
MORNINGTON—M. Glaister.
N.E. VALLEY—T. H. Rix.
OAMARU—J. J. Franklyn, W. Hope, A. Hepburn, O. L. Sutton.

The President, in the course of his opening address, emphasised the necessity for a greater realisation of individual responsibility in missionary labors, both in home and foreign missions, and hoped that all the delegates had come filled with the missionary spirit. He pointed out that God's greatest blessings invariably attended the unselfish and missionary church, and strongly exhorted those present to a more earnest devotion and consecrated effort, so that the closing year of the nineteenth century might witness a distinct forward movement, productive of greater results than have yet been attained by the associated churches.

The minutes of last Conference were read and adopted.

It was resolved that all brethren in good standing be associated with the Conference.

Fraternal greetings were telegraphed to the Conferences sitting in Auckland and Wanganui.

The Executive Committee's Report was read and adopted. T. H. Rix had labored with devotion and wholeheartedness under the direction of the Conference for nine months in the Lawrence and surrounding district, and also at Kaitangata and Stirling; the latter place had proved the most produc-

tive of good results. The Committee had experienced great difficulty in procuring an additional evangelist to labor at Christchurch; however, the difficulty had been overcome by the return of Geo. Manifold from America, and who had accepted a temporary engagement to labor with the church at Christchurch.

The Treasurer's report was read and adopted. All liabilities had been discharged, and a small balance left in hand to commence the ensuing year with. The report showed that through the straightened financial position of the Committee their efforts had been much hindered.

The following church reports were next received:—Christchurch, Oamaru, Hampton, Dunedin, N.E. Valley, Mornington, Kaitangata, and Invercargill.

Statistical tables showed a total increase for the year of 78.

In presenting his report T. H. Rix, who had been engaged in evangelistic work for nine months during the year at Kaitangata, Lawrence, Weatherstones and Stirling, stated that there had been in all five baptised, one restored, and one from the "Brethren." He said that though he had labored faithfully at Lawrence, and distributed much of our literature, yet it had not borne any visible results. At Stirling the prospect was much brighter. The Lord's table had been set up for the breaking of bread, and the gospel meetings, which had also been inaugurated, gave a most encouraging outlook for further evangelistic labors. A resolution was carried expressing gratification at the success of Bro. Rix's labors.

The question of revising the Constitution, in order to provide for a wider representation of the churches, came up for consideration, when a Committee was appointed to prepare a report for next Conference, said Committee to consist of the President, and Bro. Manifold senr., Franklyn, Hadfield and J. M. Innes.

The second day's sittings were commenced with the consideration of a communication from the Middle Island Conference Committee, covering a proposal for a great united Conference, to be held at New Year, to mark the incoming century.

The idea was heartily and enthusiastically received, and the delegates resolved to fall in with the scheme, and to endeavor to interest their respective churches in the movement.

The Conference Essay, entitled "How to Ensure Greater Success in the Lord's Work," was read by Bro. Franklyn. A hearty vote of thanks to the essayist was passed, and it was resolved to secure its publication in the CHRISTIAN, and that a copy in pamphlet form should be placed in the hands of each member of the churches associated.

Subscribers to the CHRISTIAN will be able to read this very excellent paper in the pages of a subsequent issue.

Under the heading of "Evangelisation," a long and exhaustive discussion took place, when a resolution was adopted empowering the incoming Executive to make such arrangements for the carrying on of evangelistic work as circumstances and funds would permit. The Executive were further directed to endeavor to secure the aid of Bro. Geo. Manifold for six months, three months of which were to be devoted to canvassing and

working up the whole of the churches in the interests of Home Missions.

A scheme was adopted of raising funds by personal collecting, the idea was that every member should contribute not less than 6d. per month, arrangements for collecting the same to be made by the officers of the several churches.

It was pointed out that by this means a sufficient sum of money might be raised to justify a strenuous forward movement, which would lift the churches out of the ruts of indifference into the van of the holy war of Christian missions.

The enthusiasm aroused in this scheme displayed itself in the largeness of the promises of financial support made by those present at the close of the discussion referred to.

A resolution was adopted expressing sympathy with the Temperance movement.

It was resolved that next Conference be held at Invercargill.

The election of officers for the next Conference, who also act as Executive Committee during the current year, resulted as follows: President, J. I. Wright; Vice-president, J. J. Franklyn; Secretary, J. Routledge; Assistant-Secretary, C. J. Watson; Associates, H. Holmes and F. L. Hadfield.

Bro. Geo. Manifold, of Christchurch, was selected as essayist for next Conference.

The customary votes of thanks to the Press for its courtesy, to the Oamaru church for its hospitality, and to the President for the able manner in which he had conducted the sittings, brought to a close what was admitted to be the most enthusiastic Conference held for many years.

It having been pointed out that the Conference had omitted to pass a resolution re Bro. Rix's labors, a special meeting was called on Saturday evening, when it was resolved "That this Conference tender to Bro. Rix a vote of thanks for his earnest diligence and devotion while laboring on their behalf in the mission field."

On Good Friday the Conference tea meeting was held in the City Temple at 5.30, when a goodly number assembled to enjoy the splendid tea provided. The following ladies presided at the tables: Mesdames Sutton, Genge, Hepburn, Sidey, Gebble, J. Cunningham, Franklyn, G. Hepburn, Hope, Renwick and Hunter.

At the after meeting addresses were given by the chairman (the President of the Conference); and by G. Manifold on "Christian Enthusiasm"; J. J. Franklyn, on "The Plea of the Disciples for the Restoration of Primitive Christianity"; J. M. Innes, "The Second Great Commandment"; J. Greenhill, "The Christian's Marching Order."

During the evening the choir sang four anthems, which were much appreciated.

The usual votes of thanks were passed with acclamation.

The Conference Sermon was preached on Lord's day evening by George Manifold, of Christchurch, his subject being Foreign Missions. The speaker in an earnest appeal contended that as a body having a membership throughout the world of over one and a half millions, the number of missionaries was sadly deficient, being only 219 in all. He entreated those present to awaken to the

great work which lay upon them of taking some more active part in the grand and noble cause of Foreign Missions, and exhorted them to consider well the heroic lives and privations endured by many missionary servants of God, comparing these with our own positions and inactivity. The speaker closed with an appeal to the unconverted to accept of Christ and his great salvation.

On Easter Monday an enjoyable picnic was held at Hampden. The Hampden brethren and sisters exerted themselves to the utmost, and their hospitality was abundant and greatly appreciated.

During the afternoon a rousing meeting was held in the Town Hall, at the close of which the picnickers subscribed liberally towards the onward movement in Home Mission work.

Sunday School.

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

SUNDAY, MAY 27.

Parables of the Kingdom.

Matt. 13: 24-33.

GOLDEN TEXT—"The field is the world."—Matt. 13: 38.

In one discourse Jesus makes use of several parables to teach the various characteristics of the kingdom of heaven. He addressed them to his disciples and the multitude that congregated on the shores of the Sea of Galilee, near the city of Capernaum, in the autumn of A.D. 28. The parable of the tares is first in order in our lesson. Jesus says the kingdom of heaven is likened unto a man which sowed good seed in his field. The Master was adept in clothing familiar scenes with heavenly significance. Here the sower, his seed and his field are made to contribute of their power to portray the characteristics of the kingdom. The kingdom then sows the seed, because it is compared with a man that sows seed, and the seed is the word of the kingdom—the children of the kingdom; and the field is the world. The good seed soon grows, but when in fair progress it is noticed that tares or dandel seed is also growing. Its presence plainly tells of treachery, for did not the kingdom sow good seed? An enemy hath done this. The enemy is the power of evil which follows closely all sowing of good seed. Christ's injunction when appealed to by the servants to be allowed to root up the tares was, Let them alone until the harvest, lest when rooting up the tares you destroy the wheat also. There is to be a separation time, when the wheat will be placed in a barn, while the tares will be burned. How true it is; that by their fruits are the trees known. The sowing of the seed, good and bad, is undetected, but when it is grown each begins to take on its peculiar characteristic and is soon made manifest of what sort it is. The parable of the mustard seed now comes in to illustrate the growth of the kingdom. Mustard seed is very small, but when grown it becomes a large herb, much larger than one would suppose from the size of the seed. So the kingdom grows. Then the parable of the leaven comes in to demonstrate the silent influence of the gospel. In this connection leaven is used in a good sense; it

is used to show how rapidly and graciously the good influence of the gospel spreads. There is no other influence that will eventually leaven the world like the influence of the gospel. The work is done silently yet powerfully, and will keep on working until the great harvest day.
J. JOHNSTON.

The Home.

As for me and my house, we will serve the Lord.
—Joshua 24: 15.

More than one visitor to the churchyard at Brixham, England, has gone away smiling over this verse found on an old tombstone:

"Underneath this stone
There lies two children dear;
One buried in Ashburton,
The other buried here."

A poor workingman told his wife, on awakening one morning, a curious dream which he had had during the night. He dreamed he saw coming toward him, in order, four rats. The first one was very fat, and was followed by two lean rats, the rear rat being blind. The dreamer was greatly perplexed as to what evil might follow, as it has been understood that to dream of rats denotes calamity. He appealed to his wife concerning this but she, poor woman, could not help him. His son, who heard his father tell the story, volunteered to be the interpreter. "The fat rat," he said, "is the man who keeps the saloon you go to so often; the two lean rats are my mother and I, and the blind rat, father, is yourself."

A Morning Prayer.

Let me to-day do something that shall take
A little sadness from the world's vast store,
And may I be so favored as to make
Of joy's too scanty sum a little more.
Let me not hurt, by any selfish deed
Or thoughtless word, the heart of foe or friend;
Nor would I pass, unseeing, worthy need,
Or sin by silence where I should defend.
However meagre be my worldly wealth,
Let me give something that shall aid my kind,
A word of courage, or a thought of health,
Dropped as I pass for troubled hearts to find,
Let me to-night look back across the span
Twixt dawn and dark, and to my conscience say
Because of some good act to beast or man—
"The world is better that I lived to-day."

When General Grant was in Paris the President of the French Republic, as a special token of respect, invited him to a place in the grand stand to witness the great horse racing which occurs in that country on Sunday. It is considered a discourteous act to decline such an invitation from the head official of the republic. Such a thing had never been heard of, but General Grant, in a polite note, declined the honor, and said to the French President: "It is not in accordance with the custom of my country or with the spirit of my religion to spend Sunday in that way." And when Sunday came that great hero found his way to the American chapel, where he was one of the quiet worshippers. That was a noble recognition of God's claim, and the

exhibition of a species of backbone of religious faith and purpose that is very greatly needed in our own time and in our own country.—
L. A. Banks.

Business Announcements.

Sometimes advertisements are funny enough to deserve gratuitous circulation. The following are from England, but they will be appreciated by readers in this country:

Two menageries recently arrived in a border town, one of which was under the management of Signor ———, and the other under that of his wife, travelling respectively on their own account. Here they decided to unite their forces, and the fact was intimated on the bill thus:

"Owing to the arrival of my wife, my collection of ferocious wild animals is considerably augmented."

This was the work of a foreigner. It is thought to have been fairly outdone by a native who hung out the following from a travelling exhibition of waxwork:

"The public is invited to see Her Most Gracious Majesty, Queen Victoria, in waxwork, as large as life, and other curiosities."

Honest Doubters.

"These so-called honest doubters are usually trifling with God's word. In a meeting some years ago, three lawyers and a judge attended every night. They said to me, 'We are honest doubters. We would like to be Christians, but do not believe in Christ.' I said, 'Do you believe there is a God?' 'Oh, yes, we believe that, of course.' 'Is it, then, not probable that he is a prayer-answering God?' 'Yes, it is reasonable that he will hear the cries of his children.' 'Then will you, at this moment, kneel here all together and ask God to lead you to the light?' They hesitated. I said, 'Now you admit God may answer prayer, and you say you want to be Christians. Now, sirs, if you are honest doubters, you will honestly do all within your power to be brought into harmony with God. Will you kneel with me while we pray?' They refused. 'Now, you are lawyers. Would you, as judges, pass upon a case until you had heard the evidence? Jesus claims to be divine. The New Testament is the testimony of several good witnesses. How many of you have carefully weighed the evidence? If you have not done so, will you promise me now to read this evidence?' All of them admitted that they had not read the New Testament carefully. They would neither promise to pray nor to read carefully the evidence. I then plainly told them that they were not honest doubters. I heard nothing more about honest doubters from them. The trouble with these men was not their doubting, but their sins. Most of the doubting has sin at the bottom."

The debate between Alexander Campbell and Bishop Purcell is the only book of its kind in existence. Never before or since has a representative of Rome been induced to meet in public debate a representative of Protestantism. The book is valuable not only because of its uniqueness, but because both of the disputants were experts; the debate is often called the battle of the giants. It is a book of 360 closely printed pages. In order that this book may have a much larger sale, the American publishers have reduced the price to 4s. 2d., so that it can now be obtained at the Austral for 4s., or by post 4s. 6d.

THE Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth St., Melbourne.

A. B. Maston - - - Managing Editor.

All Communications should be addressed to The Australian Publishing Co., 528 Elizabeth-st., Carlton. Articles, etc., of any length intended for next issue should be in hand not later than first post on Monday. Short News Items, Coming Events, Wanted, etc., received as late as Wednesday morning. Births, Marriages and Deaths, 6d. each. Coming Events, 4s. words, 6d.; each additional 4s. words or fraction thereof, 6d. Wanted Advs., 1/- To insure insertion this must be paid in advance.

We do not hold ourselves responsible for any views or opinions expressed in the communications of our correspondents.

Terms.—In Victoria, 2 copies or more in one wrapper, 5/- each, post paid. Other colonies, 4 copies or more in one wrapper, 5/- each, post paid. Single subscribers in Victoria can secure their copy for 5/- by having it sent fortnightly. Single subscribers in the other colonies may secure their copy for 5/- by having it sent monthly. Or when two copies are taken in the other colonies they may be obtained for 5/- each by having them sent fortnightly. Single copy, to any part of the world, 7/-.

The Leader.

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

The Attitude of Baptists to their Fellow Christians.

At the last half-yearly Conference of the Baptist Churches of West Australia, the vice-president, A. S. Wilson, delivered what has been called a "telling address" on "The Attitude of Baptists to their Fellow Christians." This address is of interest to us, inasmuch as it endeavors to deal with the question as to what should be the proper attitude of immersionists towards non-immersionists. In dealing with the subject, Mr. Wilson referred to the glorious past of the denomination. "The Baptists," he said, "were accustomed to look back on the evolution of Baptist ideas in the religious world with pardonable pride. Many great names in the history of our race were recognised as Baptist names, and their martyr roll and the memory of a past, great in valor and achievement, nerved for future toil and struggle. Notwithstanding this, the progress of the denomination, when investigated in the light of exceptionally good principles, was poor in comparison. There was an alarming gap between the splendor of the truths and principles they held and the success that had attended Baptist effort." Naturally, he desired to account for this state of things and to ascertain, if possible, why their influence and progress had not been greater than it was. He considered that "it was accounted for by the mistaken attitude of many Baptist churches to their fellow Christians, who under the pretence of preserving the purity of Christian ordinances, often violated the Christian spirit. They had sometimes held truth in a false way, and sometimes applied great truths in an unskillful and ungracious manner to the hearts and minds of their unbaptised fellow Christians.

They had shown a lack of that 'love which is the fulfilling of the law' by sometimes denying a place in the membership of the Christian church to those who, though not baptised, belonged to the 'church of the first-born,' and, as that great Baptist, Robert Hall, had said nearly a century ago, they had, by their intolerance, straightened the avenue of the church, until it was likely to become narrower than the way to heaven." From this, and the context, it is quite clear that Mr. Wilson holds that to insist on immersion as a condition of membership in Baptist churches is not only to put a barrier in the way of progress, but is also "to hold truth in a false way" and to apply it unskillfully and ungraciously. This of course raises the question as to the proper place of baptism in the Christian economy; and, if it is found on further examination that Mr. Wilson's position is a correct one, something like a revolution is near at hand. As a result of this revolution, if it ever takes place, there should be a speedy disappearance of immersionist bodies from the face of the earth, and along with them, of course, the great Baptist body of which Mr. Wilson is justly proud.

If, as asserted, there should be no terms of communion which are not terms of salvation, and baptism is not a term of salvation, what justification can the Baptist organization produce for its existence as a separate and distinct organisation? Why should not the Baptists go over at once to the non-immersionist side, seeing that the latter are quite prepared to take the position advocated by Mr. Wilson, and accept into membership immersed and non-immersed alike? So far as we can see, the position held by Mr. Wilson, and which is really the position of English Baptists generally, reduces the Baptist body to a lower level than that of the non-immersionist sects by which they are surrounded. For in this position, not only is it denied that baptism is one of the terms of salvation, but it is even denied that it is a command which must be obeyed. As a matter of fact the Baptist church has now reached the position that she regards baptism with more indifference than any other of the great Protestant organisations. For the latter will not receive into their communion any whom they know to be unbaptised, whilst the former will. That is to say, if the Baptists have not recently discovered that "sprinkling" is a synonym for "immersion." This is a strange position for a body to occupy that takes as its distinctive name an ordinance which it honors less than the other great religious organisations. In affirming, as it does, that baptism is not a term of communion, it stands well nigh alone, not only in the present day, but in the great historic

past. The learned and accomplished ex-president of Bethany College, W. K. Pendleton, says, in speaking of the church in its general sense:—"In no age of the church has she failed to assert the obligations of baptism. So positive are the precepts of the Scripture on this subject, so demonstrative the practice of the apostles, and so unanimous the unbroken testimony of the great cloud of Patristic teachers, that no phase of evangelical Christianity has dared to so modify or change the uniform rule as to admit to the privileges of the church any unbaptised applicant for recognition. Whatever else they may have differed about, on this point they have been a unit. They have said, with one voice: "Between the world and the church there stands the 'bath of regeneration.' Whether it be the Jordan, the 'much water' of Enon, the wayside pool on the 'way to Gaza,' the sculptured font of less ancient precedent, or the still later abridgement of the paltry pitcher—whether immersion, affusion or rantism—in all times, through all changes, and by all evangelical branches, baptism in name if not in fact, has been held up as the one indispensable 'sacrament,' without which the hand of fellowship could not be extended, nor the rights of citizenship allowed." It has remained for the Baptist Church, as represented by Mr. Wilson, to tell the religious world that baptism is not a term of communion!

And yet this representative Baptist of West Australia could commend to his hearers a motto which he said "breathed the intelligent apprehension of the spirit of the gospel, viz., "in essentials unity, in non-essentials liberty, and in all things charity"—a motto which we ourselves heartily endorse, and one that has figured largely in our plea for a return to Christianity as it was at the first. The value of this motto, however, depends entirely upon the things which are regarded as the "essentials of unity." Here, it is of very little consequence what any preacher of the gospel may say, or what any body of people may hold. Authority in this direction does not come from the human side, but from the divine. The enquirer after truth would be led a strange dance if he followed the directions of merely human teachers in this matter. If there is a "unity" to be sought after, it must be a unity that comes from heaven, and heaven alone must declare the things that are its essentials. This it has done. In the New Testament it is spoken of as "the unity of the Spirit." Its essential elements are enumerated, and among them is found the "one baptism." Since this plan of Christian unity was promulgated, no voice from heaven has authorised anyone to remove the "one baptism" from the place

of honor assigned it by the Holy Spirit. During apostolic times its position in this respect was never questioned, but was frequently affirmed by precept and example. For four centuries following it can be shown, to the entire satisfaction of the most interested and exacting critics, that all writers of note, of what party soever they may have been, orthodox or heterodox, have held to baptism as an essential to unity and as being, when preceded by faith and repentance, in order to the remission of sins. During this period there was no dissent and no two opinions on the proposition. And even in our own day, no Biblical scholar of any repute, would, speaking as a scholar, venture to deny the truth of what we have now stated. We therefore urge our Baptist friends to reconsider the force of the motto under consideration, and either hold it intelligently and loyally or else abandon it altogether.

All that can be said in regard to Christian love and graciousness we are prepared to accept and supplement. The apostolic precept of "speaking the truth in love" is one that should always be remembered and acted upon. That it is sometimes forgotten is a matter sincerely to be deplored, but the fact that it is so forgotten does not warrant us in altering the rendering to "speaking error in love." Truth must be maintained at any cost. The question of policy is not one that should be considered when principles are at stake, and yet, even when viewed in this light it might easily be demonstrated that the Baptists themselves invariable loose ground when they surrender their distinctive principle, and gain when they hold firmly to it. A comparison of the progress of the Baptists in America with that of those in England and the colonies may be cited as affording sufficient proof of this.

Editorial Notes.

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

A Sunday School Evangelist.

Among the important resolutions carried at the Victorian Conference was one recommending the Committee to engage a suitable man as Sunday School evangelist. This is a new departure in Australia, but in America the idea has been in successful operation for many years. We presume the supporters of the movement contemplate the appointment of a man who shall travel among the churches in the interests of Sunday Schools. He must himself be an enthusiastic worker among the young and familiar with the latest and best methods of School work. He should have the confidence of the brotherhood and especially of the teachers in order that his advice

may be readily taken. Then there are several churches without schools, no less than thirty-six in Victoria alone. Most of these are small, but there are several with about twenty members and one with forty-three. A visit from an energetic S.S. evangelist to such churches would not be amiss. Nor would his work be necessarily confined to the churches and teachers. Bright evangelistic addresses to the older scholars would bring many of them over the line. It will be readily admitted on all hands that we have much to learn along the line of School methods, but with all our defects 192 scholars were last year added to the Victorian churches. This indicates that our Sunday School work is amongst the most successful as well as the cheapest of our evangelistic efforts. It is simply amazing how slow we are to realise its importance. £10 could be profitably spent where £1 is now devoted in this department. Much of the success of a Sunday School evangelist will of course depend upon the qualifications he possesses. If a suitable man can be obtained we know of no more promising field of labor.

The Real Cause.

Christians often discuss the reasons why more progress is not made in the conversion of sinners. It strikes us that the chief cause is that given by G. Jackson, B.A., of Edinburgh, in a sermon preached before the National Free Church Council, at Sheffield, recently on "The Morality of the Religious." The following extract from the *Commonwealth* report hits the nail square on the head:—"How often in conventions and conferences have I heard good men consider sincerely enough the state of the work of God. The question has been asked, Why are the unreached multitudes still outside the church? Why drive his chariot wheels so heavily? Says one, 'It is those higher critics that are at the bottom of it.' Says another, it is the spread of infidel literature that has alienated the working classes from the church." Modern sacerdotalism and sacramentarianism are cited by another, along with a multitude of other reasons. But let us send a deputation to the great factories of this city, and ask of the workers, "Why were you at no house of God last Sunday?" One man here and another there may have heard of the higher criticism. Here and there all may have been caught in the mesh of modern sacramentarianism. But it is not of these things they speak. They point you to the Methodist woman that tells lies, to the Presbyterian plumber that does bad plumbing work, to the manufacturer that fills to the brim the coffers of philanthropic institutions and grinds the faces of the poor. I shall never forget an open conference in

Edinburgh, over which I presided, to which the workmen were invited in order to tell why they were alienated from the church. The gist of five-sixths of what was said on that to me unforgettable Sunday afternoon was this:—"We do not go to your churches because we do not see that you who go are any better than we who do not." Many things were said that were bitter and unjust and untrue, and yet I was compelled to feel that it was the yawning gulf between what we say and what we do that keeps back men from the Master's feet."

Closer Co-operation in Cities.

"W.W.H." in the *Christian Evangelist* discusses the need of a more "open living practical oneness of our people" in St. Louis, Missouri. What he urges for that city will apply with equal force to Adelaide, Melbourne, and Sydney. Our city churches are so taken up with their own local surroundings and needs that they are comparatively isolated from each other. The writer contends that there should be a registry kept of all the disciples in the city and revised at least once a year; there should be a paper exclusively devoted to the interests of the cause as a whole in the city; the official boards of the various churches should meet quarterly or half-yearly for prayer and the discussion of the interests of the weaker churches; united action should be taken in dealing with such forces as Romanism, spiritism, the drink trade, etc.; while united meetings for worship should sometimes be held. We quote in full his remarks on the latter point, and commend this to the notice of all concerned: "Then there should be occasional mass meetings for worship. Not mass meetings for this or that mission, home or foreign, not for money-raising of any kind, but purely for worship. Such meetings would be of incalculable value to our congregations. More spiritual vitality would be imparted to a congregation by such a meeting than could be obtained in a month's special effort alone. We would then feel that we were members of the great body of Christ in St. Louis, and not of this or that mission, chapel, or weaker church only, as the case might be. In such meetings there would be such co-operation of heart-power that the weakest church in the city would feel strengthened for better work."

Temperance.

Wine is a mocker.—Proverbs 20: 1.

At the first meeting of the Temperance Committee appointed by the recent Victorian Conference the following motto was adopted: "That at least one Temperance Demonstration

tion be held in each church in Victoria during the year."

The first of these will be held at the Tabernacle, Johnston-st., Fitzroy, Wednesday, 16th May. T. J. Cook will preside. H. G. Harward and M. W. Green will deliver addresses, and a programme of music and elocution will be rendered. Meetings will follow at Brunswick, Nth. Fitzroy and Nth. Richmond.

The Committee appointed its officers as follow:—President, W. C. Morro; Vice-president, A. Millis; Editor of Temperance Column, T. J. Cook; Secretary, J. G. Shain.

To show that public interest is being aroused regarding the drink traffic laws in Victoria, the following resolutions, (1) of our recent Conference, and (2) of the Grand Lodge of Good Templars held the previous day are quoted:—

1—"That the representatives of the church of Christ in Conference assembled urge upon the Government the necessity of carrying out the present Licensing Act in its entirety. They view with alarm any proposal to introduce limited Sunday closing; sincerely believing that the wish of the people is becoming stronger than ever in favor of more stringent regulation of the liquor traffic as conducing to order and good citizenship."

2—"It was suggested to all temperance workers that it be improper to enter into negotiations with the friends of the drink traffic or its agencies, or recognising its right to existence by asking a percentage of its profits, drawn as they are from the sorrows and sufferings of its victims. The greater the profit for municipal or national treasury, the deeper the wound to public conscience, and the stronger the traffic. It was resolved that a minute be forwarded to the official head of each religious community, urging the need of increased church action against the custom."

A distinguished visitor to these shores is at present in our city in the person of Dr. Oronhyatekha, one of the leaders of temperance reform in Toronto, Canada, and speaking at the Good Templars' Conference, "he referred to the measures that had been adopted to minimise the drinking evil in Canada. In Ontario, which comprised the capital, Toronto, all drink shops were compelled to close at 2 p.m. on Saturday, and keep their doors hermetically sealed until 6 o'clock on Monday morning. He declared that this law was as well kept as any other, and no Government would be retained in office that tried to alter it. Another matter in which Canada was ahead of Australia was that in the State named all hotels were required to close on the days on which the elections were held for the Federal and State Parliaments, and for local councils. For the information of those present, he stated that he was a Mohawk Indian by birth, and that there were no "swear words" in his native language. When a Mohawk wanted to swear he had to use English."

Out of the Desert.

This is a most delightful story, in which some of the leading principles of New Testament Christianity are brought prominently into view. It is written by A. R. Benn. There are 150 pages, neatly bound in cloth. Price, 1/-; by post, 1/2.

Victorian S.S. Union.

Examination Results, 1900.

The Sunday School Union in connection with our churches in Victoria, tenders its congratulations to the various teachers and scholars who have been successful in the late Examination, as enumerated below.

In the event of any mis-spelt name those interested will kindly assist us by forwarding necessary corrections immediately, so that we may not repeat the error on our rewards, but we have done our best to adhere to the text supplied.

In the Junior Teachers division we are without the name of the competitor who handed in paper marked "Z" 26a. This competitor might kindly furnish us with their name and school, &c., in order to have same inserted upon Certificate, our examiner having failed to record same.

JOHN S. MCINTOSH, Hon. Sec.

SCHOLARS UNDER 10.

1st prize, Bertha Morris, Ballarat.
2nd prize, Roy Knight, Shepparton.
3rd prize, Lynda Craigie, Lygon-st.
Certificates of Merit: Stanley Wilson, North Carlton; Melba Maston, Swanston-st.; Cissley Tissott, Warrnambool.

Certificates: Irene Nihill, Lygon-street; Winnie McMahon, Fitzroy Tabernacle; Lena Prinmer, Shepparton.

SCHOLARS 10 TO 12.

1st prize, Ruby McCullough, Warrnambool.
2nd prize, Ruby Petty, Doncaster.
3rd prize, George Woodgate, Newmarket.
4th prize, Montie McCoughtry, North Richmond.
Certificates: Jessie Moysey, Swanston-st.; Louis Anderson, Newmarket; Essie Potts, Ascot Vale; Adie Craigie, Lygon-st.; Hilda Petty, Doncaster; George Thompson, North Melbourne; Albert Thompson, North Melbourne; Ruby Crouch, Doncaster; Reg. Walsh, Prahran; Ada Saddler, North Carlton; Eva Barrett, Fitzroy Tabernacle; John Clydesdale, Fitzroy Tabernacle; William Wakeham, Fitzroy Tabernacle; Daisy Guyatt, Shepparton; Bertie Knight, Shepparton.

SCHOLARS 12 TO 15.

1st prize, Jessie Kemp, Swanston-st.
2nd prize, Alex. Clarey, South Yarra.
3rd prize, James Bridgen, Swanston-street.
4th prize, Edith Petrie, North Melbourne.
Certificates of Merit: Jessie Upstill, Bendigo; Lizzie Peters, Ascot Vale; Florence Knight, Shepparton; Jessie Minahan, Ascot Vale; Agnes Christie, Bendigo; Samuel Wiseman, Newmarket.
Certificates: Ethel Watts, Fitzroy Tabernacle; Rose Tully, Doncaster; Elsie Reid, Lygon-street; Alex. Wilson, North Carlton; Andrew McGregor, Fitzroy Tabernacle; Florrie Symons, Ascot Vale; Willie Tissott, Warrnambool; Ada Smith, Prahran; Vere Wiltshire, Brighton; Linda Brady, Prahran; Elsie Smith, Doncaster; Ethel Grant, Shepparton; John Walsh, Prahran; Ethel McCoughtry, North Richmond.

SCHOLARS 15 TO 18.

1st prize, Hobie Maston, Swanston-st.
2nd prize, Elizabeth Duncan, Swanston-st.
3rd prize, Ruby Grey, Brighton.
4th prize, Janet Stewart, North Melbourne.
Certificates of Merit: Ruby Gole, North Fitzroy; Minnie Griffiths, Brighton; James McGregor, Fitzroy Tabernacle; George Mitchell, Fitzroy Tabernacle; Isabel Granger, Newmarket; Emily Petrie, North Melbourne; Elvie Barnacle, Malvern; Maggie Clarey,

Malvern; Arthur Cox, Fitzroy Tabernacle; Maria Peters, Ascot Vale; Eva Prinmer, Shepparton; Clifford Macgowan, Swanston-st.; Tilly Walsh, Prahran.

Certificates: Emmie Somerville, Glenferrie; Ethel Wiseman, Newmarket; Alice Carroll, Malvern; Eva Leftley, Brighton; Winnie Heath, North Fitzroy; Ernest Lewis, South Yarra; Annie Stewart, Ascot Vale; Jeanie Ritchie, Bendigo; Florrie Morris, Ballarat; Alice Weate, North Fitzroy; — Anderson, Bendigo; Alex. Crouch, Doncaster; Lily Thompson, North Melbourne; Maggie Moore, Bendigo; Kate Lacey, Prahran; Herbert Lewis, South Yarra.

SCHOLARS OVER 18.

1st prize, William McCance, North Melbourne.
2nd prize, Edith Butterfield, Glenferrie, and Lucy Darnley, North Richmond, equal.
3rd prize, Annie Craigie, Lygon-street.
There are no Certificates of Merit.

Certificates: Jameson McMillan, North Fitzroy; James Groom, North Fitzroy; Gordon Lake, North Fitzroy; Harold Knott, North Richmond; Henry Duncan, Swanston-street; Harry Maston, Swanston-st.; Olive Tainton, Doncaster; May Crouch, Doncaster; Alice Thompson, North Melbourne; Mary Spence, North Melbourne; Mary Mildren, North Melbourne; Mabel Chick, Glenferrie; Eliza Trivett, Lygon-street; Fred Hare, Brighton.

JUNIOR TEACHERS.

1st prize, Miss L. Dudley, Shepparton; and Miss M. Martin, South Melbourne, equal.
There are no Certificates of Merit.

Certificates: Miss E. M. McCullough, Warrnambool; Mrs. F. M. Ludbrook, Brighton; Miss M. Rae, Shepparton; No. "Z" 26a; Mr. J. Tully, Doncaster; Mr. J. A. Ferguson, Tabernacle; Mr. Marrows, Bendigo; Florence Tainton, Doncaster.

SENIOR TEACHERS.

1st Prize, Miss Lizzie Dickens (Bendigo), 100%.
Miss Minnie Enderby (Lygon-st.), 98%, and Mr. Joseph Collings (North Fitzroy), 92%, being previous 1st prize-takers in this division, cannot take less than a Special 1st Prize, and are therefore awarded Certificates of Merit.

2nd Prize, Miss Bertha Chick, Glenferrie.
Certificate of Merit, Miss E. Dudley, Shepparton.

From The Field.

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

Victoria.

DAWSON STREET, BALLARAT.—Two more were added to the church by faith and obedience on Lord's day, May 6th. On Monday, April 30th, a social was held to bid farewell to Bro. H. Mahon, who has been laboring with us for the last four months, during which time sixteen persons have been baptised, two of whom have not joined the church. Seven of the number are from the Sunday School, which is a great encouragement to the teachers. The meeting was a great success, and a plentiful supply of good things was provided, and ample justice done to them. The after meeting was presided over by Bro. C. Morris, when many kind things were said in Bro. Mahon's behalf, cordially acknowledging the good work done by him, and wishing him every success in his new field of labor, the proceedings were enlivened by vocal and instrumental selections, and altogether a most enjoyable evening was spent. T. H. VANSTON.

MOORHOLM.—The brethren here were encouraged this morning at having with us W. Burgess, of the Echuca district, who presided, and J. K. Henshaw, who addressed the meeting. In the evening

Bro. Burgess held a gospel meeting, which was well attended by an interested audience, and we believe that by having a brother here who could give his time to the preaching of the word a good work could be done.

May 6. R. L.

Riccarton, Balmuir Street.—At the beginning of March I came to this place with the object of trying to organize a church, and since then four others have joined in with me in the same object. The Sunday School, which has been conducted for years past by R. C. Edwards, has over 100 scholars and the Band of Hope has a membership of 197.

The Balmuir Cricket Club held an entertainment in the Sunday School last Friday evening. The club's bowling was packed. J. A. Davies occupied the chair. A good programme of songs, recitations, cake, coffee, etc. During the evening J. A. Davies, on behalf of the club, presented R. C. Edwards with a silver medal, and L. Crook with a silver medal.

May 7. R. J. CLOW.

South Australia.

Haverly Beach.—After a considerable period of session, our hearts were made glad on Thursday evening last by seeing a sister make the good confession of Jesus Christ as her Saviour, and was baptized with her Lord in baptism, and was received into the fellowship of the church.

G. A. H.

Port Pirie.—We had a good meeting to-night. We dealt with the resurrection of Christ and its evidences. At the close three persons responded to the invitation and confessed Christ. We are endeavoring to build up the new converts in the faith. All the meetings are improving, for which we thank God and take courage.

May 14.

W. MORRIS.

Queensland.

Marracoon.—Bro. Nixon delivered his final address here last Sunday to a large audience. One young girl, the daughter of a Toowoomba sister, on a visit to Maryborough, came out and made the good confession. Bro. Nixon left for Brisbane this morning. He leaves by steamer on Saturday and proceeds Southward pending further arrangements. Before leaving he was farewelled in the usual way with a social by the young Christian Endeavorers and church and was presented with a purse of sovereigns as a token of our esteem.

S. O. B.

New South Wales.

Cootam.—Some three or four Sundays ago Bro. Houshka delivered an address on "Dancing and its dangers," which created a great stir and gave rise to a good deal of criticism. A letter also appeared in the local paper criticizing the address; thereupon we decided to hire the largest hall in the town in order to give Bro. H. an opportunity of replying. This was carried into effect last Sunday night, between 600 and 700 people being present at the meeting. Bro. H. was in fine form, making some very telling as well as pointed points, and completely upsetting all the arguments contained in the criticism. A splendid impression was created and we expect a large audience at the next Sunday evening at the Tabernacle to hear an interesting meeting at the church bazaar, which is largely over on here.

May 7.

E. J. WATERS.

Wagga.—I have to report one confession at cottage meeting, held on week night. The young sister was

immersed at Downside yesterday by Bro. I. Rapley, in the presence of some 30 people.

May 10.

J. H. WILKINS.

Here and There.

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

We have received a letter from R. Steer which will appear next week.

See Coming Events for notice of Footscray S. S. Anniversary on May 27th and 28th.

Reserve Monday evening, May 21st, for the Sunday School Anniversary in Swanston-street.

Fine meeting at "City Temple," Campbell-street, Sydney, and two confessions, on Sunday night.

The house at Hawthorn was full to the doors on Sunday night, when J. A. Palmer again preached. At the close one confessed Christ.

On Sunday night last there was a large meeting at Remora, and one confessed Christ. There was a collection amounting to £6 5s. for the Rescue Home.

Support by your presence the Temperance Demonstration at the Filzroy Tabernacle, on Wednesday, 16th inst, 8 p.m. Speakers:—H. G. Harward, and M. W. Green.

Will those of our readers who are in the habit of saying that there is not much difference between ourselves and the Baptists read our Leader this week and think about it.

No report of the N. S. W. Sisters' Conference reached us. The paragraph in this column was sent by Miss Smith, the secretary, last Thursday, after the Christian had been printed.

Mrs. Hillhouse, a very old and faithful member of the church in Fitzroy, died at her home last week. All her life she was a most faithful follower of Christ, and has now gone to her reward.

Brighton, Victoria, reports a May-day church social. Severely present and a happy time. The sisters presented Mrs. Grey and Mrs. F. Lambrook with beautiful Bibles in appreciation of Sunday School labors.

Mr. W. Abgan and Miss Abgan spoke to a good attentive house at Brighton on Lord's day evening. The impression made at Conference that in them we shall have two fine preachers of the gospel was fully sustained.

Will Sunday School secretaries please note, Mr. Schofield, Byron-street, Footscray, will be pleased to receive a post card when you have additions to church from school, or other interesting items regarding school work.

At Marrickville on Sunday there was a collection of £1 11s. 6d. for the Rescue work. On Monday night the Marrickville church commenced a fourteen day's mission, G. T. Walden being in charge the first week, and P. A. Dickson the second.

A welcome tea will be extended to M. W. Green by the church in North Fitzroy next Tuesday night, May 15th. The tea will be held in the Temperance Hall, at 6.30, and the public meeting at 8 o'clock, in the chapel, St. George's Road.

The annual business meeting of the Victorian Sunday School Union will be held in lower hall of Swanston-st. chapel on Tuesday evening, May 22nd, at 8 o'clock, and the annual demonstration will take place on Wednesday evening, May 30, in the Lygon-st. chapel, at 8 o'clock.

We have a great pressure of matter for the CHRISTIAN just now, which is as it ought to be, but

we hope that those who so kindly help us in this way will not think that we are slighting them, as we are trying to do the best with the space we have. We are longing for the time when the CHRISTIAN can be again enlarged.

New South Wales Sunday School Union, annual meeting, City Temple, Friday, May 18th, 7.30 p.m. Business, result of examination, secretary's report, election of officers, and other important matters. A good attendance kindly requested.

The S. S. in Lygon-street on Monday night last started a Band of Hope, when between 40 and 50 children were present. F. McClean is the superintendent and Harry Haines is the secretary. The meetings will be held fortnightly, beginning from next Monday night at 8 o'clock.

Bro. John Thompson completed a tour of the Queensland churches just before Easter, and gave lantern lectures on "Missionary Work in South Sea Islands." The sum of £15 1s. was collected for Indian Famille Fund, and remitted to Melbourne F. M. Committee. Bro. Thomson deserves our hearty thanks for his gratuitous labors, and the churches in Queensland for their generosity.

The Swanston Street Sunday School celebrate their 35th anniversary on Sunday, May 20th, when special addresses will be delivered in the afternoon by H. G. Harward and in the evening at 7 by J. Johnston. On Monday evening, May 21st, a programme of singing, recitations, and dialogues will be rendered by the teachers and scholars, beginning at 7.45. Free. No Collection. A very hearty invitation is extended to all.

"Under the Palms" was very successfully given in the City Temple, on Monday, April 30th. Big crash. Good collection. Singing good. Parts ably sustained by Mrs. Lambert, Miss Smith, Messrs. Dumbury and Walters. Conductor, T. C. Walker. The president of the S. S. Union, John Kingsbury, presided. Owing to the serious illness of Miss Kex, Miss Edith Kingsbury very ably filled the position. The cantata will be repeated by the same company at Woolahra during the month.

Sister churches in and around West Moreton are cordially invited to attend a social gathering on the 24th May, to be held at Christian chapel, Rosewood. During the day the General Conference Committee will hold their meeting, and early after tea a grand mission band meeting will take place. We specially invite those who can help us in speaking and singing. Those who intend coming will they please communicate with the undersigned. Geo. COLLIS, Secretary, Rosewood.

On our first page will be found a picture of J. G. Burt, one of the oldest if not the oldest disciples in Australia. He was born January 6th, 1809, and is therefore now in his 91st year. He has been connected with the disciples of Christ for nearly 60 years, having lived in Victoria over fifty years. For twelve years he was a member of the Victorian Parliament. He is a great advocate, as he has been from the first, of total abstinence. Notwithstanding his age Bro. Burt is in good health and enjoys life. He says he is going to reach the century.

On April 30th and May 2nd, the church of Christ Sunday School at Barker's Creek held very successful anniversary services. Although unfavorable weather prevailed on the Lord's day, the audiences were large and enthusiastic. The morning meeting was held in the Rockdale Hall which was well filled, a building seating 350. On Wednesday the weather improved and so did the audience, for the hall was not large enough. The usual programme, solos, dialogues, recitations, and musical selections, was furnished and

met with a hearty approval. Mr. O. Owens was musical conductor and Mrs. Owens organist. The school numbers 86, and all but 24, which number constitutes the Bible classes, received prizes. The brethren are all highly delighted with the unparalleled success of these services and would not object if they could be repeated soon even although it should entail as much labor and anxiety. James Johnston from Swanston-st., conducted all the services and distributed the prizes.

We are glad to note that our country schools figure prominently in the prize list of the Victorian Sunday School Union, found on another page in this issue. This is as it ought to be. We hope during the next year that all our schools outside of Melbourne will join the Union.

New South Wales Sisters' Annual Conference held Monday, April 9th, very successful. The evening meeting somewhat marred through area right opposite City Temple being quarantined.

Election of officers for ensuing year resulted as follows:—President, Sister Ewers; Vice-President, Sisters Walden and Jones; Treasurer, Sister Morrison; Financial Secretary, Sister Hamill; Secretary, Sister Smith (unopposed).

Reports of all departments were most encouraging and showed that the sisters were alive to their responsibilities. Owing to the serious illness of Sister Ker, the Home Mission Work was not reported on fully, but Sister Ewers announced that upwards of £60 had been collected by the sisters. Sister Clapham, who is on her way to N.Z., conducted the evening meeting when a good programme of music and recitations was rendered. An excellent essay on "Our Work" by Miss Isabel Beeby was read and favorably commented upon.

N.S.W. Sisters' Conference Committee met at the Tabernacle, Enmore, on Friday, May 4th, at 3 p.m. Devotional exercises led by President Sister Ewers. Superintendents elected for ensuing year:—Home Mission, Sister G. Bagley; Sunday Schools, Sister Priddeth; Temperance, Sister M. Hall; Dorcas, Sister Hunter senr.; Obituary, Sister Ashwood; Isolated Sisters, Sister Campbell; Foreign Missions, Sister Gole; Prayer Meetings, Sister Potter; Hospital Visitation, Sister Fuller; Social, Sister Lee. All accounts with Easter Conferences were passed for payment. The outlook for coming year is bright and prosperous.

The practical shrewdness of American business-men does not neglect to observe the straw which may show which way the current goes. Some of them are beginning to find "the straw"—in the case of young men to be chosen for a position of trust—in cigarette-smoking. One of the largest guarantee companies has added to the enquiries it makes about young men this one: "Does the applicant smoke cigarettes?" The head of a college, to whom such enquiries came respecting his former student, wrote to ask how cigarette-smoking would affect a young man's chances of getting bond. The reply of the guarantee company was that they always add this question when the applicant is under the age of 21 years. In ten years' experience they have never paid a claim for a defaulter under the age of 21 who was not a cigarette-smoker.

The latter continued:

"If a young man nineteen or twenty years old should apply to us for bond the mere smoking of cigarettes alone would not disqualify him for our insurance, but if there were any other adverse information obtained the company's objection to cigarette-smoking would be accentuated, and while neither of these objections alone would cause the company to decline the bond, both together would unquestionably do so.

"It is our habit at this branch to require a written promise from a minor who is addicted to the habit of cigarette-smoking to entirely abstain from their use as long as he serves under our bond or until he has reached his majority.

"It is not uncommon in these days for a business man to decline to give employment to a young person who is addicted to the cigarette habit."

Obituary.

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

MATHISON.—Our Bro. and Sis. Mathison were recently called on to pass through a very severe trial when word reached them of the sudden death in the Chatham Islands of their son Robert, a fine young man of 29 years. At first the cloud was dark in the extreme, but subsequent and closer inspection showed it to be like the cloud of Matt. 17: 5, and for the same reason—the Lord was in it. Some time ago the young man had received an injury, while playing football, that affected his heart, and the doctor had informed him that he could not live many years. Up till his last visit home (about 12 months ago) he had made no decision for Christ; hence the anxiety of his relations. However, during that visit he attended a meeting where the writer was preaching, and may, at that time, have received impressions which ultimately led to his surrender. It now appears that some months prior to his last illness he had given himself to Christ, and as in the islands, where he had charge of a sheep station, the facilities for personal obedience are probably very limited, he went to a church of England minister, and got him to immerse him into the thrice blessed name. He fell asleep resting fully on the Redeemer. His young widow with her two little children, have returned to her parents' home; they have our warmest sympathy.

Dunedin.

C.W.

Coming Events.

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

MAY 17.—Cheltenham Church Anniversary Tea and Public Meeting, Thursday, May 17. First-class Programme of Speakers and Singers. Brethren everywhere invited.

MAY 20, 21.—The Swanston-street S. School Anniversary will be held on above dates. H. G. Harward will address scholars and friends at 3 o'clock on Sunday, and Jas. Johnston will speak at 7. On Monday evening at 8 the usual demonstration will take place.

MAY 24.—Social tea for scholars and parents. A public entertainment at 8 p.m. Come and celebrate Queen's Birthday, May 24th. Lygon-street Christian Sunday School, Carlton. A.Z.C., Sec.

MAY 25.—STEREOPTICAN LECTURE ON HIRAM COLLEGE.—The above Lecture is intended 1st. To awaken a more wide-spread interest in the cause of Christian education; 2nd. To inspire in the hearts of young people a desire for the largest possible educational advantages; 3rd. To assist in a material way the work at Hiram College, by sending a small donation to the above College on the occasion of its fiftieth anniversary as a token of interest and co-operation from the Victorian brethren. Date of Lecture, Friday, May 25th, at Swanston-street, Melbourne. Admission 6d.

MAY 27, 29.—Footscray Church of Christ Sunday School Anniversary. Sunday, May 27th, Children's Service at 3 p.m.; special gospel address at 7. Tuesday, 29th, 8 p.m., Public Meeting, prizes, singing, recitations. Come, and welcome.

JUNE 3 and 5.—North Melbourne Sunday School Anniversary Services. Secretaries please notice date when arranging Anniversaries. Watch this column for further Announcement.

MAY 27, 29.—Ascot Vale Sunday School 9th Anniversary Services will be held in the Chapel, St. Leonard's Road. Sunday, May 27th, afternoon 3 p.m., speaker, Thos. Hagger; 7 p.m., Wm. Wilson. Tuesday, 29th, Annual Demonstration and Distribution of Prizes, good programme by scholars. All welcome, no collections.

Acknowledgments.

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

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