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O. A. CARR, B.A.

Mr. and Mrs. Carr spent some years in Australia and Tasmania, and are affectionately remembered by all who knew them in the days of long ago. The photo from which the above block was made was taken recently and sent to us by Bro. Carr, with his love to all his brethren in Australasia.

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... 528 • ELIZABETH STREET • ... MELBOURNE ...

Scripture Searching to Little Purpose.

A. R. MAIN.

"Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life."—John 5: 39, 40, R.V.

The Jews did search the Scriptures. The boy was supposed to begin to learn the Bible at the age of five. The sacred writings were read in the synagogue every Sabbath. Those destined to be lawyers or rabbis devoted much time to their study. The scribes, as their name denoted, were "Scripturalists," and their ideal office was to search into the meaning of the Scriptures. He who so searched was sure of life everlasting. Hillel said, "The more law, the more life." Yet all their study availed little. Though searching the sacred books because they thought that in them they had life, they yet rejected the Christ of whom these very Scriptures testified, and in whom the life was to be found. "Ye search because ye think ye have," said Jesus in effect; "if ye came to me, ye would really have."

Our estimate of the fault of the Jews will depend on which side we range ourselves regarding that word in verse 39—"Search!" or "Ye search," command or statement of fact. Personally, believing the context and the whole sense of the passage to demand the rendering of the revised text, I cannot but think that the many sermons to which we have to listen, wherein the duty of Scripture searching is based on Christ's alleged command here to defaulting Jews, are so many examples of "Scripture searching to little purpose."

Many of the faults of the Jews in general, and of the Scribes in particular, have come down to our day.

(1.) From their profession of unbounded reverence for the Scriptures, their textual knowledge, and their diligence in counting every word and letter (all to little profit, as their rejection of Christ showed), it is a slight transition to the practice of many now. The reader may know well-meaning persons who proudly show, conspicuous in a place of honor on the fly-leaf of their Bible, a statistical table, thus:—

THE BIBLE	
Contains	3,566,480 letters
"	810,697 words
"	31,173 verses
"	1,189 chapters
"	66 books
&c., &c., &c.	

Very good; the figures may or may not be correct; but it is merely trifling unless we try to catch the meaning and reduce to practice the precepts of those thousands of verses. At times a speaker, professing to instruct his brethren in that word which Jehovah magnified above all his holy name, treats us in this style: "We shall notice even 'Shalls' in the book of Psalms," or it may be "Six 'w's' in some passage. We have all suffered thus. Text-books, issued

to promote Bible study, teem with examples. Now, the study of key words can be highly profitable; but regarding many essays we must really protest against the thought that they constitute Scripture searching as the great Author of the Book meant it. Still, to quote Abraham Lincoln's gracious eulogy of a certain book, "Those who like this sort of thing will find this the sort of thing they like."

(2.) The wrong and often fantastic interpretations of the scribes helped to make them reject the Messiah. Jesus' address in John 5 is his defence against a charge laid on account of such erroneous views. Centuries of subtle rabbinical interpretation largely obscured the sacred text. The actions of the Lord Jesus were judged not by what God said, but by what men thought God meant. A person wearing colored glasses is a poor judge of a landscape or a sunset. One who looks at the Scriptures through the medium of a fantastic interpretation naturally searches to little profit. More, he who in his search slavishly follows an exegete the least faulty fails to get the most good. For many, the more fanciful the interpretation, the more admirable it is. The scribes and Pharisees have a large following in some respects. Do let us remember, in the first place, that there is greater profit in reading what God said than in attending to a commentator the most charming expounding what God meant. And, secondly, it is infinitely better to find out what God meant than to gaze in admiration and wonder at prodigies of ingenuity, manifested chiefly in allegorical and spiritualised interpretations and "lessons adduced." There is great danger in neglecting this second consideration. Just as a person can persistently read sensational fiction till he loses appreciation for choice language and informative literature, so one can cultivate a taste for riotous interpretation at the expense of love of quiet reading and sober exposition. This evil is great enough to be most carefully avoided. Certain parts of Scripture seem to incite to it more than do others. A brother who is fairly safe on Proverbs and highly educational even on Acts may be flighty on the Song of Solomon, while on the Parables and on Revelation he is dangerously interesting and imaginative. By way of illustration, take that gem of literature, the Parable of the Good Samaritan. Fancy one stopping to suggest that the oil is "the anointing of the Holy Spirit," and the wise "the blood of passion"! I have had to suffer while a brother (possibly intending to show that his zeal for "our plea" was, like Caesar's wife, above suspicion) solemnly assured his fellow-disciples that the two pence represented Baptism and the Lord's Supper. Such I could not think "redeeming the time," though it reminded me that "the days are evil." As a rule, when we get the Lord's

meaning, we get beauty and lesson enough. Anything beyond leads to blackness and darkness and vapor of smoke.

(3.) The Jews were guilty of so centring their thought on certain passages that they ignored others equally explicit. Those men were able to say that the Christ should be born in Bethlehem of Judæa, but that he should be crucified at Jerusalem was to them a thing incredible. They knew, and were thrilled by the knowledge, that "of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom," yet the words of the same prophet were an enigma to them—"He was despised, and rejected of men.... a lamb that is led to the slaughter." Curious, but, oh, so natural! Men have ever been slow to believe all that the prophets have spoken. Many have rejected the Son of God who believed in Jesus as a son of man, overlooking the fact that their authority for that which they believed also testified to the higher truth which they rejected. It is easy to so dwell on parts of God's Word as to reject or ignore other parts. We have favorite books, and chapters, and verses, which we mark with differently colored inks and pencils. So far good. Only, do not forget that since the Lord thought it worth while to send us the other verses, and chapters, and books, he evidently meant them also to be taken into account. In a church where "open platform" prevailed, I remember a brother who almost invariably chose 2 Peter 1 as his New Testament lesson. Truly, a splendid chapter; only, Peter wrote seven others, John a few, and Paul a goodly number. Read all God says. One part supplements another. A man unprepared to be wholly Christ's derives an unreasonable amount of consolation from "He that is not against us is for us," when "He that is not with me is against me" better suits his case. A shady-living professor just loves "Judge not, that ye be not judged," but dislikes "By their fruits ye shall know them." Invertebrates often so interpret "all things to all men" that Galatians 2 must be ignored or become the floor of an exegetical gymnasium. The same apostle who wrote "Love.... believeth all things" branded the Cretans as persistent liars. The meaning of phrases or words—as "unto the remission of sins," or even the little word "in"—has been patent in one passage but almost incomprehensible in another. The initial terms of pardon seem to some plainer or more essential than the conditions of entrance to the eternal kingdom. "The Marked Testament" furnishes an illustration of how not to do it. Texts which will, "under the Holy Spirit's teaching, help to make plain God's Way of Salvation through Christ," are made conspicuous by markings in black and red ink. Many precious truths are indi-

cated. But the markers could not see that the very terms of salvation in the Great Commission, as reported by Matthew or Mark, were worth noting. Not a mark appears to call attention to the first great gospel sermon on Pentecost, when, directly "under the Holy Spirit's teaching," three thousand accepted "God's Way of Salvation through Christ." Paul's "justified by faith" is underlined in black and side-scored in red, but James' supplementary "not by faith only" is ignored; in fact, James is the only writer who has not a single syllable marked.

(4) It is a dreadful thing when a person's preconceived ideas prevent access of God's truth. It is all the sadder when the notions are believed to be themselves derived from God's Word. This made some of the Jews reject their Messiah. It has kept many from receiving and appreciating the Scriptures as they should have done. Luther from Paul deduced the doctrine that man is justified by faith alone; James contradicted Luther's word "alone"; hence the letter of James was thrown over and called "a right strawy epistle." Some have undertaken to set other apostles right. Brethren, sane on most points, have argued that Paul spoke as a man, as a bachelor, and even as a crusty bachelor, when he said, "I permit not a woman to teach." We may act as badly, though perhaps not so daringly. We may cling to our opinions and decline to see that the Bible contradicts them. We may not look, lest we should be convinced. A philosopher at Florence would not look through Galileo's telescope, lest his faith in the old system should be destroyed. A man who has not enough love of the truth to search and see, and test his theories by God's Word, is pretty sure to end in believing a lie. The danger is serious and imminent. Remember, as Charnock said, "He that interprets the law to

bolster up some eager appetite against the will of the lawgiver, ascribes to himself as great an authority as he that enacted it." Sad that that which should modify our views may be all round and about us, and yet we be ignorant—

"Oh, where is the sea?" the fishes cried,
As they swam the crystal clearness through.

(5) The tragic nature of the Jews' case is seen in this: They boasted of their privilege as possessors of the oracles of God; these they professed to reverence, and these they studied—yet they missed the meaning of the message. To use a phrase of Alexander Campbell's, they did not come "within the understanding distance." The Messiah, for whose advent they were looking and praying, whom they had full opportunity of recognising and welcoming, they rejected and murdered. See the pathos in Paul's words: "Because they knew him not, nor the voices of the prophets which are read every Sabbath [they] fulfilled them by condemning him." Breaking Scripture precepts, fulfilling Scripture prophecies!

"I fear you are ill," said Dr. Latham to Faraday, whom he found in tears with his head resting on an open book. "It is not that," said Faraday with a sob, "but my will people go astray when they have this blessed book to guide them?"

"Blessed Lord, who hast caused all holy Scriptures to be written for our learning: Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen."

"Open thou mine eyes, that I may behold
Woodrout things out of thy law."

his anticipation, and after twenty years of farm life he removed into a beautiful house in the town, living upon the splendid income which his investments yielded. Some time previous to this step he had married the daughter of a neighboring farmer, as vain and empty-headed a creature as ever helped to destroy a man's nobility of character. Two children were born, Tom and Catherine—or Kitty, as she was called. As they grew up their minds were filled with all the nonsense to be expected from a mother of the stamp of Mrs. Kingsley. As for their father, well, he just didn't bother. Easy-going and happy-go-lucky, he acquiesced in all the plans set out by his ambitious wife.

All the family went to church, for in their way they were deeply-respected church members. In the course of time, the old story was repeated in the case of Kitty. She fell in love with Peter Reade, a fellow Sunday School teacher, and a mechanical engineer by trade. Then the heavens fell! Madam Kingsley informed her daughter that Mr. Reginald Dryside had asked permission to pay his addresses, and had received every encouragement.

He was assuredly a most desirable partner in life. He dressed after the fashion in which a tailor's model is arrayed, though it would be a slight on the model itself to carry the comparison further, for Reginald was as limp and washed-out looking a specimen of humanity as one would meet in a day's journey.

But he had a father—and in the choice of fathers, as a humorist remarked, much depends—and this said father having recently died, had left all for which he had toiled and moiled, and ruined his soul, to his only son, who as a result found himself at the head of a most lucrative business. He in turn had but one aim in life—to become "somebody." Consequently he bent his energies to this end. Religion he had none, of principle he had less, wants abundantly made up for by a most polished—better say venerated—air and affected manner.

Growing tired of living alone in the big family mansion, he thought of marriage, and the dainty Kitty Kingsley attracted his attention. He had met her several times, but she simply ignored him, so he made up his mind to follow the rule of his firm and "deal direct with headquarters."

Once or twice he tried to make friends with Tom, but this young man, being an ardent athlete, would have none of the "decorated upstart," as he euphemistically termed the would-be lover.

It's a long story—I'm sure you know it all. The bargain was finally concluded with the mother and poor Kitty handed over, via the marriage rite, to become the bondslave of Reginald Dryside.

Ah! well might Tennyson sing (in "Locksley Hall"):

Cursed be the sickly forms that err from honest
Nature's rule!

Cursed be the gold that gilds the straiten'd forehead
Of the fool.

Kitty at the time of her marriage was a simple, somewhat listless, unambitious creature, with no strength of will; just a pretty girl, whose mind was undeveloped, and who

Chesterfield Sketches.

By "JEAN KYTHE."

No 7. Mrs. Ebenezer Dryside—"A Lady."

That Mrs. Dryside should have been a "lady" was no fault of her own, neither was it the result of a desire on her part; 'twas rather the outcome of a most discreditable custom.

Of course those "grave, potent and reverend seigneurs," in whom dwells wisdom, will tell us that every woman ought to be a "lady," but the hard logic of experience points out the actuality of the fact that, in the language of the commonplace, a "lady" means one who is identified with wealth, while she who lacks this charm is only a "woman." Well, thank heaven! God made women, while "ladies" are but the product of effeminate civilisation.

Oh, yes! I know all about it, and I'm beyond teaching on this point.

Did you ever hear of a dear old sister, good as gold, but one of earth's poor ones, being called "a dear old lady"? Hardly

ever. Generally it would be "a good old body." But if she were dowered with riches she would be "a very dear old lady." Curious, isn't it? You see how we take our cues from our neighbors. Well, well!—but I'm digressing.

As for Kitty Dryside, hers was a hard, though, alas! but a too common experience. Sold and bought, as a slave might be! Purchased by the highest bidder, to fill the position of wife in his stately home, and purchased too from Christian parents!

This is her life-story in brief:—Tom Kingsley, her father, was a farmer and an early settler in the colony. Coming from England with a fair amount of capital, and being prosperous in his farm, with keen shrewdness he purchased large blocks of land in an adjoining town, foreseeing that it bid fair to develop into a commercial centre. Subsequent years proved the soundness of

accepted her mother's bidding to save trouble. Besides, she was not altogether uninfluenced by the grandeur of the Dryside mansion and the evidences of her husband's wealth. As for love!—she was incapable of the "grand passion."

Ten years had passed since then, at the time when I made her acquaintance. And Mrs. Dryside was a very different woman from the girl we have portrayed. She had experienced the truth of the poet's words:

He will hold thee, when his passion shall have spent
its novel force,
Something better than his dog, a little dearer than
his horse.

The simulacrum of love had faded and passed into oblivion, and Kitty had awakened to all the horror of a loveless marriage. One little daughter had come to bear her company, but alas! at the age of eighteen months the angel of death bore her hence. Alone! Oh, what a chilling sense of utter and absolute loneliness filled the heart of Kitty Dryside. We are the creatures of our environment more or less; and under the influence of her surroundings all the easy-going traits inherited from her father's character gave place to the harsh unyielding insistence of her mother. She grew morbid and soured, soured with life itself, and daily became more introspective. Seemingly listless as of yore, she would sit by the hour in a state of dreamy sullenness. Life had no summer for her—'twas ever but an aftermath of winter's haze and gloom. She fenced herself in with a reserve and dignified pride that formed an almost impenetrable barrier to those who would fain have comforted and cheered her.

Frequently I called upon Mrs. Dryside, but, though she showed me every courtesy, I felt it almost impossible to reach her heart, try ever so gently though I might. She was exceedingly loyal to the husband whose name she bore, but in one respect—nothing would induce her to abandon the church of her youth, and consequently we often saw her at the meetings, and generally dressed in black—a proud, lonely woman. Oh! how my heart bled for her, and how bitter were the thoughts which unbidden rose up against the pompous old dame who, blithe and serene, looked smilingly around, as she sat in the pew next to the daughter whose life she had sacrificed upon the altar of her own ambition.

One day I went to visit Mrs. Glen—"the wife of a fool," as people called her—and as my custom was went round to the back door and entered the little kitchen. There I found Mrs. Dryside, with her rich black dress tucked up, a towel on her lap, and actually a smile on her face, as she dried a lusty little cherub, who, having just been lifted from his bath, was crowing and dancing with all the vigor of a healthy two-year-old. Mrs. Glen was busy at some white needlework, the proceeds of which were to help to provide for family wants.

It was a pleasant sight, though a surprise to me. Cheerily I announced myself—"Good-day, sisters." Mrs. Glen heartily returned my greeting, while her visitor's smile dropped, and a cold "How d'ye do, Miss Kythe?" formed my welcome.

Calmly she went on with her self-imposed task, during which we carried on a desultory

conversation. By-and-bye, laying the child in its cot, Mrs. Dryside bid us good-bye, giving me a more cordial invitation to visit her than I had hitherto received.

Margot Glen was a *rara avis* among women, in that she had little to say of her neighbors, and consequently her circle of friends was limited, amongst those of her own station by reason of this peculiarity, and among those better off by the poverty of their humbler sister.

I found myself at Mrs. Glen's some days later, and point blank asked the question, "Does Mrs. Dryside visit you often?" "Oh, whiles," said Margot, with characteristic Scottish caution. But, not to be thus repulsed, I kept at my point, and gradually drew from Mrs. Glen much information regarding Kitty Dryside. Though so cold and stand-off in her manner to most people, Mrs. Dryside unbent herself in this homely dwelling, and received from her sister in trouble such words of cheer and encouragement, as I afterwards discovered, as were blessed to the strengthening of her faith in God. She learnt, too, the mystery of "sweet content," a secret based upon the possession of a heart full of love and trust in a personal Saviour.

Shortly after my visit to Mrs. Glen I left Chesterfield for a long-promised trip to a distant town, where I remained for seven months. On my return I met Mrs. Dryside—so changed in appearance that I did not readily recognise her. That staid, almost gloomy face had given place to a countenance upon which rested an expression of contentment with an occasional smile, almost otherworldly in its serenity.

"Yes, Miss Kythe," she confided one day when I visited her, "I am, thank God, a different woman to what I was a year ago. Life then was one intense and long drawn out weariness. I lived just for myself, and one's self," she said smilingly, "is such a wretchedly miserable companion."

"How can it be otherwise?" I replied. "True happiness is always found in service. God made us, and he made us just so."

"Mrs. Glen, dear girl, it is to her I owe my awakening. I was drawn at first to her, knowing of her trouble, thinking to find a congenial sympathiser; instead, I found her to be an angel of God leading me out of my self into the knowledge of his perfect love. And oh! I had grown so utterly selfish, and become so happy in being miserable!—that's a queer state of mind to be in, isn't it?"

"Yes," I replied, "but by no means an uncommon one, as I have found out by experience."

"No, indeed, but it's not one for a Christian, and if one permits, the feeling grows and grows—just like the opium habit. Then you see I had neglected my husband. Perhaps he was a little to blame in giving himself so much up to business, and I resented the seeming neglect; but now I realise my responsibility to him, and I am daily striving to lead him to Christ. Do you pray for me, please, dear Miss Kythe."

Old Roderick Dalgarnie remarked to me the other day concerning Mrs. Dryside:

"Aye! she was y'inst a 'leddy' on account

o' her guid claes an' siller, but faith, God has ta'en her in haun', and noo she's a real ledly, o' the kind that only he can make."

West Australian Letter.

D. A. EWERS.

Cardinal Moran is an old man, but he has lost none of his fire, and his ability and inclination for war are in no degree abated. Since his return to Australia he has made things lively. The Roman Catholic Church appears to be a political association, or at least to devote considerable attention to politics, and of course its politics are rabidly anti-British. At a recent annual meeting of the Hibernian Australasian Catholic Benefit Society in Sydney, the Cardinal said that "it is not for the interests of Australia that we cut the painter just now" from Great Britain, but he significantly added, "In another fifty years the Hibernians of that day will state what their sentiments may be." For Mr. Chamberlain he had only words of contempt. "He had failed to sink Australian interests, and now comes with open threats to force upon Australia that system of Imperialism which our statesmen have so justly repudiated." All this is very amusing, and can be accepted as seriously as his grave assertion that "virtue and everything that was admirable in Christianity had its highest perfection in Ireland." That my readers may realise what this "highest perfection" is, I would recommend them to read Mr. McCarthy's new book on "Priests and People in Ireland." The writer is an eminent Roman Catholic, but his condemnation of priestcraft in that unhappy country is about the most scathing I have ever read. He boldly affirms that to this Ireland owes all her troubles, and draws a graphic comparison between the prosperity of Protestant Ireland and the poverty and mental sterility of the priestridden portion.

I see that the worthy Cardinal and his followers are at war also with the New South Wales Government over the proclamation of St. Patrick's day as a holiday, and resolved to omit the toast of the Government at the banquet on that occasion. The Governor, Sir H. Rawson, is to be commended for the dignified withdrawal of his acceptance of the invitation to be present. Really, his Eminence is becoming just a little too emphatic, and it is possible that the sense of humor with which his statements are generally received by Protestants may give place to such a serious reception as shall astonish that gentleman. There is a time when forbearance ceases to be a virtue, and that time appears to be approaching in Australia.

The Bible burning incident in Fiji has excited much interest in Australia, which has been intensified by the Cardinal's attitude. The R.C. paper, the *Advocate*, published a cablegram stating that the natives of the Namosi district had changed from Wesleyans to Roman Catholics and "two hundred and thirty-eight Bibles formerly used by them had been publicly burnt at the R.C. mission station at Naililili." According to the *Southern Cross*, it would appear that the "conversion" had a political root. The chief of a tribe favored federation of Fiji with New Zealand.

The Government opposed. Ninety per cent. of the native population are Wesleyans. The chief decided that he was being persecuted, and left the Wesleyan Church for Rome. His tribe followed, and after their reception into the Holy Mother Church came the Bible burning. But now the Cardinal asserts that there has been no burning at all. It is all a lie. He has had a wire from Suva telling him that the account, published in the Catholic paper, "is absolutely false," and "the whole thing has been got up." Before this appears in print we shall no doubt have full particulars by mail from Fiji, but the Cardinal is not noted, to put it mildly, for scrupulous veracity on controversial questions, and the public will await the confirmation of his statement before accepting it. It would not be the first burning of Bibles by the Roman Catholics, and it is not incredible that the church which once burnt the Protestants but has lost that power should

burn the Protestant Bible. In the meanwhile a good deal of feeling has been aroused, and one minister in the S.A. Methodist Conference, the Foreign Mission Secretary, went so far as to proclaim Cardinal Moran "the most eminent liar in Australia."

To turn to church news, Bro. Hagger has closed his Kalgoorlie Mission, and after about 6 or 7 weeks on the goldfields, returns to Perth to-day. The mission at Subiaco commences next Sunday, the 15th, and will last for at least 3 weeks. During this time all our week-night meetings in Perth will be discontinued that we may concentrate our effort in Subiaco. The brethren there have made great preparations, and we anticipate a great blessing. The work will be followed up by Bro. Banks on his return from the Victorian Conference, and we anticipate a prosperous future for the cause in the flourishing suburb of Subiaco.

March 11th.

"Bethany," Palmerston-st., Perth.

Federation or Union.

PERCY PITTMAN.

It is with mingled feelings that the thoughtful Christian hears of the attempts at union which are being made in these days by many of the sectarian bodies. He cannot but rejoice at the evidence of the growth of the sentiment in favor of union, but at the same time he cannot help seeing that union will never come in the way in which the sects are seeking to bring it about. The tendency of Christendom to-day is in the direction of federation. The various Methodist bodies in these States having united, a movement is now on foot for the amalgamation of the Congregational, Methodist, and Presbyterian denominations. While we heartily welcome all such efforts in so far as they indicate a dissatisfaction with the divisions among the people of Christ, and a desire to draw the scattered forces of Christianity closer together, still we should be on our guard against commending these movements in such a manner as shall seem to sanction a false method of securing the union for which our hearts are longing. The truth is, federation will never unite the people of God. If all the sects in the world should join hands to-morrow, without abandoning the human traditions which are the essence of sectarianism, the result would be only a union of sects, and not Christian union. A federation of sects would be a federation of error. If a sect has no Scriptural right to exist, neither has an amalgamation of sects. Such a union would but fortify sectarianism, and provide a gigantic instrument for the suppression of truth.

On the other hand, Christian union is the oneness which will be inevitable when every Christian is content to be a Christian and nothing else, and when every church is a church of Christ and nothing more. Christian union is unity of faith and practice in all vital matters. It will be brought about when a church of the primitive order has been planted in every town, village, and commun-

ity throughout the world, and when every plant that the Father has not planted has been rooted out. This may appear too vast a project for realisation in our day, but all things are possible to him that believeth, and certainly nothing less will satisfy the demands of the case. When at last every sectarian church has been replaced, or has replaced itself by a church of Christ, then, and not till then, shall we have the only kind of union that is worth having. It will be union of such a character that wherever a man may go he will find only one church, the church of Christ. And yet there will be no federation of churches. Every church will have its Scriptural independence, though being at liberty to join hands with any other church or churches for every kind of good works. But there will never be a "church of Christ" in the popular acceptance of the term "church." In the mind of the average believer to-day, the word church is equivalent to the word sect. "What church do you belong to?" means just the same as "What sect or denomination do you belong to?" This false idea of the church is very difficult to remove. It is hard to induce Christians, even members of a church of Christ, to see that the church is a local organisation, complete in itself. The church of Christ is not the sum-total of all local assemblies. It is the local assembly itself, and that alone. Nor is the church the sum-total of all true Christians everywhere, though it will be in the future, when the meeting-place will be heaven itself. The church is a local gathering of Christians met together to keep the ordinances and do the Lord's work. The institution known as the State School is not an amalgamation of all the State Schools, nor the sum-total of all State School scholars everywhere, but a local organisation known in all places by the same name, and performing the same offices. It is precisely so with the church of Jesus Christ.

When this is clearly perceived, it will be apparent that we should cease to dream of the drawing together of the sects until one universal "church" is the outcome. We shall also cease to be unduly elated by the movements of our sectarian neighbors. And possibly we shall be bolder and more persistent in the assertion of our conviction that nothing will avail in the cause of Christian union except the complete abandonment on the part of every sect and "church" of its very right to exist as such, and the complete restoration of the apostolic programme by every community of believers all over the world.

To the outsider it may indeed appear as if the churches of Christ in these States are only a sect among the other sects. But this is due to their ignorance of the true "inwardness" of the movement. They do not know, it may be, that our Annual Conferences are for evangelistic purposes only, and have no legislative capacity whatever. We have no central authority, no human head, and no organic existence except as individual churches. We do not call ourselves collectively "The church of Christ," but each local assembly is "a church of Christ," or "the church of Christ in such a place." It will therefore be seen that we do not, as some imagine, arrogate to ourselves the title "church of Christ." On the contrary, we leave the title clear for every gathering of Christians that can consistently claim it.

When once the earnest souls, among all parties, who are seeking the truth, shall have received the light as to the nature of the church, it should not be a difficult matter for Christian union to come to pass. This great principle, once grasped, will prove a disintegrating force among the hosts of sectarianism. Already the foundations are being shaken: already the churches are drifting from the old moorings. Sectarianism has much to learn and more to unlearn, but, with an object lesson in the midst of them such as the churches of Christ are presenting to-day, it should be within the range of practical politics for those who are now bent on federation to turn their energies before long into the channel of reconstruction on apostolic lines. It is our mission to distinguish clearly the things that differ, and to continue to draw the attention of the parties around us to the better plan of Restoration as the nearest road to union.

The Querist.

Avoid foolish questions . . . for they are unprofitable and vain.—Titus 3: 9.

G.B.M.

QUERY.—Have we Scripture for using instrumental music in our worship? Is it of heaven or of men?

ANSWER.—As far as we know there is no Scripture authorising the use of instrumental music in Christian worship, and therefore in that sense it is "of men."

QUERY.—Are we justified when we surround the Lord's table in doing anything about which there is the slightest doubt of its being the will of our Lord and Master?

ANSWER.—We should not do at the Lord's table, nor anywhere else, what we doubt to be right in God's sight. "Whatsoever is not of faith is sin" (Paul).

QUERY.—In Genesis 1: 3-5, we read: "God said, Let there be light; and there was light. . . . And the evening and the morning were the first day." And in Gen. 1: 14-19 we read that the sun, moon and stars were not made till the fourth day. How could there be light on the first day without the sun, moon and stars?

ANSWER.—That there was light before the creation of Adam is plain not only from Gen. 1: 3, but also from the fact that animals having eyes lived during the Carboniferous, Devonian and Silurian periods—periods long antedating the origin of man. According to one of the most popular of scientific conceptions as to the cause of light, it is an effect produced in the sensorium by the rapid vibrations of a subtle fluid called *luminiferous ether*, which are caused by the sun. Without this ether the sun might exist in the heavens, and the eye on earth, without light. The darkness existing immediately before the creation of Adam may have been caused, therefore, by the absorption of this, owing to its inadaptability to the wants of man. But immediately it was reproduced on the first day light was the result, the sun having been created unknown ages before. The facts mentioned in verses 14-16 do not refer to the creation of the sun, moon, etc., but to their being caused to appear and their being appointed our time keepers. Up to this time, though there was light, mists and clouds may have hidden the sun, but now on their first appearance since the commencement of the Adamic renovation, they were constituted our chronometers. The word here translated "made" (*akrah*), according to Hebrew scholars, is not the word ordinarily used for create (*akrah*), but commonly expresses merely a change, renovation or appointment; and to this appointment of sun, moon and stars as signs and for seasons and for days and years the command in 1: 14 refers, and not to their creation.

Sunday School.

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

LESSON FOR APRIL 12TH.

The Resurrection.

(Easter Sunday Lesson.)

Lesson.—1 Cor. 15: 20-23, 50-58. Study the Chapter.

Golden Text.—"But now is Christ risen from the dead, and become the firstfruits of them that slept."
—1 Cor. 15: 20.

Paul's first letter to the Corinthians was supposed to have been written from Ephesus about A.D. 56 or 57; probably the latter date is more correct.

The resurrection of Jesus Christ from the dead (Luke 24: 1-12) is the greatest fact in all history. It is the pivot upon which Christianity moves and works. "And if Christ be not raised, your faith is vain" (1 Cor. 15: 17), and again, "If the dead rise not, then is not Christ raised." In the first portion of this chapter the apostle reminds

us of three great facts of the gospel:—(1) Christ died for our sins (v. 3); (2) He was buried, and (3) He rose again the third day (v. 5). Human testimony and evidence are so much in favor of the truth of the resurrection that no question as to its reality will stand.



SIN'S TEMPORAL VICTORY.

"The wages of sin is death" (Rom. 6: 23)—death physical and death spiritual. When men violate God's laws and usurp his authority and set his love at scorn, they sin. This brings spiritual death. Oftentimes men corrupt their bodies in feasting, drinking and evil living. This ultimately brings physical death. The first Adam visited both of these on the human race. Our bodies and minds full of corruptions, wickedness and worldly desires shall not inherit heaven (1 Cor. 15: 50; Rev. 21: 27).

CHRIST'S EVERLASTING VICTORY.

God loves us with such a great love (John 3: 16) that he is "not willing that any should perish, but that all should come to repentance" (2 Pet. 3: 9). He gave us Christ, who is called the last Adam (1 Cor. 15: 45), and who gives us life and a hope of immortality (1 Cor. 15: 22). Christ will crush and destroy all sin, and "the last enemy that shall be destroyed is death" (1 Cor. 15: 26). To-day he is saving multitudes from a spiritual death. Finally he will destroy physical death.

The Revised Bible.

J. LEACH.

As disciples of Christ pleading for an unqualified return to the divine order of things, we have the word "Restoration" emblazoned upon our banners, and as a means to that end we emphasise the absolute necessity of having the gospel of Christ in all its fulness and simplicity. We require the words of the Holy Spirit apart from the obscurity of human interpretation and tradition, striving to get right back to the fountain-head, where the water of life is obtainable in its pristine purity, and where we may look into the pellucid stream without beholding the reflection of fallible man. Believing in the all-sufficiency of the gospel of Christ, we declare that "the Bible is our

only rule of faith and conduct," and "where the Bible speaks we will speak, and where the Bible is silent we will be silent." Being thus furnished unto every good work, we confidently affirm that all man-made creeds and catechisms, as rules of faith and life, are to be discarded and repudiated, as being not only useless, but also destructive in their tendency and subversive of true discipleship. The leaders of thought in our ranks have been careful to distinguish between "interpretation" and "translation," and while ignoring the former have strenuously advocated the latter. Over seventy years ago Alexander Campbell pointed out that the Authorised Version of the Bible was to a large extent unintelligible to the ordinary reader, owing in part to the constant development of the English language, and partly on account of the translators having failed to give the true sense of the original. "The changes which have taken place since the reign of James I. do now render a new translation necessary." If that were true in Campbell's time, how much more so now! But we have in the Revised Version that "necessary translation." While perfection may not be claimed for it, or any other version, it may be affirmed that, of all Bibles easily available to all English-speaking disciples, the Revised takes the lead, yet the depressing fact remains that practically we still cling to the inferior and reject the superior. Take our Bible Schools, for example, in which, at great expense of time and energy, we are inscribing upon the children's hearts the errors and dark sayings of King James' translators. Can we, in our capacity as teachers, say, as the Prince of teachers once said, "The words which thou gavest me I have given unto them"? Then again in the assemblies of the saints (with a few cheering exceptions) the same withholding of the truth is apparent, the "good enough" Bible taking the premier place; the children of God are treated to two or more readings in a partly "unknown tongue." Just why the disciples are called upon to sit and listen to the antiquated language of three hundred years ago, and the errors consequent upon the dark age in which that translation was produced, is a mystery which only those who read to us may reasonably be expected to explain. With the Revised Bible of 1881 for sale in almost every bookstall at from 1/6, any apology for reading an inferior Bible to the church must be deemed unreasonable. Any person who stands between God and his fellows, as a medium through which God is to speak, should at least allow the Lord to express his mind. The carelessness which abounds in reference to this very important matter would seem to make it necessary for the Lord to appeal to his public readers in the language of Paul (Acts 21: 30), "I beseech thee, give me leave to speak unto the people." Of all versions well within the reach of all the disciples, the Revised is the truest and best, and, until a more excellent translation be available to all the disciples, is the only Bible that should be read in our Bible Schools, or in the congregations of the saints. It is not unreasonable to ask our public readers to let us hear what the Spirit saith unto the churches.

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The Leader.

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

The Unreached Majority.

The great question of the hour in the religious world is how to solve the old problem of how the churches shall reach the masses. It is contended by some, inside the churches and outside of them, that the church has lost the hold over the people which it once had, and that the supreme question of the day is how to regain that which has been lost. In our opinion a great deal that has been said upon this head is not strictly correct, and partakes of the nature of a hasty generalisation founded upon insufficient data. It does not appear to us that what is called the "unreached majority" is proportionately greater to-day than it was say fifty years ago. This, however, is not a point that need be debated just now, inasmuch as it may be

admitted that the number of those who are not reached by the churches is sufficiently great to make it the subject of absorbing interest to all those who love the Lord Jesus Christ and have the best welfare of the community at heart. And we take it to be an excellent sign of the times that the consideration of this question is being forced upon Christian people by those who realise fully the gravity of the situation. We even welcome the criticism of the daily press, though it sometimes comes to us in no friendly spirit. For this reason, perhaps, it may do a more effectual work than the criticism of friends; for it is true that some people require to be rudely shaken before they are able to perceive that danger is near to them. Undoubtedly a goodly proportion of those within the churches require something in the nature of an earthquake to awaken them into a sense of responsibility and to arouse them to some degree of activity. The fact of the matter is that many Christian people are so comfortable in their church relationship that they do not care to be disturbed in their selfish enjoyment. Self-centred in their religion, they have become deaf to the cries of those without, and act as though the Almighty had made the church for their own special benefit. The church of God is to them a sort of insurance society against loss in the world to come, and it does not concern them that others are not sharing the same privileges that they enjoy. Of course, it is quite otherwise with a fair percentage of Christian people, who, realising that the love of Christ is the constraining principle of their lives, devote them, as far as they are able, to the great work the Master has placed in their hands.

It is worth while, then, in connection with this question of the "unreached majority," that we should listen to what people are saying about the reason of the church's failure, in order that we may take to heart anything that clearly indicates remissness on its part. The *Age*, for instance, tells us that the late H. R. Haweis did not scruple to declare from his pulpit that the "Church of England is dying of sheer good taste and respectability." Doubtless there is some truth in this statement, and it is more than likely that it applies with equal force to other religious bodies as well. Respectability has become a cult which has numerous worshippers. Many churches are so frigidly decorous and superior that they repel rather than attract. The pulpit and the pew are alike in this respect. The preacher abandons the old-time gospel in favor of the modern essay, and would not dream of outraging the feelings of his audience by a real revival

sermon. In our opinion, this is one of the reasons why the churches do not reach the hearts of the people. The idea of conversion does not fit in with their sense of respectability, and this arises from the fact that they need first of all to feel the power of conversion among themselves. There are too many persons who have joined the church because it is the respectable thing to do, and not because of a change of mind and heart. It is doubtful if some of these people would recognise our Lord if he visited this earth of ours again and did the things he did when he walked about the streets of Jerusalem and the towns and villages of Galilee. The Pharisees of to-day would be no better than those who looked askance at Jesus and found fault with him because he was the friend of publicans and sinners.

Another reason that the *Age* assigns for the church's unpopularity is that it demands too much from the patience of those who are invited to attend its services. It says: "The reflection must come to every shepherd of the flock that the sheep are beginning to get a little restive under a system of public worship that requires them to be penned in a comfortless pew for four hours out of eight which constitute the only day of recreation in the week for most of them." Here, of course, the *Age* wanders from the point, for the idea is not that the church is unpopular with Christian people, but with those who make no pretensions to Christianity. Nor is the Sunday the only day in the week that the people have for recreation. The weekly half-holiday is almost universal, and is given for the special purpose of recreation, so that those who feel so disposed may be free on the Lord's day to attend such religious meetings as they desire. Nor is it true that the two religious meetings referred to take up four hours of the day. As a rule they occupy in all from two and a half to three hours—surely no great burden to be placed upon the shoulders of any people who believe that their religion is the chief business of life! However, we are of opinion that the character of these meetings is susceptible of improvement. We remember that some time ago a distinguished preacher urged that it was too much to expect the ordinary preacher to deliver two sermons week after week to the same congregation, and urged that the morning service should be regarded as specially a service for Christian people, and that it should be conducted on lines that would call into exercise the various powers of the congregation, and that the evening service or services should be of the nature of a gospel crusade. The present mode of conducting meetings on Lord's days allows too

much good material to be wasted, and would not be tolerated in any other than religious organisations.

The *Age* is further of opinion that the churches make a mistake in the subjects which form the theme of their discourses, and instead of dealing with the "flesh and the devil" they ought to deal with the controversies going on between religion and science. We are led to suppose that the contemporaries of Spencer and Huxley know too much to be hoodwinked by the average preacher. The assurance is also given that if the Bishop of Melbourne, for instance, would grapple with problems raised by Spencer and Huxley, "he will not have to complain for lack of an audience to encourage him." We do not think he would—for a time at any rate. But how long would Spencer and Huxley last as an entertainment for the general public? If the disciples of these gentlemen are so sanguine of success in reference to the gospel by Spencer and Huxley, why do they not try the experiment of providing useful and attractive entertainments, say on Saturday evenings, in every town and village in the State of Victoria? The answer is that the teachings of these philosophers do not move them in such directions, and if they did, any attempts in that way would result in miserable failures; for the people generally know as much about Spencer and Huxley as Spencer and Huxley know about them, and, moreover, have not given any indication of the slightest desire to know more. It is very sad, of course, but it is a fact nevertheless. In the meantime, the fact should not be forgotten that for nearly two thousand years the theme from Christian pulpits every Sunday and all over the world has been Christ, the Son of God and the Son of Man. And notwithstanding the blundering of the churches, the theme is as new to-day as when it was first touched upon in the days of the apostles. There is no name in all the world that can move the world to-day as the name of Jesus. The name of Jesus has saved millions from lives of sin and shame, and lifted up men and women to the heavenly places. But the names of Spencer and Huxley never moved and never will move a single sinner from his sin. The solution of the problem of the "unreached majority" is simple. Go to them. They can be reached, and reached every time, by men of the right stamp filled with the love of Christ. We are glad to see that the churches are beginning to realise this, and that there is abundant promise of sadder and more effective methods being adopted for carrying the gospel to the people.

Editorial Notes.

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

Our Work in Tibet.

The Foreign Christian Missionary Society of America has decided to open up work in Tibet. Only three Protestant missionaries have ever entered that country, and two of these, Mr. and Mrs. Rijnhart, were disciples of Christ. Mr. Rijnhart lost his life, and his widow, Dr. Susie Rijnhart, now in America, is to return to Tibet under the F.C.M.S., accompanied by two other missionaries. Only the eastern border is open for mission work, and our society is the first to occupy it. As the *Missionary Intelligencer* says: "We will thus have no divisions of Christianity to contend with, and can preach and teach the simple gospel to those who have never heard of Jesus. We can also translate the Bible for the Tibetans, as only the four gospels have hitherto been translated. This will be pioneer work on truly virgin soil, and it is our only opportunity to do pioneer work, for Tibet is the last land to be opened to the gospel." The first station will be at a large trading mart on the Chinese border, where our missionaries will do medical work in addition to preaching, being the only physicians for Tibet and a large portion of Western China. From our Christian College at Nankin native helpers can be supplied, as Chinese are freely admitted into Tibet. Several missionary boards are contemplating work in that country, but the F.C.M.S. is the first to definitely take action. At least three missionaries will start for that new and difficult field in August next.

Our Foreign Missions.

The people known simply as disciples of Christ or Christians are becoming a great missionary force. Our English brethren have now an energetic and successful mission in Burmah; the Australian churches have missionaries in India, Japan, China, and among the Queensland Kanakas; and the American disciples have under the Foreign Christian Missionary Society no less than 338 workers, an increase of 67 for the past year. Of these 115 are Europeans and Americans, and the rest native evangelists and helpers. Fields are occupied in Turkey, Japan, China, Africa, India, Cuba, Porto Rico, Hawaii, the Philippine Islands, Mexico, Denmark, Norway, Sweden and England. The Women's Christian Board of Missions, in addition to their workers in the American home fields, have several missionaries in India and Jamaica, and besides these a number of the American churches are sup-

porting missionaries, independent of the societies, in Japan, Turkey and among the Red Indians. It is worthy of note, too, that with the growth of foreign mission sentiment there has been a corresponding increase of missionary zeal at home, and of numerical church progress.

From The Field.

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

South Australia.

QUEENSTOWN.—The Lord's loving request, "Do this in remembrance of me," was responded to yesterday morning by a larger number by fifteen than any previous gathering round his table here. We gave the right hand of fellowship to one who has been a respectable, pious Roman Catholic, whom we have had the privilege of instructing in the way of the Lord more perfectly. This makes two additions since last report. We had a good meeting in the evening; there were no confessions, but four inquirers requested visitation at their homes during the week. The gospel cottage meetings are well attended; so also are the open-air meetings. The speaking brethren are working well, and the two week-night meetings in the chapel are well supported.

March 16.

W. MORRIS.

CONFERENCE OF NORTHERN CHURCHES.—The Conference of the Northern churches, held at Dalkey on Wednesday, was a great success, the meetings being well attended. Great credit is due to the catering committee for their efforts in erecting so commodious a marquee alongside the chapel in which to serve the meals, as well as for their management of the catering arrangements generally.

Wm. Marshman presided over the morning meeting, and in a few well chosen remarks gave the visitors a hearty welcome. Very instructive and practical papers were read by W. J. Marshman on "Prayer," and by A. L. Jones on "Watchfulness," both of which were highly commended. After luncheon R. D. Lawrie took charge of the afternoon session. An excellent paper was read by T. J. Gore upon "The Edification of the Church." This was written in our brother's usual style, so, needless to say, was very helpful and highly instructive. W. J. Grinstead's absence was a great disappointment to all. However, we had the benefit of his scholarly paper on "Money and Missions," which was highly appreciated.

The public meeting in the evening was a crowded one; many could not gain admittance. R. Harkness, sen., was in the chair, and opened the meeting with a few very appropriate remarks. R. J. Clow followed with a short address upon "Working." R. Woolcock's theme was "Jesus," and T. J. Gore spoke of "The Bible." The opportunity was taken to say good-bye to J. McLachlan, his wife and family on the eve of their departure for an extended trip to the Old Country. D. Wilson, D. Finlayson, R. D. Lawrie and W. T. S. Harris spoke of the good work done by our brother, and wished him and his family a very pleasant holiday and an early return to the sunny south.

MAR. 12.

W.T.S.H.

SUNDAY SCHOOL UNION.—The annual meeting was held at Grote-st. on February 19th, when an address on "Sunday School Work in America" was delivered

by W. J. Grinstead. The address was much appreciated, showing as it did new phases of Sunday School work. The American idea of a Sunday School, or, as it is termed, the Bible School, is that it is not simply an institution for teaching the young, but is the church organised for the study of the Word of God." Bro. Grinstead recommended the adoption by our schools of some of the ideas put forward by Bro. Thurgood in a recent number of the CHRISTIAN, more especially the "home department," where with proper supervision a good work can be done.

The election of officers of the Union for the year took place, the following being elected:—President, W. Matthews; vice-president, J. Fischer; secretary, W. Jackson; treasurer and asst. secretary, J. W. Cosh.

A vote of thanks to the retiring president, P. Pittman, and the lecturer, was proposed by J. Verco and carried heartily. A number of selections were well given by the Grote-st. choir. W. JACKSON.

NORTH ADELAIDE.—On Lord's day morning, March 22nd, six received the right hand of fellowship—four recently immersed, and Sister Paternoster and her brother. The former is from the church in Western Australia, and the latter was baptised some months ago, but owing to living at a distance was unable to unite with the church.

GOOLWA.—Our meetings for worship are generally well attended. L. H. Crosby was with us on March 15th, and he addressed the church in the morning and preached the gospel in the evening. We are expecting great things in the near future.

STRATHALBYN.—We are on the upgrade, and the interest is growing. All departments of work are in a healthy state. Excellent meetings yesterday, March 22nd. The evening's audience was the largest that we have had since Bro. Crosby came to labor in our midst.

NORWOOD.—On Thursday evening last at our mid-week service a man and wife confessed Christ, and were baptised with the four who on the Sunday evening previous made the good confession. All were received into fellowship yesterday morning. Splendid attendances yesterday.

ALMA.—James McLachlan, with his wife and three daughters, all of whom are members of this church, left this State last week for an extended visit to England and Scotland. We wish them a good voyage and health and prosperity during their absence. Our brother will be greatly missed at our morning meetings.

PETERSHAM.—A number of our friends gathered on the Redfern station this evening to bid farewell to Sister Miss Illingworth, who, after a visit extending over some months, during which she has made a large circle of friends here and rendered invaluable service in many quarters, left for Melbourne by the express en route for her home in the West. She hopes to stay in the southern capital till the Jubilee is over, afterwards making a call at Adelaide.

BARREN'S CREEK.—At the close of A. W. Connor's baptismal service on Monday night two men, but, hands of two of the women who came forward on Lord's day evening, came out and confessed Christ, and were baptised.

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New Zealand.

MORNINGTON.—Good meetings continue, to-night's meeting being the largest we have ever had. A memorial service was conducted by T. M. Turner, who delivered a most impressive address. We were pleased to have with us to-day Bro. Hazelwood of Wellington South.

March 15.

M. G.

West Australia.

KALGOORLIE.—Two further additions to report—one by faith and obedience and one by letter. There were 58 at the gospel meeting last night.

Mar. 16.

LAWSON CAMPBELL.

FREEMANTLE.—Good meetings at all the services on Sunday, 15th March. One confession.

Mar. 3.

A. L.

BOULDER.—On 13th March a social gathering was held for the purpose of saying farewell to several of our brethren who are leaving our shores—H. J. Banks, who has labored with us during the last year and eight months, and J. W. Smythe, who has occupied the position of elder of the church. We cannot speak too highly of these two brethren, who have labored valiantly, and who occupy a very high position in the esteem of all with whom they have come in contact. During the evening a varied programme of songs, &c., was rendered. R. H. Somerville, on behalf of the church, presented Bro. Banks with a writing desk and Bro. Smythe with a Bible, as a token of the esteem in which they are held. Speeches were given by H. J. Banks, J. W. Smythe, Lawson Campbell and J. W. Cranwell. Bro. Smythe was also presented with a watch and chain by the workmen of the Kalgoorlie gold mine.

Mar. 17.

C. E. FORD.

Here and There.

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

Two confessions at Prahran last Sunday evening. Church news and other matter crowded out at last moment.

The Victorian Sisters' Executive are reminded of meeting Friday, April 3rd, at 2.30 p.m.

W. Moffit acknowledges the following contributions for the Queensdown brother:—W. Pilkington, 5/-; J. Burls, 5/-.

The Mission in Echoca continues to make steady progress. Meetings are good and eleven have been added by faith and baptism.

Three immersed at Brighton on Lord's day who made the good confession a week previously. Also another confession. Full meeting.

Thos. Hagger reports on March 17 that the Subiaco Tent Meeting was three days old, that there was a splendid attendance, and fine interest.

Increasing interest in the meetings at Surrey Hills. Good meeting last Lord's day, when another young man decided to take his stand for Christ, G. S. Bennett preaching.

In addition to the names forwarded last week as delegates to the Melbourne Conference from S.A. are those of Mrs. S. P. Weir, Mrs. Downes, Miss Downes, and possibly Mr. A. Downes.

The Prayer Meeting Committee of the Sisters' Conference urgently request that all reports of sisters' prayer meetings be sent in at once, and kindly oblige Mrs. James Trinnick, Supt., 27 Barkley-street, North Fitzroy.

D. M. McCrackett, of Oamaru, N. Z., who has just returned from a short visit to this State, received a hearty welcome home. On Sunday evening of March 8th, at the close of his address, one young man confessed Christ.

On Thursday evening last the Williamstown S.S. held a special meeting to organise a Sunday School rally. As a result there was an increase of fifteen new scholars—eleven Blues and four Reds—on last Sunday afternoon.

Will all superintendents of Bands of Hope and other Temperance organisations send reports to Mrs. A. Millis, Alfred Terrace, North Fitzroy. Mrs. Millis desires these reports for Conference returns on the Temperance work.

TEMPERANCE CONTRIBUTIONS.—General prospectuses and group programmes have been sent to the superintendents of all schools. If any have not been received apply to Thos. Cole, Sec. T.C.C., 41 Rowe-street, North Fitzroy.

We now wish to state that all the 12/6 and the 17/6 Copies of the Jubilee History are on order, and no more at that price can be supplied; only the 15/-, 20/-, and 30/- binding can now be placed on order, and only a few copies of the latter.

Brethren are asked to continue praying for the tent mission at Stirling East, S.A. The Stirling people have set the tent on a hill, and it cannot be hid because it is beautifully lit up with acetylene gas, laid on by Bro. Fischer and ably attended to every evening by T. B. Verco.

We have received for Mrs. Fleming 3/- from "Alpha," 20/- from "Help," 10/- from S. Trigg, 10/- from "Inasmuch," 10/- from W. H. Rich, 2/- from Sister Newbery, 3/- from Mrs. Zellers, 2/- from Mrs. Varcoe, 1/- from Mrs. Bryant, 2/6 from Mr. Fisher, 10/- from R.B.D., 2/- from Mrs. A.

On Tuesday evening, 17th inst., a social was held by the Prahran church to celebrate the re-opening of the chapel after renovations. J. Pittman presided. Andrew Meldrum and A. B. Mason were present, and with several of the local brethren delivered addresses suitable to the occasion.

We trust that after the day of publication of the Jubilee History those who have ordered the book will exercise patience with us, as the sending out of a book of that size to so many addresses means a lot of work. All orders received will be filled at the prices named, but it will take a little time to do it.

Bro. Grinstead in his address at the Sunday School Union meeting at Grote-street, Adelaide, stated that Nebraska, a State with a population of only one third more than Victoria, had 10,000 public schools, that they had free education, and that the school children were given their school books free of cost.

In order that all who are interested in the Jubilee History may get an idea of its contents, the index as it will appear in the book is published in this issue of the CHRISTIAN. We can furnish no better evidence of the scope and completeness of this volume than this index. The book is now in the binder's hands, and will be published on April 3rd.

In co-operation with the Victorian Home Mission Committee, we have issued a "Souvenir Programme of the Jubilee Conference" to be held in Melbourne early in April. The book contains 68 pages, 44 pages being illustrations. In it there are complete programmes of every meeting to be held from April 8th to the 16th. In order that all may share in the expense, it has been decided to sell these books at 3d.; by post, 4d. They can be obtained at the Austral office.

New South Wales.

PETERSHAM.—A number of our friends gathered on the Redfern station this evening to bid farewell to Sister Miss Illingworth, who, after a visit extending over some months, during which she has made a large circle of friends here and rendered invaluable service in many quarters, left for Melbourne by the express en route for her home in the West. She hopes to stay in the southern capital till the Jubilee is over, afterwards making a call at Adelaide.

BARREN'S CREEK.—At the close of A. W. Connor's baptismal service on Monday night two men, but, hands of two of the women who came forward on Lord's day evening, came out and confessed Christ, and were baptised.

BARREN'S CREEK.—At the close of A. W. Connor's baptismal service on Monday night two men, but, hands of two of the women who came forward on Lord's day evening, came out and confessed Christ, and were baptised.

BARREN'S CREEK.—At the close of A. W. Connor's baptismal service on Monday night two men, but, hands of two of the women who came forward on Lord's day evening, came out and confessed Christ, and were baptised.

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Victoria.

BARREN'S CREEK.—At the close of A. W. Connor's baptismal service on Monday night two men, but, hands of two of the women who came forward on Lord's day evening, came out and confessed Christ, and were baptised.

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BARREN'S CREEK.—At the close of A. W. Connor's baptismal service on Monday night two men, but, hands of two of the women who came forward on Lord's day evening, came out and confessed Christ, and were baptised.

Last Sunday night a large and sympathetic audience gathered at Lygon-street, in memoriam to the late Brethren Jas. Hardy, David Reid and C. E. Jones, and the late Sisters Booth and H. McDonald, who all died within a few days of each other. At the close of Bro Johnston's address, three made the good confession.

S.S.U. EXAMINATION.—Brethren who have consented to act as supervisors at examinations can obtain parcel of papers, questions, &c., for the respective schools they have charge of at W. C. Thurgood's, Swanston-street, Melbourne, on and after Thursday, 2nd April. Examination Monday, 6th April.

A brother suggests, "That it be arranged that through the medium of the Conference Secretaries in West Australia, South Australia, Victoria, N. S. W., Queensland, Tasmania and N.Z., a copy of the Jubilee History in the best binding be duly and officially presented to the National Public Library in each State and N. Z."

The Sunday School Union in S.A. has purchased a lantern and large number of slides. Any school wishing to have a lantern entertainment can on payment of the following fees have the lantern and someone to operate it:—Schools with over 200 scholars, 7/6 and operator's fees; schools with less than 200 scholars, 5/- and expenses. Apply Secretary of Union.

Those who intend to take part in the concerted recitation for the S.S.U. demonstration are requested to attend the rehearsals on Tuesday and Friday nights at 7 o'clock prompt—Tuesday in the University High School and Friday in the Lygon-street chapel. No one will be permitted to appear on the platform at the Town Hall who does not attend these closing rehearsals.

J. W. McCallum writes: "Bro. Winter, sen., met with a serious accident some weeks ago. It is presumed that he caught a horse in the paddock, mounted it bareback, and that it took fright and either shook him off or knocked him off against a tree. He was picked up unconscious after lying some hours in the sun, and according to the doctor had sustained concussion of the brain. For a while serious fears were entertained that he would not recover, but he rallied and is slowly recovering."

D. M. Wilson writes that the following will be present at the Jubilee Conference from W.A.:—From Perth: Brethren Albany Bell, H. Wright, A. Johnson, D. M. Wilson, L. Owen, Sisters Albany Bell, L. Clark, Bennett, Johnson, Meyer, Rhodes, Lewis, Wright. From Fremantle: Brethren A. Lucraft, J. Pallot, S. Thomson, Sisters Lucraft, Thomson, Matthews, Wardle. From Subiaco: Bro. G. Payne. From Kalgoorlie: Bro. A. Maloney. From Boulder: Brethren H. J. Banks, C. Brough, Sisters Banks, Pond, Somerville.

A two years' postal course in Elementary Music for preachers and teachers is offered by the Australian College of the Bible to the Australian brotherhood. To Bible students in the college it is free, but to all others 5/- per term, or £1 for the full course, is charged. E. W. Pittman is the instructor and examiner. Upon completion of the course graduates will receive a diploma from the Tonic Sol-fa College, London. Intending students may write Jas. Johnston, 18 Degraffes-street, Parkville, Vic., for further particulars. Write now if you desire to begin this term.

The church in Hawthorn held a service on Sunday evening last in memory of J. A. Palmer. The chapel was tastefully decorated with drapery and flowers. Long before the hour of meeting the chapel was packed, and soon ran over and filled the vestries. The meeting was one long to be remembered. Not

withstanding the great crowd, the officers had so arranged the seating accommodation that perfect order prevailed. By invitation of the officers we spoke, and at the close five persons made the good confession, among them being a brother of J. A. Palmer.

SUNDAY SCHOOL UNION, VICTORIA.—The monthly meeting of the General Committee was held March 16th. Five officers were present, F. W. Martin presiding, and 21 schools were represented by 30 delegates. The resignation of B. J. Kemp as treasurer, consequent on his visit to England, was accepted, and F. W. Martin appointed to the office in his stead. Brethren W. Browne and Potts were appointed auditors. The approximate credit balance to the general account having been reported by the secretary in the absence of the treasurer, accounts for £4/14/- were passed for payment. The Executive Committee's report, advocating the adoption of a teachers' training school under J. Johnston, was adopted. The visitors' reports on schools visited were generally of a favorable nature. The annual meeting was fixed for Monday, May 4th, in Lygon-street schoolroom, the Executive to make all arrangements. A vote of sympathy was passed with James Reid and family on the death of his father. Remaining business, routine work in connection with examination, etc.

WANTED.

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Coming Events.

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

April 3.—Sisters' United Prayer Meeting, Swanston street Lecture Hall, at 3.30 p.m. All sisters are cordially invited.

April 5 & 7.—THE ANNIVERSARY SERVICES of the BRUNSWICK SUNDAY SCHOOL will be held in the TOWN HALL, on Sunday, April 5th, and Tuesday, April 7th. Good Singing. All heartily welcome.

APRIL 8th to 16th, 1903.

JUBILEE CONFERENCE OF CHURCHES OF CHRIST IN VICTORIA.

Wednesday, April 8.—SISTERS' CONFERENCE, Masonic Hall, Collins-street.

Morning Session, 10.30. Devotional, President's Remarks, Minutes of last year's Conference, Secretary's Report, Treasurer's Report, Obituary Report, Superintendent's Reports, Special Business, Election of Officers, Appointment of Essayist for 1904, General

Afternoon Session, 2.30. Devotional, Greeting, Responses, President's Address, Welcome to Charter Members, Reception of Visitors by President.

Evening Session. Roll Call of Churches, Hon. President's Annual Address, "Silver Chimes," Missionary Address, Essays, Resolutions.

Thursday, April 9.—2.30 p.m. Lygon-street Chapel, PIONEER'S DAY. Song Service, Address of Welcome, Ten Minute Talks, Address, "A Tribute to the Pioneers," Reception by the Pioneers.

Thursday, April 9.—7.30 p.m. Masonic Hall, Collins-street. TEMPERANCE DEMONSTRATION. Chairman's Address, "The Medical Aspect of the Liquor Traffic," "The Political Aspect of the Liquor Traffic," "The Moral Aspect of the Liquor Traffic," interspersed with a grand musical programme.

Friday, April 10.—9 a.m. Masonic Hall, Collins-street. JUBILEE CONFERENCE. Devotional, Business, Committee's Reports, Nomination of Officers. 12.30. Adjournment for Lunch.

Afternoon Session, 1.30. Devotional, Home Missionary Reports, Addresses by Home Missionaries. 5 p.m. Election of Officers, Adjournment for Tea.

HOME MISSION NIGHT.—Masonic Hall, Collins-street, 7 o'clock. Song Service, "The Things that are Wanting," "The Evangelistic Spirit in the Apostolic Church," "Mission Fields of Victoria," "The Spirit of Our Movement," interspersed with grand musical programme.

Saturday, April 11.—9 a.m. Masonic Hall, Collins-street. Devotional, Unfinished Business. 12.30. Adjournment for Lunch.

Afternoon Session, 1.30. Devotional, SUNDAY SCHOOL UNION. 3 p.m. Conference Essay, "Organisation of Effort," Adjournment for Tea.

Evening Session, 7 o'clock. Masonic Hall, FORTH-EIGN MISSION NIGHT. Devotional, "The Imperative Claims of Mission Lands," "Money and Missions," "Do Missions Pay?" interspersed with grand musical programme.

Sunday, April 12.—3 p.m. Masonic Hall, Collins-street. CONFERENCE SERMON by F. W. Greenwood: subject, "Christian Heroism."

Monday, April 13.—GRAND CONFERENCE PICNIC at Survey Paddock. Take train to Bursley from Princes Bridge Station.

Monday, April 13.—7.45. Masonic Hall, Collins-street, Great C. E. DEMONSTRATION. "Poetry of the Christian Endeavor," "The True End of Christian Endeavor Training," interspersed with a grand musical programme.

Tuesday, April 14.—2 p.m. Swanston-st. Chapel. EDUCATIONAL CONFERENCE. Devotional, Conference.

Tuesday, April 14.—7 p.m. Masonic Hall, Collins-street. JUBILEE THANKSGIVING MEETING. Song Service, "Looking Backward," "The Church for the Twentieth Century," "Looking to the Future," with grand musical programme.

Wednesday, April 15.—2 p.m. Lygon-st. Chapel. SUNDAY SCHOOL WORKERS' CONFERENCE. Devotional, Exhibition of Sunday School Normal Work, Model Class Lesson.

Thursday, April 16.—8 p.m. Melbourne Town Hall. Grand SUNDAY SCHOOL DEMONSTRATION. Choir of 1,000 Voices.

This is a mere outline of the extensive and attractive programme. For full particulars see Souvenir Programme of the Jubilee Conference. Price, 3d; by post, 4d.

IN MEMORIAM.

COWLEY.—In loving memory of my dear husband Albert Cowley, who passed peacefully away at his late residence, Carlton, 24th March, 1896. —Inserted by his loving wife, S. J. Cowley.

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PART I.

CHAPTER VII.

UP THE STREETS.

(Continued.)

Denham told Grayson afterwards that that prayer-meeting scene touched him more than all the sermons he ever heard. "Talk about courage," he said; "why, if the occasion demanded, I believe I could walk up and be shot like a man, but I don't believe I could have done that!"

In every school and college there are always petty rivalries, and out of them the envious of little jealousies. And there were among the students some who did not hesitate to remind Roy Hastings of his lost prestige. But the assurance that he had the confidence and sympathy of those for whose confidence and sympathy he cared most, went a long way toward helping him bear the sting of such reminders. And as the days and weeks passed by, again and again he vowed that the time would come when those who had stood by him and trusted him should feel that he was not altogether unworthy of such friendship and such trust.

Still, as Dr. Rivers had said it would be, it was a rough ascent. How easily the foot slips down the decline, and what a slight misstep it seems. It is in retracing it that we find how far we have fallen. It is ever a rough ascent; but, if it were as easy as the slipping down, even Experience would keep her school in vain.

Poor Roy! it was indeed a rough ascent. It seemed sometimes as if he would have given up, had it not been for Grayson. He could open his heart to him and be always sure, not of mere pity, but of that better sympathy which is an inspiration because it comes of another's unshaken faith.

Ever since he first became a Christian, Roy Hastings' one plan for the future, the one dream of his life, had been to be a preacher of the gospel. It was for this that he had so earnestly desired to go on with his education; and now—

"I've crippled myself for life," he said. "Oh, I don't see how I ever came to do it!" This last was the constant burden of his cry. He said it over and over again. Ah! remorse would not be so sorrowful were it not so wholly unavailing.

"I must change all my plans now; give everything up!"

"No!" Grayson interrupted him with emphatic confidence. "Peter sinned after he had been forewarned. He committed the very sin of which the Lord had warned him. Not just once, either, but three times. Although Jesus had told him beforehand, and although he had promised that he surely would not, he did deny his Master, and that, too, with curses. And yet, for all that, when Peter repented, he was permitted to preach the sermon which was the opening of the kingdom. At the time when the Lord said,

'Simon, behold, Satan hath desired to have you, that he may sift you as wheat,' if you remember, the Lord said this, too, 'But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.' And I believe that you are going to be a better helper of the weak, a better rescuer of the sinful, because you have known how strong temptation may be; how easy it is to fall, and how hard to rise. Because you have known, I believe you will be able to take a stronger, tenderer hold upon the weak. When you go to them, it will be as one who understands what sort of a road lies before those who must live down their sad mistakes."

"Then you think—you honestly think—that I ought to go on with my preparation for the ministry?" Roy asked wistfully.

"I do," was the firm reply.

"But there are the boys; I'm afraid they won't see it as you do. Oh, Grayson! I had hoped to be so helpful among them; and now I have killed all influence in that direction!"

"You don't know that," returned the other; "if you go steadily forward, it may be that the living witness of your struggle will accomplish the very thing that you feel cut off from doing."

Roy shook his head doubtfully.

"I feel the worst about Denham," he said after a moment; "you know how he always insists that he is as good as the average Christian, and yet he used to say he had all faith in me; but now, how he must look at me!"

"Yes, he does look at you, but not altogether as you think," Grayson answered, thinking of what Nate had said that night after the college prayer-meeting. "He is watching to see how you carry yourself in the battle which you are having; and, if you can only go through it as a true Christian should, he will gain a new insight into the reality there is in the Christian life."

"Do you think so?" Roy said with pathetic eagerness.

"Indeed, I do."

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"I have thought sometimes of talking it over with Dr. Rivers," Roy went on, "but I was afraid it would look to him like presumption in me even to think of such a thing."

Now, however, on the strength of Grayson's encouragement, he ventured to unburden his heart to the doctor. He spoke of his conversation with his room-mate, saying in conclusion, "I don't know that I should have mentioned it, or thought of going on, if he had not thought so hopefully about it."

"He was right, I think," Dr. Rivers answered. "I have been watching you closely all these weeks; and while it has been a most painful experience for you, yet in no other way could you do as much toward removing its hindering influence upon your future. You are proving the sincerity of your repentance by doing all in your power to restore confidence in your Christian life and character. And God will surely bless you in it. He will not suffer your earnest efforts to be in vain; for he says, 'My strength is made perfect in weakness.' My dear boy, do not give up dismayed because you have found that 'we have this treasure in earthen vessels'; remember it is 'that the excellency of the power may be of God, and not of us.'"

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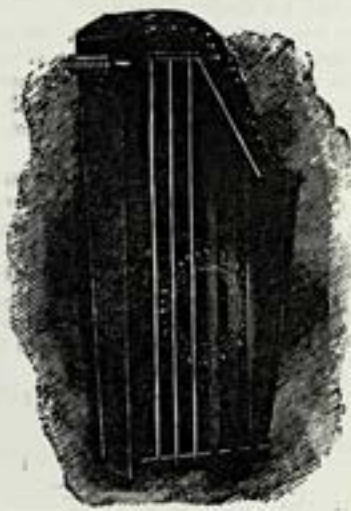
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