

The 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.

"Lacking Terminal Facilities."

It was in these words, says the *Christian Commonwealth*, that a witty friend described a certain preacher who did not know how to stop when he got fairly started. It is an expression that will probably live and often come to the minds of hearers during the progress of a long sermon. It reminds us of the old brother who told a verbose young preacher that he had "common sense and preachin' sense, and prayin' sense, but," said he, "My dear brother, you lack quittin' sense." It is a weariness to the flesh to suffer an hour's infliction of pious platitudes. The man whose sermon is well prepared can generally deliver his message within reasonable limits; it is the man whose sermon has not been thoroughly thought out who requires a long time to say little. It is told of Spurgeon that when asked how long it took him to prepare a sermon, he said it depended on the length of the sermon; a short sermon took twice the time to prepare that a long one did. How often our prayer meetings are rendered unattractive by long and monotonous prayers! The prosy brother who gives the Lord so much information about his own feelings and the experience of others, who has a petition concerning almost every conceivable subject, and after fifteen or twenty minutes winds up with a request for "every unmentioned favor," certainly lacks quitting sense. The earnest scribe who takes three or four columns of solid type to express what might have been set down in one is another of the class of men lacking terminal facilities. And what shall we say of the man who, having a grievance, is perpetually ventilating it? We have met with brethren who, smarting under a supposed sense of injustice, perpetually discuss their grievance and find a melancholy pleasure in inflicting upon their unoffending brethren the constant recital of what should have long been dropped

had they not lacked the terminal facilities. There is much wisdom required in knowing when to stop, and the arts of condensation and abbreviation require careful cultivation.

Episcopalian Idolatry.

A wit has said that Dr. Pusey's favorite hymn was "A day's march nearer home." It appears that the strain has been taken up of late by an immense chorus of Episcopalian clergymen. A lecturer in N.S.W. recently asserted that the Secretary of the English Church Union, an "advanced" ritualistic organisation, "admitted that some ministers of the Church of England had been ordained by Rome on the sly and that there had been only 50 so ordained." Others affirm that fully 500 have submitted to this secret ordination, but in either case, the matter is serious enough. Romanistic practices are being rapidly and openly introduced into the public worship in hundreds of cases, and, with a very few exceptions, without protest. Occasionally, however, we hear of a "layman" who is not prepared to swallow open popery without a struggle. Episcopalian circles in England have been agitated by the action of Mr. Kensit in St. Cuthbert's Church, Kensington, where the "Passion of St. John" was solemnly sung. He remained silent while several objectionable ceremonies were being observed, but at the "veneration of the Cross" his protestations broke out. "The laity went up two and two, and, kneeling nearly flat, kissed the figure of our Lord. Mr. Kensit followed up, and instead of kneeling, seized the crucifix, and holding it aloft, said in a clear and distinct voice, 'In the name of God I denounce this idolatry in the Church of England. May God help me.'" A dreadful scene of confusion ensued, and finally he was given in charge by the vicar and admitted to bail. Mr. Kensit has also decided to apply for the removal of "illegal furniture" from the Church of St. Ethelburga, London. The English Church Union will aid the rector in opposing the application, and the Council of the Church Association will assist Mr. Kensit, so that

matters are likely to be lively. We may add that many of the Anglican clergy of Australia are members of the E. C. Union which is doing so much to Romanize the Church they have sworn to uphold.

Congregationalism in Victoria.

According to a paper read at the half-yearly meeting of the Congregational Union last month, by the Rev. A. Rivett, on "Our Outlook," the cause of Congregationalism in Victoria is making very slow progress. Mr. Rivett said that in 1854 there were 35 Congregational Churches and 30 ministers in the colony, and at present there are 46 churches and 36 ministers. A net increase of 6 ministers and 11 churches as the result of 44 years' labors is profoundly depressing. According to the writer of the paper, there are three courses open to the church: (1) Slow, but decorous extension. (2) Amalgamation with some other church. (3) A new birth. If the last mentioned, then salvation lay in preaching a person, not a polity; a Christ, and not a creed. The *Southern Cross* reports that "A spirited discussion followed, Dr. Bevan and others deprecating the severely pessimistic tone of the address. A committee was appointed to 'collect evidence with regard to the present position of Congregationalism.'" Whatever the cause may be, it is certain that the Congregational Church is not making the headway that might be expected in view of the ability of her ministers and the wealth and social standing of her members. Is it possible that in the consideration and discussion of social and humanitarian subjects and questions of politics and higher criticism, the old gospel has to some extent been overshadowed? Others besides Congregationalists need to ever remember that it "is the power of God unto salvation." "A new birth" in this direction is a want not confined to any one religious body.

A Spiritual Telephone.

Mr. Stead, in his *Review of Reviews*, uses a very striking figure as illustrating the success of the late George Müller's work. The prayer of faith is a telephone reaching up to

the ear of the Eternal. "Mr. Müller rang up the Central," says Mr. Stead, "and the Central switched him on to a marvellous number of persons in all parts of the world, who had the wherewithal to minister to his needs." "What George Müller set himself to prove was that the old telephone known as the prayer of faith was a living reality, a practical and most convenient method of obtaining his ends. That he certainly proved, if anything can ever be said to be proved. . . . He did it to prove to every humble, believing soul, that be or she, equally with George Müller, could draw on the divine treasury for all their needs. But to do so it is necessary to be in connection, and to have your batteries, the electricity of which is faith, well charged. Otherwise you may subscribe to the Exchange, but the Telephone won't work."

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The Leader.

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

Better Things.

A Better Covenant.

NO. 2.

As we before observed, the writer of this Epistle deals with two covenants, viz., that

given at Sinai, and that prophesied of by Jeremiah. The first of which he denominates "the Old," and the second "the New." This Old Covenant was delivered under circumstances of great solemnity, and this fact is dwelt upon by our author in the twelfth chapter, where he institutes a contrast between Mount Sinai and Mount Zion. "For," he says, "ye are not come unto a mount that might be touched, and that burned with fire, and unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard intreated that no word more should be spoken [or added] unto them; for they could not endure that which was enjoined. If even a beast touch the mountain it shall be stoned; and so fearful was the appearance that Moses said, I exceedingly fear and quake: but ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels. . . and to Jesus the Mediator of a new covenant. . . ." (12: 18-24). Awful, indeed, must have been the circumstances connected with the giving of the Old Covenant. The people could not bear to hear the voice of God any longer. He had spoken to them the ten commandments, and "added no more" because the conscience-stricken Israelites beseeched Moses, that he should speak to them, and not God (Deut. 5: 22-28). This fact appears to make a break in the covenant, but that is not so. Moses becomes the spokesman of God and "added" that which God had refrained from saying with his own voice, so to speak, face to face with the people. The ten commandments form the prelude or introduction to the Sinaitic Covenant, and the words which were afterwards spoken by Moses re-inforce every one of them, and indeed may be regarded as the application of them to the daily lives of the people. Taken altogether, they form the covenant which God made with his people at Sinai. Just before the death of Moses and prior to the entrance of the children of Israel into the land of Canaan, this covenant was still in force. For Moses, in his farewell to the people, reminds them, "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers [only], but with us, even us, who are all of us here alive this day." Though the children of Israel had broken that covenant, it pleased God not only still to regard it as being in force, but to renew it. And so, on the borders of their earthly inheritance, the covenant that was made at Horeb was renewed. That which is given in the Book of Exodus is formally repeated in Deuteronomy (5-28), and serves as a fitting introduction to the new life they are to lead as a settled people in the land of Canaan.

This covenant, which is elsewhere spoken of as "the law," bears upon the face of it unmistakable indications that its contents were intended for a people whose spiritual education was just beginning. This may even be said of the "ten commandments," which formed the very kernel of the Covenant. The language in which they are couched is sufficient proof of this elementary character. Take, for instance, the first and second commandments. "Thou shalt have no other Gods before me," "Thou shalt not make unto thee any graven image," &c. No one to-day would think it necessary to give these instructions to an educated audience in any Protestant land. It is taken for granted that all civilised and intelligent persons, if they believe in the existence of a God, believe that he is ONE, and that it would be childish folly to make a "graven image," that they might fall down before it and worship it. But in a heathen land where idolatry is rampant this instruction would be absolutely necessary as a prelude to something higher. Before they could understand the higher teaching "That God is Spirit, and they that worship him must worship him in spirit and in truth," it would be necessary that they should understand the foolishness of worshipping those things which their own hands had formed. That the Israelites might learn this lesson thoroughly and completely, they were forbidden to make "any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth," that is, for the purpose of worship. In the days of Hebrew decline and degeneracy, a narrow literalism pressed the words into an absolute prohibition of the arts of painting and sculpture. But this was never intended. The intention, doubtless, was to safeguard the Israelites against those forms of idolatrous worship which their long residence in Egypt had familiarised them with. In Egyptian idolatry nearly all things known in heaven, or earth, or sea, were objects of worship. Consequently the first lesson the Israelites required to learn was, that God is one, and cannot be represented by anything made with human hands. How long it took them to effectually learn this lesson, their frequent longings for the "Beshbets of Egypt" too frequently tell. Let it be understood, however, that in pointing out the elementary character of the ten commandments, we by no means underrate their importance. In the Jewish economy they had their place to fill and are, with one exception, reproduced in the Christian system, either in words or spirit. This exception is the fourth commandment, which, so far from being reproduced, is rendered inoperative, so far as a seventh day sabbath is concerned.

by the introduction of a sabbath more suited to the new order of things. In the elementary character of Mosaic legislation we simply recognise the fitness of things. All people must first of all be reduced to order, says Professor Hinsdale, must be disciplined; and this must come through their subjection to law. In the words of one who has discussed the subject with marked ability: "Law, rigid, definite, concise law, is the primary want of early mankind." The object of law is to create what this writer calls a "cake of custom." The first thing to acquire, as he expresses it, is "The legal fibre; a polity first—what sort of polity is immaterial; a law first—what kind of law is secondary; a person or set of persons to pay deference to—though who he is, or they are, by comparison scarcely signifies." But while civilisation begins with legality, that is with rule and ruler, it does not end there. Having acquired some discipline, a community must move forward. We are hardly willing to call a people who are stationary civilised. Says this author once more: "The great difficulty which history records is not that of the first step, but that of the second step. What is most evident is not the difficulty of getting a fixed law, but getting out of a fixed law; not of cementing a cake of custom, but of breaking the cake of custom; not of making the first preservative habit, but of breaking through it, and reaching something better." Nothing could be better adapted to bring a people under rule, under law, than the provisions of the Old Covenant. It found them the most unstable, and left them the most stable of nations. In their case the "cake of custom" cemented hard as concrete. The process had culminated when Christ came as the High Priest of "better things." He came to tell the people that they were wrong in regarding the things they had as being rigid and final. So far from that being the case, they were only stepping stones to those which were higher.

In the darkest days of Israel's history, her nobler sons saw the need there was for a less external system than that which existed. Principal Edwards says, "The more spiritual men under the dispensation of law anticipated a new and better era. The Psalmist had spoken of another day, and prophesied of the appearance of a Priest after the order of Melchizedek, and a Son of David who would also be David's Lord. But Jeremiah is very bold, and says that the covenant itself on which the hope of the nation hangs, will pass away, and his dream of a more spiritual covenant, established on better promises, will at some distant day come true. The prophet's words have the ring of undaunted cheerfulness, of intense compassion, of prophetic faith, and Christ as well as the Apostle

cites his prediction that all shall be taught of God." Let us see to it, that in these days we do not allow a hard, legalistic bigotry to blind our eyes to visions of spiritual beauty which may be seen through the telescope of faith.

Historical.

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

CHAPTER V.

About the time when the before-mentioned events were happening in Adelaide, another church was being formed in a country district, at Willunga, or as it was then written, "Walungo." It would seem that the city church was the elder of the two, but only by a few months. The story of its founding we gather from a letter written by John Lawrie, in the *Millennial Harbinger* for 1851, page 190, to Bro. Wallis. He says: "In the summer of 1847, a small band of brethren from the churches of Beith and New Mills emigrated to South Australia. . . . By concert, a few of the more faithful of that band settled themselves near to the residence of my brother Robert Lawrie (also a disciple) in the township of Walungo, county Hindmarsh, and formed themselves into a little church, under the teaching of our excellent brother, John Aird. They have since had to struggle with a great difficulty arising from the brethren being so much scattered in these wild practices, and the irregular attendance of the brethren at the meetings on the first days. This difficulty, by my last advices, has been a little obviated, and by a letter I received lately dated the 13th August, they have been much encouraged by the addition of ten men and women by immersion (three whole families), and they are hopeful of a still greater increase. They numbered 21; and besides these there are other brethren in other parts of the colony. By the efforts of a brother from Adelaide, a meeting had been formed at the Burra Burra mines. The brethren at Walungo were about to correspond with them, by deputing some of their number to visit them. Their meetings are held thirty miles north-east of Adelaide." It appears that this brother, John Aird, was an elder of the church at New Mills in Scotland; and chiefly owing to the urging of John Lawrie, one of his fellow-elders there, he came out to South Australia, for the purpose of looking after the spiritual interests of those members who had, as we read above, emigrated to South Australia. The sheep of the flock seemed to him to be without a shepherd, so one of the shepherds or pastors went after them. He brought letters of commendation with him, and met with the Adelaide church on October 17th, 1847; and then set out for the bush. He organised a church in Walungo in November 7th, and was chosen president. For the convenience of the brethren, who were scattered at long distances from one another, the meetings were held on one Lord's day at Walungo, 27 miles south of Adelaide, and on the other at Towunga (nr.), 7 miles south of Adelaide.

It is related that Mr. J. C. Verco, and Mr. Santo, went on one occasion to Noarlunga, or the Horse Shoe Bend, on the road

to Willunga, to the house of this Bro. Aird, and the brethren gathered there to hold their Lord's day service. In those primitive times it lasted two or three hours; and directly the assembly was broken up, the brethren would take out their pipes, and begin to smoke in the meeting-place, and then the table would be spread for a common dinner prior to a general departure for home. Old Bro. Aird could read printed matter, but he was unable to write: so the notes and headings of his discourses he used to print in Roman characters just as he found them in his bible.

It would appear that there were occasional additions to the little band in Franklin-st., some by faith and baptism, and some who had been previously immersed.

We can trace somewhat the gradual education of the brethren in the truth during those early days, and see how the prejudices of their earlier training were removed. Thus two and a half years after the secession of the Baptist element we find a letter from Bro. Magarey dated December 7th, 1850, as under, in the *Millennial Harbinger*, 1851, page 288:—"There are some amongst us who believe that the *actual* remission of sins is prior to baptism—that baptism is therefore for what they they call a *formal* remission. I need not enlarge on these views, as you are well acquainted with them. Knowing that these brethren love and serve the Lord Jesus, and that they contend for the one Lord, one faith, one immersion, etc., we can in all good conscience fellowship with them, so long as they do not restrict us in teaching and preaching truth. We make a difference between confessing our faith for the information of others, and making that confession a bond of union to others. We cannot, with Bro. Campbell and some others in the Reformation, receive in some instances *unimmersed* persons to the table of the Lord; but we feel it our duty to allow the diversity I speak of. By the way, these persons argue that Bro. Campbell cannot look upon baptism as for the *actual* remission of sins, or he would in no instance fellowship with one unimmersed. Again, we do not consider the remission of sins as the only object worth speaking of; indeed we look upon it as being but one of the first principles of the doctrine of Christ. It ought not, therefore, to be the subject of every discourse in the congregation or out of it. We do not consider it the best way to win souls to Christ to be continually abusing the sects, but rather to enlighten our hearers by proclaiming the truth as it is in Jesus, with as little reference to existing prejudices as possible. . . . It is seriously proposed to call out, for a time, a brother qualified to do the work of an evangelist amongst us."

From this letter it is plain that there were then in the church of Christ brethren holding two distinct views as to the remission of sins. One section, to which Bro. Magarey belonged, taught that the pardon occurred when the immersion took place. The other that it was actually bestowed when the sinner believed and repented, while the ordinance was but the sign or seal of the forgiveness. But neither section regarded its own view as a question to be elevated into a test of membership. Persons favoring one or the other were equally eligible for church fellowship

and church membership, *provided they had been immersed*. For the body was strictly close communion. No one unbaptised was permitted to fellowship at the Lord's Table. As to this they were not prepared even to follow Alex. Campbell, in his "neither invite nor debar" compromise, but reckoned his practice as inconsistent with his doctrine. And above all, and all honor to their memory, they showed that they did not in any way acknowledge his leadership; that they did not deserve the epithet of Campbellites; that they grasped the freedom of the church from all authority, save that of the one Lord and Saviour Jesus Christ. Campbell was to them but one of their brethren, though a highly and deservedly honored one—but one was their Master, even Christ.

There is also a gentle hint given that some in the congregation who performed the duty of teachers and preachers, had rather too much to say on the design of baptism, gave it an undue prominence, and went out of their way to attack the prejudices of strangers in their audience. Such in fact was the case then; such in fact is, unfortunately, too often the case now. The spirit manifested, and even the expression used, was, "We have got them here now, let us give it them strong; we may never have another chance." And verily in many instances they never had.

Then there were others who could not endure the singing, and wished it altogether abolished. But there was too much melody in the hearts of the brethren to go to such a length as that, although perhaps they were not unwilling to allow there was room for more harmony in their voices. Still some amongst them had an idea of music; notably one good brother, whose hale and jolly figure in stock necktie and the fashion of fifty years ago has only recently disappeared. He was the happy possessor of that musical instrument known as the "pitch-pipe," and this, when a hymn was announced, he would produce, and setting it to its proper pitch, blow out the key-note, which would sound through the whole chapel, for the benefit of all the singers in the congregation. Imagine the sensation it would create to-day!

Again, we read in the *M.H.* an extract from an epistle to Bro. Warren in England from Bro. Magarey:—"One great cause of our lethargy here is that many of our brethren are looking for the restoration of miracles; also shortly for the personal appearing of our Lord and Saviour Jesus Christ, to convert the nations, and gather together his people Israel, and they imagine that little can be done till all these things be fulfilled. I always find that men who think they are not able to do a work, never succeed in that work; it is not surprising that those who believe it necessary that Jesus Christ should come in his glory to make known his own name, give themselves but little trouble to make it known for him. On these subjects I am glad to find that Bro. Wallis is throwing so much light, and I hope it may be useful to many. We have had 'soul sleepers' in this colony, too, but happily they are not now amongst us. These doctrines have a fearful tendency." Whether our Bro. Magarey was quite correct in tracing up the inactivity of a large portion of the church to its true source may be questioned. Some

who are even now expecting the speedy coming of the Lord, and those too who are somewhat opprobriously termed "soul sleepers," are among the most active and most successful proclaimers of the gospel of the grace of God. It is not exactly the theory that is held, but the amount of zeal for Christ and love for sinners, that rule our work for the Lord. Still the letter shows that in the early church there were these matters of opinion freely canvassed, and with certain brethren, spiritual energy evaporated in theorising and disputing, without ever issuing in labor of love. As it was in the beginning, is now, and ever will be, world without end—but by no means "Amen."

Selected Articles.

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

The Elements of the Gospel.

LETTER XI.

Faith—Its meaning—Not the product of Almightiness—Not mere assent to Truth—Has a moral element in its Scriptural meaning—Reliance on a thing or person as true or worthy—Its sources, value, and adaptableness to our nature.

We come now to consider the *terms of salvation*, or, what we must do to make this salvation ours. We have already seen that there are three conditions—Faith, Repentance, and Baptism. We devote this letter to a consideration of FAITH. This is the first in order, as we learn from the answer given to an inquirer who had as yet taken no step toward Christ—whose question was extorted by the alarm of an earthquake, and not by any knowledge of this salvation. Acts 16: 30, 31. "Sirs, what must I do to be saved?" was the anxious inquiry. The answer was: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

We have already hinted that these conditions are not arbitrary—that they are wisely and graciously adapted to the capacities and wants of our nature. It is essential to a proper appreciation of the Gospel that this be understood, for we are persuaded that the repulsiveness of these conditions to many minds grows out of the legalistic and ritualistic aspects in which they are taught to view them. When they come to see that these terms are not mere arbitrary forms, nor assertions of dogmatic authority, but wise and merciful adaptations to the capacities and predicaments of our nature, these conditions of salvation will become as attractive to them as they were before repulsive.

But before we can learn the adaptations of faith to our nature and circumstances, we must understand what faith is. It is unquestionably true, as Pollock says, that "Faith was bewildered much by men who meant to make it clear." This grows largely out of the efforts of logical consistency in the construction of theological systems. Men form theories of the divine nature and of human nature, and then torture every item of Scripture teaching that seems to bear against them, into submission. When the doctrine of *total depravity* is once accepted, regeneration must needs be a miracle, and

faith the immediate product of almightiness. No one thing has done more to make the Gospel unlovely to men, than, first, to make the terms of salvation binding on the sinner; and, secondly, teach the impossibility of his performing them.

We remember to have heard a clergyman (he is yet living) acknowledge that he had for many years taught that faith was a *spiritual substance* which dropped from the hand of God into the sinner's heart. His proof text was Heb. 11: 1: "Now faith is the substance of things hoped for." Here, he triumphantly affirmed, it is declared to be a substance—a substance to be "hoped for" until the sinner gets it! He did not know that the Latin *substantia* was from *substare*, pres. part. of *substare*, to stand under; nor that the Greek *hupostasis*, in its original meaning, is that *whereon anything else stands or is supported*; that faith is, therefore, that which stands under the things hoped for—the foundation, indeed, of Christian life, hope, consolation, and victory.

Your old theological standards, my dear sir, are not at all more sensible in their teachings concerning faith.

"Ques. 2. Why can no less a worker than the Spirit of God work this faith?"

"Ans. Because it is a work which requires *always power*, even the same power which was wrought in Jesus when he was raised from the dead. Eph. 1: 19, 20." Fisher's Catechism, p. 139.

There is as much good sense in asserting that the power which propels a railroad train is the very same power that demonstrates mathematical problems, as in this affirmation that the omnipotence which raised Jesus from the dead is the power that produces faith. It is an absurdity into which good men could never have been led, had they not first been possessed of the conviction of the utter depravity of human nature,—so that, there being no starting place within a mass of utter corruption, regeneration must needs begin in miracle. As well talk of digging into a man's soul with a spade, to prepare it, by physical culture, to become the garden of the Lord. *Mind must be reached in harmony with the laws of mind.*

Is it any wonder that men object to being condemned for unbelief, when there is no escape from it except by miracle?

"Faith is the belief of testimony," says another, "and no man is, therefore, responsible for his belief. If the testimony is insufficient, he cannot believe, no matter how much he desires to do so. Faith is *involuntary*. It is, therefore, arbitrary and unjust to suspend salvation on that over which we have no control."

These are but a few of the various crudities concerning faith with which the religious world abounds. They will serve to teach us the importance of clear, definite, and Scriptural ideas, unencumbered with the endless confusions of philosophers and theologians.

We ask, then, what is the meaning of the word *faith*?

1. The classical sense of *fatis* is, trust in others, especially faith or belief in a higher power; persuasion of a thing, confidence, assurance. Subjectively, it means, good faith, faithfulness, honesty.

2. The current use of the word does not differ materially from this. Its usual meaning is, confiding in a thing or person as true and worthy. Hence we say of men, "I have faith in that General," or, "I have no faith in that physician;" or, "I wish I had more faith in Mr. — as an honest man." So of statements, doctrines, systems, we speak of believing in them, or not believing in them; of full faith in them, or partial faith, or weak faith; and no one misunderstands us.

3. The essential meaning in the Scriptures is the same. There is a difference, however, growing out of the objects on which faith is exercised in the Scriptures, which needs to be noticed. The objects of faith in the bible, are moral or spiritual. Faith in its teachings involves moral consequences. A statement of facts in history, in political science, or in physical science, may rest for acceptance simply on the strength of the testimony; and as we have no prepossessions for or against the evidence, or any special interests depending on our acceptance or rejection of the evidence, we yield our minds in a kind of passivity to receive the impressions of said evidence. Here faith may be said with some propriety to be involuntary. But when that which is offered for our faith involves in its acceptance consequences which may be welcome or unwelcome to us — when it is the result of revolutionizing our principles, our fortune, our life, our destiny, it is evident that other forces, besides the mere testimony, come into play; forces which dispose us, on the one hand, to receive the testimony eagerly, or on the other, to put it away from us. Here we begin to assert control over our faith, by examining or refusing to examine the evidence; by receiving it in its honest import, or by perverting it from its true meaning. Now the faith of the Gospel does involve tremendous consequences to the sinner. Evil passions, therefore, may step in to pervert the evidence or to prevent it being heard at all. He who believes has exercised his will in hushing adverse pleadings of passion and interests; has asserted his moral powers in determining on an honest attention to the claims of the Gospel. There is therefore a moral as well as an intellectual aspect of faith. Intellectually viewed, it is the belief of testimony; morally viewed, it is such a belief of testimony as allows it all its legitimate results over conscience, heart, and life. Hence the Scriptures speak with peculiar emphasis of *believing with the heart*, because a reliance on the truth concerning Jesus calls for the consent and co-operation of the moral nature. Hence, too, in the Gospel, faith is joined with some practical test which compels it out of the limits of mere intellections into the shape and power of a thorough conviction before it will be accepted. It is joined with repentance, with confession, with baptism, with calling on the name of the Lord — so that it must have its seat in the moral as well as in the intellectual nature before it is recognised as acceptable faith. This does not alter the meaning of the word at all; but it gives it a special hue, derived from the moral objects on which faith is exercised, and the moral results which faith is to produce, which we felt it important to note, lest any of our readers should receive the impression that we are

contending for a cold intellectual assent to truth as filling the measure of Scriptural faith. Yet we say that faith means, in the Scriptures, essentially, what it means in its conventional use, whether in the ancient Greek classics or in modern English classics; namely, persuasion, trust, confidence, firm and earnest belief; the difference in religious faith being found in the nature of the objects on which it rests.

Sunday School.

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

LESSON FOR JUNE 12TH.

"JESUS CRUCIFIED."

MATT. 27: 35-50.

GOLDEN TEXT — "Christ died for our sins according to the Scriptures." — 1 Cor. 15: 3.

It was about nine o'clock, as the illustration shows, when the procession arrived at the "place which is called The Skull," and the consummation to which Jesus had been so long looking forward and directing his steps took place. There they crucified him. Crucifixion was a fearful mode of execution. "Had the end come with the first strokes in the wounds, it would still have been an awful death. But the victim usually lingered two or three days, with the burning pain in his hands and feet, the torture of overcharged veins, and, worst of all, his intolerable thirst, constantly increasing. It was impossible to help moving the body so as to get relief from each new attitude of pain; yet every movement brought new and excruciating agony." Doubtless it was just about this time, perhaps when the cross with its quivering burden was dropped into its socket in the earth, that the first of the seven utterances from the cross was made: "Father, forgive them; for they know not what they do." Refusing the stupefying draught offered to him, Jesus entered on that last six hours of agony, rendered the more unendurable because of the cruel mockeries to which he was subjected. The people around jeered at him and his claims: "Ha! thou that destroyest the temple, and buildest it in three days, save thyself and come down from the cross," little thinking that the prophecy he had really made was in process of fulfilment. The chief priests and scribes could not refrain from exultingly exclaiming, "He saved others: himself he cannot save" — how glad we are to know that when both were impossible, he sacrificed himself! Even the robbers, between whom in derision he had been set, yet in accordance with prophecy, reviled him. One of them, however, soon turned to the Saviour with a petition for remembrance in his coming kingdom, exhibiting a faith most remarkable in the seeming destruction of all the Messianic hopes. For answer, he was assured, "To-day shalt thou be with me in Paradise." The third word we have, like the preceding two, was on behalf of another, and presents a beautiful picture. Round the cross was ranged a little company of sad disciples. Inclining his head towards John, since his hands were transfixed, he spake to his mother Mary, "Women, behold, thy Son!" to John, "Behold, thy mother!" and Mary's home was thus provided. Thus the



morning wore away. At noon a strange darkness came over the land, which continued until the ninth hour. When it should have shone brightest, then did the "sun in darkness hide, and shut his glories in." Towards the end of these three impressive hours a cry came, into the meaning of which we do not now pry. Let it stand as a symbol of agony such as is not to be realised more keenly by labored interpretation: "My God, my God, why hast thou forsaken me?" We wonder what was the expectation of the people when they mistook that "Eloi" for an appeal to "Elias." That they were coming round somewhat is shown by the response to the words "I thirst" next heard. At the end of a reed a sponge saturated with vinegar was humanely raised to his parched lips, having received which he said: "It is finished." Finished! hence he could say to his Father, "Into thy hands I commend my spirit," and then he "gave up the ghost." The earthquake following and the rending of the veil of the temple confirmed the growing belief of at least some who stood by, and found expression in "Certainly this was a righteous man"; "Truly this was the Son of God."

What a triumph this seems to be for Satan! How sorrowful the disciples are; their enemies how exultant! Who could have thought that ere long the followers of the Nazarene would find their highest boast in that cross; that it should be the centre of attraction for millions who rejoice to be subjects of him who had in derision been crowned "King of the Jews"? God's power seems to be manifested not so much in the forcible prevention of evil, as in overcoming evil with good. We have an instance here, and in it find a guarantee of the fulfilment of that most precious promise of his word: "All things work together for good to them that love God."

New South Wales Sunday School Union Examination, April, 1898.

List of Passes.

1ST DIVISION.—Esther Baker, Sydney, 1st prize; May Owen, Petersham, 2nd prize. Honor Certificates: Minnie Keam, Sydney; Rose Mills, Petersham; Gertie Wotherspoon, Lismore. Certificates: George Morton, Petersham; Jack Adler, Enmore.

2ND DIVISION.—1st prize, Lewis Baker,

Sydney; 2nd prize, Gordon Stimson, Sydney; 3rd prize, Lily Appleton, Enmore. Honor Certificates: Daisy Barratt, Enmore; Bertha Evans, Mabel Steer, Bertha Sainty, Valerie Kingsbury, Herbert Spencer, Enmore; Rosie Morgan, Merewether. Certificates: Florrie Barratt, Enmore; Annie Mills, Petersham; Millie Tindall, Petersham; Reuben Walker, Lismore; Cyril Tolley, Enmore; Eva Wright, Merewether.

3RD. DIVISION.—1st prize, John Ewers, Petersham; 2nd prize, Fitzroy Barratt, Enmore; 3rd prizes, Cecil Evans, Enmore, and Leslie Stimson, Sydney. Honor Certificates: Reginald Clark, Enmore; Elizabeth Prideth, Sydney; Ruth I. Gole, Sydney; Arthur S. Fuller, Sydney; Linda Kingsbury, Enmore; Blanche Wallace, Enmore; Nellie Morrison, Sydney; Ellie Verco, Enmore; George Walker, Petersham; Alice Mills, Petersham; Connie Grocock, Petersham; Clara Spencer, Enmore; Jessie Webber, Enmore; Addie Day, Enmore; Emily Griffiths, Petersham; Percy Lever, Petersham; Alice Appleton, Enmore; James Muir, Merewether; Fred Lever, Petersham; Jeannie Watson, Merewether; Gerty Gerrett, Enmore; Mabel Wottherspoon, Lismore. Certificates: Rose Idle, Enmore; Sidney Lane, Enmore; Ettie Donne, Merewether; Nellie Allison, Merewether; Eddie Dillon, Enmore; Ruby Skinner, Enmore; Joseph Frazer, Maggie Donne, Guennie Morgan, Merewether; Edith Sayce, Rookwood.

4TH DIVISION.—1st prize, Annie Standen, Enmore; 2nd prizes, Horace Kingsbury, Enmore, and Sidney Gole, Sydney. Honor Certificates: Alfred Barratt, Enmore; Fred Willis, Enmore; Eleanor Jones, Sydney; William Ewers, Petersham; Ethel Waring, Enmore; Muriel Stimson, Sydney; Phoebe Appleton, Lillie Gerrett, George Verco, Beatrice Wallace, Enmore; Robert Ewers, Petersham; Kate Elliott, Sydney. Certificates: Elizabeth Reid, Enmore; William Muir, Merewether; Gerty Mason, Enmore; Minnie Frazer, Merewether; Lily Lowe and Alice Spencer, Enmore.

5TH DIVISION.—1st prizes: Clara Perry, Enmore; Annie Fox, Sydney. Honor Certificates: Elizabeth Barbar, Enmore; Beatrice Macpherson, Petersham. Certificates: Merton Verco, Harold Verco, Enmore.

JAS. T. HUNTER, Sec.

Poets' Corner.

So will we sing and praise thy power.—Psalm 21:13

The Fight with Beasts at Ephesus.

"If after the manner of men I have fought with beasts at Ephesus . . ."—1 Cor. 15:32.

(Written for AUSTRALIAN CHRISTIAN.)

By J. INGLIS WRIGHT.

PART III. (Continued).

The lion that remained to threaten still
The life of Paul, stood mad with hungry glare,
Lashing with stiffened tail his quivering flanks,
His mane erect with agitated rage,
Fiercely he gnarled sharp frequent vicious snarls,
And from his frightsome jaws the rasping tongue
Hung blood-like, as a maddened dog's alone;
But still he leapt not, for the steady eye
Of Paul transfixed him, aye, and paralysed

His every move. With wary, careful step,
Paul drove him back, and back, until he reached
That very wall that ran the arena round.
The populace excited stood and yelled,
They trampled on each other, eagerful
To witness the last onslaught of the Jew,
Each on his seat stood up, and cried aloud,
"The Gods be with thee, noble Jew, buzzah!"
And then a woman's voice shrieked high,—"Hear thou,

Diana, Goddess, grant him victory!"
Again rung clear a cry,—"Oh God! for Christ's
Own sake, save thou the life of our beloved!"
From near the throne Pro-consul came a voice,
"Tyrannous seeks thy pardon, Nazarene!"
Amidst the yells and shrieks Paul stood unmoved,
His eye still fixed upon the treacherous brute,
Until, with one quick step, he thrust his arm,
Enswrapt within the cloak, between the jaws
Of the huge beast, and ere it realized,

Paul, with a dextrous thrust of marvellous
Rapidity and skill, sunk his bright blade
Through skin and flesh, until its point transfixed
The lion's heart, and heavily the brute
Dropped lifeless on the bloody arena floor.
Paul with unshaken nerve withdrew his arm,
Wiped with his torn cloak the reddened steel,
Then calmly walked, and with a smile returned
The weapon to the soldier whose it was.

The excited mob with shouts of victory,
Cheered to its utmost power the man who thus
Had vanquished by his might the savage beast.
But still one voice joined not in compliment,
As, midst his friends, now free, brave Paul retired,
"The lions," said he, the sullen Demetrius,
"Have done a poor day's work, and now 'tis worse
Than ever 'twas before; the prowess of
The Nazarene will bend before it all.

The youth and beaver of Ephesus
His fearlessness to die for his belief
Will lead our philosophic schools astray;
His God-like courage will but fan afresh
The vigor, aye, and boldness of the men
Who hold with him the doctrines of the Christ.
Alas! Ah me! Diana! sore thy son
By this mean Jew hath been to-day envailed—
—If poison now—Ha! yes if poisonous cup—"

"Aye, aye, Demetrius, 'tis like ye Greeks,
Ye idol worshippers, ye paltry souls,
Thou hast no heart for such an one as yon
Brave man, but Marc'us has, and by the Gods
The sun shall rise no more until I seek
The man who fought to-day with beasts, and best
Of all by skill hath wholly vanquished them.
He hath a confidence in something more
Than hammered blade; he hath a soul that looks
Out of his eyes up to the very Gods.
And I must learn of him which is that one
Which ranks beyond the Greek and Roman gods;
I'll seek to know too something of this Christ,
The Nazarene whom Pilate crucified,
But yet in whom there dwelt divinity.
Who saves from sin, a worthy task forsooth,
Too much methinks, and far beyond the ken
Of thy revered priests, Demetrius.
Ah! Wondrous Christ! who can't instill within
Thy followers, midst hatred and contempt,
The very attributes of Deity
Ha! now, methinks I prate philosophy,
But still, 'neath brigandine a soldier
Bears a heart, 'neath crested gale, a brain
That yearns at times for inward rest and peace.
Well let it be, a soldier talks not overmuch,
But thou dost know thy comrade Marc'us.
I'm curious, as of old, Demetrius,
So must I seek this Paul and learn of him,

And pray, who knows, but I might turn myself,
To be a follower of this Nazarene.
They say that all who seek, at length become,
In spite of self, true lovers of the Christ
Adieu! I go to find the lion-slayer!"

"Eh! Eh! Mad fool, he goes unto his doom,
Demetrius hath seen the last of thee,
Good Marc'us! thou'lt find thyself a slave
Unto the Christ-life, then there's nought
For thee to say to me, or I to thee.
Aye, aye, a bad day's work, a friend hath left
Me, one I cherished much and loved well,
And now the Jew hath triumphed. May the gods
Hurl direst vengeance on his head, and blast
His every step. Demetrius hath still
His silver shrines to make, and much gold coin
To pour into his coffer—best of gods,
For here I am at home—be gentle slaves,
Forget not that the bear at the Master
Of the Silvermiths, and that his bones are old.
So! So! Brave Marc'us, fare thee well, adieu!
The gods preserve thee from the Christian faith,
If thou art, to me thou art not aught,
I bid thee farewell, Marc'us, adieu!"

Our Missions.

Go ye into all the world and preach the gospel to the whole creation.—Mark 16:15 (N.V.)

Foreign Mission Sunday, July 3rd, is now only 5 weeks hence. REMEMBER!

Look out for your envelope!
We ought to have an offering from every member of every church every year, to send the gospel to every creature.



The Missionary Review says: "Many seem to think that because a missionary is one sent, our contribution should be one cent. Truly a gross misapprehension."

Mary Thompson writes:—"Mrs Wharton, who has had a severe attack of fever, has now almost recovered again. She and Mr. Wharton are full of gratitude that God has spared her a little longer."

With F. E. Stubbin in the field, we need £100 more this year than last. How much do you feel toward this above last year?

A young disciple asked Bishop Selwyn: "What shall I do for Christ?" The answer was, "Go where he is not, and take him with you."

F. E. Stubbin, when in Melbourne, called on Dr. Paton and found the aged missionary busily engaged in the arduous labor of translating the bible into one of the languages of the South Sea Islands. The famous doctor gave our brother over three hours of his valuable time. He did not damp but fanned the flame within him, declaring as his per-

sonal conviction that the life of the missionary was the grandest thing in all God's earth.

Our four workers all write the same thing: "Brethren, pray for us." Will you not pray for each by name—Bro. Stubbin, young, inexperienced, just away from his dear ones: Bro. Shab, our Hindu brother and enthusiastic preacher: our Bro. John Thompson fighting the devil and white men influences amongst the Kanakas: and Mary Thompson, our first missionary, still at her post.

Here is something worth praying about, and four sixpences, one for each worker, are the more precious if scraped together and dropped into your envelope and will stamp your prayers with reality.

Mr. Julian Hawthorne, whose name commands universal respect, has been giving harrowing accounts of what he saw of the famine horrors in India. He saw living skeletons in the shape of men, women, and children, with dull, grim eyes staring amid parched skin and grinning bone. And in all that misery he soon witnessed proofs of the cruel unfitness of the native religions to bring any help, comfort, or cheer. Those of the heathen who have abundance feel no obligation to share with the famishing; while those in their misery seem to have no thought that the more fortunate should compassionate them. Grain-sellers, fat and cheerful, sit chatting and joking by the roadside, with their baskets overflowing with grain. In front of these plump, laughing women, creep little children, with the contour of every bone protruding through their bodies. These poor little wretches pick up a few grains in the dust. But these Hindus, religious idolators, are totally destitute of all feeling for each other. They neither feel it nor expect it. There is no conception amongst these three hundred millions of what is understood by humanity; they do not exercise it, they do not ask for it, and they cannot understand it. Such is the condensation of Mr. Hawthorne's record. The gentleman tells us that he shared the public suspicion of missionaries. He has become, like Charles Darwin and Robert Louis Stevenson, an enthusiastic believer in the necessity of their work, and an admirer of its wonderfully beneficent results. If correspondents of morning journals and sporting tourists had in their own heart a little grain of Christian faith, they might feel sufficient interest in the work of God in heathen lands to pay some attention to it, instead of judging it in blind ignorance and reckless uncharitableness.—*Christian Commonwealth*.

Let us raise the standard of liberality. We want to quit the company of the Christian gentlemen who in one year gave £25 for Jesus and £300 for a greyhound, and of that man (his brother surely) who put 5 cents a Sunday into the church box and 800 dollars a season into the opera box.

Miss Thompson reported 360 scholars to our Conference. This would make the Hurda school larger than any in Australasia, North Fitzroy coming a close second with 344.

Mission To the Maories.

TO CHURCHES AND BRETHREN IN CHRIST THROUGHOUT NEW ZEALAND.

BELoved BRETHREN.—At our annual Conference we were chosen as a committee, to further the work of preaching the glad message to the Maories, and it was suggested that churches and brethren throughout our colony be appealed to for aid. Some months ago it was brought immediately under our notice by Bro. Gordon Kelly, who, during the past eighteen months has mingled among the Maories in various parts in the north, doing what he could to present the simple gospel of a living Saviour to them, and with some measure of success, ten believers having been immersed. He has given time and money to the work, and amid many difficulties, practically supported himself in it until now. He rightly feels that the burden is too great for him to carry alone, and we distinctly realise, that, in order to make the work permanently beneficial to our dark brethren, it must be placed on a sound basis.

Though not immediately practicable, we think it wise to keep in view the establishment of a home in Hokianga district, to be in the charge of a competent Christian woman, where sick Maories could be cared for, also to be a central home for the workers. In the meantime much good may be done by keeping Bro. Kelly engaged teaching and preaching in the field so dear to his heart. The immediate need is money. We suggest that in the churches, brethren or sisters be appointed to receive weekly contributions for this work. Isolated brethren may send their contributions direct to our secretary. The Auckland church has decided to devote one Lord's day's contributions per quarter to the work. We trust that you will give this matter your most sympathetic consideration, and favor us with a reply at your earliest convenience. "God loveth a cheerful giver."

We remain, dear brethren in gospel bonds, F. Davies, William Vickery, and R. B. Downey, Committee. Secretary's address, 15 Paget Street, Auckland.

May, 1898

THOS. J. BULL, Secretary

From The Field.

The field is the world.—Matthew 13: 35

Queensland.

ROMA.—One would hardly credit the number of God-forgotten people we have in Queensland. The writer was at Sarat, on business, and while there experienced the need of evangelistic work in the western parts of our colony. While there the annual races were held, which meant more people than usual. However, on the Lord's day I wrote out notices for gospel meetings, and also distributed tracts from house to house, people were quite surprised, the first tract distributor they had seen. A very good meeting was held in the afternoon, the congregation consisting chiefly of ladies, and on making enquiries next day, I found out that only ladies attend religious worship. The men do not care to be seen going in the day. After tea I held an open-air gospel service. A Wesleyan friend helped me with the singing. After the street meeting, I held a gospel service in the divisional Board Hall, and the men attended, about 200 being present. The street meeting brought them in. Sankey's hymn books were used and went very well, considering that so many of them had never sung a hymn before, in fact it was the first time many had attended a religious meeting. I explained our position

and afterwards preached on the subject "The test of obedience." The people seem to enjoy bible teaching, and in a little time I feel sure a cause could be established. The following Lord's day we had a good service, in fact I was sorry to have to return.

L. A. HARRISON.

New Zealand.

DAMARU.—Grand meeting last night, and at the conclusion of Bro. Greenwood's sermon another young man confessed his faith in Christ, and was baptised.

At the church business meeting held last Wednesday night, it was unanimously resolved to ask Bro. Greenwood to remain three months longer with the church, and the hope was expressed that he would finally agree to continue the engagement indefinitely as before.

Bro. Greenwood's letter was read to the church 'on Sunday stating he was agreeable to remain three months as requested.

At the close of Bro. Greenwood's third year there were 113 names on the roll in good standing, 50 of whom had been added during the three years as follows:—35 baptised, 3 baptised believers, 12 by letter G.

South Australia.

HINDMARSH.—On Wednesday afternoon the members of the Dorcas Society, at the invitation of Sister John Pickering, met at her house for an afternoon cup of tea. After all had been made comfortable by the hostess, Sister T. Roberts, the secretary, produced a mysterious-looking parcel, which proved to be a most exquisite little teapot. Sister Roberts explained, in a neat little speech, that they had met to do honor to their president, Mrs. H. D. Smith, before her departure, and to present her with this memento as an expression of their regard for her as president of the Dorcas Society. Sister R. Young also expressed the good wishes of herself and fellow members. It was evident by the emotional feelings of Sister Smith how utterly she was taken by surprise at this unexpected exhibition of esteem towards her by the sisters. Sister Smith's reply was undertaken for her by Bro. Smith, who was present by special request. The teapot bore this inscription: "Presented by the members of the Dorcas Society, Roberts-street Church, to their president, Mrs. H. D. Smith, May 18th, 1898."

One confession last evening after gospel service. Sister Deeholme from Zion Chapel, Adelaide, was admitted by letter yesterday morning, in addition to the eight who were baptised a week previously.

May 23

A G

UNLEY.—On Lord's day, May 29, we received four by letter. Our numbers are increasing, and the meetings are well attended both morning and evening. Bro. Gore is loved and appreciated by the members at Unley. T. G. STOKER.

Here and There.

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

Don't forget FOREIGN MISSION SUNDAY, JULY 3.

We hear that Bro Percy PIERMAN has started a mission in Hornsey, North London.

Successful anniversary gathering at North Melbourne. Crowded meetings, earnest addresses. One confession, Sunday, May 22nd. Two confessions, Sunday, May 29th, Bro. McCracken preaching.

"There is no way, known to me, to hold the interest of young converts and thoroughly commit them to the work of the church, such as a weekly visit of a good religious paper. It makes the work of the preacher much less, and more enjoyable, to have all members of the church reading Christian literature. It keeps them alive and interested in all missionary enterprises, and in touch with the brotherhood. The early disciples among us that achieved so much, were not only readers of the Bible, but ardent students of the writings of the fathers of this reformatory movement. No church officer can do a greater service for the church than to see to it that every family has a good wholesome paper."

Bro. Clapham is having good meetings at Roma. (Q) No results to report—but many enquiring.

Bro. Walden will lecture on "Life in London," Swanston-st., Monday, June 6th. Doncaster, Wednesday, June 8th. 8 p.m.

"Talks to Young People" by J. Z. Tyler. This is a splendid book to put in the hands of young Christians. Price, 3/6; by post, 4/- Austral Co.

Bro. R. Downey of Auckland, church sec., Sunday-school superintendent, and president of the Band of Hope was suddenly taken from us by an accident on 21st May. He will be much missed. Obituary will probably appear next week.

May 23. T. J. D.

The annual demonstration and distribution of prizes in connection with Vict. Sunday School Union, takes place on Tuesday evening, June 7th, at 8 o'clock sharp. A good attendance of friends is requested. Admission free. Collection in aid of prize fund.

J. S. M.

The remains of our late Bro. Stone were laid to rest in the Warrumbrook cemetery on Tuesday, May 24th, in the presence of a large number of sympathising brethren and friends from Warrumbrook, Port Fairy, &c. The service at the grave was conducted by Bro. J. Pittman, who will also conduct the memorial service in the Christian Chapel, Warrumbrook, on Lord's day evening next, June 5th. An obituary notice will appear next week.

We beg to remind Sunday School Superintendents and Secretaries that the Austral Publishing Co. are now issuing "Sunday School Leaflets" for distribution among the scholars. These are specially prepared from the international series of lessons by Bro. F. Pittman and can be relied upon as being suitable for circulation. Now is the time to order for the last six months of the year. The charge is very moderate. A year's supply of twelve leaflets for 6/- post free. For the six months they can be had at half price—26 Sunday's supply for 3/- per dozen.

UNCLE JOHN SUTTON.—The brethren at Denver, Colorado, U.S.A., have a property on Broadway worth £20,000. The editor of the *Christian Evangelist*, who has recently visited Denver, writes: "We were delighted to meet 'Uncle John Sutton,' whose gift of £6000 made this church possible, and whose ambition now is to be a doorkeeper in the house of the Lord. If history has another example of a man giving this amount of wealth for a church building, and then filling ably the duty of janitor, living in the building and making it his daily care and work of love, we have not heard of it. Such consecration must have ample reward hereafter." This is but one of several prosperous churches in that city.

On Queen's Birthday the chapel at North Fitzroy was filled by friends and acquaintances who desired to

assist at a wedding which had the attraction of being out of the common, as it was a double one, and further, that two brothers were to marry two sisters. The contracting parties were members of families held in great esteem by the church at North Fitzroy. The young ladies were Miss Elizabeth and Miss Rosina Moles, and the bridegrooms were Messrs. John and Joseph Collings. The ceremony was conducted by Bro. Houchins, who used for the first time a new and impressive ritual, which was appreciated by the audience. The two couples left by the express train the same evening for Sydney, where they purpose spending their honeymoon.

"THE GOSPEL PREACHER" contains 13 sermons by various writers. Note the following:—Faith and How to Get It, by J. V. Uplike; Redemption in Christ, J. W. McGarvey; What Must Men Believe to be Saved? Benj. Franklin; Cases of Conversion—The Eunuch, J. W. McGarvey; Simplicity of the Gospel of Christ, Benj. Franklin; The River Jordan, J. W. McGarvey; Church of God—Its Foundation, J. S. Sweeney; The Faith of Abraham, Joseph King; The New Birth—Its nature and Necessity, F. G. Allen; The Love of God to Man, Benj. Franklin; Action of Baptism, J. S. Sweeney; Baptism for the Remission of Sins, J. S. Sweeney; Conversion—What is It and How Produced? A. I. Hobbs. The sermons have been selected for their point, plainness and force. The subjects treated are put in the clearest possible light. Price, post free, paper, 1/-; cloth, 1/6.

Obituary.

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

MICHAEL.—On the 21st April our young Sister Christiana Ethel Michael passed away to the higher life, at the early age of 17 years, after a short severe illness. Our sister decided for Christ with two others on the eve of Bro. J. C. Dickson's farewell address, and was immersed by Bro. M. W. Green. She has since then walked worthy of her high calling. We will miss her cheerful face from our Sunday-school, at which she was regular in her attendance, but we are consoled that she is with Christ, which is far better. Her mother, two sisters, and brother, are members with us. May our Heavenly Father, the God of all comfort, console and sustain them and the remainder of the family in the hour of their deep trial sorrow.

Call not back the dear departed,
Anchored safe where storms are o'er,
On the borderland we left her,
Soon to meet and part no more.

T. G. STORER.

HERRINGTON.—On the 9th April, at the Coolgardie Hospital, our esteemed Sis. Herrington (late of Cheltenham) passed away to that rest which is prepared for God's people, after a long and patient suffering, borne with Christian fortitude. She was unable to attend our meetings, but those of the brethren who met with her to break the memorial loaf can testify to her unbroken faith, and her desire to depart to be with Christ. She leaves a husband and son to mourn their loss. We pray that our brother may be comforted in his sad bereavement with the sweet thought of a happy re-union where parting shall be no more.

May 9.

A. L.

FERGUSON.—On the 25th April, Sister Mrs. Ferguson fell asleep in Jesus at the age of 74 years. Our sister was one of the first members of the church in Pakenham, having been baptised by our late Bro. Hammill about 25 years ago. Our sister has always been a regular attendant at the Lord's table until pre-

vented by age and infirmity. After a short but severe illness she passed peacefully away.

II R.

HINDLE.—Sister Sarah Hindle the beloved wife of our late Bro. Thomas Hindle, fell asleep in Christ at her residence, Port Albert, N.Z., on March 10th, aged 75 years, after a long and painful illness. She was a faithful and consistent Christian, highly esteemed by all who knew her, never absent from her seat at the table of the Lord, except when unable to attend, fully trusting in her Saviour to the end.

W. P.

Coming Events.

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

MONDAY EVENING, JUNE 6th.—8 o'clock at Swanston-street chapel, Mr. G. T. Walden will deliver a lecture, "Life in London," illustrated by 75 splendid limelight views. Mr. Walden will tell of London sights as viewed by an Australian. Very interesting. Admission free; Collection.

June 19.—Church of Christ, Railway-street, Melbourne, Lord's day School Anniversary. Services will be conducted on Lord's day, June 19, at 3 p.m. and 6.30 p.m. A specially prepared programme of sacred songs, duets, choruses, recitations and addresses. Admission free; seats free. Collection in aid of School Funds. On Monday, June 20, Tea and Entertainment. Tea on tables, 5.30 to 7 p.m. Tickets—Adults, 1/-; Children, 6d. each. Entertainment, 7.30 p.m. Good programme. Admission free. Seats free. Collection in aid of School Funds. Musical Conductor, Mr. J. West. Organist, Sister K. Morgan; Secretary, Sister Miss Isabella Muir.

Acknowledgments.

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

RESCUE HOME.

Thankfully received:—Miss Hopkins, Williams-town, 10/-; Mr. Tozer, Tara, N.Z., £1; A Friend, Tara, N.Z., 2/-; From churches: Dandenong, £1; St. Kilda, £1/3/6; Colac, 10/-; Polkemmet, 12/6; Stirling East, S.A., 13/1; Cheltenham, £2/5/-; Bel Bet, 10/6; Boomah, Q., 9/-; Richmond North, 11/-; Rosevale, Q., £1/6/-; Williamstown, 16/-; Fersham, £1/-; South Yarra, 13/-; Marrickville, N.S.W., 13/-; Takaka, N.Z., 13/3; Brim, 12/10; Ma Ma Creek and Mount Whitestone, Q., £1/13/-; Hoteo North, N.Z., 7/6; Tara, N.Z., 10/-; Port Albert, N.Z., £1/10/-; W.C.T.U. Headquarters, Victoria, per Mrs. Kirk, £3.

J. PITTMAN, Armadale.

To Subscribers.

5/- R. Begbie, 3/- R. Pattison, Mrs. J. A. McMillan, 7/-.

MARRIAGE.

FOSTER-ROBINSON—COX.—On the 29th April, at the residence of the bride's mother, by Mr. Malcolm McLellan—Thomas Foster-Robinson, of Riverina and Echuca, to Jean C. Cox, M.A., of Carlton.

"THE CHURCH IN THE LIGHT OF HISTORY"—An ably written essay by A. B. Manson. 24 pages interesting and instructive reading. 3d. each or 2/6 per dozen post free.—Austral Co.

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