

Australian Christian.

CIRCULATING AMONGST

CHURCHES OF CHRIST

In Australian Colonies, New Zealand and Tasmania, for the Advocacy of Good and Right and Truth.

"He wrought good and right and truth before the Lord . . . with all his heart and prospered."—2 Chron. 31: 20-21.

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Editorial Notes.

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

Foreign Mission Funds.

The Australasian brethren are gradually realising their responsibility in the matter of Foreign Missions. Last year the total amount raised (including £54 sent from S.A. direct) was £746 13s. 5d. Of this amount £268 17s. was for the new chapel for the Kanakas, and £123 12s. 9d. for the Indian famine. £354 3s. 8d. was collected for purely mission work. A decidedly forward step has been taken, and there is no reason why another should not be taken before the next Conference. The Federal Committee have done well, but there are better times ahead. "£500 for Foreign Missions!" should be the watchword for the year. That is an average of about 9d. per member per year throughout Australasia. Who will venture to say that this is an unreasonably large amount to expect? If our readers will, it shall be done.

Bias on the Bench.

Many of our readers will remember that some time ago Mr. D. Gaunson took exception to W. J. Lormer, J.P., sitting on the Melbourne magisterial bench to adjudicate on cases affecting licensed victuallers, on the ground that he as a teetotaler was biased against the drink trade and that publicans charged with violation of the law were not likely to obtain justice at his hands. After some delay the authorities finally pronounced in favor of Mr. Gaunson, to the surprise and indignation of a large proportion of the community. It was felt that any abstaining justice of the peace was liable to lose his position on the same ground. Recently Mr. Samuel Mauger has protested against Mr. Panton, stipendiary magistrate, sitting on the licensing bench on the ground of his avowed sympathy with the drink trade as shown in his public utterances from the bench. Owing to the stand taken by him applicants have received licenses, who, it is reasonable to

believe, would not have gained them but for his sympathy. The matter has come before the High Court, consisting of three judges, for settlement, and two of these acquit Mr. Panton of bias, while the third favored the protest against him. Indignation meetings are being held, and it has been resolved, in face of the decision permitting Mr. Panton to retain his position on the licensing bench, to form a deputation to the Attorney-General, asking him to pledge the Government to take no action against Mr. Lormer as a J.P. if he again adjudicates in offences against the Licensing Act. We have not much faith that the deputation will succeed, but if it fails there will doubtless be some very lively discussion in Parliament over what appears, to a very large proportion of the law-abiding public, to be a most unfair and unjust decision. For the credit of the Colony it is to be hoped that right and impartiality will prove to be stronger than the influence of the drink interest.

A Congregational Explanation.

The continued and astonishing progress of the Disciples is attracting the attention of the thoughtful among other bodies. *The Pacific*, an American Congregational journal, commenting on the remarkable growth of the Churches of Christ in America, in comparison with leading evangelical bodies, says:—

"It may be well for other denominational bodies to enquire: Why this remarkable growth among the Disciples of Christ? Does some one say, 'It is so easy to get into Disciple churches?' We have heard that before. But is it any easier than it was to get into the church in its apostolic days? They require always 'repentance toward God, faith toward our Lord Jesus Christ,' and that was what Paul preached to Jew and Greek. They call on people to repent and be baptised, for the remission of sins, and that is what Peter did. There are some of the doctrines of the Disciple Church it would be impossible for us to accept. But one thing we have always admired, viz., the definiteness in their preaching. People who hear their preachers know exactly what is expected of them. . . . And it is the almost universal custom of their ministers to give a gospel invitation at the close of every ser-

mon. We do not say that this invitation from the pulpit is necessary, but we do assert that where it is not given in some form many souls are not brought to a confession of Christ, unless the minister is one who does considerable personal work during the week. We give these figures and throw out these hints, believing that there is in them a valuable lesson."

Definiteness in Preaching.

The Pacific, in the above clipping, has clearly stated two of the factors in our success. The people desire something definite. Theological abstractions and speculations possess but little attraction for the average man. This is a practical age, and we must present the truth in a tangible form, that the hearers may readily understand and grasp it. It is an age of utilitarianism, and while in the domain of commerce and politics men study their subjects from the standpoint of "Will this pay?" it behoves the Christian advocate to be no less wise. Every sermon should be practical. It should be prepared and delivered with a view to the making of converts to Christ or the building up of the Christians' life and character. Arguments in support of Calvinism or Arminianism, disquisitions concerning the nature and duration of the sufferings of the lost, advocacy of ritualistic mummeries and millinery, or speculations about the precise date of the second advent may be very soul-satisfying to certain minds, but "the gospel is the power of God unto salvation." What Christ has done to save us, and what he requires us to do in order to accept his salvation, formed the subject matter of the apostolic sermons, and it is not surprising that a return to the directness and definiteness of the primitive preachers should be accompanied by success similar to theirs. It is also correct that the gospel invitation at the close of every sermon leads to many confessions of faith in Christ. If the sermon is preached in order to produce faith or lead to decision, it is but reasonable that an opportunity should be afforded the hearers for the expression of that decision. There are doubtless other co-operating influences at work, but the restoration of the simple New Testa-

ment preaching has had much to do with the progress of those who, discarding all sectarian names and methods, plead for primitive Christianity.

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The Leader.

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

Better Things.

A Better Rest.

"There remaineth therefore a sabbath rest for the people of God."—Heb. 4: 9

Unbelief was an old failing of the Hebrews. It was this that doomed them to wander through the wilderness for nearly forty years. Of all the host that came out of Egypt, none of the men and women, save two, entered the Promised Land. Unbelief shut them out. It was unbelief that caused them as a nation to reject the Christ, and it is this same failing that, to this day, keeps them a race of wanderers over the face of the earth. This old failing had made its appearance among those Hebrews who had embraced Christianity, and hence the warning:—"Take heed, brethren, lest haply there shall be in any of you an evil heart of unbelief in falling away from the living God." The writer of these words saw there was a danger of their hearts being hardened against Christ, and so he warns them of the risk they ran. He calls upon them to remember that it was through unfaith and disobedience that those who "came out of Egypt by Moses" could not enter into the rest of Canaan. They hardened their hearts in the "day of provocation" and so God swore in his wrath "They shall not enter into my rest."

Before any progress could be made in the Christian life it was necessary that these Hebrew Christians should unreservedly transfer their allegiance from Moses to Christ. It was true that the venerated and revered

prophet was faithful in all God's house, but they were to remember that Jesus is "counted worthy of more glory than Moses, by so much as he that built the house hath more honor than the house." Nor did it matter what further comparison was made, for in all, the supremacy of Jesus would be clearly demonstrated. The position of Moses in God's house was that of a servant, that of Jesus of a Son. If, again, Moses is viewed as a leader, we can see at once the superiority of Jesus, for Moses failed to bring Israel into Canaan. "If our fathers," argues the writer, "refusing to follow Moses, perished though they had such a leader, what will become of us if we fail to follow our Leader." "Let us fear, therefore, lest haply a promise being left of entering into his rest, any one of you should seem to have come short of it. For indeed we have had a gospel preached unto us, even as also they; but the word of bearing did not profit them, because they were not united by faith with them that heard."

This "rest," or sabbath, which is here brought into prominence, opens up to us a line of thought, both interesting and profitable. It speaks to us not of one sabbath, but of four, and gives us the proper perspective in which to view the sabbath of the decalogue. As a rule when we think of the "sabbath" our minds revert at once to the fourth commandment, and from this standpoint we are in the habit of regarding the question. It would not be saying too much, if we asserted that our range of view is invariably bounded by this Mosaic enactment. And if we have thus, in the past, looked at the subject through the wrong end of the telescope, it is now high time that the telescope was reversed, so that our mental vision may take in the broader horizon opened out to us by the author of the Epistle to the Hebrews. When we have done this we will no longer speak of the Jewish sabbath as if it were the one sabbath of the Bible, but we will speak of "sabbaths," or if we must have one before our minds as "the sabbath," then, we cannot do aught else than think of God's sabbath, instituted at the close of Creation, and stretching onward beyond the ken of man.

The fourth chapter of the Hebrews reveals to us four "rests" or "sabbaths." These are, (1) The Creation Sabbath. (2) The Jewish Sabbath. (3) The Canaan Sabbath, and (4) The Sabbath of Christ.

THE CREATION SABBATH.

The story of Creation given in Genesis, reveals to us how God, in six periods of time, called days, made the heavens and the earth and all things therein contained. The last, and crowning piece of God's creative

work was man. After this, God ceased from creative work. "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2: 2-3. Thus is described God's sabbath. This sabbath is not yet ended, for according to the writer of the "Hebrews," it yet remains for the people of God, and they are exhorted most earnestly to enter into it.

THE JEWISH SABBATH.

We speak of this as the Jewish Sabbath, because it was instituted in connection with them as a people and was theirs peculiarly, inasmuch as they were commanded to observe it because God had delivered them out of the land of bondage (Deut. 5: 15). It is sometimes argued that this sabbath was instituted at the close of God's creative work, but this can scarcely be so, for the Sabbath of Creation is not a day of twenty-four hours, but is unlimited in its duration. Moreover it is God's Sabbath, of which the sabbath of the decalogue is only a memorial and a type.

THE CANAAN SABBATH.

The land of Canaan stood before the Israelites as a sabbath in which they should cease from their wanderings and be at rest. No longer should they wander through the great and terrible wilderness, shifting their tents from day to day, but as a settled people in the land of promise should grow up into a mighty nation. But this rest was not the rest of God, and Joshua could not give it to them, or else David would not have spoken of another day and another rest. "There remaineth, therefore, a sabbath rest for the people of God."

THE SABBATH OF CHRIST.

Creation has its sabbath, so also has the New Creation. God ended his work of creating, and entered into his sabbath. Christ finished his great redemptive work, and on the third day, the first day of the week, entered into his sabbath. "For he [Jesus] that is entered into his rest hath himself also rested from his works, as God did from his."

SUMMARY.

Having now the various sabbaths before us, let us enquire as to their relation to each other. When God ended his work of creating, and entered into his sabbath, man at the first entered into the enjoyment of a sabbath of happiness. No wonder that "the morning stars sang together, and the sons of God shouted for joy." This sabbath, so far as man was concerned, was broken when our first parents listened to the voice of the tempter. The sabbath of God still remained, but man was out of it, and, hence-

forth, the great object lying before him, was to win back that which he had lost. In the course of events, when it pleased God to call out a people for himself, he gave them, through Moses, such laws as were suitable to their condition, and among others the law of the sabbath. This commandment looked backward and looked forward. Backward to the sabbath of God at creation, and forward to the sabbath which could only be secured by faith in Christ. This weekly sabbath was prescribed to man as a memorial of what he had lost, and a pledge of what God had promised in the renewal of happiness through our Saviour. It was a shadow of good things to come, and the substance was Christ himself. "Come unto me, all ye that are weary and heavy laden," he said, "and I will give you rest." This is the true sabbatism of which the weekly sabbath was but a type. God's sabbath is regained by faith in Christ, not now, in this earthly state in all the fulness of unalloyed bliss, but an instalment—a promise of the complete and undisturbed sabbath rest of the heavenly Canaan.

But now that the old sabbath of the decalogue has served its purpose, as a type and promise of the "rest" of Christ, have we nothing in the new and better covenant which is at once a memorial and a promise in the new spiritual creation? Surely we have. Is not the "Lord's day" the sabbath of the Christian dispensation? Is it not to us a memorial of the rest or sabbath of Christ, and is it not a promise that even as Christ finished his work and entered into rest we also shall enter? Unquestionably, "the Christian sabbath, or Lord's day, has the same relation to Christ's present sabbatism in heaven that the old sabbath had to God's rest from his work of creation." Let it be remembered that the Jewish sabbath was not transferred to the Lord's day. That indeed could not be, seeing that Christ himself abolished this Jewish ordinance, bringing in a new day more suitable to the new and better order of things. So the resurrection day having witnessed the completed work of redemption, we, in grateful commemoration of that day, and under apostolic example, remember our deliverance from the bondage of sin, and see in it a promise and a prophecy of eternal rest in the heavenly Canaan. Nor can we see how those who wilfully ignore the Lord's day, and thus do despite to the sabbatism of Jesus, can hope, with any confidence, to enter into that rest into which Jesus has already gone.

Historical.

The Early History of the Church of Christ in South Australia.

CHAPTER II.

As to the doctrines held by this church, we may say that they were distinctly "Scotch Baptist." In the first place, they were highly "Calvinistic," containing a good deal of election, fore-ordination and final perseverance. In the next place, it was very plainly taught, that in conversion the Holy Spirit acted directly upon the sinner's heart, in addition to the influence exerted through the

Word of God. And in the third place, that directly the sinner believed in the Lord Jesus, he received the Holy Spirit, was born again, born from above, and became one of the family of God. And consequently that his immersion was not in order to the pardon of his sins, or to his becoming a child of God.

When we say these were the doctrines of the church, perhaps we ought to qualify the statement. These were held by Captain Scott, and the majority of members who had been longest connected with the cause, and who constituted its teachers and preachers. But there were some who were by no means sure about the accuracy of their dogmas; and as the church grew by the addition of new comers, it appeared that these, instead of being imbued with the generally received notions, or being converted to them, on the contrary leaned to the opinion of a salvation free to all; the word of God as the instrument of the Spirit in conversion; and pardon, sonship, and an indwelling Spirit, as the promises vouchsafed to those who should receive the gospel by faith, repentance, and immersion. These individuals were however, learners, and were neither certain enough of their ground to teach, nor sufficiently practised in public to venture to preach, what was characterised by their leader as "damnable heresies." We get very good evidence of the views of the church at this time from an incident that occurred about the year 1884. Mr. Thomas Magarey, a young man who had sailed from England to New Zealand, had there embraced the truth, in connection with some services held by a Bro. Jackson, and had been baptised with the definite idea that his immersion, in conjunction with faith and repentance, was for the remission of sins. Not long afterwards he migrated to Adelaide and put in an appearance at the mud cottage. Here he made himself known, and also expounded his views of the plan of salvation. The consequence was that for about a year, although he attended the meetings, he was debarred from membership, and was not allowed to break the loaf at the Lord's table. The doctrines he held were regarded as "denying the Holy Ghost," "blasphemy" and "baptismal regeneration." This manifested the mind of the majority. Still it was not the unanimous doctrine of the church. There were in the community, even then, some who had been baptised, and that too by Captain Scott's own hands, who had grasped the relation of baptism to the remission of sins, in spite of his teaching to the contrary. The matters were very freely canvassed among the brethren. They used to sit around one another's firesides, in their humble parlors (if parlors any of them might be said to have had), and talk these questions quietly and candidly over. Their desire was to know the truth, and their standard was the bible. A few of them had by some means obtained possession of fragments of Campbell's writings, and these commended themselves to the minds of the brotherhood by their clearness, their vigor, and their agreement with the book. But after Mr. Magarey had been some time amongst them—a man to whom these articles of faith, instead of being novelties were comparatively old; instead of being questions, were settled truths; and who, though very quiet in his manner, was yet

persistent in his presentation of what he held as the word of the truth of the gospel,—the brethren grew in knowledge, and began to experience the courage that is born of full conviction, and to feel that their leader was in error. The mind of the church was gradually undergoing a change, and the peculiar tenets of the Scotch Baptists were losing ground, especially among the most enquiring and the most energetic members of the body. There was another point, in reference to which the same result was accruing. In the mornings Captain Scott in his addresses advocated the theory, known as the "Post-Millennial Advent," that the reign of the Saviour would be spiritual, not personal, and that the Millennium would consist in a conversion of the world before the coming of the Saviour, and should be effected by the spread of the gospel. In the afternoon Mr. Thomas Neil used to preach the "Pre-Millennial Advent" theory, that the Saviour would come and reign in person for a thousand years, and convert the world to himself. The consequence was that the bulk of the members became "Personal-Reign" men, and the captain in this prophetic department gradually faded into a minority.

In fact, many began to feel that the Scotch Baptist church, of which they formed part, was not altogether founded on New Testament principles, and they were on the alert to unite themselves with any body of Christians who would advocate these alone. At this juncture a favorable opportunity seemed to offer. Mr. Thomas Playford, while resident in England, had acquired a town acre in Hindley St., and as it had become valuable he came out to look after his property. He was not in Adelaide long before he began to preach. At first he united with Anthony Foster, in Hobson's Place, and the people designated "The Methodist Free Connection." But after a while, he advertised his intention to start a church on New Testament principles, and commenced a meeting in some premises behind the present theatre in Hindley-st. Several of the mud cottage brethren attended, including Messrs. Neil, Santo, Armour, Jones, and Verco. They had their names entered on the roll, and were present at several preliminary services. At these Mr. Playford proceeded to unfold the foundation beliefs and practices of the new church. He was, however, entirely silent upon the subject of baptism. At last Mr. Neil questioned him as to whether persons would be recognised as members, who had not been immersed on a confession of their faith. So the old veteran, in his accustomed deliberate manner, explained "that if any had been sprinkled in infancy and were persuaded that they had been baptised, he certainly could not tell them that they were not Christians, and therefore could not deny them the privileges of membership and fellowship." The brethren were sorely disappointed, and informed him that he ought to have advertised his intention to establish a church *not* on New Testament principles; for he was founding it on another basis. They removed their names from the roll, and remained in the communion of the Scotch Baptist church.

But their premises were getting too small and inconvenient: so they decided to move. A board was observed on an acre in Franklin-st., just where "Maughan's chapel" now



JAMES C. VERCO.

stands, notifying that it was for sale, "Apply to G. F. Angas." So a third of it was bought, and a chapel built there. It was commenced in Sept., 1845, and finished by the end of the year; so that the church took possession of it during the first week in 1846. The contractors were two of the brethren, Philip Santo, then a carpenter, and James C. Verco, a stone mason. Its dimensions were 25ft. by 18 by 14. It was built of white limestone raised from the Park Lands, and roofed with shingles. The contract price was somewhere about seventy or eighty pounds. An old document is extant, which may be of interest as giving some idea of the cost of materials in those days, and the way in which work was then carried out. It is entitled "an account of what has been laid out on the chapel for materials and labor."

1845	Sept. 27—For Bricks, 2200 at £1 6 0	..	£2 17 8
Oct. 4—Stone ..	..	..	1 10 0
30 Bushels of Lime ..	..	..	0 10 0
6 Loads of Sand ..	..	..	0 6 0
14 Loads of Water ..	..	..	0 1 6
6—7 Loads of Sand ..	..	..	0 7 0
7, 8, 9—24 Loads of Water ..	..	..	0 2 6
11—11 Loads of Sand ..	..	..	0 11 0
1 Load of Water ..	..	..	0 0 6
30 Bushels of Lime ..	..	..	0 10 0
25—1 Load of Water ..	..	..	0 1 0
30 Bushels of Lime ..	..	..	0 10 0
27—1 Load of Water ..	..	..	0 0 6
21 Loads of Stone ..	..	..	2 17 9
30—1 Load of Water ..	..	..	0 1 0
31— ..	..	..	0 1 0
Nov. 5—1 Load of Water ..	..	..	0 1 0
7— ..	..	..	0 1 0
11— ..	..	..	0 1 0
14— ..	..	..	0 0 6
6 wks. and 2 days' work at 5/-	..	..	9 10 0
14 Bushels Lime ..	..	..	0 4 8
Dec. 3—8 Loads of Sand ..	..	..	0 8 0
13— .. Water ..	..	..	0 0 6
1500 Laths ..	..	..	0 15 0
8 ltn. Nails ..	..	..	0 6 8
20—30 Bushels Lime ..	..	..	0 15 0

Dec. 20—Hair ..	..	0 10 0
2 Loads of Water ..	..	0 2 0
3 Weeks at 5/- ..	..	4 10 0
20 Bushels Lime ..	..	0 10 0

£25 2 3

This was in the "good old times" when a man had to travel from Franklin-st. to the river Torrens, a little above Morphett-st. bridge, fill his water cart, by dipping the water up with a two gallon bucket on the end of a rope, and go back with his load for the sum of one shilling; when a load of lime-stone cost 2/9, Lime 4d. a bushel, Sand 1/- a load; when a journeyman mason earned only five shillings a day, and had to do all his own laboring, making and carrying everything that he needed; and working not "eight hours a day," but as it was summer time, fourteen hours a day.

There were no vestries, nor was there a baptistery. The immersions were still performed down in the river. Those who belong to the men and women of the present generation, can just recall the little stone edifice, its central aisle, with the row of railed forms on either side; its candles fixed in small tin candlesticks projected by a plain wire bracket from the walls; and can remember how their mothers sat just within the door on summer evenings, to listen to the discourse and at the same time to watch the children as they played in "the acre" with the tethered goats.

(To be Continued.)

Original Contributions.

Seek that ye may excel to the edifying of the church.

—1 Corinthians 14: 12.

Religious Bias.

By JOS. PITTMAN.

Religion is the mightiest of the mind forces in the world. Whether true or false, if firmly believed, it exerts a great influence over the hearts and lives of its devotees. It rouses the worst as well as the best passions, according to its nature. The most sanguinary wars in the world's history have been "religious" wars; and the noblest deeds of heroism and self-sacrifice have had religion for their mainspring. Normally it sleeps in the human breast like a lion, and only shows its strength and courage when opposed. Like a tranquil stream it flows on gently and quietly, but when put to the test it is like attempting to stay the stream in its onward course: it gathers its strength till it bursts through all opposition.

The reasons are obvious. Religion is not a mere worldly, transient thing. It has to do with God, eternity, the soul, and the conscience. Its effects are infinite, and hence mightier than all finite things. Need we wonder, then, that men will cling most tenaciously to their religion? and that it is one of the hardest things in the world to induce them to change it for another? "Man is a religious animal"; and his religion is inher-

ited. He is born into it; it forms a part—small or large—of his mental culture; it grows with him. It is woven into his social life. His parents, brothers and sisters, associations and habits of life, are all more or less bound up with his religion. Hence, not for its own sake alone, but for the sake of all their connections, men hold to their religion as they hold to life. They love it as a part of their being. The will is all enlisted in its favor; and the will has more to do with faith than most people dream of. The idea of doubting it is dismissed as an unholy thing. Then we know that the multitude are as sheep following their shepherds. The shepherds know more than the sheep, and the sheep are quite content to be led to such pastures as the shepherds choose.

And these shepherds, what are they? Alas! they are as subject to the influences before named as their flocks. Nay more: added to these are the considerations of position, stipend, future prospects, etc. Unconsciously in most cases these weighty considerations form a strong bias even in the minds of the religious leaders of the people, and are sufficient to bar the way to an impartial enquiry into any other religion for its own sake. Nor need we judge them harshly, for in judging others we only condemn ourselves. All are more or less under these influences. We are by no means exempt. It is a common infirmity of human nature, and requires a spirit of research and independence to break through it.

We see truth that others do not see. We are astonished at their blindness. We forget that we did not always see so clearly, and were long in darkness, but we are apt to think hard things of those who see not. They are "wilfully blind," or "they know more than they have courage to confess." This is severe. It would truly be too high a view of human nature to suppose that none are influenced by these degraded motives, but on the other hand we may well believe that religion is everywhere regarded as too sacred a thing to admit of much hypocrisy. Better far to give those who oppose us credit for honesty and sincerity, as we hope to be so judged ourselves.

Most religionists think within narrow circles. They seldom imagine that there is any truth outside their own creed. They read their bible in the light of their party faith. Thus those who believe sprinkling to be baptism never trouble themselves about immersion. Sprinkling is all they know and all they care for. Baby baptism is their practice, and they never doubt its validity. In their eyes those who immerse are fanatics, and those who are baptised as believers, who were sprinkled as babes, are heretics. We, as a people, are not spared. Some say we sin against the Holy Spirit because we appoint a brother to preside at the Lord's Table, another to exhort the church, etc. They believe that all these things should be left to the direct guidance of the Spirit. Some regard us as dangerous heretics, because we teach as the bible teaches regarding the design of Christian baptism. Romanists condemn Protestants for departing from the "one holy Catholic Church," and Protestants regard Romanists as in the "gall of bitterness and the bond of iniquity."

Is there not a danger of our falling into

the same way of thinking? We fear many of us are there already. There is no doubt that our plea for the bible alone is the right one, and the only safe ground for the Christian. But do not many of us think and speak as if we understood and practised all that is comprehended in this position, and that our religious neighbors are in outer darkness? We have to confess that thousands of our number are influenced by as strong a religious bias as others. Our young people and many older in years are for the most part with us through force of circumstances, and if put to the test could not give an intelligent reason why. They do not doubt but that they are right, and are equally satisfied that others are not.

Now what should be the practical outcome of these reflections? If we want to grow in favor with man, and it may be with God also, we may learn at least two lessons.

1st. We may learn to think more kindly of our religious neighbors. We will lose nothing but gain much by giving them credit for honesty and sincerity. If we are sure they are not so well informed in some things as we are, we may well bear in mind their environments. We are all to a large extent the creatures of circumstances. If they had had our advantages they might have been more faithful than we are. Regarding them thus, we shall not shun or despise them, but pray for them, and seek their good in every way in our power.

2nd. We may well be less self-confident and satisfied. If it is true that we as well as others may be unconsciously biased, and may take it for granted that we are right, how necessary it is to "prove our own selves, whether we be in the faith." "Our principles" have been put to the severest tests, and have been found firm as the throne of God; but may it not be that many are resting on the bare truth of our plea instead of living it out in their daily lives? It may be that we fail to observe and do some things that our plea involves. We plead for "Christianity as at the first." A noble plea, truly. But do we carry it out? What about our "ministry"? It is to be feared we approach much too near to the hireling system to be accounted faithful imitators of apostolic practice in this respect. Our shepherds, where are they? who are they? Do we not fall short here? Then can we compare ourselves with the early Christians for piety, consecration, devotion, self-sacrifice? This is an important part of primitive Christianity: we fear that many of our religious neighbors put us to shame here. Is the trend of our church life towards spirituality, consecration and devotion, or towards worldliness? We may well "examine ourselves," lest our "great plea" become in us a sham and a burlesque.

mer letter, because I did not desire to interrupt your connected reasonings. I have followed you with lively interest through your series of letters, and cannot longer refrain from telling you how greatly I am indebted to you for your clear, and to me very novel, style of disposing of my perplexities. I have been much surprised at some of your avowals. I had been led to believe that you were advocating a new-fangled religion; and, to be candid with you, I half wished it would prove so—so weary was I of attempting to make sense out of the theology in which I had been educated, that I had at least half a desire to be persuaded into Broad Church Liberalism, and wrote to you in hope that you would lead me out in that direction. But I am disappointed. While you are, indeed, liberal, in casting off the bondage of human authority, and while I cheerfully acknowledge much relief in the view you present of the Old Testament and its authority, I cannot but regard you as among the most rigid advocates of the authority of the New Testament. Will you allow me to say that I fear your rigid adherence to the letter of the New Testament will not suit these times? I almost think that the mere forms of religion, such as baptism, and verbal prayer, and Sabbath observances, and such doctrines as the divinity of Christ, and the atonement, belong to the dead past; and that in this stage of the world's progress we may be allowed to cast off the swaddling-bands of infancy, and attain to a freer development of soul. You ask me if I do not love Jesus? I answer, yes, I love his character. I greatly admire his goodness, and purity, and benevolence, and if I follow him in these, why should I be burdened with doctrines, and forms, and the conventional restraints of church associations? Now, please do not condemn me as an infidel. I am not. These are thoughts—dreams—that sometimes take possession of me, imbibed, perhaps, from my more recent readings. And when I shake these off, I find myself gliding back into my early convictions. And so, while at one time you seem to be not half liberal enough, at another you appear to have gone too far; and I fear that, in denying the authority of Moses, you have broken the tables of the law over again, and left us without an inspired code of morals. Now, can you bear with me in these strange contradictions? Do you know any way to help me out of these jungles? I have since writing to you, heard some of your preachers; but I cannot say that they did me good. They seem to me to be enslaved to the mere letter of Scripture, without regard to its spirit, and the most of their preaching is to establish an intellectual faith, and to persuade people to "make confession" and be immersed. I am glad to learn, incidentally from your letters, that baptism is not required by you as a panacea for all spiritual ailments—a plaster to cover all the wounds of sin—and that faith is something more than a mere assent to the truth. Yet I have listened to your preachers, when no one could be blamed for receiving these impressions; yet, perhaps, it was my own unhappy mind, that gave such a tinge to the preaching.

I am anxious to hear you still farther. I do not present objections in a formal way, but prefer to state in a general way my state of mind, and leave you to dispose of it as you go along, without interfering with the plan of your letters. I wish your readers to believe me when I say I would not be guilty of the egotism of thrusting myself and my spiritual troubles upon the public, did I know that I am unfortunately a representative of a large class, especially of the young men of this time. They cannot wed their souls to the doctrines of a past age. They want to be religious. They are rapidly drifting into Broad Church views and sympathies. It will be a blessing to many if you can lead them out of their bewilderments.

AN INQUIRER.

Sunday School.

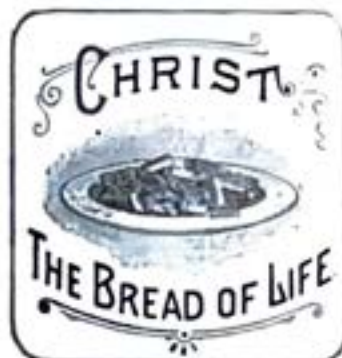
Then were there brought unto him little children.
—Matthew 19: 13

LESSON FOR MAY 8TH.

"THE MARRIAGE FEAST,"

MATT. 22: 1-14

GOLDEN TEXT.—"Come, for all things are now ready."—Luke 14: 17



On the evening of the day in which he cleansed the temple, Jesus again retired to Bethany (Matt. 21: 17). Next morning he returned to the city, and entered into the temple and taught. The chief priests, scribes and elders of the people obtruded themselves and the question as to why he did as he did,—"Who gave thee this authority?"—much to their ultimate discomfiture. They received the benefit of three extremely personal, pointed parables, some of the applications of which he made, others being so clear that perforce they applied them themselves. Our lesson, the third of this group, was given after they perceived the drift of the preceding two and were seeking to lay hold on him, and was calculated to make them realise the awful consequences of their protracted opposition to God.

The Jewish nation was in the position of those subjects of a great king who received a gracious invitation from their lord, yet who spurned this royal graciousness. The call of the prophets of the Lord, the servants' message from the King, had been rejected. Yet when the feast was ready they were given a chance of taking their places at his table. Now, however, they declined more rudely: the invitation was treated as a matter of no consequence: the farm of one and the business of another in their minds were excuses enough, while the rest showed their ill-feeling towards the king by maltreating, even slaying, the servants. This very correctly represents what the Jews did when God in his mercy was pleased to grant them the privilege of hearing, and of first hearing, the gospel call. When we read the description of the punishment of these bold rebels, we naturally think of the awful fate of Jerusalem forty years later at the hands of Titus,—a fate which could have been averted by their acceptance of the King's invitation. Let us learn, also, the sure and terrible fate of all who openly oppose our Lord.

Now we come to an extension of the King's bounty. See how this answers to the action of Paul expressed in his words: "Seeing ye thrust it [the word of God] from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles" (Acts 13: 46). In

Selected Articles.

Wise men lay up knowledge.—Proverbs 10: 14.

The Elements of the Gospel.

Letters from an Inquirer.—II.

DEAR SIR,—I have refrained from expressing my thanks for your very courteous treatment of my for-

the words of the parable: The servants went out into the highways, and gathered together all as many as they found, both bad and good, and the wedding was filled with guests. Bearing in mind the fact that Christ loved the church and gave himself for her, and the nature of those who received his call, we are reminded of Augustine's beautiful words: "He loved her foul that he might make her fair." It is in this second part of the parable that we would find the lessons which apply nearest home. The rejection of the man without the wedding garment is instructive. Notice precisely why he was rejected. It was not because he had not on a quite respectable suit; we do not know whether he was clothed in purple and fine linen, or in tatters which well-nigh refused to act as a covering at all, but it would not matter which was the case. Neither does the narrative say whether he was of the "good," or the "bad"; but the result would have been the same. Because he was without a wedding garment, he was thrust out. The consideration of this fact would prove an effective preventive of the old "I'm-as-good-as-Jones" excuse for rejecting the will of Christ and retaining one's own righteousness, which in truth is but as filthy rags, and the wearing of which is incompatible with ever wearing the fine linen, the true righteousness of the saints.

"Many are called, but few are chosen," was what the Saviour in this parable illustrated. The choosing was different from the calling. Need we say that the choosing was not an arbitrary election irrespective of the conduct of those called? Those who "would not come" were not chosen; but they did not reject because they were not chosen, but rather they were not chosen because they rejected. The man who was thrust out was not chosen, yet he came, but he did not comply with the conditions: he was willing to come if he could come in his own way, and his rejection was his own fault. His speechlessness shows that he realised that he was without excuse. Perhaps before the King's eye was fastened upon him, he thought he had one. At any rate, we cannot help thinking that many who now are rich in excuses will, in that great day, be speechless.

Conferences.

West Australia.

The first Conference of the churches in W.A. was held in the Lake-st. (Perth) chapel on Good Friday, when about 70 members of the churches were present. The attendance was mostly made up from Perth and Fremantle, with delegates from Preston, Burswood and Coolgardie. The proceedings commenced at 11 a.m. with devotional exercises. At 11.30 a.m. Bro. Alfred Shaw was elected chairman, and Bro. A. E. Illingworth acting-secretary, and the business of the Conference commenced. The following resolutions were passed:—

1. That this meeting is of opinion that the time has arrived for the churches of Christ in W.A. to unite for the purposes of evangelistic work.
2. That annual Conferences be held on Good Friday of each year for the purpose of giving effect to above resolution.
3. That the constitution of the Victorian Conference be adopted as the basis of a constitution for this colony (subject to such amendments as may be found to be necessary).

Five members for each church were elected to act as delegates and vote for the election of officers.

At this stage a letter of greeting and congratulation from the Victorian Conference was read. The chairman and secretary were appointed to draw up a telegram to be sent to the Victorian Conference in reply, conveying hearty greetings to them.

The consideration of the constitution now came on, and subject to certain amendments the Victorian constitution was adopted. It was resolved:—

1. That churches be admitted to the Conference without any money payment.
2. That the representatives of churches be: Up to 20 members, 2 delegates; up to 30 members, 3 delegates; up to 100 members, 5 delegates; over 100 members, 7 delegates.

The election of officers resulted as follows:—President, Alfred Shaw; Vice-President, D. M. Wilson; Treasurer, J. F. P. Pallos; Secretary, A. E. Illingworth; Asst. Secretary, A. Lucraft.

Missionary Committee:—Bren A. Bell, E. G. Scott, J. Butchers, Leach, R. Redman, Sylvester, J. Coah. Isolated Brethren Committee:—Bren. Garland, Rhodes, and Lightfoot.

Resolved that the work of the Church Aid Committee be done by the Missionary Committee, and that the election of a Temperance Committee be adjourned till next Conference.

The question of Essay and Essayist and Conference Sermon for next Conference was referred to the Executive.

Fremantle was fixed upon as the place of meeting for the next Conference.

The suggestion for formation of a Conference having first come from the Fremantle brethren, the thanks of the Conference were extended to them for their efforts in this direction, and the secretary was directed to place same on record.

WAYS AND MEANS.

The secretary announced that he had received an offer from a prosperous young brother to contribute pound for pound up to the sum of £300, for the amount that could be raised during the year by the Missionary Committee for evangelistic purposes.

It was resolved, "That the best thanks of the Conference be voted to the brother who has made this generous offer, and that this Conference pledges itself to raise all the money it can for evangelistic work." Also, "That the churches willing to co-operate for evangelistic purposes be requested to send to the secretary at an early date particulars of the amount they are willing to contribute to the fund."

It was reported that an opportunity had arisen to engage a hall at Subiaco, and so commence preaching there. The cost would be 20/- per week, and this sum was offered by a member. The matter was left in the hands of the Missionary Committee.

Bro. Lucraft's notice of motion, "That this Conference approve of the principle of accepting land from the Government for building churches on," was referred to the Executive as a suitable subject for the Essay for next Conference.

It was decided to hold a Conference Picnic at Guildford on Easter Monday.

The Conference was terminated by votes of thanks to the sisters, who provided luncheon and tea for the members, and to the Perth church, for the use of their building for the Conference.

The evening meeting was addressed by Bren Shaw, F. Illingworth, D. M. Wilson, A. Lucraft and E. G. Scott, on the theme "Our Past: Its Beginning, Its Progress, Its Demands, and Its Future Prospects."

E.F.R.

Endeavor.

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

The Executive of the Union met in Swanston-st. on the 21st April, Bro. D. M. McCracken presiding. Some very important and interesting business was transacted. The secretary reported that a new society had been formed at Footscray, with a good membership. They evidently mean to be up and doing, for the society has formed three committees:—the Look-out, the Tract and the Sunshine.

A pleasing report is to hand of the society at North Richmond; they have twenty-four members on the roll—fourteen active and ten associate. The meetings are very well attended, the average attendance being twenty-one. They have three committees—Look-out, Sunshine, and Prayer-meeting. The prayer-meeting is held every Sunday evening at half-past six. Several cottage prayer meetings have been held and much appreciated.

May every follower of Christ work for him after the following manner:—

A young musical composer was bringing out his first composition. As the successive numbers of the mighty theme were rendered, the house rang with applause; and as he stood above the orchestra, hearing his ideas perfectly interpreted, irrepressible emotion began to swell in his breast. Yet he kept his eye fixed on one spot in the audience, where sat a master of the art much greater than himself, and his heart trembled more at the slightest movement of the master's features than at all the thunders of the crowd. This is the way to live. After man's judgment there is another far more august, the judgment of God.—*Stalker.*

From The Field.

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

South Australia.

KERMODE ST., NORTH ADELAIDE.—Bro. A. M. Ludbrook has accepted a unanimous invitation to labor with us for the future. Already the meetings have grown in numbers and interest, and we are hopeful for showers of blessing ere long. Our brother has given us three of his very interesting and profitable lantern lectures. The chapel was filled on each occasion, and our thanks are due to him for the intellectual treats he gave us. Bro. T. Forsyth jun., having left us for Broken Hill, Bro. Robert Forsyth has been appointed to take his place as secretary to the church. Will sister churches kindly make a note of this.

T.B.F.
HINDMARSH.—One young lady, who was baptised on Wednesday evening on confession of her faith, was received into fellowship yesterday morning.
April 18

A.G.
HINDMARSH.—We had large gatherings yesterday, morning and evening. In the morning Sister Mary Maggs, wife of our esteemed Bro. J. Maggs, who has for many years led our singing, was welcomed into fellowship. Their daughter Clara was received in like manner on Lord's day previous. A special missionary address was given by Bro. H. D. Smith. The annual Foreign Missionary collection was taken. After the gospel service in the evening three young people confessed Christ, April 23.

A.G.
UNLEY.—Since last report we have had splendid meetings morning and evening, and three additions by

faith and obedience, a young woman and two scholars from our Sunday School, daughters of Bro. Geo. Thomas and Wm. Guthrie. Bro. Gore has started a bible class for young men, and we hope that many of the young men will avail themselves of this opportunity of instruction.

This week we have laid to rest the remains of our aged Sister Robinson, and our young Sister Ethel Michael from the Sunday School, a bright, promising young Christian, taken just in the bud of womanhood. Bro. Gore spoke on the event last Lord's day evening to a large audience.

T. G. STORRS.

Queensland.

WALLUMBEILLA.—Sunday, April 10th, Bros. H. Saunders and I. A. Hoskins of the Roma church paid us a visit. Bro. Hoskins preached to good meetings afternoon and evening. Monday, April 11th, we held our first Sunday School picnic. Bros. Colledge, Witty, and Sister Colledge worked "like Trojans" to make our little ones enjoy themselves. Ample justice was done the good things provided. At 7 p.m. Bro. Hoskins conducted a gospel service. The word was listened to with great attention, and at the close the wife of our Bro. Watts confessed Christ. Sunday, April 12th, we had the unspeakable joy of receiving into fellowship our respected neighbor T. Hewitt, an immersed believer, making the tenth addition within the last five months. A. SMART.

WEST MORETON NOTES.—Since last report P. J. Pond visited Rosevale, Mount Walker, Marburg, West Haldon, Upper Tentbill, Mount Whitestone, Flagstone Creek, and Thornton.

The wet weather since the New Year has much hindered evangelistic work. But this month, several have decided to follow Christ in baptism, and will be duly immersed.

The sea-meeting given by the bachelors at Marburg came off successfully! At the public meeting the chapel was filled, a number being unable to obtain admission. Addresses were given by P. J. Pond, Carl Fischer, W. Feeney, and H. Bade of Brandaberg. The Band of Hope meeting followed, and the recitations, speeches and singing were much appreciated.

WM. BAILEY.

Tasmania.

LAUNCESTON.—Our prospects are brightening in this city. We are pleased to report five additions by faith and obedience during the last fortnight. The gospel meetings are well attended, and others are making enquiries respecting the way of salvation.

Our Conference held in this city passed off quietly. We had good meetings throughout. The matter of evangelisation was considered, a resolution being passed to remit the matter to the Executive Committee to formulate a scheme for presentation to the churches for their acceptance.

On Conference Sunday we had grand meetings. Bro. Geo. Smith, from Hobart, spoke encouragingly to us in the morning, and Bro. R. G. Cameron gave a good gospel address in the evening. We believe that much good will result from our Conference. We are sorry to report that Bro. and Sister D. Lewis have recently lost by death their infant son. We pray that the God of love and sympathy will bless and help them to bear their sorrow.

C. M. GORDON.

Victoria.

BERWICK.—Good meetings last Lord's day, and one confession at night.

J. GREENHILL.

West Australia.

PERTH.—It will be observed from Conference reports that Good Friday last marked the beginning of a new era in the history of the cause of Christ in this colony; for on that day as a result of a general meeting of brethren, there came into existence "The Associated Churches of Christ in W.A." We are united in an earnest effort to send forth laborers into the Lord's vineyard. We want the prayers, help and sympathy of our brethren in the other colonies. I do not now refer to financial help (although if any brethren wish to invest their surplus money for the Master's use, we shall gladly receive and faithfully use it for the Master's sake). There are, however, other ways in which you can be of great service to us.

We propose to keep a "registry" in Perth not only of churches but also isolated brethren. You can materially assist us in this work by seeing that brethren leaving your shores are furnished with travelling letters, and also by sending word to us of their departure. Time and money are spent in making disciples in the eastern colonies, many of them come here without recommendation; result—spiritual and moral shipwrecks lie strewn broadcast throughout our land.

The practice of handing to brethren coming to this colony "letters of commendation" is open to serious objection. Brethren carry them about for months and never report themselves. It is easy to see that in some cases when we do get their letters they are valueless, as the intervening time has been mispent.

We regard "letters of commendation" more in the light of what our religious neighbors call "letters of transfer," and think they should pass from one secretary to the other. Can we therefore urge upon all churches to bear in mind these three points:—

(a) Allow no member (if possible) to come to these shores without a travelling letter.

(b) Report to us their departure and destination.

(c) Do not issue a "letter of transfer" or commendation to any brethren until applied for by some church in this colony.

If you co-operate with us in this way—jointly we may be able to exercise oversight over the brethren and sisters who come here, and in some measure, perhaps, help to avert the large number of losses which now occur. We are alive to our responsibility respecting new arrivals, but we learn of their presence here in many cases too late to prevent them from straying either to other folds or back to the world.

By compiling this registry we hope to consolidate the churches, get accurate statistics, and determine districts for evangelistic work.

Conference Sec.

A. E. HILLINGWORTH

Here and There.

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

Every disciple of Christ should take a church paper, in order "to come in touch with the brethren and their work everywhere, so that he may become full of interest and enthusiasm for the cause of our blessed Christ in all the world. What the kindling is to the fire, facts are to interest and enthusiasm in any great work.

RESCUE HOME, SUNDAY, MAY 1ST.

Two baptisms at North Carlton last Sunday evening.

One confession at Brunswick last Sunday, Bro. Shain preaching.

Successful anniversary services last Monday evening at Cheltenham.

Report of New South Wales Conference to hand. It will appear in next week's issue.

Bro. James McKean is now secretary of the church at Mildara, Bro. Faulkner having resigned.

Those at all affected with the erroneous teaching of Seventh Day Adventists should read our leading article this week.

In addition to the report of W.A. Conference in this issue, we also received a synopsis of the addresses on "Our Plea" delivered at the close of the meeting. We have to excise these for want of space.

Bro. C. G. Lawson, at the request of the H. M. Committee, will conduct the preaching services at North Carlton during the next two or three months. He has already done good work in visiting the residents of the district.

We have on hand a number of original articles from esteemed contributors, some of these should have had a place in our columns before this but reports of the various annual meetings have occupied our space. A little patience, brethren, and all will be inserted in good time.

The annual business meeting of the Sunday School Union will be held on May 16, at 5 o'clock, in the lecture hall at Swanston-st. chapel. A meeting of the Executive Committee will be held prior to this, at 7.15 p.m. The annual demonstration and distribution of prizes will take place about the 26th of May. This will be more definitely announced next week.

"GOSPEL LIGHT" is a most interesting little volume, containing 97 four-page Tracts. You can't go wrong in giving it to a man whom you want to interest in the things of the kingdom. It is neatly bound in cloth, opens readily, gold tints on back, with stamped title on side. It can be handed to the most fastidious with pride. It contains our great plea in a condensed and attractive form. Price, post free, 1/6.

TO SUNDAY SCHOOL SECRETARIES, TEACHERS, ETC. Will those who wish to order the S. S. Leaflets for the half year commencing July, kindly do so as soon as convenient? It may be as well to intimate also that many schools would have taken them this year, but their orders for the international leaflets had already been given in July. Will secretaries kindly draw the attention of schools to this matter, that the question as to the desirability of ordering our own leaflets instead, might be immediately considered? It is hoped that all our schools will secure our own literature, which is free from sectarian error.

Recently a little boy declared he loved his mother "with all his strength," and he was asked to explain what he meant by "with all his strength." After some little time in reflection, he said: "Well, I'll tell you: you see we live way up here on the fourth floor of this tenement, and there's no elevator, and the coal is kept away down in the basement. Mother's dreadful busy all the time, and she isn't very strong, and so I see to it that the coal hod is never empty. I lug all the coal up four flights of stairs all by myself, and it's a pretty big hod. It takes all my strength to get it up here. Now isn't that loving my mother with all my strength?" One must search long to find a clearer, sweeter definition of the way in which a boy could love his mother "with all his strength."—*Philadelphia Inquirer*.

A. B. Mason writes from Auckland: "I was much pleased with the prospects of the work in Sydney. Bros. Ewers, Dickson and Walden are all doing well. At Enmore empty seats were scarce on Sunday evening, and in the evening there were none, even the

sides being full. The meeting was an ideal gospel meeting. The singing of some of the songs from Sankey which I had never heard attempted before, was simply splendid. You could hear every word, and everybody in the house seemed to sing. At the close eight confessed Christ, and no wonder in such an atmosphere. A goodly number of the saints accompanied me to the ship's side to say farewell. I shall remember their kindly words for many days. Though to o'clock at night when I arrived at Auckland, a number were at the wharf to meet me; among these were Mrs. McDermott, whose husband we have recently had such sweet fellowship with in Melbourne, A. M. Bryden, T. J. Bull, and Bro. Davis. I enjoyed very much an evening's fellowship with these dear ones in Christ, and a night's repose in the home of Bro. and Sister McDermott. A young man on the ship, a baptised believer, had a letter of introduction to me from Sister Rodgers, of Warrnambool, whose fellowship I much enjoyed on the way over. What a wonderful thing is this relationship in Christ!"

Obituary.

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

MANSFIELD.—On the 12th April our esteemed Sister Jane Mansfield passed away to the higher life, under circumstances that call forth our deepest sympathy and sorrow. Our sister was one of the oldest members of the church at North Melbourne, and during the many years of our church fellowship was held in esteem by all. She had been in ill health for a long time, and it was only upon rare occasions that she was able to come to our meetings; indeed her immediate death was not expected: as she was attending her household duties, she was suddenly stricken and died in a few minutes. What adds to the sorrow which we all experience, is that her daughter Eliza, who was baptized at North Melbourne, but who, of late years was a member at Lygon-st., was lying at the point of death, expiring on the next day. The deaths were almost a tragedy, mother and daughter dying within a few hours of each other, and both buried together. It was a sight and a scene that is not often witnessed; and calls forth our Christian love to the bereaved. She leaves behind her her husband, two sons, and a daughter—wife of our esteemed Bro. Jas. Reid of Lygon-st. These will feel her loss keenly. Heaven itself will be dearer as they look forward to a happy reunion. We will miss her, but we are consoled that she is with Christ, which is far better. May the God of all comfort console and sustain our Bro. Mansfield and his family in the hour of their deep trial and sorrow.

J. G. BARRETT.

BAILEY.—Our Bro. Bailey, sen., of the Fitzroy Tabernacle, has been called upon to suffer a great trial, in the loss of his wife, who fell asleep in Jesus on March 24th. Sister Bailey has been a member of the church of Christ for nearly 34 years, being baptised on Aug. 26th, 1864. While being quiet and unassuming she has left behind her the testimony of a consistent Christian life. We pray that our brother may be comforted in his bereavement, with the sweet thought of a happy reunion, in the place that Jesus has gone to prepare for us.

S.

DUCK.—We have to record the death of one who a few months ago met with us in fellowship, viz., our young Bro. Wm. Duck. He left the neighborhood some months ago for Port Pirie, where he fell a victim to typhoid fever. He, with the others, was baptised on December 4th, 1895, whilst Bro. D'Neal was with us conducting special services. We can testify to his Christian character. We hope to see him when we

all meet at home. May the Lord of all comfort, comfort the widow who has been bereaved of a dutiful son.

Mallala.

F.M.W.

LARSEN.—Our Bro. Ole Larsen, aged 36 years, passed away at the Ipswich Hospital, after many years' suffering from asthma borne with Christian patience. Our brother had for some years loved the Saviour, but only some fifteen months back obeyed him in baptism. As often as his health would allow him, he met with us at the Lord's table. Those who were with him at the close can testify of his unshaken faith and his desire to depart to be with Christ. He was brought to Gatton, where a few of us his brethren laid him to rest on Saturday evening. H. RISSON.

SHARP.—At Dumfries, Scotland, on the 9th January, David Sharp, a brother well known to many in these colonies, fell asleep in Christ. His last words to his partner in life were, "Whatever comes mother, I'm trusting in Jesus."

ALLAN.—Passed away at the residence of Bro. Thos. H. Rix, Dunedin, at the age of sixty-four years, after a short illness, Bro. R. Allen of the Kaitangata church. Our departed brother went to Dunedin with the intention of staying there a few days. He was in his usual health when he left his home. He, however, was attacked by pleurisy and congestion of the lungs while there, which resulted in his death. He was baptised by C. A. Moore in the year 1886. He was one of the first members of the church at Kaitangata, having broken bread at the first meeting thereof, and has continued in consistent fellowship ever since. As a speaker Bro. Allan always took an active part. He was one who seldom missed a meeting, and in this respect was a pattern for others to follow. He was for years Superintendent of the school, and for a considerable time led the singing at the various meetings. His end was one of peace and hope, having a desire to be with Christ, which is far better. He leaves a widow, one son, and two daughters, all of whom are in the church, to mourn their loss.

Stirling, April 6th.

A. Roy.

Coming Events.

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

Friday, May 6.—Sisters' Conference Executive. Important Business. New representatives please attend Swanston-st. Lecture Hall, at 3 o'clock.

Acknowledgments.

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

CHAPEL DEBT FUND, HORSHAM.

Sale of Photos, per Bro. Jenkin, 15/-; Bro. J. Donnelly, 1/-; Church, Polkemet, 1/5/3. Total, £3/3/3.

We are still in want of further help to reduce our debt on chapel, and hope our appeal will be responded to.

J. H. MORRISON,

Horsham.

Treasurer.

FOREIGN MISSION FUND.

Shanghai Mission, per James Ware:—

R. J. Clow, Melbourne	..	..	£0	5	0
Miss E. Jackson	..	..	..	0	2
Miss Clow	..	..	..	0	1
Friend	..	..	..	0	0
146 Queenaberry-st., Nth. Melbourne.	..	..	..	0	0
121 Collins-st., Melbourne.	..	..	..	0	0

ROBERT LYALL,

Treasurer.

F. M. LUDRICK,

Secretary.

NORTH YANAC BUILDING FUND.

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