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REMEMBER!

A WORD FOR CHRISTIANS.

REMEMBER you are not your own. You are bought with a price—even the precious blood of Christ. Therefore glorify God in your body and in your spirit, which are God's.

REMEMBER Christ said, "Do this in remembrance of me" when he instituted the Lord's Supper. Continue, then, steadfastly in the breaking of bread on the first day of the week. "Blessed are they that do his commandments," Christ has placed a blessing in his ordinances.

REMEMBER the Lord's treasury. Money is needed to carry on the Lord's work. Give liberally and regularly week by week. Don't rob God. Give, and it shall be given unto you. Don't allow your soul to be shrivelled up by the spirit of meanness. "It is more blessed to give than to receive."

REMEMBER you are united to the church of Christ, which pleads for Christianity according to Christ and the apostles alone; and is therefore opposed to everything that opposes that glorious plea. Be faithful, therefore, to the stand you have taken.

REMEMBER that the work of the church is your work. The preaching services, the prayer and praise meetings, and all other departments of church work, are yours. Take a deep interest in them. Attend them as often as you can. Help to keep the life of the church healthy, strong and happy. Do not find fault without a good Biblical reason. Churches are killed by grumblers.

REMEMBER always that the eyes of the world are upon you. But before all things remember that the eye of God is upon you. Be honest, truthful, faithful, gentle, kind, patient. Live Christ. You may save others by thus taking heed to yourself; but an inconsistent Christian may drag souls down to perdition.

REMEMBER God has spoken to you in his Word. Take the blessed Book and read it with prayer and strong desire to know its contents. Search the Scriptures. Let the Bible be your best-loved book.

REMEMBER to pray to thy Father in secret. Pray about everything. Pray without ceasing. Ask and ye shall receive, that your joy may be full. J. PIERMAN.

Please Paste me Inside the Cover of Your Bible.

Austral Print., Melbourne.

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Modern Revivals, and What we can learn from Them.

CHARLES GRANDISON FINNEY.

By F. PITTMAN.

History has been defined as "philosophy, teaching by examples." If that is so, in the discussion of revival work we cannot afford to overlook the labors of revivalists of past days. "When the tale of bricks is doubled, then comes Moses." In similar ways, men of God have been raised up at various crises in the world's history. When, in the early years of the nineteenth century, there was a lamentable dearth of vital spirituality, the secular, worldly spirit being the prevalent condition, Charles Grandison Finney, "the revival evangelist," was raised up to effect a great and much needed reform, for by his impassioned speech he exposed the hollowness of false profession and introduced a new era of aggressive evangelism.

Charles Finney was born at Warren, Connecticut, in 1792. His education was somewhat neglected. Of a teachable disposition, the opportunity for a good education did not present itself. When twenty-five years of age, he was "as ignorant as a beathen" of Biblical instruction. Engaged at a law office in New York, the many allusions to the Mosaic Code which he noticed in legal works led him to purchase a Bible, the reading and diligent study of which acquainted him with the verities of the Christian faith. Religious services were occasionally attended, at which young Finney became impressed with professed Christians' lack of faith in prayer, and of plain, clear presentation of Biblical truth. As with many others similarly placed, scepticism would have resulted, but for a resolve to make a further personal study in the question of salvation. In after life he became, like Apollos, mighty in the Scriptures. After many struggles, while alone in the woods, he made the following resolution: "If ever I am converted, I will preach the gospel." He returned to his office. The room, though fireless and without a light, seemed to be brightened with heavenly radiance; for awhile he seemed enrapt in a trance, praying, weeping, praising, and confessing his sin, until he cried out, "Lord, I can bear no more." To life's latest hour he looked upon that occasion as the most remarkable experience of his career. From that day he determined to preach. "He was not only willing to do so, but unwilling to do anything else." He commenced preaching at once. In individual dealing with souls he possessed wonderful power; a single word to a sceptic, scoffer or worldling frequently resulted in conviction, while in his very presence, and in the marked emotion of his look, there was also great power.

The people naturally thronged to the prayer-meeting to which this remarkable man, whose recent conversion had soon blazed abroad, was seen to travel. An awful silence prevailed as Finney, though unrequested and unprepared, rose to speak, the minister being so impressed by the address and earnest manner of the preacher that he afterwards confessed to the people his un-

belief and inconsistency, and acknowledged that in many ways his life had been a stumbling-block instead of a help to others.

Finney's career as an evangelist had commenced, though he was unaware of it. With but little arrangement or preparation, meetings were held every night, and much good was accomplished. Personally studying the Scriptures, the doctrines he gave expression to seemed erroneous; used to hyper-calvinism, the emphasising of man's freedom and responsibility sounded like heresy, and yet did an immense work in leading men to know that they were not to wait and pray for blessings which their inertia alone prevented them from obtaining. Finney never waited for open doors: he went and opened them. His motto seemed to be, "Launch out into the sea, and let down your nets for a draught." College graduates would have said, "Not properly qualified"; the ministerial objection would have been, "Not ordained." But Finney knew that he was foreordained, and if effectiveness is the test of preaching, then this uncultured man was more qualified than any of the collegiates of his day. When the chief surgeon of France boasted to Sir Astley Cooper that he had performed a difficult feat in surgery one hundred and sixty times, he confessed that "in every case the patient lost his life, but the operation was very brilliant." No sermons, however brilliant, should be regarded as successful that do not tend in some way to edify or to save. Finney's sermons tended in these directions; hence they were successful, though not brilliant.

If the definition that eloquence is a virtue, a power that lays deeper down than any gift of speech, is a correct one, then Finney was an eloquent preacher. He experienced what he wanted others to feel. The actor Bellerton said that the actors would empty the theatres if they spake like the preachers. He said to the Lord Bishop of London, "Actors speak of things imaginary as though they were real; preachers speak of things real as though they were imaginary." Finney meant every word he uttered; his earnestness fired with enthusiasm the hearts of his hearers, for "like people, like priest."

Through his life as a preacher Finney had a twofold object in view—1. To arouse Christian people from lethargy to active service for Christ; 2. To awaken interest amongst the unsaved, leading them to personally accept salvation. His first fields were Evan's Mills and Antwerp, and in many towns in America, England and Scotland he performed a great work in the direction indicated.

A study of the life and work of Charles Grandison Finney should prove of immense benefit to every preacher and Christian worker. His *conduct* is worthy of imitation; he hit hard, and struck home, yet was respected by the people, because behind it all there was truth and genuineness.

His great work accomplished amid many difficulties is also worthy of note. The life and work of Finney are proof of what a man can do with little in the way of social advantages, and God alone as his Helper. He relied upon the Lord to supply his every need. "He prepared sermons, but most of all he prepared himself, and at times his mightiest messages were messages of the moment."

Lastly, we should learn from Finney the need of emphasising God's authority to command, and our obligation to obey. Being trained as a lawyer, he preached with great earnestness the law of God. He seldom omitted to refer to God's sovereignty, or to emphasise man's freedom and responsibility, never forgetting to tenderly plead for decision for Christ and his service. In this way alone can we promote a true revival.

Who Are These People?

1. These people seek to be simply Christians or disciples of Christ. They do not claim to be the only Christians, but to be Christians only. Believing that party names and creeds are contrary to the word of God, they refuse to wear the one or subscribe to the other. They would be peculiar only in not being peculiar. They have no desire to be separate from their brethren, and regret the divisions which have come through disciples of Christ becoming other than simply Christians.

2. These people have a creed, and a written one at that. This creed has a single article, and is expressed in the words of the inspired Peter: "Jesus is the Christ, the Son of the living God." To believe in the Christ with all the heart, and to submit to his will in baptism, the ordinance of his own appointment, is to become a Christian—to have the remission of sins, the gift of the Holy Spirit and the promise of eternal life, if we hold out faithful to the end.

3. The chief advantages claimed for this creed are as follows: (1) It is divine, and can not be improved on; (2) it will never be outgrown—all our growth will be in the knowledge of Christ, whom we have confessed; (3) it saves—something human creeds can not do; (4) it unifies believers; human creeds divide them. By believing on Christ through the gospel, we are made one with the Father and the Son and Holy Spirit, and, of course, with each other.

4. They take the Bible as the revealed will of God, and their all-sufficient rule of faith and practice. As sometimes stated, Christ is our creed, and the Bible is our book of discipline.

5. They plead for the union of all Christians on the platform laid down in the New Testament Scriptures—one God, one Lord, one faith, one baptism, one body or church, one Holy Spirit in the one body, and one hope of resurrection to life everlasting.

6. They hold that the separation of Christians into denominational bodies, based on human creeds and wearing human names, is contrary to the teaching of Christ, and stands in the way of the conversion of the world. Our plea to our separated brethren in the denominations is that they shall do what we have already done, renounce all party authority and peculiarities, and become Christians only.

7. The churches of Christ in the current restoration movement hold to no ecclesiastical system other than that simple one found in the gospel. With them all believers are kings and priests unto God, and the distinctions men make between clergy and laity have no place in their assemblies. The titles of Reverend, Doctor of Divinity, etc., etc., are not encouraged. One is our Father, and all we are brethren. The local congregation with elders or bishops who are not to lord it over God's heritage, but to be examples to the flock, is the highest ecclesiastical court in the world, which has the approval of the word of God.

8. We have never claimed to be *the* church of Christ in any exclusive sense. The congregations are churches of Christ after the New Testament pattern; while every true disciple in these churches, and out of them, for that matter, is a member of the church of God or the church of Christ universal, of which all true Christians in the world are members.

9. These local churches of Christ are not a denomination or "branch of the church," simply because they have no denominational authority binding them together in one body. Each is independent, looking to Christ as its

head. Then they have no peculiar theology to make them a party. Their creed is the only catholic or universal creed of Christendom; their teaching of every important point of Christian doctrine is that of devout scholarship throughout the centuries. When they say that according to the word of God faith in Christ saves; that immersion is baptism; that the baptism of a penitent believer is in order to the remission of sins; that weekly communion was the practice of the primitive church; that divisions are condemned by gospel teaching; that party creeds and names are divisive, and have no power to save; that the word of God is the all-sufficient rule of faith and practice; that the union of Christians means the conversion of the world; and that there will be no parties in heaven—they are simply repeating what the holiest and most learned men of the church through the centuries have said.

10. Their plea to the denominational world is not "Come to us," and form a new denomination, but leave off your denominational peculiarities, that your union with Christ and your fellowship with one another as Christians may appear. If we are joined to Christ, we will be bound together in that invincible union which will convert the world.

Reader, what objection can you have to the position here imperfectly stated? With an open Bible before you, what divine approval can you find for being anything in religion but just a Christian and a member of Christ's church? If ye know these things, happy are ye if ye do them.

—Christian Standard.

THE GUIDANCE OF GOD.

R. G. CAMERON.

It is a cold, cheerless, hopeless form of unbelief that denies or questions the fact of divine interposition in the affairs of human lives. It is scepticism of the most unhappy and dreary sort that imagines the great and good God as taking so little interest in the lives of his earthly children, as that he looks with cold indifference upon their struggles and sorrows, and extends to them no helping hand in time of need. On the other hand, no faith is so beautiful and so grand as that which can look up amidst darkness and tears with the confident assurance that God knows and cares.

"He knows the way, he holds the key,
And guides us with unerring hand."

Yes, thank God! he "guides us"; he does not leave us to grope our way in the darkness along the unknown pathways, and amid the pitfalls of life, alone. Aye, he guides us even when like "wilfu' bairns we wad gang oor ain gait to oor hurt."

How does God guide his children?

1. *By his word.*—How few have learned that truth! How few recognise that primarily God's revelation has been given to us to guide us into the way of truth and life. Multitudes of earnest souls there are who are blindly groping their way through life, imagining they are doing God service, while

all the time ignoring his word, because they have not learned that it was designed to be a "lamp to their feet and a light to their path." And even we who have learned so much, do not we often fail to act upon the principle we advocate—that "the Word of God is the only and all-sufficient rule of the Christian's faith and practice"—and, instead of consulting our guide and following directions given, take our own course and so oftentimes run into error and danger? Not alone in regard to "doctrine" and "church practice" should God's Word be the guide of his people, but also in all the relations of life; and thus living in conformity with his word we are being guided by him.

2. *By his Spirit.*—I know that there are some who will join issue with me here, even as there are others who will be ready to put more into those three italicised words than I mean by them. But I believe they express a truth: that God does sometimes guide his people by his Spirit—and I mean *directly*—hence Paul says, "As many as are led by the Spirit of God these are children of God" (Rom. 8: 14). And "if the Spirit of God dwell in us," is it not true that at certain times and in certain circumstances when we have no other guide he may guide us?

3. *By his providence.*—Are there not many of us who can look back over past years and

see that oftentimes God has led us "by a way that we have not known" when the pathway of life has been enshrouded in gloom, and we have walked with faltering and uncertain steps, and by-and-bye, when we have emerged from the shadows and have stepped once more into the sunlight, we have realised that we have been led by "an unerring hand." At other times, when in our blind folly we have "taken our head" and would walk in our own way, our Father, by some stroke, some "providential interposition," has turned us from our course, or at least caused us to halt and recognise our danger and avoid it. A man is lying on a sick bed just returned to consciousness after days of raging fever; for a few minutes he is left by his nurse, and the only other occupant of the room is his little child, and she is blind; presently the little one rises to her feet and starts to walk across the room in the direction of the open fireplace, in which a fire is burning. Too weak to rise, the agonised father recognises his child's fearful peril, and summoning his little strength he seizes a cup on the table at his bedside and hurls it, striking the child in the back, and with a cry of pain she turns and staggers away from the fire, and so her life is saved. And thus God in his providence is sometimes compelled to deal with his children to save them from the consequences of their own self-willed or ignorant folly.

And so God guides his people, and happy are they who learn to "in all their ways acknowledge him," that he may direct their paths. We shall be saved from many a snare, avoid many a danger, if we take counsel of our divine Father and submit ourselves to his guidance in all the concerns of life.

The Presence of Christ, or "Where is He?"

JAMES H. STEVENS, D.D.

1. "Where is he?"—This question was asked by the Jews at the feast (Jno. 7: 11), not that they might hear Jesus preach or teach, but that they might take him and put him to death. Some people, even in our day, seek Christianity only that they may oppose it. Upon a former occasion the Magi, or "wise men from the east," asked, "Where is he?" that, having found him, they might present him with gifts and worship him. So should we. Herod asked, "Where is he?" that, having found him, he might "put the young child to death." Peter tells us (2 Pet. 3: 3) "that in the last days mockers shall come with mockery, walking after their own lusts, and saying, Where is the promise of his coming? for from the day that the fathers fell asleep all things continue as they were from the beginning of the creation." Thus did Peter anticipate by nearly 2000 years the famous argument of Hume based upon the sameness and regularity of nature's laws. He answered it as we would now, by showing that to affirm this is to fly in the face of all history.

2. But "where is he" now?—The Magi found him in Bethlehem. The Jews found

him teaching in the temple. But where may we always reasonably expect to find him? Well—(1) In the Bible, as we devoutly read and meditate upon its sacred truths. (2) In the ordinances of his own appointment—baptism and the Lord's Supper. These ordinances will only do us good in proportion as we find Jesus in them. Without him they can do nothing. (3) In the assembly of saints for prayer and praise. Whenever two or more devoted hearts unite to worship Jesus there is always one extra person present—the Lord himself. (4) In the field of consecrated service. (5) In the secret place for private prayer.

3. "Where is he" *when we worship*?—Is he really in our midst? That depends. He will be if we *need* him. If we not only sing but also *feel*—"I need thee every hour, most gracious Lord." Jesus, like ourselves, will go quickly to the help of the needy, but will avoid the self-satisfied. He will be at our meetings if we *invite* him. Invite the public by all means, but do not fail to invite Jesus also. The Master seldom, if ever, attends a meeting to which he has not been invited, and if upon entering he finds he is not *wanted* he quickly leaves. He will be in our meeting if we have *prepared* for him. He will be there because he has *promised* to be present "where two or three are gathered together in his name."

4. But if present, *what then*?—Well, it follows that he will *listen to all our petitions*, both mentioned and unmentioned. He will *observe* all we do, even to the very thoughts and intents of our hearts. He will probably have to *grieve* over the spiritual condition of some present and the cold indifference of many who are *willfully* absent.

5. Taking it then for granted that Jesus is present, the next question naturally is, "*Will he stay*?"—He will if we truly love him and prize his company. He will if we obey him and delight in his service.

6. But "where is he" in regard to *swiftness*?—Is he the source of all our joys? Is he the centre and inspiration of our daily walk and conversation? Is he the foundation of our trust? Is he upon the throne of our hearts? Does he rule and reign in our lives? Is he constantly held up for imitation in the home? Is he the grand ideal ever kept before the family? Do we all really and truly try to lead the "little ones" to Jesus?

7. Finally, let us ask the *angels* "where he is," and with folded wings and smiling faces they will tell us that he is the great centre and chief object of heaven's glory.

He is the fairest flower that blooms, the Rose of Sharon, the Lily of the Valley, the Bright and Morning Star, the "chief among ten thousand and the altogether lovely One." He is "holy, harmless, undefiled, separate from sinners, and therefore exalted higher than the heavens." Before his throne the angels continually sing, "Holy, holy, holy is the Lord God Almighty." He sits upon the throne of the universe. He "upholds all things by the might of his power." He nestles close to the very heart of God. He dwells in the "bosom of the Father." But though so high and holy, he is nevertheless within easy reach of the humblest saint or the vilest sinner. "Whoever will may come" to him—not only here and now, but

hereafter and for ever more. "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am there ye may be also" (John 14: 1-3). "So shall we be forever with the Lord." Blessed truth! Glorious hope! Having found Jesus, and made our abode with him here, we shall by-and-bye dwell with him eternally in the heavens.

Saved.

A. W. CONNOR.

"Who then can be saved?"—Mark 10: 26.

We would seek an answer to this important question, not in the spirit of idle questioning, but in the spirit of earnest concern, keeping in mind that it is a matter that affects our destiny for weal or woe, for time and eternity.

In seeking deliverance, dear reader, from physical danger that threatens us, we seek guidance and help from those who, by reason of their power and wisdom, offer us the best hope of salvation. We do not entrust the life of our children or friends to any unqualified quack, nor is a ship about to thread a dangerous channel handed over to a cabin boy, but to a practised pilot. To what physician shall we turn to direct us into soul health? To what pilot shall we commit the barque of our life, as we sail the sea of time and make the shores of eternity? For answer we ask you, Who is so worthy, by reason of his power, his wisdom, and his love, to direct us in this solemn matter as Jesus, whose very name signifies that he "saves from sin"? From all quack spiritual doctors let us turn, and with Peter acknowledge, "Thou hast the words of eternal life; to whom shall we go?" But before we seek his counsel, let us remember that we must not only hearken to his personal message, but by his express command we must listen to his chosen ambassadors, not forgetting, as so many people do, that Jesus himself declared, "He that heareth you heareth me, and he that heareth me heareth him that sent me." (See Luke 10: 16; John 20: 22-23; 16: 13).

What then says the New Testament in answer to our question, "Who then can be saved?" Salvation is by and in Christ. We cannot hope to be justified by our own deeds, because we have transgressed the law of God. No, we must look outside of self, knowing that "there is no other name under heaven given among men whereby we must be saved" (Acts 4: 12). Salvation must be sought, then, through Christ, and in seeking to become one of "his people" and entering into Christ we will find our heart's desire, because it is written in his Word, "He shall save his people from their sins" (Matt. 1: 21), and "There is now no condemnation to them that are in Christ Jesus."

The steps by which we proceed in this matter are plain, if we are willing to be guided by the truth.

"Whoever shall call on the name of the Lord shall be saved" (Rom. 10: 13). The "name of the Lord" here is evidently equal

to the Lord himself. But what is it to call on him? Surely it means more than simply to ask to be saved. The verb "to call upon" means "to invoke," "to appeal to," and as found in the previous verse is put for a complete recognition of God. The same word is used by Paul in the phrase, "I appeal to Cæsar," and just as such a "calling upon" Cæsar meant a recognition of his authority and submission to his judgment, so "calling upon the Lord" involves the same things in our relation to Jesus. That this calling is not apart from, and exclusive of, other acts of obedience to Jesus is seen in Acts 22: 16, where this same Paul is commanded to "arise and be baptised, and wash away his sins, calling on the name of the Lord." To those like Paul calling on the name of the Lord is the promise, "Shall be saved." But how shall they call on him in whom they have not believed? Impossible. Therefore in this "calling" we find the demand for faith in the Saviour; and hence we find Paul saying, "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16: 31). This faith is not something that the sinner must wait for, but is belief of the truth and glad surrender to the same, and comes by hearing or reading the living message (Rom. 10: 14-17; John 20: 30, 31). Nor is it mere assent of the mind, but must and will influence the life. Its first result will be genuine repentance from sin, without which there can be no assurance of salvation. To fail to believe on Jesus is to put ourselves beyond the reach of the saving influence of the love of God (John 3: 16; Heb. 11: 6).

The believing, penitent sinner has thus got his heart right, but his duty is not complete. The duty of public confession is next, even as it is written, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved" (Rom. 10: 9, 10). The demand of Jesus on the sinner is plain. Believing one, seeking salvation through Christ, have you thus openly, publicly, with the mouth, confessed the Saviour? If not, see to it at once, as Jesus suspends his blessing on your willingness to do this (Matt. 10: 32, 33; 1 Tim. 6: 12; Acts 8: 37).

But to confess that we believe in Jesus is not all that is required of the sinner. Such confessing of Jesus must be linked with glad obedience to a positive demand of the gospel. Our "calling on the Lord" must be as Paul's was, that is, linked with obedience (Acts 22: 16). As we are listening for a Bible answer to our question, we hearken to the Saviour, who is our Guide, as he says, "He that believeth and is baptised shall be saved" (Mark 16: 16). And so dying to sin, we exemplify the fact in our burial with our Saviour, and with him we rise out of the baptismal waters to walk in newness of life (Rom. 6: 3-5; Col. 2: 12).

Here the heavenly Father assures the returning prodigal that his sins, though many, are all forgiven, and the Holy Spirit is promised as Helper of his weakness (Acts 2: 38, 39).

Thus does our Bible answer our question, "Who then can be saved?" Be obedient from the heart to this form of doctrine (Rom. 6: 17, 18), and you, being made free from

sin, will enjoy the peace of God which passes all understanding. Thus entering into Christ, we must then walk and live in him. We must "hold fast our begun confidence firm unto the end" and "the profession of our faith without wavering." We must be "faithful unto death," and if so we shall have the "crown of life," for it is written, "He that endureth unto the end shall be saved." Act, beloved unsaved and disobedient one, at once on God's plan, for "now is the accepted time, and now is the day of salvation."

Sisters' Department.

The Lord gave the word: the women that publish it are a great host.—Psalms 68: 11 (A.V.)

"Strength for to-day is all we need,
For we never may see to-morrow;
When it comes, the morrow will be to-day,
With its measure of joy and sorrow."

SISTERS' CONFERENCE.

The eighteenth Annual Conference of Victorian sisters will be held in the Masonic Hall, Collins-st., on April 8th. Business session—Wednesday morning, April 8th, 10.30; afternoon, 2.30. Social session—Wednesday evening, 7.30.

Programme.—Morning—Devotional exercises, conducted by Mrs. Christopher, Geelong; soloist, Mrs. Gow; theme, "Thanksgiving." President Mrs. Maston presiding.

Prayer.
President's remarks.
Minutes of last year's meeting.
Correspondence.
Secretary's report.
Treasurer's report—Mrs. Kemp.
Obituary—Mrs. W. C. Craigie.
"Peace, Perfect Peace."
Superintendents' reports: Sisters' Prayer Meeting—Mrs. Trinnick; Hospital Visitation—Mrs. Darnley; Temperance—Mrs. Mills.

Special business.
Election of officers.
Nomination of Committee to revise constitution, etc.

Afternoon—Devotional exercises conducted by Mrs. P. Ludbrook; soloist, Miss Ethel Benson.

Welcome greeting—Mrs. Huntsman.
Response—Mrs. C. L. Thurgood and one sister from each State.

Minutes of morning session.

President's address—Mrs. Maston.
Reports (continued): Home Mission—Mrs. Pittman; Mission Bands—Miss Huntsman; Dorcas—Mrs. McLellan.

Resumé of sisters' work, 1886-1903—Mrs. F. M. Ludbrook.

Introduction to meeting of charter members of Sisters' Conference.

Reception of sister visitors by President.

Announcements, etc.

Evening—Devotional exercises conducted by Mrs. Chown; soloist, Mrs. Roy Thompson.

Minutes of afternoon meeting.

Roll call, answered by churches with text.

Greetings.

Hon. President's annual address—Mrs. C. L. Thurgood.

Solo—"Abide With Me"—Madame Nellie McClelland.

Missionary address—Mrs. Huntsman.

Essay—"Character Building"—Mrs. J. E. Brown.

"Silver Chimes"—Audience.

Solo—Miss Ethel Benson.

Resolution proposed by Mrs. Moysey.

Closing exercises.

A very cordial invitation to be present is extended to all sisters.

Reports.—All reports for Sisters' Conference must be sent in at once.

VICTORIAN SISTERS' EXECUTIVE REPORT.

March 6, 1903, Mrs. Moysey presiding.

Final arrangements were made for coming Sisters' Conference. Scrutineers were appointed and the following nominations received:—President, Mrs. J. A. Davies; Vice-Presidents, Mrs. Huntsman, Mrs. Pittman, Mrs. Chown, Mrs. Forbes; Treasurer, Mrs. B. J. Kemp; Secretaries, Misses Hill and Rometsch.

Verbal report was given of the temperance work—9 pledges were taken at Nth. Fitzroy; good Band of Hope at North Richmond.

Additions from schools:—Nth. Richmond, 1; Sth. Richmond, 1; Collingwood, 1; Nth. Fitzroy, 1.

The financial statement showed a small balance in hand, and the Home Mission report told that the sisters had collected £120. The hospitals have been visited, scones and fruit given to patients, as well as 106 magazines, 50 papers and 30 tracts.

Mrs. Clydesdale told of the need of many families in the Mallee, and the gratitude expressed for what has been received.

It was resolved to have our quarterly prayer and praise meeting on Friday, 3rd April, in the Swanston-street Lecture Hall.

SISTERS' PRAYER MEETING.

Preston.—A meeting was held at the home of Mrs. W. Dickens on 12th February.

There were 15 present, including Sisters Trinnick, Forbes and Kelson. We were also pleased to have four of our new converts with us. We had a very happy and profitable meeting, devoting the whole of the afternoon to prayer and praise, with Bible study.

Mrs. H. MOATE, Sec.

DORCAS.

The committee held the general rally on 12th February. A letter having been received from Bro. Burgess stating that many children were unable to attend Sunday School for want of clothes, the committee, with the help of seven sisters, made a number of garments; and with money in hand sent a splendid parcel consisting of flannelette, calico, dress materials, 12 print dresses for girls, 5 Galatea suits for boys, 5 pair new boots and stockings.

Donations: A Helper, 10/-; A Friend, £1.

The usual monthly rally was held for the Burwood Boys' Home. Twelve sisters were present, and 42 garments were mended.

Thursday, 19th March, will be the last meeting under the present committee. The

day will be devoted to the Burwood Boys' Home work. All sisters cordially invited. Swanston-street Lecture Hall, 10 a.m. The following donations were thankfully received:—A parcel secondhand clothing, Mrs. F. A. Kemp; 3 pairs new knitted stockings, Mrs. J. A. Davies.

E. McLELLAN, Supt.

The Apostolic Church.

By Thos. Hagger.

3. Its Discipline.

Discipline refers to the carrying out of the laws of Christ with regard to offences. The object in view was twofold (1) the good of the offender (2) the well-being of the church. Alexander Campbell said: "It is good to cut off an offender; it is better to cure him when he falls; it is best to prevent him falling." There were two classes of offences for which a brother would be placed under discipline in the apostolic days—offences against individuals, and offences against the community.

So far as sins against the individual were concerned, the teaching of Christ was clear and plain. In Matt. 18: 15-17, Jesus instructed that the one sinned against was to seek out his erring brother and speak to him about it when they were alone; if that failed, one or two witnesses were to be taken on a second visit; if that failed the church was to be notified; if the church failed to bring him to repentance he was to be treated as a heathen and publican, which means that God's people were not to have any fellowship with him. No church had a right to separate from a brother for an offence of this nature until the preliminary steps had been taken.

Offences against the community were such as we have referred to in 1 Cor. 5; 1 Cor. 6: 9-10; Rom. 16: 17; 2 Thes. 3: 6; Heb. 10: 25. These were adultery, fornication, idolatry, theft, sodomy, covetousness, drunkenness, reviling, extortion, schism, prolonged and wilful absence from the meetings of God's people, and disorderly conduct of any kind. When a man sinned in any of these directions he was given space for repentance, and every effort was made to induce him to forsake his sin (Gal. 6: 1; 1 Thes. 5: 14; Rev. 2: 21); but if that failed the church had no choice in the matter, she had to withdraw herself from him (2 Thes. 3: 6).

As one of the objects of discipline was the good of the offender, if it had the desired effect, and he was brought to the point of renouncing his sin, the church was to restore him with joy (2 Cor. 2: 1-11). She had no more option in this than she had in the separation.

We cannot find the slightest trace in the apostolic church of the all too common modern substitute for Scriptural discipline, viz., revision of roll, and supplementary lists of members. In this, as in every other matter, the good old apostolic way is better.

The Jubilee History is Nearly Ready!!

THE Australian Christian.

PUBLISHED WEEKLY

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A. B. MASTON

EDITOR.

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The Leader.

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

History Repeats Itself.

The recent burning of New Testaments in the lime-kiln of the Roman Catholic mission station at Naililili, on the Rewa River, Fiji, affords another illustration of the hostility of the Romish Church to the popularising of the Bible. It forms another link in the chain of evidence which goes to prove that the Bible being placed in the hands of the people is the last thing the "power behind the Pope" will consent to. Archbishop Carr may assert that Roman Catholicism loves the Bible, but unprejudiced people who read history may be pardoned if they are sceptical upon this point. They naturally ask with a writer in the *Spectator*, If the Church of Rome loves the Bible, "why, through the ages, has she not only burned the Bible, but

the men who translated and published it? What was the sin of that imperial soul, John Wickliffe? Why did Rome chain and imprison, and afterwards roast to death on the green bank of the Rhine, such kingly, heroic men as Jerome and Huss?" Surely such acts as these, which might be multiplied indefinitely, speak with louder voice than any protestations to the contrary. To judge an organisation fairly, it must be looked at in that period of its history when its power to carry out its ideas was at its strongest, not at that period when, shorn of its power, it is only able to hint at possibilities. Looked at in this way, the Church of Rome is best understood when seen in the exercise of her fullest strength—such a time as that, for instance, of which Motley, in the "Rise and Fall of the Dutch Republic," writes about, when the armies of Spain overran Europe and preached the gospel of Roman Catholicism with sword and fire. If anyone wants to know how Rome loves the Bible, let him read that book. Read how the houses were searched for copies of the Bible, and, if found, the owners thereof persecuted and slain. Read of the Romish spies who followed the people as they stole at night into the forests to hear the Word of God read to them, and you will understand the affection that Rome has for the holy Scriptures.

But that is long ago, you will say, and we are assured by Archbishop Vaughan in his recent articles on the Bible that "at the present day the Bible in the vulgar tongue can be obtained for a few shillings by anyone, and the Catholic Church not only authorises its circulation but strongly encourages its study." And almost while he is writing these words the agents of his church are burning New Testaments in Fiji! It is only a little while ago that Rome gave striking evidence of how she "authorises its circulation and strongly encourages its study." About fifteen years ago a Frenchman named Henri Lasserre, a colonel of artillery in the French army, published and circulated a translation of the Four Gospels. Dr. W. Wright in the *Contemporary Review* for May, 1888, tells us how he came to do this. He says: "On a happy day Lasserre discovered the Four Gospels. He felt the spell of the simple, but profound, narratives which reveal Jesus of Nazareth in all the tenderness and loveliness of perfect manhood, and in all the majesty and might of Godhood. He saw that the fourfold story of Jesus was the very book that the French people needed. He believed that the gospels would be received with joy by his countrymen, and he resolved to prepare for them a

version worthy of their acceptance. Prompt and zealous, he began the work of translation; his aim being not to render the gospels in the French as it ought to be, but in the French as it was." When the translation was ready it was submitted to the Archbishop of Paris and received his approval, and his *imprimatur* appeared upon the first page of the book when printed. The *imprimatur* of the Archbishop of Paris, given in accordance with the rules of the Council of Trent, made the translation an "authorised version." In addition to this the Pope himself was pleased to express his approval through Cardinal Jacobini, Secretary of State of the Holy See, in the following words: "The Holy Father has received in regular course the French translation of the Holy Gospels which you have undertaken and accomplished to the delight, and with the approval of, the archiepiscopal authority."

It would almost seem from this as if Rome had decided to change its policy in regard to the Bible. But it is the boast of Rome that it does not change, and the sequel of the story will prove that this is true. When the book was published it rapidly passed through many editions. In the course of twelve months no less than twenty-five editions were called for. It seemed, we are told, as if Roman Catholic France was eagerly accepting the living gospel of the living God. When the twenty-fifth edition was reached a splendid edition was issued "at the request of a great number of bishops and priests." It was adorned with the masterpieces of all the great artists, and was probably the finest edition of the Gospels ever placed in the hands of the public. The work still continued to find approval in high places, and its popularity was on the increase with the people generally. Lasserre himself tells us in the preface of the last edition that "the Holy Gospel, by this translation, has begun to be the habitual reading, the strong food, and the daily delight of the church's children." But at this point a change came over the scene. The Rome we know, and which does not change, woke up and took back all it had said in the way of approval. The book which it once blessed it now cursed. The Sacred Congregation condemned and proscribed the version as a book of degraded doctrine, which no one was to read or possess. It was decreed by "the Sacred Congregation of the Most Eminent and Reverend Cardinals of the Holy Roman Church—by Our Most Holy Lord Pope Leo XIII. and the Apostolic See" that the French version of the Gospels should be put in the Index of forbidden books. The "decree" runs—"And so let no one of

whatsoever rank or condition, dare in any place or in any tongue, either to publish in the future, or if published to read or retain, the forementioned condemned and proscribed works, but let him be held bound to deliver them to the Ordinaries of the place, or to the Inquisitors of heretical iniquity, under the penalties proclaimed in the Index of forbidden books." This happened only about fifteen years ago, and if we ask the reason of this condemnation of a book which was previously placed in the list of "authorised versions" and received the approval of the Pope himself, there is only one answer. It was shedding abroad too much light. It was a dangerous thing for the people to read the story of the life of Jesus for themselves. If that kind of thing were permitted they would be no better than Protestants!

The "power behind" that moves the Pope and directs the policy of the Romish Church decided that the people were better without the gospels than with them. The state of things that existed before Lasserre published his translation was more to its mind. What this state was Lasserre tells us. He declares it was a "notorious fact that the gospels are scarcely ever read by those who profess to be fervent Catholics, and never by the multitude of the faithful. Out of a hundred persons who practise the sacraments, there is seldom one who has ever opened the gospels; and the greater part of the children of the church know the divine book only by the fragments contained in the prayer book"; and he adds his belief that it is no exaggeration to say that there are not three believers in each parish who have tried to study the gospels. "The gospel—the most illustrious book in the world—is become an unknown book." This is the testimony of a devout Roman Catholic, and is quite in accordance with what is generally known. It is a state of things that suits the policy of Rome, and it is one she will persevere in as long as she can, for a reversal of that policy would mean her ruin. It is evident, however, that among the priests and members of the Romish Church there are those who, if they were permitted, would gladly do what they could to spread abroad a knowledge of the Scriptures. Whether these will ever become powerful enough to change the policy of Rome may be doubted, for the obedience of the faithful in these matters is quite phenomenal. As an instance of this, Dr. Wright tells us how complete and instantaneous were the effects of the "decree" regarding Lasserre's translation. He says: "The immediate result of this decree was the withdrawal of Lasserre's version from circulation. So completely was this done that

it was only after a weary search that I found a copy at Pau. When I asked for the book, I got the uniform reply, 'All copies have been recalled.'" When, therefore, all the facts connected with the history of the Church of Rome are collated, it is proved beyond question that in Rome the Bible has no friend. The burning of New Testaments in Fiji is only an episode indicating a settled purpose, which no sophistry nor blustering can veil from the candid enquirer.

Editorial Notes.

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

Progress of Protestantism.

The *A.C. World* draws attention to the steady progress of Protestantism in Continental countries. In 1890, according to the *Kölnische Zeitung*, 3,105 Germans left the Church of Rome and became Protestants. In 1899, 5,549 Catholics became Protestants, and 660 Protestants Catholics. In Austria, in 1899, Lutheranism added 6,492 converts to its numbers, while 785 Lutherans joined the R.C. Church. And this rate of progress is being maintained every year. In countries where freedom of thought is more pronounced, the gain of Protestantism is still more rapid. Not very long since we drew attention to the statement of Father Shinnors, in Ireland, after a visit to America. He stated that "from Cardinal Gibbons, from Archbishop Corrigan, from Archbishop Ryan, from every American ecclesiastic that takes an interest in our Catholic nation, comes the constant cry to the Irish hierarchy and clergy: 'Stop the tide of emigration. Save your flocks from the American wolf. Sacrifice not your faithful children to Moloch. For your people America is the road to hell!'" It is a simple matter of fact that in the United States, after the first or second generation, a vast proportion of the descendants of Roman Catholics drift away from the church of their fathers. This is true also of Canada and Australia. Over 30,000 descendants of French Catholics in Canada became Protestants under the leadership of Chiniquy and his coadjutors. Twenty years ago, T. G. A. Cote established the first French Protestant Church at Lowell, Massachusetts. This has now 400 members, and 30 churches and missions have sprung from its ranks. In Australia the R.C. Church finds itself unable to keep up with the growth of population, and it would be interesting to know how many of the descendants of Catholic parents leave the fold. The R.C. authorities are awake to the danger, and hence their ex-

pensive school system, lest their children should become contaminated by free intercourse with the children of Protestants. But in spite of every effort it is impossible in this land of liberty to prevent the people reading the papers and inhaling the atmosphere of religious freedom. The pure sunlight of truth means death to the microbes of ecclesiastical ignorance, intolerance and superstition.

Elijah the Restorer.

The *Australian Christian World* in an article on "Elijah the Restorer" deals with Mr. Dowie's claims. "I stand here to-day and say that I am ELIJAH THE RESTORER," said Mr. J. A. Dowie in Chicago on the 21st of last December, and thousands really believe him and pay him their tithes. In this respect he is certainly an improvement on the original Elijah, or upon John the Baptist, who came in the spirit and power of Elijah. They neglected to secure the tithes, and lived and died poor men. Mr. Dowie is vexed at the criticisms so freely made upon his remarkable facility for acquiring wealth, and contends that Jesus himself was very rich, and that the popular idea of his poverty is due to the imagination of a "cunning and foolish priesthood." Christ evidently blundered when he said the Son of Man had not where to lay his head, and Paul also must have perverted the truth when he affirmed that for our sakes Jesus became poor! As the latest Elijah asserts that he is sent to prepare the world for the coming of Christ, people naturally ask when that will be. In reply he has stated—"I can tell you exactly when he will appear, and yet I name no day, I name no week, I name no year. But I can tell you, because I am sent to tell." If he is sent to tell it is to be regretted that he does not perform his mission. However, he so far unbends as to say that the "coming of the King in the clouds . . . is possibly, and probably, at least twenty years distant." In this utterance he is wiser than some modern prophets who have fixed a much earlier date. It is scarcely likely, humanly speaking, that Mr. Dowie will live another twenty years, and long before that time if his dupes and their tithes continue to increase he will have the control of greater wealth than the majority of millionaires.

Primitive Christianity in Missouri.

In no part of America has the plea for a return to New Testament Christianity met with a more hearty response than in Missouri. As far back as 1830 there was a church membership in that State of 500. There are now 1,732 churches with 174,252 members. Those known simply as Christians or disciples

of Christ form the most numerous religious body, but the Baptists and Roman Catholics with over 165,000 members each are not far behind, while the different bodies of Methodists combined also come close up. The population of Missouri is 3,200,000. The position occupied by our brethren there can be better realised when we reflect that with a proportionate representation in Victoria our membership would exceed 65,000, while at the same rate in the Australian Commonwealth we should have about 185,000 communicants.

Foreign Missionary News.

COMPILED BY H. D. SMITH.

Robert Lyall sends on the following about the joyous results of Australia's gifts to India:—

CHRISTMAS AT THE DAMOH ORPHANAGE.

Early on Christmas morning there were many very busy people near the Boys' Orphanage in Damoh, preparing things for the big dinner. Rice was being cleaned, "curry stuff" ground, and meat cut up—the latter a most interesting process, as the Indian butcher holds his knife between his toes, edge up, and draws the meat across it with one hand on each side. All was bustle and confusion, as it is no small amount of work to prepare dinner for three hundred and sixty people. At 4 o'clock in the afternoon the boys, at the sound of the dinner bell, fell into line and marched to the tennis court, where they were seated in order by Mr. Rambo and each one given his plate. Next came the native Christians, Mr. and Mrs. Rioch, and Mr. Brown, the assistant. All the little Rambo children were as eager as the native boys to get a taste of the good dinner. All sat very quiet while the picture was being taken. Then thanks was offered, after which the food was taken round in large brass vessels and given out by the older boys. There was no confusion, but just a merry, happy time. After the sweets had been given, Mr. Rambo said: "Now boys, as we are not going to give you any gifts this year, I have a little extra for your Christmas dinner; here are a hundred pounds of dates for you." "Oh, sahib!" they said, "we did not know they were coming, and we are so full; give them to us another day." We intended having a meeting for them afterwards, but it got so cold. They went to their houses with hearts full of thankfulness to the Australian people who had furnished money for the dinner.

I could not close without a word about the Coronation sports, which took place on December 30th. Prizes were given for jumping, running, etc. The Orphanage boys competed against the town boys, and you will be glad to hear that our clean, well-fed, well-trained boys carried the day in almost everything, winning seventy rupees out of ninety. Bogona was at the head of the list, winning twenty. This success has been an object lesson to the heathen, and has won for us and the cause at least their respect.

KATE C. RAMBO.

Damoh, C.P., India.

Several Things.

I am not pessimistic, and therefore do not believe that the great plea we are urging is in danger. I am of opinion that the brotherhood, as a whole, is as anxious to-day as ever to completely restore primitive Christianity to the world. But I have noticed some things in connection with some congregations which are set for "the ancient order of things" which in my judgment hardly harmonise with the plea we are urging. May I crave a little of your space to call attention thereto?—not with a desire to find fault, but with an ever-deepening anxiety to promote the cause we love.

1. *Sales of gifts, etc., in aid of church funds.* Sales of gifts and work, and concerts and entertainments, have been arranged to raise money for the Lord's work. I cannot find the slightest hint at such things in our guide-book—the New Testament. I may be reminded that the money so raised is earned and given by those who earn it. But let it be borne in mind that the public is asked to help because it is for the Sunday School or building fund. If the good sisters work and earn money by their efforts, let them do it in an ordinary business way, and then give their money to the work; or, better still, let it be used to feed and clothe the poor, which is true Dorcas work. So far as concerts are concerned, it seems to me to be a shame that God's children should enter into competition with public entertainers in order to raise money for their Father's work. Why not give it themselves? These indirect methods of raising church finance are being given up by the denominations, for the Scriptural idea of direct, proportionate and systematic giving. Surely then we are not going back.

Probably I should have said nothing, had not a handbill recently fallen into my hands announcing a sale in aid of the building fund of a church of Christ. Here is an extract from it: "Entire proceeds will be given to reduce the debt on church building. This is a worthy object, and we trust that it will meet with your approval and support." A charge of 6d. per night, or 1/- for the three evenings, was to be made for the privilege of buying the goods for sale. Can you imagine the church in Jerusalem charging 6d. admission to a place where ice-cream, etc., is sold, and all in aid of church funds? Brethren, can't we do better than this? With love toward the brethren running this affair, and with full knowledge that I shall likely be called an "old fogey" by those who will not attempt to justify such actions from Scripture, I enter my protest against such unscriptural practices. Let us have direct giving for the gathering of funds, and a Scriptural use of those so gathered.

2. *Instrumental music at the meeting for worship.* Not a word have I to say about the instrument at the gospel meeting; I am speaking solely of the meeting of the church for the express purpose of rendering worship to God "in spirit and in truth." Surely the praise was unaccompanied in the apostolic church! then what is our authority for introducing it into a few of the congregations? Let there be no excuse about improving the singing, for I was present in an assembly a few Lord's day mornings ago where one of

the hymns was unaccompanied, and it was sung as well as either of those which were accompanied. I suppose this is not a very serious matter, but it may lead to things which are serious. Let our gatherings for worship be as simple and as nice as possible, and free from all spectacular display.

3. *Lack of mutual ministry.* Not long since I was present in a worship meeting where there were about twenty brothers present and only four (two of these being visitors) took part. The presiding brother read both lessons and returned thanks for one of the emblems. This ought not so to be. Every effort should be made—if we want strong churches—to induce the brethren to take part, and every opportunity should be given for them so to do. What a mistake for one brother to give out all the hymns. Why not let some of the younger brethren do this, who as yet are too nervous to read a lesson? I am not contending for an all-man ministry, but that everyone who has the ability should be allowed and expected to take part.

4. *The title "Rev."* I often see some of our evangelists referred to as Rev. so-and-so in religious papers. This I have not noticed in our congregations or church papers. Other brethren who are referred to in the same papers are not so spoken of. Why? Because they have given those responsible for the publication to understand that they repudiate the title. I can understand a brother being spoken of now and again in this way, but I cannot understand it occurring repeatedly.

But I must stop. I hope the brethren will not feel hurt at what I have written, but that we shall all think and be careful not to allow anything to insert itself which would have a tendency to thwart the great purpose of the restoration movement—the unity of all who love Christ.

EPHESIANS 4:3.

From The Field.

The field is the world.—Matt. 13:38.

New South Wales.

SYDNEY.—New South Wales Chinese Mission. We are pleased to report two more confessions. One last Lord's day, Bro. Alfred Morris preaching with Bro. Sam Wong interpreting; and one the Lord's day previous, when Bro. Wong spoke. One of these is brother-in-law to Bro. Wong, and doubtless is known to those connected with the Melbourne Mission, for I understand that he was connected with the mission himself.

We ask for the prayers and practical help of all who are willing to give us either or both for Christ's sake.

March 3.

H. J. GILMOUR.

PETERSHAM.—Bro. Illingworth is taking a fortnight's well earned rest in the mountains. During his absence we have been indebted to Bro. Dickson and Gole, who have preached at the gospel meetings; also to Bro. Fischer and Macindoe, who have had charge of the prayer meeting and Bible Class respectively.

Mar. 9.

C.J.L.

MARRICKVILLE.—P. A. Dickson visited here and addressed the church this morning, when one was received into fellowship. One was immersed in the evening.

March 8.

R. C. GILMOUR.

Victoria.

COLLINGWOOD.—The Sunday School here celebrated its Harvest Thanksgiving Services on Sunday and Tuesday, 1st and 3rd March. The building was artistically decorated. In the afternoon T. J. Cook delivered a stirring address; and in the evening H. Swan preached to a large audience, when one young man made the good confession. On the Tuesday evening we had a very good meeting, which doubtless would have been better attended had the weather been more favorable. The musical items were rendered successfully by the following:—Miss Eibel Benson, Miss Andrews, Mrs. Roy Thompson, Mrs. Daniels, Messrs. Watson, Harker, Hobbie, Duncan, Andrews and Hales, and the Lygon-street Quartette Party. We express our hearty thanks to all those who so ably assisted us in making our harvest festival a grand success.

March 9.

W. WETHNALL, jun.

MARYBOROUGH.—One (an elderly man) received into fellowship Lord's day morning, who was immersed on Thursday last.

Mar. 9.

W. BEAST.

WILLIAMTOWN.—Tea and public meeting Wednesday, 12th ult., when 178 sat down to an excellent tea. The after meeting was packed. At the public meeting F. M. Ludbrook acted as *pro tem* chairman until Jas. Johnston arrived. Addresses were given by G. B. Moysey, Jas. Johnston, and H. D. Smith. Solos were given by Mr. Watson, Miss Pittman, Mrs. Roy Thompson, Mr. Carson, Mr. S. Pittman, and Mr. Voight, Dust, Misses Johnston. E.C.K.

ECRUCA.—Four additions up to date at tent; meetings good and prospects are bright. The heavy rain prevented a meeting being held on one evening. The brethren are trying to make the chapel habitable. The evangelist will be pleased to receive any donations from the brethren.

Tasmania.

HOBART.—Good meeting last night, when Bro. Collins delivered a splendid address on "The Perverted Command." One young lady (a daughter of Bro. W. Ross) made the good confession.

Feb. 27.

T.W.S.

South Australia.

HINDMARSH.—Yesterday was our Harvest Thanksgiving day. Bro. Grinstead was with us in the morning. Bro. Horsell in the afternoon, and Bro. F. Pittman preached in the evening. There was a magnificent collection of cereals, vegetables and fruits, artistically arranged with floral decorations and mottoes.

Mar. 8.

A.G.

NORWOOD.—Anniversary Services in connection with the church were held yesterday. The rain came down in torrents all the morning and interfered with the attendance. Bro. Gore addressed the church. Fine weather prevailed in the evening, and a crowded congregation greeted the preacher, Bro. P. Pittman. The services will be continued on Thursday.

Mar. 9.

A. C. RANKINE.

GROVE-STREET.—The meeting to-night was well attended in spite of wintry weather. Bro. Grinstead delivered an effective sermon on "Polluted Bread," from the Book of Malachi.

Mar. 8.

E.R.M.

New Zealand.

DUNEDIN.—A social was held in the tabernacle recently for the purpose of saying good-bye to Bro. Phillips, who is leaving Dunedin for the benefit of his health. He has filled the office of deacon and also other offices. M. W. Green, on behalf of the members of the church, presented him with a beautiful illuminated address and a purse of money. J.L.

SOUTH DUNEDIN.—Last Lord's day evening two young men made the good confession and were baptised.

Feb. 22.

F.H.M.

Here and There.

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

Do not fail to read, "Who Are These People?"

A letter has been received from "M." of Ballarat, which will appear next week.

Eight confessions since last report—five on Sunday—at City Temple, Campbell-street, Sydney.

W. C. Overland, of the church in Port Pirie, S.A., gave us a pleasant call one day last week.

S.S.U., Vic.—537 candidates have entered for the annual Scripture examination, 22 in excess of last year.

Look out for the special Jubilee Pictorial History cover on next week's CHRISTIAN; it will give you full particulars.

At the close of H. G. Peacock's address on Sunday night at Williamstown, four made the good confession and one was restored.

Prahran chapel is being thoroughly renovated. This is a substantial token of that church's gratitude on the attainment of its jubilee.

Pearson Clark, of Dundee-rd., Queenstown, Charters Towers, Q., would like to hear from Bro. Barr, who has lately gone to live at Townsville, Q.

We have to thank a number of good friends for sending us numbers of the CHRISTIAN for April 10th, 1902. We now have sufficient copies of that date.

Our Hobart correspondent writes under date of February 27th:—"Bro. McCrackett passed through Hobart to-day on his way home to New Zealand."

All sisters are invited to attend the rally for Burwood Boys' Home on Thursday, March 19th, in the lecture hall, Swanston-st., from 2 a.m. till 4.30 p.m.

The secretary of the Victorian Conference Temperance Committee has notified his new address—T. J. Cook, "Keynsham," 29 Canning-st., Nth. Melbourne.

H. Mahon gave an address at the Lillimur Band of Hope on March 3rd, when six signed the pledge and a collection of £3/5/8 was taken up for the Nhill Hospital.

Intending delegates to the approaching Melbourne Conference from South Australia are once again urged to send in their names as soon as possible. Several have handed in their names. The fares will be—Second return, £3/10/-; first return, £3/10/-; by express or any train. Journey may be broken.—A. C. RANKINE.

We are much in need of a few copies of the CHRISTIAN of February 19th of this year. Any of our agents having received more than they require will confer a favor by returning the same to us.

Superintendents of Dorcas Societies kindly send on to Mrs. McLellan, 233 Drummond-st., Carlton, their reports of the year's work on or before Tuesday, March 17th, so that publication may be insured.

On Sunday night four young people confessed the Saviour at Castlemaine, Bro. Price preaching. There was one confession on the previous Sunday. Bro. Price left on Monday for N.S.W. He has rendered invaluable aid to the cause there.

The Young Men's Christian Mission in connection with the North East Valley church, Dunedin, N.Z., had a most interesting lecture recently from Dr. De Lantour on "The Effect of Exercise on Health." A very pleasant and profitable evening was spent.

W. O'Brien, of the church at Maryborough, Q., has been transferred from the Bank of N.S.W. in Maryborough to Croydon, in the same State. On March 2nd the church, Sunday School and Christian Endeavor presented him with a neat "gentleman's companion" as a mark of their esteem.

A welcome home social was tendered to Bro. and Sister F. Pittman on Feb. 24th, at Hindmarsh, S.A. A large company gathered, and words of welcome and encouragement were spoken by Bro. Glastonbury, T. H. Brooker, Duncan, Perriam and others. Bro. Pittman, for himself and wife, in a happy speech suitably replied.

The Bet Bet and Dunolly Sunday Schools held a united picnic at Bet Bet on March 4th. The weather was fine, and consequently there was a large attendance. The general opinion was that it was one of the most successful picnics held. The school at Bet Bet feel grateful to C. G. Lawson for his untiring labors whilst in the district recently.

The printing of the Jubilee Pictorial History is now completed, and the book consists of 424 pages the size of those of the CHRISTIAN. New Zealand, the last of the main sections, consists of 64 pages, containing 104 blocks and the pictures of nearly 350 different people. Next week we expect to give a detailed description of the work, and we hope to have the book ready for publication the first week in April.

R. C. Gilmour writes: "Permit me to state that, in my opinion, the matter supplied in the AUSTRALIAN CHRISTIAN is equal in literary merit, Scriptural veracity, Christian spirit and mechanical get-up to anything supplied in the past. I would be very sorry also to think that we had a single church to-day in these colonies so low down in the grade of moral evolution as were some that I have known about 30 years ago."

"Having examined the specimen pages of the 'Jubilee Pictorial History of the Churches of Christ in Australasia,' I take much pleasure in commending the work most heartily. The illustrations are remarkably good, and the press work is equal to the best that I have seen in such publications. The book will be a credit to the publishers, and should be in the library of every disciple in Australasia.—WREN. J. GRINSTADT."

A Sister Fleming is sorely afflicted with cancer in one of her legs above the knee, and is absolutely helpless. She has five children, and has just lost her husband by death. This sister is well known to us, to Mrs. R. B. Davis, and to Mrs. G. B. Moysey, who are prepared to receive assistance and see that it is properly used. Anything left at the Austral office or sent to either of the sisters named above will be duly acknowledged in our columns. This is an urgent and worthy case.

On the front page of this issue will be found a few brief statements of things to "Remember," written by Joseph Pittman. This will be nice for fastening into Bibles and other books, or for distributing in other ways. We will send them post free for 4d. per dozen.

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

EVENINGS WITH THE BIBLE.

This is a book that grew out of the need in the family for scripture lessons that were interesting and edifying. It has always been a favorite, and no one who has read it will hesitate to say that it ought to be found wherever a Christian family sets its hearthstone. It consists of brief lessons from the lives and incidents of the Bible, enriched by the learning and experience of one of our master minds. Says the venerable President Robert Graham: "The family that will place this work on its table, accessible to sons and daughters, encouraged to peruse it often, will find it one of the best investments ever made in pure and refined literature." In three vols., 6/6 per vol. In stock at Austral Co., 528 Elizabeth-st., Melb.

The above now reduced to 4/- per vol., by post 4/6.

SPECIAL.

Our next Annual Meeting, being Jubilee Conference, will commemorate the fiftieth year of our existence as a people in Victoria. Special arrangements are being made to provide for a large influx of visiting brethren and sisters from the country districts and from the neighboring States. At the request of the Conference Executive Committee, the Sisters' Executive have agreed to do what they can to provide necessary accommodation for the expected visitors. This will require the loving co-operation of all who can possibly do so. A committee has been elected and sisters have been appointed in every church in the city and suburbs. These sisters will report to the committee all accommodation available, and the same will be registered, and the visitors duly informed of their host or hostess. Some members may prefer to entertain friends or relatives of their own. All such requests will be arranged for, but even in these cases it is requested that all be done through the accommodation committee. Will all who are willing to co-operate in this Christian hospitality please send in their names and addresses.

Mrs. L. Pittman,

Sec. for Com.

Airlie Avenue, Armadale.

Good meeting, last Lord's day, at Swanston-street, Melbourne. Four were received by letter—Bro. and Sister Winsor from Newmarket, Sister Brown from Wellington, and Bro. Andrew Meldrum from Kentucky, U.S.A. In the evening Bro. Meldrum preached to a good audience notwithstanding inclement weather. Young people's meeting keeps well attended, and much interest is displayed.

"The sample sheets of the Jubilee Pictorial History are to hand. The perusal of them has made me more anxious to see the completed work. The Austral Co. has placed the whole brotherhood of Australasia under a debt of gratitude for the enterprise exhibited in undertaking a work of such dimensions, and performing it so creditably in every particular. The matter of the volume is deeply interesting, and the pictures abounding make the work doubly attractive. We shall welcome and treasure such a pleasing production."—A. C. RANKINE.

Coming Events.

Observe the time of their coming.—Jeremiah 2: 7.

MARCH 15, 16.—The Church of Christ, Berwick, Sunday School will hold Harvest Festival and Anniversary Services on the above dates. All are welcome.

MARCH 17.—The Annual Conference of Associated Churches of West Moreton District, Qld., will take place at Vernor, commencing at 11 a.m.

MARCH 18.—Will singers from various Choirs and Schools practising music for Jubilee attend full rehearsal at Lygon-street Chapel on Wednesday Evening, March 18th, at 7.30 p.m. Please bring copies of music and sheets. NAT HADDOW.

Acknowledgments.

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

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The churches at Milang, Point Sturt and Stirling East are wanting an EVANGELIST to labor with them. The field is a large one with the prospects bright, and they would be pleased to hear from any brother who is desirous of a change or is open to engagement. Further particulars from S. H. Goldworthy, Milang, S.A.

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IN MEMORIAM.

LEX.—In loving memory of S. Lee, who entered into his rest on Lord's day, 13th March, 1898.

"And so he giveth his beloved sleep."

—Inserted by his widow and family.

DEATH.

CLARK.—On the 18th February, at her residence, 29 Dawson-street, Ballarat, Grace, relict of the late Alexander Clark. Aged 65 years.

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Obituary.

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

WURFELL.—Our hearts go out in sympathy to our Sister Wurfell, of Wallaroo, in her bereavement, in the death of her little daughter Dolly, whom the Saviour has taken to be with himself. The call came on the 9th February, the date being her twelfth birthday. She has been a little sufferer: having contracted typhoid fever two years ago, it left her with hip disease and dropsy; since which time she has been a little cripple, and for some months she has been confined to her bed, but her Saviour was always precious to her. I had spoken to her about Jesus, and she told me she knew he would come for her soon. And so we pray our Father's sustaining arm to be around the loved ones left. May they all again clasp the band of dear little Dolly on the other shore.

LONG.—We much regret to record the death of Bro. Long on Sunday, 1st February. This brother came to the meetings about four months ago. Knowing that his end was near, and being very desirous to be immersed, Bro. Long and his wife were immersed by the writer. Bro. Long was 58 years of age, and leaves a widow and seven children to mourn their loss.

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of sorrow.
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To weight the present with the by-and-bye.
One step and then another, take thy way—
Live day by day.

Live day by day.
The path before thee does not lead astray.
Do the next duty. It must surely be
The Christ is in the one that's next to thee.
Onward, still onward, with a sunny smile
Till step by step shall end in mile by mile.
"I'll do my best," unto my conscience say.
Live day by day.
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As an Earthling.

By HATTIE A. COOLEY.

PART I.

CHAPTER VI.

THE WORK OF THAT AFTERNOON.

(Continued.)

The disgrace of the affair had come to May with even a keener and deeper hurt than it had to his cousin; but, in her heart, there was no room for a feeling of angry resentment and scorn—her heart was too full of a tenderness that was striving in an agony of pitiful effort, to make excuse for, too full of a sorrowful sympathy that was mingled with a sharp regret that he had not taken at least the prize which had come to her, and which she fairly hated the thought of now, since it might possibly have saved all this.

"I presume you will hear many versions of it," Grayson said in conclusion, "and, probably, they will make it out worse than it is, but you will know the truth."

"And we thank you for coming to tell us," May said. The tears which kept gathering in her eyes, the occasional quiver of her firm lips, the tremble in her voice as she spoke, all betrayed how she was trying, and how difficult she found it, to maintain her self-control while he was there.

Grayson understood, and he hastened his departure.

What a hard afternoon it had been! Aside from the nervous strain of it all, walking was always peculiarly fatiguing to the hunchback, and he had walked so far for him since noon. Every step was painful now; but he hurried on, knowing how anxiously Roy would be waiting for him to come, and how he would be wondering over the reason why it should take him so long. Warily Grayson dragged himself up the hill and then on up the long flight of stairs.

How terrible is sin in its far-reaching effects! Not only does it lay the heavy burden of remorse upon the guilty, but it lays the most heart-breaking of sorrowful burdens upon the innocent—upon loving hearts and Christlike souls. It makes hard the way of the transgressor, whether he goes further on, or whether in sincere repentance he attempts to retrace his footsteps. And it plants the sharpest of earth's thorns for the feet of those whose lives love has bound to the sinning one.

There was another thing—not an easy thing either—that remained for Grayson to do. He felt that he must make sure of Denham.

Passing the door of his own room, where Roy sat listening with a heart which beat quicker at every approaching footstep, the hunchback went on and tapped at Denham's door. He had hoped to find Nate alone; but the sound of voices within revealed the fact that several students had gathered there, to talk over the mysterious affair of which nobody really knew much, but about which nearly everyone had his own wild surmises.

"Come out for a walk, can't you?" Grayson said. He sighed as he spoke; but he must see Denham alone, and there seemed to be no other way.

Denham, anxious to hear what he was sure Grayson had to tell him, hastily excused himself to go.

Silently, they went through the long hall down the stairs, and out into the grove. The cold wind whistled cheerlessly through the dead leaves on the oaks. Somehow the very rustling of the maple leaves about their feet sounded mournful to both of them that night.

They walked on a little farther, and then, suddenly stopping and leaning back against a huge maple as if to brace himself for what was to come, Grayson told Denham the whole sorrowful truth.

"I never would have believed it! And he a Christian!—the hypocrite! Much good his Christianity has done him!" Denham spoke as he felt, and he was thinking of his sister and Nellie.

Grayson sighed heavily; and in his inmost heart there went up a yearning cry for wisdom.

"Well, Denham," he began slowly and gravely, after a moment or two, "in our lives you and I have done a great many wrong things, when, comparatively speaking, we were tempted only a little. I'm not altogether sure how it would have been if we had been tempted just as Roy was."

"Wrong things, of course; but this was stealing!" and, with a fierce, impetuous movement of his foot, he sent the leaves whirling in the wind. "If I was hard up, nothing would tempt me to steal!" he went on hotly; "I'd beg as a common tramp from door to door before I would do as he has done! Borrowing indeed! He knew it was stealing!"

"Yes," conceded the other, with a sigh, "he says that he did; and yet, at the same time, he fully intended to pay it back."

"He's a bigger fool than I thought he was!" Another impatient movement of the speaker's foot sent another whirl of leaves off on the wind.

"Yes," answered Grayson, "he realises how foolish it was."

"The idea!" Denham exclaimed, scornfully, "too proud to ask his friends to lend him the money, and then stoop to taking it out of the money-drawer like any other sneak-thief!—the inconsistency of it!"

"Yes," Grayson said again, "he knows how inconsistent it was."

"Then, what made him do it?" demanded Denham, fiercely.

"That's just what he keeps saying," Grayson answered, "over and over again, 'Oh, what made me do it? I knew it was wrong!'"

Denham made no reply. But another gust of leaves went whirling on.

Grayson was the first to break the silence.

"I don't think you can picture it any worse than it looks to him."

"Don't!" broke in Denham, "I can't bear it!" He suddenly choked, his eyes filling with tears so hot that they seemed to burn him.

"Then, what must it be for him, knowing that he has brought all upon himself?"

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"I never could look my friends in the face again, if I were in his place!" Denham said, after a moment.

"He feels as if he could not; he spoke of you in particular."

With a quick vehemence Denham's hands went down into his overcoat pockets, and he wheeled the other way, with his back toward Grayson.

"I'd settle as soon as I could, and then clear out," he said at last.

"Yes; that would be the easiest way." Grayson paused, then he added, "But Roy is going to take the harder way; he is going to stay and face it all; he is going to try and redeem himself. If he didn't feel it so, it would be a different thing; but he is all broken down with the shame and disgrace; he feels how far he has fallen, and the thought of meeting those who have had such confidence in him almost crushes him. Denham, we must stand by him. You must; he spoke of you in particular. Don't fail him!"

Denham did not reply. And, presently, they both turned and walked back as they had come, in silence. But when they were at Grayson's door, Denham spoke in a low voice: "Shall I go in?"

"Not now," Grayson answered; "wait until he gets back from Hunter's."

Roy was not gone long. He walked hurriedly going down, for he was anxious to have the dreaded interview with Hunter over. He walked still faster on his return, but for a vastly different reason. The first thing, as he came inside the door, his roommate saw that the strength of courage was on his face, and the light of hope within his eyes.

"Hunter has taken me back!" he said. I will live it down, Grayson! God helping me, I will!"

(To be Continued).

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