

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

Vol. I.—No. 25.

THURSDAY, JUNE 23, 1898.

Subscription, 5s. per annum.

Editorial Notes.

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

Romanism Unadulterated.

It is not in Australia, where Romanism is surrounded and modified by the enlightening influences of Protestantism, that we are to look for the true "inwardness" of that system. In the Roman Catholic countries of Europe, such as Spain and Portugal, and in the Spanish republics of South America, popery rules with unchecked sway, and there we find the genuine, undiluted article. Here is a specimen. Francis S. Horton writes to the *Christian Endeavor World*: "Yesterday, in a Roman Catholic Church in Mexico, I read the following notice: 'Raffle for souls. At the last raffle for souls, the following numbers obtained the prize, and the lucky holders may be assured that their loved ones are for ever released from the flames of purgatory. Ticket 841.—The soul of the lawyer, James Vasquey, is released from purgatory and ushered into heavenly joys. Ticket 41.—The soul of Madame Cauldron is happy for ever. Ticket 762.—The soul of the aged widow, Francesca de Parras, is forever released from the flames of purgatory. Another raffle for souls will be held at this same blessed Church of the Redeemer, on Jan. 1, at which four bleeding and tortured souls will be released from purgatory to heaven, according to the four highest tickets in this most holy lottery. Tickets, one dollar. To be had of the father in charge. Will you for the poor sum of one dollar, leave your loved ones to burn in purgatory for ages?'"

J. A. Dowie in America.

Many of our readers will remember J. A. Dowie, of Fitzroy faith-healing fame. For some years past he has been at the head of a large establishment in Chicago, and the reported cures in connection with "Zion Tabernacle" have attracted much attention. Johnson Myer, a minister who lives in sight of the Tabernacle, writes of his work in the *Journal and Messenger*, thus:—"I have been

a close observer. I have had every opportunity to know. Many of those who have been under his treatment, and been in his 'Home,' are now dead. Scores of others, who went away saying they were better, are as great sufferers to-day as they ever were. A large number of people, who have been afflicted with nervous diseases, have received benefit. He is a man of indomitable will and great personal magnetism. He appears to possess so-called hypnotic powers. By force of his will, and by impressing his own thoughts upon weak minds, he has brought them temporary comfort. I do not believe that there is a single instance in which he has healed a radical disease, nor a case, where a tissue has been lost, or where a bone has been broken, or the flesh wounded or lacerated, which he has been able to cure." Mr. Dowie's work in America is evidently along the same lines as in Melbourne, and no more successful. The contrast between modern healing and the miracles of Christ and his apostles is most marked. Take one instance:—Christ healed the *seemid*. In the whole range of faith-healing literature, is there a single authenticated instance of a leg, an arm, or even a finger or tooth being restored?

Church Letters.

In order to avoid confusion, maintain efficient discipline and conserve the forces of the church, brethren should see that in cases of removal their church letters are forwarded. It is not uncommon for weak disciples on removal to a new home to fall out of touch with the cause they have espoused, while if a letter had been sent to the secretary of the nearest church they might have been looked up. Then brethren sometimes come from a distance, attend the church for months or even years, and present no letter. In our judgment brethren should always have their names placed on the roll of the church they usually attend, and all church letters should be forwarded from and to the secretary direct instead of being given to the member himself. If a member leaves the district and his destination is known, the secretary should

write to the church in the neighborhood to which he has removed, announcing the fact and asking that an interest should be taken in him. A little thoughtfulness on the part of secretaries would frequently save much trouble. It is scarcely necessary to add, that unless in very exceptional cases immersed believers should not be received without some written evidence of their *bona fides*.

Believing Unbelievers.

At the ninety-fourth annual meeting of the British and Foreign Bible Society held in England last month, the chairman, the Earl of Harroway, stated that the circulation of the bible was greater last year than ever before in the Society's history. The record of other Bible Societies is to the same effect. It is a most significant fact that in this scientific age, and at a time when intellect is so active and literature so abundant, the bible not only holds its own, but steadily gains in popularity. Sceptics are continually assuring us that the old book is losing its influence and will soon be laid aside as an antiquated curiosity. We call these men unbelievers, but they are really men of faith, a faith so wonderful that it can not merely exist without evidence, but in spite of the clearest testimony to the contrary. The eagerness with which they swallow any statement, however absurd, in opposition to the bible is simply astonishing. An interesting and instructive article might be written on the faith of infidelity.

Here Am I, Send Him.

The first foreign missionary was the Lord who left his home for a foreign land and there sacrificed his life for others. The apostles, fired by his example and teaching with an intensity of zeal that overleaped all opposition, spread the good news until their tongues were stilled in death. In point of time eighteen centuries separate their work from ours, but in the matter of earnestness who can measure the distance that divides us? The cry was, "Here am I, send me." Our response too often is, "Here am I, send him"; and we pay less than a penny a

month on an average for his support! And yet there are more heathen in the world today than when Christ gave his commission. Compared with the zeal of the apostolic missionaries and the needs of the work, we are but playing at missions. We occupy the New Testament position with regard to doctrine and ordinances, but in the matter of missionary zeal we require a mighty reformation to bring us within sight of the original platform. Prominent attention should be publicly given to this subject by all who advocate the old paths. The approaching Missionary Day, July 3rd, affords a good opportunity in this direction.

THE Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth St., Melbourne.

A. B. Mason - - - Managing Editor.

All Communications should be addressed to The Austral Publishing Co., 528 Elizabeth-st., Carlton. Articles, etc., of any length intended for next issue should be in hand not later than first post on Monday. Short News Items, Coming Events, Wanted, etc., received as late as Wednesday morning. Births, Marriages and Deaths, 6d. each. Coming Events, 45 words, 6d.; each additional 45 words or fraction thereof, 6d. Wanted Advs., 1/- To insure insertion this must be paid in advance.

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

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

The Leader.

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

Better Things.

A Better Covenant.

NO. 5.

There is a certain road we know of, situated in a village by the seaside, down which you may walk, and having reached the end, behold, the great sea lies at your feet. All the while it has been hidden from your gaze, and it is only when you have passed the things which obstructed your view on either side and in front, and you stand near the edge of the cliff, that the wide open sea is before you, and you look upon a view that seems to you to be, and really is, a revelation of the glory of God. So it is with us in our study of the sacred scriptures. We cannot see the full glory of God until we stand upon the threshold of the New Covenant dispensation, and behold, opening up before us, the infinite love of God. Neither priest nor prophet could make known the love of God in all its fulness. Only he, who was the effulgence of God's glory could do that. Christ, as the Mediator of the New Covenant and Minister of the True Sanctuary, is the em-

bodiment of the love of God.

The prophet Jeremiah forsook the glory of the New Covenant, and was enabled by the power of God to outline its main characteristics. These may be briefly set forth as follows: (1) "Continuous enlightenment of the understanding by the informing spirit of God's laws; (2) engraving of these laws upon hearts and consciences instead of tables of stone; (3) intimate union between God and his people; (4) universal knowledge of God, superseding dependence on human teaching; (5) merciful dealing with iniquities, and forgiveness of sins." The bare outline thus set forth requires filling in, and can only be filled in by a reference to those events by means of which the New Covenant was inaugurated and established. Here, as elsewhere, the New must explain the Old. That which is in the germ can only be understood by subsequent development. No one who had never seen a flower could tell what lies hidden in the seed. And so with prophecy—it has its dim outline, but its amplification can only be seen and properly understood in the light of its fulfilment.

The first of the "better promises" of the New Covenant is, "I will put my laws into their mind"; and the second is like unto it: "And in their hearts also will I write them." Under the Old Covenant, the law, as represented by the "ten words," was placed in an ark of wood, but under the New Covenant, the law, as represented by the "words" of Christ, is placed in the minds of men. Again, the "ten words" were engraven upon tables of stone, but the laws of God, as enunciated by Jesus Christ, are written on the "fleshen tablets" of the heart. The prophet Ezekiel expresses the same idea in other words: "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh" (36: 26). The change involved here between the Old and the New Covenant is the change from a rigid external law to the "voice of the Spirit of God in the conscience." It is the difference between legalism and spirituality. Some legalists of the present day would have us believe that the thought expressed by the prophet is, that God would put in the minds and hearts of his people the law found in the ten commandments. In doing so, they either ignore or are unconscious of the fact that the decalogue is placed in contrast with the laws of God promulgated by the Law-giver of the New Covenant.

This idea is emphasised by Paul, when he says: "Who also made us sufficient as ministers of a new covenant: not of the letter,

Randall on "Hebrews."

but of the Spirit, for the letter killeth, but the Spirit giveth life. But if the ministration of death, written and engraven on stones, came with glory, so that the children of Israel could not look steadfastly upon the face of Moses for the glory of his face; which glory was passing away; how shall not rather the ministration of the Spirit be with glory. For if the ministration of condemnation is glory, much rather doth the ministration of righteousness exceed in glory. For verily that which hath been made glorious hath not been made glorious in this respect, by reason of the glory that surpasseth. For if that which passeth away was with glory, much more that which remaineth is in glory." (2 Cor. 3: 6-11.) If God had simply proposed to write the "ten commandments" on the hearts of the people, where would the greater glory come from? and how could Paul speak of the passing glory of the ten commandments being eclipsed "by reason of the glory that excelleth?" Moreover, it may be assumed that the laws of God under the New Covenant would at least have the merit of being complete and universal, both of which merits are absent from the decalogue. The laws, therefore, of the New Covenant are to be found within itself. If this were not so, it would be an admission of inferiority. An admission which cannot be allowed for a single moment. We claim that "the law" of the New Covenant, found within itself, is all that is required for the Christian and Christian Church, and that to go outside of that law for something additional, is to dishonor Christ, the lawgiver of the New Covenant.

Andrew Murray, in his "Holiest of All," speaks of the two "promises," just considered, as the "central blessing" of the New Covenant. The third promise, "I will be to them a God and they shall be to me a people," he describes as the "crowning blessing." God, he says, created man to find his blessedness in Himself. This is the nobility and greatness of man, that he has a heart capable of fellowship with God, a heart so great that nothing less than God can really satisfy it. This is held out to him as the highest blessing throughout eternity. Personal, direct fellowship with God: this is the crowning blessing of the New Covenant, to which the Epistle to the Hebrews very specially points the way. In Israel only the priests might enter the Holy Place; thence they went out again to teach the people. Into the Most Holy only the High Priest might come. In Christ every believer has access to the Holiest of All. Christ redeemed us that he might bring us to God. He is the door, in which we are not to remain standing, but through which we enter to God himself, to his heart and his love.

Very precious too is the promise which indicates universal knowledge of God. "And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest." This is equivalent to saying that under the New Covenant "there shall be no appropriation of knowledge; no sacerdotal exclusiveness; no learned caste that shall monopolise the keys of knowledge, and lock out those that desire to enter in." "All thy children shall be taught of the Lord" (Is. 54: 13), and all shall be "a chosen generation, a royal priesthood, a holy nation, a peculiar people." The knowledge and privileges which under the Old Covenant were confined to one race and to a portion of that race, will under the New be extended to all. Under the New Covenant, nationality counts for nothing. "There is neither Jew nor Greek, male nor female, bond nor free, for ye are all one man in Christ Jesus."

The initial blessing comes last. "For I will be merciful to their iniquities, and their sins I will remember no more." This blessing, though mentioned last, is in reality the first in order, for without it, those that are mentioned before it could not be realised. Under the Old Covenant "there is a remembrance made of sins year by year, for it is impossible that the blood of bulls and goats should take away sins" (Heb. 10: 3, 4). Under the New Covenant there is a forgetting of sins: "Their sins will I remember no more." Under the one covenant there was only a kind of reprieve annually renewed; under the other there is a complete and everlasting forgiveness of sins. This question of sin must be thus dealt with before the law can be written on the heart, or the mind flooded with spiritual light.*

Very briefly we have thus dealt with the "better promises" of the New Covenant. Doubtless every true child of God rejoices that he has an interest in all the provisions of this Covenant. Increasingly, he will feel, as he contemplates the goodness and wisdom of God, how glorious is the heritage which has come to him through Jesus. He is one of the covenant people of God. A covenant that cannot fail, for Jesus is its surety (Heb. 7: 28). Jesus, the Priest-King, says Andrew Murray, on the throne is surety of the covenant. Let us, like him, yield ourselves to that death to sin and to self, out of which God raised him. He who gave Jesus as the Mediator of the New Covenant, and surety for its promises, will reveal him, and fulfil them in us, will bring us within the veil, and give us our life there in the secret of his blessed presence.

*Mantle on Hebrews

Original Contributions.

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

—1 Corinthians 14: 12

Truth.

"Pilate saith unto him, What is truth?"—John 18: 38.

By P. J. POND.

The scene here presented to our mind is our Saviour arraigned in the judgment hall before Pilate: the mob, and those claiming to be priests of the most high and merciful God, remain outside, thinking themselves too righteous to enter and thus defile themselves,—the passover being at hand,—yet they are thirsting for the blood of him who went about doing good.

The Jews had been observing ceremonies, which were typical and emblematic of the Messiah, and, as in Hebrews 10: 4, "it is not possible that the blood of bulls and of goats should take away sins"; such were but emblematic of the "Lamb of God, that taketh away the sins of the world." The reality, or the truth itself, had now come, and they knew him not. I do not consider that the question of the Roman governor, "What is truth?" was asked in a scoffing manner (his efforts to release Christ point otherwise), but as by one desirous of piercing the gloom of uncertainty. The desire for more light had oft been voiced, and such philosophers as Socrates and Plato of the Greeks and Confucius of the Chinese had striven to penetrate the darkness of ignorance. We commend such for their efforts; would that many now would ask, "What is truth?" and, asking, seek for it, for it is truly a pearl of great price. Yet what did the revelations of these philosophers amount to? They were but as the faint reflection of the lightning in the far distance that only serves to reveal the density of the darkness, or as rockets that mount up in brilliancy, and when the attention of the people is directed to them, disappear. But now the bright and morning star, Christ, the light of the world, the Messiah, appears and announces: "I am the way, the truth, and the life."

Without truth there is no real goodness. How contrary to reason is the statement often made, "As long as we stick to what we have been taught, it is all right." Let us see. The Jewish fanatics who with wicked hands crucified and killed the King of glory thought they were doing God's will; and later, Saul of Tarsus, "haling men and women committed them to prison," yet was acting up to what he believed. The Church of Rome was guilty of the most foul, brutal and unchristian actions in being zealous as their conscience led them. The Puritans, in striving to be followers of the meek and lowly Jesus, hanged and imprisoned Quakers, the conscience of all upholding them in the belief that in so doing they were serving God. We can well say, "O Christ, what crimes have been done in thy name!" Conscience, then, is not to be depended upon; it has murdered scores under the wheels of Juggernaut: it needs educating aright. We need a guide; that guide should be the word of God. We need, then, to search the scripture and get understanding, for ignorance is the handmaiden to superstition and error.

The faculties and reasoning powers that God has given us are to be used, and the old idea that faith and reason are antagonistic is fast disappearing. A doctrine that will not stand criticism is not of the truth. When Galileo, about 1610, announced that the earth revolved round the sun, those claiming to be the church of Christ declared that this would overthrow their religion; then they had not the truth, for one truth can not overthrow another. It is for us to "prove all things and hold fast that which is good." Christianity as summed up by Paul is—"Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." This is the outcome of Christianity, while the bloodshed and rapine of the old day of persecution was the work of Satan.

Only truth can make us free. Atheists, infidels, and others known as 'freethinkers,' claim to themselves the estate of freemen. They should remember that

"He is a freeman whom the truth makes free,
And all are slaves beside."

If we have not the truth, we are in the bondage of error. Christ is truth, the world is a deception—its honors, pleasures, riches, etc., leave at the trying hour of death. Take heed, then, to the words of Christ in John 8: 31-33: "If ye continue in my word, then are ye my disciples, and ye shall know the truth, and the truth shall make you free."

The seeker for truth must not expect the plaudits of men.

"Who is this scorned minority uncouth?

It is the magi seeking new-born truth."

Explorers, as Livingstone in Africa, Burke, Wills and others in Australia, met with opposition and difficulty; and as with temporal, so spiritual. Those who are the means of bringing truth to light will be opposed, even as our Lord and Master, Christ Jesus, the apostles, and later, Wycliffe, Luther, Wesley, Campbell and others of the present restoration movement. It is but in keeping with history for the propagation of truth to meet with opposition, and we must not expect a reward here. When Garibaldi, rallying his men in the Italian revolution of 1866, called on them to advance for further struggles, they asked what was the reward. He replied that he "could promise hunger, nakedness, wounds and death to many, but they had the opportunity of fighting for the right," and the men pressed enthusiastically forward in the struggle. So the Christian must press forward in the cause of truth and not ask, "Will it pay?" or "Will it bring honor here?" but "Is it right?" and those who, knowing the truth, will not boldly plead for it, rather preferring to go with the majority, are unworthy descendants of the men and women who died at the stake, or the covenanters whose blood crimsoned the heath, rather than give up the truth as they knew it.

Knowledge of truth if not shown by our life is useless. Whilst I affirm that knowledge is necessary, yet only as the truth finds lodgment in the mind, reflecting and showing in the life, will benefit be derived. Our Saviour says, "By their fruits ye shall know them." If we are not willing to sacrifice for

the truth, it were better to remain silent. Honesty in using the knowledge we have is required. The reason why error abounds and wickedness riots is largely because of our lack of energy. Hearts are sad, and tempted ones fall, because of lack of the Spirit of Christ; and if we have not the Spirit of Christ we are none of his (Rom. 8: 4). We need to be more practical and talk less, to have more depth and less surface. If we believe we have the truth, let us demonstrate it by devoting our means for the spread of the truth, and let us bear in mind that

"Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals and forts."

Historical.

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

CHAPTER VIII.

Is there not one very striking circumstance in these primitive letters, viz., their evident openness and ingenuousness? Names are mentioned with the utmost freedom, Mr. Wallis is introduced to people of whom he has never heard before, and whom he was never permitted to see in the flesh. The affairs of the congregation in the past, and its hopes for the future are discussed as simply as may be, and we get an idea of the state of affairs from these very natural epistles such as we cannot get from the stiff and stereotyped reports sent now-a-days to our periodicals. Would not these be far more enjoyable, and should we not feel more of a family if we could get back again to the simplicity of the olden style, and would not our communications be more useful for reference in the future, if they partook less of the nature of bare periodical records and had more the manner of the matter of unaffected letters from brother to brother?

From this communication, also, we get our first notice of the commencement of the Hindmarsh church. Just before the discovery of the goldfields, Mr. Magarey had purchased a mill at Hindmarsh and removed to that locality. As several of the members of the church in Adelaide were working for him at the mill, he decided to build a chapel there. This he did on his own property and with his own private means, and the little building was standing until a few years ago close to the present and more pretentious edifice. It was opened in June, 1854, as appears from a letter written to England by Mr. Hussey.—Copied from the *M. H.* for 1854, p. 513.

Monday June 11th 1854.—"My brothers" (who had come in a boat to meet him on his return from England, at the anchorage, four miles from the port) "informed me that there was a tea-meeting at Hindmarsh in the evening, on the occasion of opening a place lately erected for the meeting of the brethren, and they were in hope I should be able to be present, a few of them having heard of my arrival. On Lord's day, June 17th, I attended the church meeting in South Adelaide. Bro. Scott and myself were intro-

duced to the church, and the privileges of the Lord's house were extended to us. At the conclusion of the morning worship, the letters I brought from Elder A. Campbell at Bethany, were read, and the church unanimously expressed the pleasure they felt at the receipt of the letters and the contents. In the afternoon I attended the Sunday-school in connection with the church. I was informed that it had not been long commenced, but both as regarded numbers and scriptural information possessed by the children I was much pleased. A short time since, the church in South Adelaide finding their place of meeting too small, instead of enlarging the building there, have formed a church at Hindmarsh, several of the brethren residing at the latter place. A neat building has been erected for their accommodation, capable of seating 150 persons. The number of members belonging to the church at South Adelaide is 56. On Monday, June 18th, I spent the afternoon with a few brethren at Bro. Magarey's, among whom was Bro. Santo, who had arrived safely after a four months' passage, encountering a severe gale in the English Channel. In the evening we adjourned to the new building erected for the church, and heard a lecture from Bro. Warren on 'The Creation and the Creator.' This was the first of a series of lectures to be given by Bro. Warren, who arrived here at the beginning of the year. On Lord's day, June 24th, I met with the brethren at Hindmarsh in their new building, which is capable of accommodating about 150 persons. As the church has only recently met here to attend to the ordinances, and being those who are residents in Hindmarsh, the number is small at present, namely 13. In the afternoon I attended Sunday-school and addressed the children. There was a good number present, and I think it is likely that this institution will be extensively useful. There is another church meeting at Maclaren Vale, at present numbering 15 members. The total number of members in regular attendance at the meetings of the churches in this colony is between 80 and 90."

From this epistle we glean the statistics of the brotherhood in the colony at the middle of the year 1854. There were 3 churches—One in Adelaide, numbering 56; one in Hindmarsh, 13; one in Maclaren Vale or Willunga, 15; total 84.

We gather also that by this time the church in South Australia had recovered from the shock given to it by the exodus to the goldfields. The speakers had come back. Bro. Pearce was here. Bro. Santo had returned from England, and Bro. Warren had removed from Victoria. He had originally been a member of one of the churches in England, whence he had emigrated to Victoria, and after remaining there a while had crossed over to this colony in the beginning of 1854. He set to work from the first in good earnest in the cause. He used to deliver courses of lectures on various subjects, and on one occasion, when some Mormon apostles appeared upon the scene and began to preach their abominable system, he made an attack on these "frogs," as Bro. Wallis would call them, and armed doubtless with the "Mormon Bible" and its exposures, which had formed part of Wallis's

celebrated consignment to these antipodean regions, dogged them about from place to place, tormented them with unanswerable questions, delivered counter lectures, and drove them out of one neighborhood after another until they were compelled to relinquish forever a field where they had met only with defeat.

Selected Articles.

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

The Elements of the Gospel.

LETTER XII.

Repentance defined and illustrated.

Intimately and inseparably associated with Faith as a condition of salvation, is the command to *repent*. God "commandeth all men everywhere to repent." Acts 17: 30. "Repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem." Luke 24: 47. As the special work of the Harbinger, in preparing a people for the Lord, was to call the Jews to repentance, we may well understand that none can be made ready for the reign of the Lord Messiah except as they repent. Let us, then, inquire what is meant by repentance?

Metanoia; translated *repent*, means *to come to a conviction afterward; hence to change one's mind or purpose*. In Scripture usage, it signifies sometimes to undergo a change in frame of mind and feeling, and sometimes, a change of principal and practice. Indeed, this latter, though not always expressed, is generally implied. Perhaps no better definition can be given than is furnished in the Standards of the Church in which you were educated. "True repentance includes a turning from sin unto God, with a sincere purpose and endeavour to walk with him all the ways of his commandments." It is not mere sorrow for sin, for we read of "sorrowing unto salvation." And we are taught that "godly sorrow worketh repentance unto salvation." 2 Cor. 7: 10. Neither is it actual reformation, as we generally understand that term, only in its *relative* stage; for Paul assures us that he taught both Jews and Greeks that they should "repent and turn to God, and do works meet for repentance." Acts 26: 20. Repentance, then, is that which succeeds godly sorrow and precedes the external fruits of reformation. This can be nothing but the *change of will or purpose*—the renunciation of sin and the acceptance, in heart and intention, of the law of God as the rule of life. This explains the use of the term Acts 2: 38. They were commanded to *repent after* they were "pricked in their heart," proving that even the most poignant sorrow did not of itself constitute repentance. And they were accepted as penitents before they began a new life, any farther than their baptism indicated the entrance on a new life. Their repentance was the renunciation of sin and the acceptance of Christ as their Lord and Saviour *in the purpose of their hearts*; and their baptism was the expression of this renunciation, and the beginning of this new life of obedience to Christ. As the

process stands revealed to us, thus far, it is, 1. Faith. 2. Godly sorrow. 3. Repentance or the internal submission to Christ. 4. Turning to God, or Baptism—the external turning to God. 5. Works meet for repentance.

We may be allowed to quote yet farther from your former standards in regard to the place which repentance occupies in the order of the gospel.

"With regard to the *order* of faith and repentance, it may be remarked that we can form no conception of a moment of time when the one exists in the soul separate from the other. In point of time, then, faith and repentance necessarily accompany each other; but in the order of nature, faith must precede repentance. Evangelical repentance is a turning from sin to God; but there can be no turning to God, except through Christ; and no coming to Christ, but by believing in him. John 14: 6; 6: 35.

"Besides, evangelical repentance flows from love to God; but the exercise of unfeigned love to him proceeds from the exercise of true faith. 1 Tim. 1: 5. Add to this, it is only by looking on him whom we have pierced, that we can mourn after a godly sort, according to that remarkable promise, 'They shall look on me whom they have pierced, and they shall mourn for him,' Zech. 12: 10. There is indeed a conviction of the person's guilt and misery, accompanied with a kind of sorrow for sin, and resolutions to forsake it, because it exposes him to everlasting punishment, which in the nature of things must precede the exercise of faith in Christ; but this is very different from evangelical repentance."—Exp. of Conf., p. 181.

You cannot but see that this condition of salvation is not arbitrarily imposed. In the very nature of things, repentance must take place before gospel blessings can be enjoyed. As well expect a man to see the sun with his face buried in the sand, or to taste an orange by touching it with the tips of his fingers; as well expect an untamed Indian to be at home in a circle of highly refined *literate*, or a drunkard reeking with the fumes of the bar-room to be supremely happy in a prayer meeting, as to expect an impenitent man to enjoy the blessings of the salvation of God. For what does the gospel propose? To bring us to purity, to righteousness, and to love—and in and through these to fellowship with God. Unquestionably, then, if the heart is sold to sin, and all the powers of the moral nature are under the control of selfishness, there can be no access to the blessings of salvation, except by such a repentance as shall revolutionize the desires, intents and purposes of the heart. Only the pure can have fellowship with the pure—the best of all reasons why the impenitent cannot receive the Holy Spirit.

This repentance is something that we must accomplish. In its very essence, it is the assertion of self-sovereignty, the exercise of will in a new direction. Hence we are commanded to repent. The obligation lies on us to repent. True, God is spoken of as *granting* repentance, but he grants repentance by granting the means of repentance, and by granting us assurance of acceptance when we do repent. The *motives* to repentance are—(1) the goodness of God (Rom. 2: 4), and (2) the coming righteous judgment. (Acts 17: 31). The soul stands between the divine charms of the one and the divine

terrors of the other, to be at once moved and urged—charmed and warned into a new life, in view of the tremendous issues of an impenitent course of conduct. These motives God reveals and urges, but the choice—the decision—is our own.

Many are distressed for want of evidence of a *change of heart*. It would help them much to drop that phraseology and the ideas it has carried, and ask instead for the evidence of *faith and repentance*. When our *affections and desires* are purified from sin, and our *principles and purposes* are changed so as to renounce that which is sinful, and choose that which is good, there can be no reasonable question that the heart is changed. Faith and repentance accomplish this revolution.

Let us add, in conclusion, that the necessity for repentance being laid in the eternal law of God—in the nature of things—there can be no compromise in regard to it. The sinner must repent or perish. At whatever cost, the right eye that offends must be plucked out, the right hand or foot that offends must be cut off, and we must go maimed into life, or, failing in this sacrifice, must be cast into hell-fire. This, more than any intellectual embarrassment, is the offence of the gospel; yet to every heart capable of appreciating the good and the true, this will be one of its most satisfactory recommendations.

The Traveller.

The West Coast of Tasmania.

R. G. CAMERON.

At the late Conference held in Launceston, some of the brethren expressed a desire that I should write an account of my visit to this part of Tasmania, and forward it to the CHRISTIAN for publication.

Leaving Launceston on the 14th April, I proceeded by rail to Latrobe, where Bro. J. Rawson and his good wife kindly entertained me during my stay in that district.

The church at Latrobe is the oldest in this colony. It has suffered through removals until but few are left—a faithful few, however, who continue to meet for worship in the house of the veteran, Bro. R. C. Fairlam. The brethren tell of the crowded meetings that C. A. Moore preached to on the occasion of a brief visit. Other evangelists have labored from time to time in this field, but the efforts have generally been of a spasmodic character.

About three miles from Latrobe is the meeting house of the little church at New Ground, of which Bro. Rawson is the elder. The church has been able to hold its own, and I believe that the prospects of successful evangelistic work, if it could be undertaken for a time, is fairly good. During my stay we held some pleasant little meetings, which I hope were not without profit to all concerned.

On the 20th I bade farewell to the brethren in this North-western district, and taking ship at Devonport, started for the West Coast, reaching Strahan on the 22nd. I proceeded per steam launch up the King River to Teepookana, the terminus of the Mount Lyell Railway, and catching the train, ar-

rived at 6.30 p.m. at Queenstown, being met at the station by Sister Livingstone, under whose hospitable roof I spent the three weeks of my stay in that town.

Queenstown is a prosperous and progressive centre of mining activity. It has at present a population of nearly 3,000, and it is rapidly increasing. The whole of this population is being supported directly and indirectly by one mine (the Mt. Lyell), which now employs some 1,500 men, and will soon add to that number, as it is erecting another set of smelting furnaces. Other mines are being opened up in the immediate vicinity, and in a few years there will undoubtedly be a very large population settled on this part of the coast. There is a little band of earnest, faithful disciples here, with whom I had very pleasant and profitable intercourse. All told, they number 16, and they are meeting regularly for worship and bible study. I held four public meetings for gospel proclamation, and several cottage meetings. There is an excellent opportunity for successful work in this field. A *mine qua non* to success, however, is the possession of a building. At present there is no suitable hall available. Besides, a baptistery under cover is a necessity, as the climatic conditions are very unfavorable for out-door baptisms during the greater part of the year. Recognising this need, the brethren have determined on making an effort to erect a building. They have secured a suitable site, and estimate that for £100 they can, by doing a good deal of the work themselves, put up a building that will meet requirements for some time to come. They can themselves raise about £20, and have requested me to appeal to the brotherhood for assistance. I mention this here, so that Tasmanian readers may know what to expect.

From Queenstown to Zeehan is a journey of about 50 miles. This is the pioneer mining field of the West, and has a population of about 7,000. There are quite a number of disciples about; probably if they were all mustered, they would number from 20 to 25, but, unfortunately, the majority of them have grown very cold and do not meet with the brethren. There are a faithful few, however, in Zeehan, and on Lord's day morning, including the writer, 10 met to break the memorial loaf. An effort was made to work up a meeting for the evening. A hall being secured, the meeting was well advertised, but excepting the brethren and a few children, no one put in an appearance. It was a frosty night, but the temperature outside was not half so low as inside that hall at the hour announced for the meeting. It is a significant fact that at the same hour the Academy of Music was packed to the doors with an audience assembled to hear a sacred (?) concert, given by an opera company. I have no doubt that the gospel of Jesus Christ, if faithfully presented, would win some triumphs even in this unpromising field, but I am persuaded, too, that it would only be after a prolonged and earnest effort.

There are other mining centres on the Coast, which I had no time to visit, but the conclusions I have reached from what I saw are:—1st, That within a few years an immense population will be settled in this part of Tasmania; and, 2nd, That now is the time for an effort to be made to preach the

primitive gospel and plant churches of New Testament faith and order in this region. We ought not to wait until other churches get established. We should commence at Queenstown. This is unquestionably the most favorable position for a base of operations. An evangelist located there could work outward and include other centres, as Gormanston, Strahan, and Kelly's Basin, all of which places are within easy reach of Queenstown. The question is, Will the Tasmanian brotherhood rise to the occasion and send forth a laborer into this field, which is "white already unto the harvest"?

Sunday School.

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

Studies in Old Testament History.

After eighteen months, we return to the Old Testament. At the end of 1896, we had as a lesson "Solomon's Sins," dealing with his fall and the warning that the kingdom should be divided; with the fulfilment of that prophecy the present series begins. On entering upon such a study, let us remember that we are not merely studying a narrative of remote events, but that "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."

LESSON FOR JULY 3RD.

"THE KINGDOM DIVIDED."

1 KINGS 12: 15-25



With the mention of the name Rehoboam, both in the book of Kings and of Chronicles, comes this expression: "And his mother's name was Naamah the Ammonitess." The significance of this will not be overlooked when we remember that Solomon had gone after "Milcom the abomination of the Ammonites," and had built in the mount that is before Jerusalem an high place for "Molech the abomination of the Ammonites," as he did for all his strange wives. Errett says of Rehoboam what Macaulay says of James I.—that "Fortune placed him in a situation in which his weakness covered him with disgrace, and in which his accomplishments brought him no honor." Whatever the cause, the disgrace was conspicuous; so too the honor—by its absence! It was a fatal blunder that he made at the start in his dealings with the people when they came to plead for a mitigation of the hardships imposed on them by his father Solomon,

especially the burdensome taxation and the odious levy of forced labor. How blind he was! Did he not know that Jeroboam, who was pleading for leniency, was the man to whom the prophet of God had promised the major part of his kingdom? He foolishly set aside the mature counsel of the elders, and followed that of the young men. He thought he was exhibiting a royal trait of character when he heartily refused to grant any reduction of hardship, but rather promised that their future burdens would be of such a nature that a reversion to the *regime* of Solomon would seem a positive luxury. He thought he was exercising his kindly authority, instead of which he was virtually casting it off. Very soon he heard the great shout, Israel's slogan: "To your tents, O Israel; see to thine own house, David!" The kingdom was divided; Abijah's prophecy fulfilled; idolatry punished. Rehoboam desired to keep the kingdom whole. To pacify them, he sent Adoram, who was over the levy, and who doubtless was about the best hated man in the land; he was stoned to death. His noble array of 180,000 warriors, who were to prove his right by might, were disbanded by the word of God through Shemaiah: "This thing is of me." True, yet because of the people's disobedience (11: 33; cf. Acts 2: 23).

Of the two kingdoms thus formed, the northern was more populous, had more territory, and was richer than the southern, and thus retained the national name, Israel. From first to last Israel was idolatrous; Judah, often so, was yet more loyal to Jehovah. Judah was the more stable. It had a single capital throughout, Jerusalem, the city of David and Solomon, and of the temple. Israel had several capitals in succession: Shechem, Tirzah and Samaria. Israel continued only two hundred and fifty years; yet in that time nine dynasties with nineteen kings sat on the throne. Every new dynasty began in a bloody revolution, only to be itself blotted out in blood. Judah endured for nearly four hundred years with only twenty sovereigns, all, save the usurper Athaliah, belonging to the line of David."

Sisters' Department.

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

The Revolt of the Women of China.

The London *Spectator* of 19th March gives an account of a very remarkable movement amongst the Chinese. A group of Chinese ladies in Shanghai invited no less than 110 European ladies to dinner, the European guests being all the officials and committee of the ladies' society started three years ago, to do away with the cruel practice of binding the feet of Chinese women and girls. Says our contemporary:—

When this society was formed such a short time ago, amongst not a little derision, many people overwhelmed its leaders with counsels that the Chinese would stand anything but interference with their national customs. Even missionaries, who from closer intercourse might be supposed to be better versed, said: "Religious teaching

does not excite the people as this will. We must beware of arousing riots, and move very warily;" whilst some actually refused to have anything to do with the matter, for fear of bringing too much hostility upon themselves. "After all, a bound-foot woman can enter the Kingdom of Heaven," sighed a saintly priest, whom the climate has already laid at rest from his labors in a West Chinese grave. His spirit, we hope, is rejoicing over those he led to Christ. But now, after all these cautions, when for the first time the ladies of China held out hospitable hands of welcome in a quasi-public manner to the ladies of other lands, they sent round, in the first instance, and asked for a list of the officers and Committee of the Natural Foot Society, to translate literally its name of T'ien Tsu Hui, and invited all *en bloc*. The occasion was a projected school for the girls of the upper classes of China, whose tenth rule, to translate somewhat literally from the Chinese, runs as follows:—Foot-binding is a wicked custom, so after having been admitted into the school, the girls shall advise each other to unbind their feet. For the present, both girls with feet bound or unbound shall be similarly admitted; but after the lapse of a few years, girls with bound feet will not be admitted. And, almost incredible though it may seem in England, so strong and so widely diffused is the principle of local government in China, that this is the way it will probably be worked out, the girls themselves exhorting one another. "This school," to quote again from the proposed rules, "is to be established on the basis of Confucianism, and a tablet will be dedicated to his memory." The school is to have two secretaries—one foreign and one Chinese lady—who are always to live in the school, taking care of the pupils; and of the four teachers, two are to teach foreign languages. The curriculum proposed is sufficiently varied and extensive,—spelling and grammar, and the "Readers." After that, history, geography, philosophy, and industrial arts will be taught,—viz., mathematics, law, medicine, and surgery. Each pupil shall take only one branch of these sciences, but those who are inclined to study either medicine and surgery, or law, must also have a fair knowledge of mathematics. Besides the above three special sciences, a training college will be established to train in the special work of a teacher. It is satisfactory to note afterwards, that should the income of the school suffice, the young ladies are to learn the arts of spinning, weaving, painting, and drawing. Europeans have never realised what foot-binding has meant to China. It has meant the sacrifice of one in ten of her little girls during the process, or in consequence of it. It has meant the giving up for the nation of all the work done by women, the stunting of their intellects, and the stranding of the men in a quagmire of filth and ugliness. For in a country where no woman can stand naturally, no house-cleaning is done by women. The awakening is coming, and the way in which the Chinese are holding out hands asking help from the foreigner in their midst is very touching.

The dinner to discuss this projected school was held in the best foreign style, and as far as the difficulties of language

would permit, Chinese ladies exhibited their ground plans, and obtained the advice of the foreign ladies upon them. There were also speeches. A return invitation was at once issued by the English President of the Heavenly Foot Society, to which all the givers of the dinner, and some of their friends were invited, and the wife of the Spanish Consul-General—all the Consul-General's wives are on the Committee of the Heavenly Foot Society—has given another party, at which there were set speeches, and, consequently, more serious consideration of the best steps to be adopted with regard to the proposed school, as also towards the doing away of foot-binding. One of the Chinese ladies—an unmarried girl too—proves to be the writer of an essay against foot-binding.

Our Missions.

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

OUR FOREIGN MISSION CLOCK.

"God so loved the world as TO GIVE—" "How shall they hear without a preacher?" "How shall they preach except they be sent?" "God loveth A CHEERFUL GIVER."

JULY 8.



If you cannot be at the meeting, save this for the Secretary, or send value of contents to either:
S. O'BRIEN, Telegraph Dept., Maryborough, Q.
E. GOLE, Castlereagh-street, Sydney, N.S.W.
R. LYALL, Queensberry-st., Nth. Melbourne, Vic.

Temperance.

Wine is a mocker.—Proverbs 20: 1.

KERMODE-ST., NORTH ADELAIDE. — On May 30th the Band of Hope held a very successful anniversary, the chapel being filled for both tea and public meeting. The chapel was charmingly decorated for the occasion. The secretary reported an average attendance for the year of 90, and the number of pledges taken 31. An interesting programme was presented consisting of recitations, part song, addresses, dialogue, etc., varied by the presentation of prizes. At the close nine signed the pledge, and we trust they may be firm to their pledge. We go forth into the year to be, with renewed energy, to work for the time, that surely is coming when—

Our native land shall not be branded
With the drunkard's wretched name;
For in the coming generation,
We will roll away the shame. T.B.F.

From The Field.

The field is the world.—Matthew 13: 38

New South Wales.

MEREWETHER.—The departure of our Sister Mrs Robert Dawson (widow of the late Robert Dawson) for England was made the occasion of a social farewell on Wednesday evening, June 8. A very enjoyable evening was spent. The tea tables were set out very tastefully and bountifully supplied with good things. The feast having been disposed of, Bro Gilmour was invited to preside. The company sang that grand old hymn, "O God, our help in ages past." Bro Joseph Fraser led in prayer. Miss Kate Morgan presided at the organ, contributing much to the musical part of the programme. Songs were contributed by Misses Yates, Fraser, Lovell and Davies; duets by Mr. and Miss Morgan, and the Misses Muir and Morgan; choruses by the choir, and the company joined in singing several sacred songs. Mrs Darbin presented a token of affection; Mrs. R. Hope presented a lady's hand bag on behalf of the D. and W.W.S.; Mr. J. Russell presented a silver-plated teapot on behalf of the officers and members of the church. Mrs J. Russell, on behalf of Mrs. Dawson, who was too much affected to speak, thanked all for the way they had shown their kind feelings towards her. "God be with you till we meet again" was feelingly sung, the Benediction pronounced, and the friends said their words of farewell. Our sister left Sydney for England on June 11th, and she bears an open letter introducing her to churches and disciples of Christ wherever she may meet them.

June 12. ROBERT C. GILMOUR.

Victoria.

WEDDERBURN.—A social was held in our meeting-house on Tuesday evening, June 7, to welcome Bro Griffiths to labor in this circuit. There was a good gathering. Addresses were given by Bro Twiddy and Duckett, each speaking upon the great work our brother had entered upon. Bro Griffiths responded and thanked the brethren for the reception they had given him. During the evening there were dialogues and recitations, interspersed with singing. At the conclusion of the meeting refreshments were passed round, thus bringing to a close a very enjoyable meeting. J. TREBLE.

MARYBOROUGH AND BET BET.—The interest here is still increasing, and we have been encouraged by having six baptisms this month. On the 5th instant Bro Little immersed two ladies who had come forward at his meeting at Bet Bet. In response to the invitation at the close of the address, the husband of one came out. He was immersed on the following Thursday, when two more made the good confession. On Thursday 16th, another gentleman was baptised, and last Sunday evening when the two were immersed, the chapel was filled, some having to stand, and others went away for want of room. We trust the good work will result in many more additions. A brother who has been many years away from the church has also been restored at Bet Bet. F.B.E.

BRUNSWICK.—Another year in the history of the church at Brunswick has passed, and it has been of such a nature that we cannot help praising God for all his goodness to us as a church. In our building, which is overhung with bright and cheerful texts, we have one which has on it "Emanuel." This has been verified to us so much of late that we are overjoyed at his manifest presence with us.

The church has just re-elected the officers for a further term of service, so that the notes will still act as secretary, in conjunction with these good brethren. The meetings are keeping up well, confessions nearly every night of late, and generally the outlook is most cheering. During the year we have met a good deal of our financial indebtedness, and as it comes due we are generally very near to the amount required. Our Bro Stewart, as treasurer, is looking well after this and other parts of the work as well. Lately our sisters have started a sewing meeting, and, we have reason to believe, are using their talents effectively in this way. Our week-night service is still carried on in the form of a bible class. The Sunday School has been carried on during the past year, and has been a source of great encouragement to all concerned. We have had the joy of seeing seven of the scholars take their stand on the King's side. Our anniversary services are just over, and have been a success too.

The church here desires me to thank all who have during the past year helped us on the platform, either morning or evening, and to assure them of our sincere regard and esteem for their labors. We of course include our local brethren, who have been helping wonderfully. W. STEPHENSON.

New Zealand.

AUCKLAND NOTES.—Alfred Catchpool, 52 Ponsby Rd. Auckland, is the name and address of the secretary *pro tem.* of the church here. Bro C. having consented to do the work for the present, at the request of the elders.

Yesterday morning, ten shillings for the Maori Mission was received from the few faithful brethren at Greymouth. Another ten shillings has just come to hand from Tara, Mangawai, where the little church has agreed to make a quarterly collection. The little churches are responding to our appeal. God bless them. What are the big churches doing? June 14th. T.J.B.

Tasmania.

HOBART.—Since last report three have been added by faith and immersion, two of them being converts from Rome, making three from that communion in three months. Our meetings are well attended, both in the city and at Deliana on Lord's day afternoons. R. G. CAMERON.

Queensland.

MOOLOOLAH.—The Lord has again graciously blessed the efforts made in his name at Mooloolah for the salvation of souls, in that one young man put on Christ in baptism this morning. Our young brother has had a good education, is intelligent, and we believe has a future of much usefulness before him in the Lord's vineyard. Bro. and Sister Anderson have removed to a distance of about 14 miles from here, hence are debarred from fellowship with us in breaking bread.

June 12. JOHN PARADINE.

MA MA CREEK.—We were cheered to-day by seeing three young men come forward and confess Christ and claim him as their Saviour.

June 12. CHAS. RISSON, Grantham.

BRISBANE.—The Add-st. chapel presented a very lively scene on the 15th, the occasion of the marriage of Bro. W. E. Clapham to Sister D. M. Mills. The night previous, busy hands had been at work, and the chapel looked very gay with the decorations. When the time arrived (1.30) there must have been between

300 and 400 people present. Our evangelist (the father of the bridegroom) made the happy pair one. On returning from the building the party were greeted with a perfect shower of rice, some kind friend having carefully provided a bag of that useful commodity! The bridal party returned to the home of the bride's mother, who had provided a splendid breakfast, after which the happy couple left to spend a few days at Southport.

H. BLACKWOOD.

South Australia.

KERMODE-STREET, NORTH ADELAIDE.—We have just decided to form a Mutual Improvement Society, open to all who wish to improve themselves. Under the presidency of Dr J. C. Verco and secretaryship of Mr. John Fischer, we are looking forward to some interesting and profitable evenings.

JUNE 12.

T. B. F.

LOCHIEL.—Sunday, June 12th, was a time of great rejoicing, when seven who had been buried in the likeness of Christ's death, and were raised in the likeness of his resurrection, were received into fellowship—three married women, two young women, and two young men. We are glad indeed to see them confess their faith, and determination to follow the blessed Nazarene. Remembering, as the wise man said, "that the path of the just is as the shining light, that shineth more and more unto the perfect day." Thus in the strength of the Spirit we go forward, with "Immanuel" as our battle cry.

W. A. KEAY.

Here and There.

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

"Come over and help us."

The gospel must first be published among all nations. Don't forget FOREIGN MISSION SUNDAY, JULY 3. Lift up your eyes and look on the fields, for they are already white unto harvest.

Several items of news, etc., unavoidably held over.

A full house and one decision Sunday night at South Yarra.

One confession at Enmore Sunday night, and one at Petersham.

Bro. Walden having returned to N.S.W., Bro. W. Wilson has taken up the preaching services at Lygon-street.

Crowded meeting at the gospel service Bendigo last Sunday night. Three made the good confession, Bro. Jas. Cook preaching.

A week's special services will be conducted (D.V.) in the Croydon meeting house from July 4th to 8th (inclusive), by Bro. Thomas Hagger.

The usual monthly meeting of the Sunday-school Union will be held at Swanston-st., on Monday evening next, 27th, at 8 o'clock. Business.—To consider the finances. General.—J.S.M.

Bro. H. J. Banks of the church at North Carlton has accepted an appointment with the W.A. Missionary Committee to labor at Coolgardie. He left for the West by the "Marloo" which sailed yesterday.

The Austral Co. has just issued five new Tracts, viz., "The Sabbath of the Bible," by F. G. Dunn; "The New Birth," by J. Grinstead; "Infant Sprinkling not Christian Baptism," by H. G. Picton; "A Wesleyan Ally," by Geo. T. Walden; "The Three Witnesses," by D. M. McCrackett. All the Tracts are well written, and will no doubt command a rapid sale. Usual prices.

Bro. F. W. Greenwood, of Oamaru, N.Z., has accepted an engagement with the Victorian Missionary Committee. He will succeed Bro. F. Pittman in the Echuca District. It is not definitely decided as to when he will be able to commence in his new district, but it is likely to be about the end of July or beginning of August.

We have received the following letter from the church at Bairnsdale.—"The church at Bairnsdale is in financial trouble, being pressed by mortgagee for repayment of loan on chapel. We would like to avert the scandal of an auction sale. We are not in arrears in interest, but the principal is required to satisfy the demands of a trust fund. We are helpless locally, but hope that some brother could take up the loan." They do not state the amount required, but E. Eastlake, Bairnsdale, will supply all information.

Bro. D. M. McCrackett who has been successfully laboring with the church at North Melbourne for over three years, is now finishing up his work there, and preached his farewell sermon last Sunday evening. He had a full house, and his effort was much appreciated. Three came forward and confessed Christ and were baptised the same hour of the night. Bro. McCrackett will spend two Lord's days with the church at Geelong and begin work at North Carlton about July the 5th. We wish Bro. McCrackett success in his new sphere of labor, and believe that his earnestness and zeal will, under the blessing of God, be the means of consolidating and extending the church in that neighborhood. Bro. McCrackett's address will in future be Bethany Cottage, 173 Pigdon-street, North Carlton.

"TRUTH IN LOVE" is the first of our publications, but it is among the best. It contains the pith of the writings of the late Stephen Cheek. The chief characteristics of this writer were plainness and a deep spirituality. The articles in it are mostly short, and are on almost every important theme of Christian life and doctrine. It is very neat in its appearance and will have a good influence over any one reading it. Price, post free—cloth, 1/6.

Obituary.

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

DOWNEY.—The church in Ponsonby-rd., Auckland, N.Z., has sustained a severe loss in the sudden, accidental death of our much loved and esteemed Bro. Richard Downey, aged 57 years. On Saturday evening, 21st May, our brother hailed a bus in Queen-st. The bus not stopping, he ran down the street after it, and in so doing collided with the shaft of a cart coming in the opposite direction. The impact broke three ribs and the breastbone, ruptured the pulmonary vein, and caused death from hemorrhage in a very short time.

Bro. D. had been somewhat unwell for a few weeks, but was not confined to the house, and his death came to us all as a very great shock. He has been connected with the church here ever since his arrival in the colony, about thirty-four years ago. He was a member in the church at Milton Hall, London, prior to coming to New Zealand. For many years he has faithfully served the church as an elder and as secretary. He was connected with the Sunday School from its inception, occupying for very many years the position of superintendent, and holding that position at the time of his decease. He was president of the Christian Standard Band of Hope, an ardent temperance worker, and a staunch believer in the principle of prohibition. Among the elder brethren, he was of late years our best speaker. He will be much missed in every department of church life.

We have the sympathy of many who are not connected with us in church fellowship. Wherever known, our departed brother was respected. His family is grown up, all but the two youngest sons being members of the church. May his sorrowing widow and her family be comforted by our Father God in this hour of trial. May the departed one be as a fresh link binding them to the Unseen and Eternal.

"Servant of God, well done!

Rest from thy loved employ;

The battle fought, the victory won,
Enter thy Master's joy."

Auckland, May 26.

T. J. B.

Coming Events.

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

June 27.—Great Temperance Demonstration on the 27th of June, at North Melbourne Church of Christ.

WANTED.

Evangelist for the Richmond River, N.S. Wales, for a period of Six Months £2 per week and fare paid. All applications must be made to the Conference Secretary, R. Steer, Lanes, 80 Stanmore-road, Stanmore, N.S.W.

E. J. WALKER, Sec.

MARRIAGES.

CLAPHAM—MILLS.—On the 15th JUNE, at the Church of Christ Meeting House, ANN-street, Brisbane, by W. T. Clapham, William Ernest, eldest son of W. T. Clapham, to Dorothy Mary, eldest daughter of the late Samuel Mills of Brisbane.

LANGLEY—HOWARD.—On the 25th May, at the residence of the bride's parents, by G. H. Browne—Robert Langley, of Mooroolbark, (son of C. Langley, of Murtoa), to Emily Eliza Howard, of Galaquil.

IN MEMORIAM.

PRIOR.—In loving memory of William Amos Prior, who died at Kalgoolie, W.A., June 16th, 1896, aged 17 years 3 months. Also.

ALLEN.—In loving memory of Alexander George Allen, who died (through accident) at St. Vincent's Hospital, Sydney, May 25th, 1898, aged 12 years, dearly loved nephews of H. and S. A. Hannam, Torrens-street, East Adelaide.

Farewell dear ones, but not for ever,
There will be a glorious dawn.

Acknowledgments.

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

VICTORIAN MISSION FUND.

Church, North Fitzroy, per Sister W. Forbes, £1/12/3; do., Malvern, per Sister E. Robinson, £1/9/6; do., North Carlton, per Sister Kelso, 11/2; Sis. C. Stevenson, per Sister E. E. Hill, 19/6; Brem. Steel's Gully, £1; A. Bro., Swanston-street, Birdbay Gift, 5/- Total, £5/17/4.

"Millford"
Church-st., Hawthorn.

J. A. DAVIES,
Treas.

FOREIGN MISSION FUND.

Church, North Fitzroy, per W. Forbes .. 0 10 0
14/6 Queensberry-st.,
Nth. Melbourne.

ROBERT LYALL,
Treasurer.

To Subscribers.

R. Young, 1/3; T. Clements (for Werrh), 3/-; A. M. Varcoe, H. Le Page, Jas. Wilson, W. A. Ewert, G. T. Harrop, 7/-; J. C. Whitfield, 8/3; H. E. Theobald, £5.

PIONEER SUBSCRIPTIONS.

W.C.C., 18/-.

Printed and Published by the Austral Publishing Co., 528 Elizabeth-street, Melbourne.