

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.

Protestant Losses and Catholic Gains(?)

We have before drawn attention to Cardinal Moran's recklessness in public statements about Protestants. Another glaring instance of this has recently occurred in a speech delivered at Sydney. The speaker, who loses no opportunity of depreciating all work outside his own church, spoke of the "Nonconformist body" in England, and affirmed that during the last few years instead of that "natural growth that might have been expected, the Nonconformist body had lost more than 640,000 members." A correspondent in the daily paper pointed out that the Cardinal had evidently been misled by the report of the "leakage" in the Wesleyan Church since 1881, but that even in that church the loss had not only been made good but there had been an actual net gain of 62,000 members. To count Protestant losses only and omit the gains may suit R.C. statisticians, but will hardly commend itself to honest and thoughtful men. But the statement has been publicly made and published and of course will not be withdrawn. To further discount the cause of Protestantism, his "Eminence" said that there are "ten millions of Spiritists in the United States—men who had renounced the Christian religion." Of course this is absurd, but the Roman Catholics will believe it. It would be interesting to know on what authority he made this statement, and whether he really believes that all this ten (?) millions of Spiritists have renounced the Christian religion. The Cardinal quoted a Catholic authority for the statement that there are 12 millions of Roman Catholics in the United States. This adds 3 or 4 millions to the figures supplied by other Roman Catholic authorities, and published in America. It must be remembered, too, that the 8 millions of Romanists there include all the members of Roman Catholic families, while the Pro-

testant statistics published in the *New York Independent* are those of only actual church communicants. As a matter of fact, notwithstanding the immense gain by immigration, Roman Catholicism is not nearly holding its own with the increase of population. John O'Flanagan, editor of the *Kansas City Catholic*, an influential Roman Catholic paper, in his issue of March 20th, of this year, says:—"A calm survey of the condition forces the unwilling conclusion upon us that the numbers of the non-Catholic descendants of Irishmen who were Catholics when they came here, to-day equals the entire Catholic population of the United States." That is to say, according to the Cardinal's figures, the loss to Roman Catholicism in the descendants of Irishmen alone, is 12 millions. This agrees with the contention of the prominent Roman Catholic writer, M. C. Elder, who, in an able paper read at the Chicago Roman Catholic Convention, at the time of the Exposition, contended that the loss to the Catholic Church by the defection of descendants of emigrants from Europe, amounted to fully 20 millions. The majority of the new arrivals remain Catholics, but their children, influenced by the freedom of their environment, burst their bonds.

Have You Made Your Will?

The Crotty will case, in which a Melbourne Roman Catholic left £160,000 to his church and £100 a year to his wife, has occasioned considerable comment. Knowing the power of the priesthood and how that power has been abused in other cases, it is not surprising that suggestions of undue influence should have been made. The priests of old taught that if a man should inform his parents that his money was a gift to the temple or the priests, he should not be compelled to support them, and thus the command of God to honor his parents was made void. The priests of to-day may not be so fond of money or as unscrupulous in their methods of obtaining it as those who incurred the condemnation of Christ, but human nature has not greatly changed, and the publication of Mr. Crotty's will was bound

to attract unfavorable attention. But while the bequest of so large a sum to his church, compared with the miserable provision made for his wife, may cause surprise and indignation, is it not equally surprising that so few bequeath anything for religious purposes? We hold it is better, when practicable, for a man to give to the Lord's cause while he lives than to hold on to his money until compelled to relinquish his grasp and then gain credit for *post mortem* liberality. But in many instances of limited income a Christian may need the greater part in his business or for his own support. In such cases there is an opportunity of remembering the needs of the gospel in arranging for the disposal of his means at death. Our American Foreign Christian Missionary Society has thus received many bequests, and there have been a few instances in these colonies in which our brethren have made provision to help on after death the cause they loved in life. As a rule, however, Christians in preparing their wills entirely neglect the church. We believe this is largely from want of thought and our object will have been gained if the attention we draw to this matter should lead our readers to consider the claims of our home and foreign missions and the local church requirements when making their wills.

Questions which Gender Strife.

In the United States, some of our scribes use the capital letter, when writing of the brethren associated with them in their plea for primitive Christianity, as "Disciples of Christ." Others prefer the lower case d, and write it, "disciples of Christ." Commenting on this, an American exchange wisely says:—"There is no question so trivial but what, if taken up and dwelt upon zealously, will assume such importance as to cover the whole religious horizon. This subject threatens to assume abnormal magnitude in the eyes of certain good brethren. A Congregational church in England divided on the use of unfermented wine in the communion service, and established two distinct congregations, one of which was known in

the community as 'The Fermented Church,' and the other as 'The Unfermented Church.' How else could the people distinguish them? Who knows but we shall sometime have in the same town or city a 'Little d Church' and a 'Big D Church'! The thing can be worked up if we give our attention to it, and enlist conscience in the issue."

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The Leader.

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

Better Things.

A Better Sanctuary.

NO. 2.

The tabernacle and the temple, having served their purpose as types of better things, no longer have any existence or any place in the service of God, save as objects which may be contemplated in their historical setting in the plan of salvation. Henceforth there is but one sanctuary for the people of God. A sanctuary not of this creation, that is to say, not one made out of material

things. The days in which it might be said that God's presence would be manifested in some particular earthly building have passed away, never to return. Any prophetic utterance which indicates the existence of a temple in the future, cannot be understood as having reference to any material structure, but must be regarded as symbolising truths either in course of realisation or yet to be realised. Otherwise, how is the silence of the writer to the Epistle to the Hebrews to be understood? If, for instance, Ezekiel's temple is a magnificent material structure yet to be built, why did not our author refer to it? One of the things which these Hebrew Christians felt most acutely was their exclusion from the temple at Jerusalem. Remember how great was the splendor to which they had been accustomed—"marble courts, throngs of white-robed Levites, splendid vestments, the state and pomp of symbol, ceremonial, and choral psalm! And to what a contrast were they reduced—a meeting in some hall, or school, with the poor, afflicted, and persecuted members of a despised and hated sect!" Surely here, if anywhere, the gifted and inspired writer would have answered their craving for material splendor by an unmistakable reference to the temple of Ezekiel's prophecy. Seeing that he regarded the end as near at hand, what more natural than for him to remind them that their present temple would presently be replaced by a larger and more glorious one? That he did not do so, is sufficient evidence that temples of "this creation" did not enter in his vision of the future. The compensation that he holds out to them is something entirely different. For every single item they had lost, he assures them, they had become possessed of a spiritual counterpart. Into his vision of the future there entered no conception of earthly glory, but spiritual realities—eternal things. The days of "shadows" had gone, and the days of "eternal substance" had come.

The entrance of Christ into "the Holiest" is a thought full of many profound and beautiful suggestions. It is, however, one that we must be careful to view from the standpoint of the writer. So as to understand its true significance we must place ourselves in sympathy with his line of thought. This we find to be as follows: That Christ is a High Priest after the order of Melchizedek, and consequently he is a minister or officiating High Priest of the true Tabernacle which the Lord pitched, not man. This Tabernacle is heaven itself, which in human thought and language we call the abode of God. Being a minister there, he must like other high priests have an offering. His offering must be in the true Tabernacle, otherwise it will be no true atonement, for there is God's

true presence, before whom it must be brought (8: 4-6).

Professor A. B. Davidson, referring to this, says:—"His ministry corresponds to that of the high priest. A ministry consists of three things: a place of ministrations, or sanctuary; priestly action there, and an approach unto God; and an offering or sacrifice. The ministry of the ordinary priests is not here important. The comparison lies between the ministry of Christ and that of the high priest: Unto the Holiest goeth the high priest alone, once in the year; not without blood, which he offereth for himself and the errors of the people. Corresponding to this: Christ, a High Priest of the good things that were to come, through a greater Tabernacle, and through his own blood, entered in once for all into the Holiest, and obtained eternal redemption." This in brief is the line of thought pursued by our author. As a result of Christ's entering into the Holiest, the way is now open. The veil has been rent in twain, and there are now no dividing walls in the sanctuary of God. We do not now stand outside whilst an earthly high priest enters into the more immediate presence of God, but we come with boldness to the mercy seat through Jesus, the mediator of the New Covenant. "There is no veil between us and God, but that which we weave by our own sin or ignorance. We may go forth into the very secrets of his love. We may stand unabashed where angels worship with veiled faces. We may behold mysteries hidden from before the foundation of the world. The love of God has no secrets for us whom he calls friends." If it is asked, "What Holiest shall we enter?" we would reply in the words of Andrew Murray, that while the Holiest of all is the heavenly place, it is not heaven, as it is ordinarily understood, as a locality, distinct and separate from this earth. The heaven of God is not limited in space in the same way as a place upon earth. There is a heaven above us, the place of God's special manifestation. But there is also a spiritual heaven as omnipresent as God himself. Where God is, is heaven; the heaven of his presence includes this earth too. The Holiest into which Christ entered, and into which he opened the way for us, is the, to nature, inaccessible light of God's holy presence and love, full union and communion with him. Into that Holiest the soul can enter by the faith that makes us one with Christ. The Holy Spirit, who first signified that the way of the Holiest was not yet open; through whom Jesus shed the blood that opened the way; who, on the day of Pentecost, witnessed in the hearts of the disciples, that it was now indeed open; testifies to us what it means to enter in, and to bring us in. He

lifts the soul up into the Holiest; he brings the Holiest down into the soul. Enter into the Holiest. Oh, the glory of the message! For 15 centuries Israel had a sanctuary with a Holiest of All into which, under pain of death, no one might enter. Its one witness was: man cannot dwell in God's presence, cannot abide in his fellowship. And now, how changed is all! As when the warning sounded: *Enter not!* so now the call goes forth: *Enter in!* the veil is rent; the Holiest is open; God waits to welcome you to his bosom. Henceforth you are to live with him. This is the message of the Epistle: Child! Thy Father longs for thee to enter, to dwell, and to go out no more for ever.

It is thus by living in the presence of God that we find the higher life and enter in within the veil.

Hearts set on things above, not things beneath,
Find what they crave around them day by day;
Souls risen with Christ, quick with his Spirit breathe
The air of heaven, e'en while on earth they stay.
Bearing the cross, the hidden crown they bring,
And all the while they hear the holy angels sing.

Historical.

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

CHAPTER X.

Surely we have evidence here of the activity and energy of the little band at this time, and their determination to spread the truth. Their speakers seem to have been Brethren Santo, Warren, Neale, Hussey, Pearce, and Chambers, who came over from Victoria in the end of 1855 and established himself as a schoolmaster at Hindmarsh. They were all of them working men doing a day's work for a day's wage, at their respective occupations. But they were all earnest for the truth, willing and industrious. Just at the time they were proposing to open the fresh field in North Adelaide, they lost the valued help of Bro. Pearce, who removed with several other members of the church in Franklin-st. to Milang, about October, 1855. This loss however was no loss to the cause, for from their first arrival in that district they held their ordinances, preached and taught, and thus established the two flourishing causes at Milang and Point Sturt. Bro. Pearce's place in the city was taken, however, by W. H. Burford, senr. He had become connected with the Scotch Baptist party which seceded from the brethren in Franklin-st., as previously noted, but these in the end of 1855 were re-united with the church of Christ. Mention is made of this circumstance by Bro. Hussey, on Oct. 19, 1855. "The members of a small Baptist church in Adelaide have made application to have an interview with the brethren at that place to ascertain our principles, with a view of uniting with us. The time of meeting them is appointed for next Monday evening," and again Nov. 21st: "The meeting of two or three members of the Baptist Church, under

the presidency of Captain Scott, a member of the Legislative Council, with a few of our brethren, has resulted in the dissolution of the said church, and an application on the part of several members to unite with the church of disciples meeting at Adelaide. As if to make room for this addition to our numbers, a little band of our brethren, the previous week, left us to settle on some land they had purchased on Lake Alexandrina. A few more brethren from the church in Adelaide proposed following the example of these pioneers in a short time."

The acquisition of Bro. Burford, and the departure of Bro. Pearce, and the formation of the Milang church, may be fixed at the end of Oct. or the beginning of Nov., 1855.

But to return, these preaching artisans showed their energy and their fidelity by keeping open three meetings for worship and for gospel preaching, and three Sunday-schools. Nor were they content with simply proclaiming in their own hired hall, the unadulterated truth, but the courage of their convictions was so strongly developed that they were ready to give as public utterance as possible to the principles held, as a sub-joined extract by Bro. Hussey, Nov. 6, 1856, will show: "I mentioned in my last the rage for bazaars, tea-meetings, &c., for the purpose of raising funds for building chapels, and paying of debts on those already built. At one of our meetings shortly after I wrote, one of our brethren, in common with others, expressed his feelings on the evil tendency and baneful influences, which resorting to such means as these to support Christianity must have upon the church, and upon the world, suggesting at the same time that we should devise some means to raise up our voices against them. The suggestion was at once acted upon, arrangements were made for the delivery of a lecture on the subject, a subscription list was opened, and the largest room in the city, if not in the Australian colonies, was hired for the purpose. The public announcement created some sensation, and at the appointed time, the room was filled by a large and respectable audience. There was not, I should imagine, less than between 700 and 800 persons, including ministers, and members of many Christian denominations. The lecture was a masterly and scriptural production, was listened to attentively, and with one exception without interruption. At the conclusion the lecturer was loudly applauded by those present." Writing later on December 20, Mr Hussey remarks: "The lecture on Bazaars delivered by Bro. Burford has since been printed, and circulated extensively. I feel sure it has had, and will have, great effect on the community here." Nor were the brethren content with distributing it in the colony: it was sent to England and reappeared in the *M.H.* for 1857, p. 281, under the title "Present Modes of Raising Money for Religious Objects," delivered by W. H. Burford in White's Assembly Rooms, King William-st, Adelaide, Nov. 7th, 1856. There is still further evidence of the mental activity and spiritual earnestness of the brethren at that time. Anyone who will be at pains to look through the old volumes of the *Harbinger* will come across their productions scattered here and there, such as "Fireside Ruminations," "The Mormons in England," by Bro. Burford, and

"Faith and Repentance," by Bro. Hussey, proving that they did their honest best, and did it well—well enough to ensure the insertion of their compositions in the English periodical.

Original Contributions.

Seek that ye may excel to the edifying of the church.
—1 Corinthians 14: 12.

The Sufficiency of Revelation.

BY T. H. SCAMBLER.

Luke 16: 30-31.

"And he said, Nay, Father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Christianity is pre-eminently a religion of common sense. Of course its enemies never tire of representing it as being grounded on mental weakness, and its adherents as woefully deficient in the intellect. But it never accepts anything on imperfect evidence, for that would be credulity; it does not obstinately close its eyes to the light of clear and palpable truth, for that would be scepticism; it does not place faith in visions, or in the weak sophistries of a dark medium, for that would be fanaticism and superstition. "For God hath not given us the spirit of fear; but of power and of love, and of a sound mind."

There is, unfortunately, a large amount of indifference in regard to the Word of God, and, still more unfortunately, a great deal of scepticism regarding the truths it contains. Notwithstanding the fact that science is continually demonstrating its veracity; that Eastern researches are ever throwing new light on its conformity to fact: that its philanthropic measures and benevolent institutions are daily testifying its genuineness; there are those who fear that, after all, we may be following "cunningly devised fables," and who would fain see some miracle to rouse them from their spiritual lethargy.

Now a little reflection will make it evident that if men are not convinced by the word of God, "neither will they be persuaded though one rose from the dead." Assuming that those who "require a sign" could not reasonably ask for a more convincing one than that "one come unto them from the dead," let us briefly discuss the question, and endeavor to conceive of the effects that a messenger from the dead would produce. I am aware that we rather pride ourselves at the present day on our "emancipation from superstition," nevertheless we would still be superstitious enough to be completely terrorised, and plunged into an agony of fear and apprehension, if such an occurrence were to take place. At the outset, then, the imaginary "messenger" would defeat his own object, for "God hath not given us the spirit of fear . . . but of love."

This leads us to ask, Of what use would such a messenger be, and what position would he occupy in relation to the word of God and the sinner's salvation? He could not deliver a more important message than that contained in the scriptures. He could not use stronger inducement, or more powerful arguments, to turn the sinner from the

error of his way. He could not remove the obstacles in the way of a sinner's salvation. The heart would still be carnal, corrupt, and at enmity against God, in spite of any message he could deliver. These considerations alone firmly establish the truth of the statement, that if they hear not Moses and the prophets (and Christ and his apostles), neither will they be persuaded though one rose from the dead.

Past history demonstrates that miracles, so far from softening and subduing the heart, only tend to harden it, and to render men more malignant in their persecution against the unoffending recipients of divine favors. When God sent Moses to Pharaoh to demand the liberation of his captives, he refused to let them go, and God "shewed wonders and signs in the land of Egypt." But for some time, at each interposition of Jehovah on behalf of his people, "Pharaoh's heart was hardened." So it is through all God's dealings with men. Christ wrought many miracles. Lepers were cleansed; the blind received their sight; the lame walked; the deaf heard; and devils were dispossessed; yet it only incensed the leaders of the people, and through them the people themselves, the more against him. Instances could be multiplied, but these will suffice.

Persons *have* come from the dead, and men have not been convinced. Luke (7: 11-17; 8: 49-56) tells us of the raising of "the only son of his mother, and she was a widow," and of Jairus' daughter—but the Jews still reject Christ. John (11: 44) tells of Lazarus raised to life again, and, though we are told that many of the Jews believed on him, yet as a whole they are more prejudiced against him than before. Then, later, Christ was "crucified and slain" and "rose again the third day," and the keepers "became as dead men," yet even these were willing to take a bribe, and deny his resurrection. On the other hand the word of God has at all times proved its sufficiency. On the day of Pentecost (Acts 2) Peter, speaking under the power of the Holy Spirit, accused the Jews of having taken, and with wicked hands crucified and slain Jesus of Nazareth, a man approved of God among them by *miracles, and wonders, and signs*, which God did by him in the midst of them. He brought their guilt home to them in these words: "Therefore, let all the house of Israel know assuredly, that God hath made this same Jesus, whom ye have crucified, both Lord and Christ." And when they heard this, "they were pricked in their heart." In their grief and compunction they asked, "Men and brethren, what shall we do?" Then Peter said unto them, "Repent and be baptised every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." Now note the result. "Then they that gladly received his word were baptised, and the same day there were added unto them about *three thousand souls*."

We therefore urge upon every unsaved reader the necessity of accepting the word of God, and of obeying it. "Do not expect God to adopt any other means for your salvation. Do not expect supernatural impulse. Do not wait for extraordinary signs." "For if the word spoken by angels was steadfast, and every transgression and disobedience re-

ceived a just recompense of reward, how shall we escape, if we neglect so great salvation which at first began to be spoken by the Lord, and confirmed unto us by those that heard him" (Heb. 2: 2-3).

Selected Articles.

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

The Elements of the Gospel.

LETTER XIV.

A change of state.

Having vindicated the ordinance of baptism from the complaint that it is a mere arbitrary rite, and shown the necessity of such a rite to associate the external with the internal, and to be to ourselves as well as to others an evidence of our actual entrance on a new life, we propose to speak more fully, in this number, of its office in effecting a change of state or relationship.

Your attention has been called to the force of the Greek preposition *eis*, as indicating motion out of one place of state into another. Our proposition *into* is, when it is used in this sense, its fair equivalent. We constantly use it to denote the transition from one state to another: "Sworn *into* office;" "Mustered *into* service;" "Married *into* the family," etc. We understand by this that the appointed oath, marriage ceremony, or whatever else is spoken of in such phraseology, effected a transition of the parties out of one state into another. Before the oath was taken, the person did not occupy the office, immediately on taking it he did occupy it. Before the process of enlistment was gone through with, the man was not a soldier in the service of the State—could not perform the duties nor claim the right of a soldier; immediately on its completion all the soldier's duties obligations, rights, and privileges were his. Before the marriage ceremony is performed, the man is not a husband—the woman is not a wife; her name, her fortune, her right to dispose of herself, are still her own; but the moment the ordinance of marriage is obeyed, the relations of the parties are changed; lifelong obligations rest on them, which a moment before, were not yet assumed, and consequences involving name, fortune, home, and all that makes up earthly life and destiny, result from submission to that one ordinance. *There are no degrees in state.* A person is either married or unmarried; a citizen or an alien; in office or out of office. The preparation for this new state may be gradual, but the change of state is instantaneous. And thus so far as state is concerned, a man is a Christian or not a Christian; a citizen of the kingdom or an alien; a member of God's family or a stranger, justified or condemned; reconciled or unreconciled; sanctified or unsanctified; saved or lost. The preparation for citizenship, for justification, for adoption, may be gradual. Faith and repentance involve this preparation. But the actual entrance on the new state is the work of a moment.

Let us call your attention, just here, to a very significant passage of Scripture. "Wherefore, remember . . . that at that time ye were without Christ, being *aliens* from

the commonwealth of Israel, and *strangers* from the covenants of promise, *having no hope, and without God in the world.* But now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ. . . . Now, therefore, ye are no more strangers and foreigners, but *fellow-citizens* with the saints, and of the household of God." Eph. 2: 11-19. Here, most evidently there is described a *change of state*; not merely a change of disposition and character, but a change of relationship. They *had been* aliens—they were now citizens; they *had been* strangers—they were now members of the household; they *had been* out of Christ—they were now in Jesus Christ. *There was a moment and an act in which that change had been effected.*

Take another text. "Wherefore, my brethren, ye also have become dead to the law by the body of Christ, *that ye should be married to another*, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the *flesh* [under the law] the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead within we were held, that we should show in newness of the spirit and not in the oldness of the letter." Rom. 7: 4-6. Here again is described a change of state—a marriage to Christ of the believers. There was a time, then, when they were unmarried—an act by which they were married—and a moment in which that act took them out of their uncovenanted state and brought them into the marriage covenant.

Again: "Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles; *who also were in Christ before me.*" Rom. 16: 7.

Yet again: "Who hath delivered us from the power of darkness, and *hath translated us into the kingdom of his dear Son.*" Col. 1: 13.

Now under whatever imagery we regard this new state to which the gospel invites us—as a kingdom, a family, a church, a body or a covenant, we are introduced into it by that initiatory act called baptism. Is it a kingdom? We "enter into the kingdom" by being *born of water and of the spirit.* John 3: 5. Is it a church? "Then they that gladly received his word were baptised, and the same day were added to them about three thousand souls," Acts 2: 41. Is it a body? "In one spirit were we all baptised into one body." 1 Cor. 12: 13. Is it a covenant? Those who were "strangers from the covenants of promise" are made children of the covenant "in Christ," by being "baptised into Christ." Is it a family? "Ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptised into Christ have put on Christ." Gal. 3: 26, 27.

Hence whatever blessings are in the covenant—in citizenship—in adoption—in marriage to Christ—to all these blessings baptism brings us, since baptism is the consummation of the process of conversion, and the solemn act which brings us into covenant relationship to God. There is no need for so much verbal criticism on the passages which declare baptism to be "for the remission of sins." It does not rest on the precise rendering of a preposition in two or three texts. For when it is established that

baptism is *initiatary*—that it changes our state—it is settled beyond reach of cavil that it conducts us to the remission of sins and to all other covenant mercies. Is remission of sins a covenant blessing? Most certainly. See Heb. 8: 13. Then, if baptism brings us into covenant, baptism is certainly for the remission of sins. If reconciliation, justification, adoption, sanctification, describe, in different phrases, the gospel state, then all the blessings described in these various terms come to us through baptism as the ordinance which brings us into this state.

But let it not be forgotten, in all this, that baptism has no significance except as an *act of faith*—as an act of self-consecration. It has no meaning otherwise. But more of this when we come to speak of the subjects of this ordinance.

Let us ask you, my dear sir, to dismiss the rationalistic cant about slavish forms, and ask yourself whether you are in Christ or out of Christ—a stranger or a child of God—an alien or a citizen of the kingdom? On the one side it is bankruptcy and ruin—on the other are "righteousness, peace, and joy in the Holy Spirit."

Permit us to say, in concluding this paper, that there is no such difference of sentiment over the design of baptism as many think. The great majority of the Christian world, of all ages, give it the full significance with which this essay clothes it. The difference is, that through the prevalence of infant membership, the ordinance has come to have, *in itself*, the meaning which the Scriptures only assign it as an *act of faith*. While it has been degraded into a mere ceremony, there is still claimed for it all the virtue and efficacy of an act of self-consecration to God.

Correspondence.

I also will shew mine opinion.—Job. 32: 10

Baptists and Disciples.

To the Editor of "Notes."

DEAR BRO.—I read your quotation from the *Southern Baptist*, in which its Victorian editor, Rev. A. W. Webb, expresses his views as to the possibility, or otherwise, of union between the Baptists and the Disciples, and his conclusion that the possibility was small, because of an "essential distinction" between the two bodies—the Disciples placing salvation after baptism, the Baptists before it. I also read with much pleasure your judicious comments on the verbiage of this quotation.

Having known Mr. Allan Webb and his theological views for more than 30 years, I am led to doubt if he has given the true reason for his judgment as to the improbability of union. I remember well a leading American Baptist minister expressing his conviction that the obstacle to the union of the two bodies lay, not in the diverse views upon the design of baptism, but upon the subject of Calvinism. This, I believe, to be a true statement. It would have been the truer statement had it been made by Mr. Webb; for he openly owns himself to be a Calvinist, and he confessed to me, a few

years ago, that he gloried in that position. Mr. Webb not only believes that persons are saved before baptism, but also before faith and repentance, for he believes they were saved by a decree of God before they were born. This being Mr. Webb's view, also that of Rev. S. Mead of Adelaide, and a large number of other prominent Baptists, it will be easily perceived that the real difficulty in the way of union is not the position of baptism in the plan of salvation, but the Calvinistic view which regards salvation as a fact preceding all conditions, and independent of them, and resulting only from the Sovereign Decree of God. I adopt a closing remark of your own, and omit one word, and say "it does seem that in these cases 'the distinction is an essential one.'"—Yours, &c. M.W.G.

Sunday School.

Then were there brought unto him little children.

—Matthew 19: 13.

LESSON FOR JULY 17TH.

"ELIJAH ON CARMEL."

1 KINGS 18: 30-40.

GOLDEN TEXT.—"And when all the people saw it, they fell on their faces: and they said, The Lord, he is God; the Lord, he is God."—1 Kings 18: 39.

We have already noticed one powerful argument advanced in the great controversy between Jehovah and Baal, viz., that of drought and, as a consequence, famine. Now another has to be offered. King Ahab had agreed that he and all Israel, with the four hundred and fifty prophets of Baal and the four hundred prophets of Asherah, should meet Elijah, when the matter would be settled. But on Carmel were not found the prophets of Asherah: they were at Jezebel's table, and no doubt they had scruples about engaging in controversy—in such a controversy! The false religion, then, was represented by four hundred and fifty men, the true by one man. A prayer test was to be instituted. The God who heard and answered by fire, which should consume the bullock slain and laid on the altar, was to be God indeed. Baal's prophets were to go first. No test could have been more favorable to Baal's devotees; if the Sun-god could not answer by fire, he could not answer at all. So the proceedings began. We wonder at the prophets' temerity; perhaps they relied on the thought that Elijah would make as big a failure as they themselves. When they had the bullock prepared, they invoked their deity's favor. They began in the morning, and until noon kept crying, "O Baal, hear us!" "O Baal, hear us!"—and Baal didn't "hear" them. There is something grotesque in the thought of four hundred and fifty men pirouetting about that altar; and, doubtless when they got tired a little, "they limped about the altar which was made" (R.V. margin). To stimulate them Elijah had recourse to sarcasm: Cry aloud; he is a God—you say so; you would not worship anything else—he is in a brown study, or travelling, or perchance he is taking a nap, and wants wakening. These taunts, purposely inapposite to the idea of a god, had the desired effect of making them redouble their energies. Far-

rar quotes a description of a somewhat similar exercise, which may help us to realise just how they did it "after their manner":—"A discordant howling opens the scene. Now they fly wildly through one another, with their head sunk down to the ground, but turning round in circles, so that the loose flowing hair drags through the mire. Thereupon they first bite themselves on the arm, and at last cut themselves with two-edged swords, which they are wont to carry. Then begins a new scene. One of them, who surpasses all the rest in frenzy, begins to prophesy with sighs and groans, openly accuses himself of past sins, which he now wishes to punish by the mortifying of the flesh, takes the knotted whip which the Galli are wont to bear, lashes his back, cuts himself with swords, till the blood trickles down from his mangled body." But still there was no answer. Baal had failed.

How different was Elijah's manner! The calm assurance of faith was well set off by the noise and frenzy of superstition. First he took twelve stones—silent witnesses of the fact that, although the kingdom was now divided, there were twelve tribes descended from him to whom Jehovah had said, "Israel shall be thy name." He repaired an altar which had been thrown down, probably by command of Ahab or Jezebel (19: 10), building it "in the name of the Lord." Round it he made a trench. Then over altar and sacrifice and into the trench he caused to be poured twelve barrels of water. There could be no deception. Calmly and reverently he called upon his God: "O Lord the God of Abraham, of Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou Lord, art God, and that thou hast turned their heart back again" (or, as margin),—the latter part of which may mean: "that this people may know that thou Jehovah art God, and that which shall happen is done by thee for their conversion." And immediately fire fell, and consumed the sacrifice and altar. The controversy was won. After a moment's wonder-stricken gaze, the multitude fell on their faces, and said: "JEHOVAH, he is God; JEHOVAH, he is God!"

The Querist.

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

"Let your Women keep silence in the Churches."

We have received a few queries from M.W.G. in a letter addressed to the editor, which are here inserted and considered.

In Cor. 11: 4-6, we have the condition under which women may pray and prophecy—it is, that they must be veiled. As we have never yet heard of women requiring to be veiled in the presence of women, but only of men, I would ask, How can you harmonise your view with this passage?

REPLY.—Paul does not lay down the condition under which women may pray and prophesy, i.e., acceptably. He simply points out a condition which was radically wrong,

but whether the thing conditioned was wrong or not, he does not say. If any one asked me whether it was wise to drink tea immoderately, I might at once say No, without at all implying that I thought it wise to drink it in moderation, for in reply to the further question, Do you think it right to drink tea at all? I might also say No! If we assume that he implies the right of women to pray and prophesy, in 1 Cor. 11: 4-6, then we have to face the serious difficulty, as it seems to me, that he flatly contradicts himself in the same letter, a few pages further on. For in the fourteenth chapter, in which he exhaustively discusses the question of propriety in the conduct of public meetings in the church, after referring to all manner of public exercises—psalms, prayers, teachings, prophesying, &c., he says, "Let your women keep silence in the churches," that is, of course, in respect to the exercises he had just been discussing. And then he adds as a reason—"for it is not permitted unto them to speak." Nor were they even to ask questions for the sake of information—one of the most modest forms of public speaking—"if," says he, they will learn anything, let them ask their husbands at home, for it is a shame for women to speak in the church." Here, in the space of two verses, this prohibition is, with the utmost emphasis, explicitness, and unambiguity, thrice repeated and based upon reasons founded upon the will of God, as indicated in both nature and revelation. But why did not Paul, when he first introduces the subject of women prophesying unveiled in public, condemn the praying and prophesying as well as the unbecoming manner in which it was conducted? We may not be able to tell with certainty. But we know it is not unusual for men to discuss an attendant circumstance, quality or condition, and then after some digression, return and discuss the thing itself. At all events, we know that the Apostle did just this very thing in another case. In the 8th chapter of this same epistle, he introduces the question of eating meat in a heathen temple, and joining in idolatrous feasts; and after discussing an entirely different theme in the 9th, returns to and finishes it in the tenth. In the 8th chapter he condemns it, not as a thing sinful in itself, but evil because of its possible consequences to weak brethren; and for anything he says to the contrary the practice might have been innocent in itself, but in the 10th, he condemns the thing itself, inasmuch as it involves communion with demons. From his first statement, we might have inferred that there were conceivable circumstances in which the practice would have been innocent; from the second, we learn that it was sinful under all conditions, and hence absolutely prohibited. Just so in the case of women praying and prophesying in public. From the first passage in 1 Cor. 11, we learn definitely that it was wrong under certain conditions, *i.e.*, with the head uncovered; and from the last passage, chap. 14: 34, 35, we learn that the practice is wrong in itself; hence the apostolic prohibition, thrice repeated. We will now add another testimony, not because it is any clearer than that already adduced, but because it shows, as it appears to us, that we have not misinterpreted the teachings of the spirit through Paul to the Corinthians. In

his first letter to Timothy (2: 8, 11, 12), we have the following, "I desire, therefore, that the men pray in every place, lifting up holy hands without wrath and doubting. Let a woman learn in quietness, with all subjection. But I permit not a woman to teach, but to be in quietness." Can any one fail to notice how this corroborates the statements in Corinthians. Observe! the men are desired to "pray everywhere," but the women are forbidden "to teach," and are admonished to learn in quietness, with all subjection.

2. "Will you state why God promised in Joel and fulfilled in Acts 2 that their daughters should prophesy, and that on the handmaids as well as his servants he would pour out of his spirit and they should prophesy?"

REPLY.—Because we presume the Lord foresaw that it would be a good thing in some cases for women in the early church to possess these supernatural endowments. In social conditions such as existed then, when men had not the free access to the society of women they have now, it was certainly important that some of them should be miraculously gifted with powers of instruction.

3. Under what conditions the four daughters of Philip, of whom it is said "they did prophesy," exercised the gift bestowed upon them—was it before women only or women and men, and how would you define the meetings they addressed?"

REPLY.—We cannot from the Acts define the "meetings;" we don't know that they had any "meetings." The sacred historian is simply silent on the subject. They may have sometimes prophesied to one, as did the holy and inspired Elizabeth, when her only auditor was the gentle Virgin. If they were acquainted with Paul's Epistles and respected his authority their public ministrations would we presume be confined to their own sex—possibly they may have, in private, instructed men, especially of their own families, but we do not know.

Just a word in conclusion. I have no personal prejudices against women speaking in prayer meetings. If I had been on the spot and the Holy Spirit had moved Paul to consult me on the matter, my natural feelings would have prompted me to give the sisters more liberty. But it is not a matter of personal feeling—it is a matter of submission to authority and interpretation of law. If it can be shown that what the law says with emphasis so special, and reiteration so marked, it does not mean, and if by fair honest dealing with words, it can be shown what it *does* mean, I will cheerfully accept it; or, if anyone can show that the dictum of the apostle does not apply to modern times, that its meaning was exhausted with the close of the apostolic days we will accept it—provided it does not loosen the entire foundation of our respect for divine authority.

[We do not think it advisable to discuss questions that may arise out of answers given in the "Querist" column. These answers are given, and may be accepted or rejected by our readers. Should any competent brother, however, wish to discuss this question from an opposite standpoint to our brother in charge of the "Querist" column, we will

give him space, but such discussion on both sides will have to be conducted in our "Open" column.—ED.]

Temperance.

Wine is a mocker.—Proverbs 20: 1.

Balancing Accounts.

A thick-set, ugly-looking fellow was seated on a bench in the public park, and seemed to be reading some writing on a sheet of paper which he held in his hand.

"You seem to be much interested in your writing," I said.

"Yes; I've been figuring my account with Old Alcohol, to see how we stand."

"And he comes out ahead, I suppose?"

"Every time; and he has lied like sixty."

"How did you come to have dealings with him in the first place?"

"That's what I've been writing. You see, he promised to make a man of me; but he made me a beast. Then he said he would brace me up; but he made me go staggering around, and he threw me into the ditch. He said I must drink to be social. Then he made me quarrel with my best friends, and be the laughing stock of my enemies. He gave me a black eye and a broken nose. Then I drank for the good of my health. He ruined the little I had, and left me 'sick as a dog.'"

"Of course."

"He said he would warm me up; and I was nearly frozen to death. He said he would steady my nerves; but instead he gave me delirium tremens. He said he would give me great strength; and he made me helpless."

"To be sure."

"He promised me courage."

"Then what followed?"

"Then he made me a coward; for I beat my sick wife, and kicked my little child. He said he would brighten my wits; but instead he made me act like a fool, and talk like an idiot. He promised to make a gentleman of me; but he made me a tramp."—*Canadian Baptist.*

Sisters' Department.

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

DORCAS.

BRUNSWICK.—It is only ten weeks since we re-organised our society. There are ten members with an average attendance of six. There is much need for Dorcas work in this district. We hope soon to purchase a sewing machine.

ASCOT VALE.—Meetings are still held on alternate Thursday evenings. We feel the want of a sewing machine. The visit from the Dorcas Committee was a pleasant surprise. Sister Davis presided for us and gave us some nice explanations of our bible reading. J.K., Sec.

HOME MISSIONS.

Total collections since Conference, £232 5s.; expenditure, £161 17s. 8d. The Sis-

ters have collected up to date, £23 4s. 6d. Additions by faith and baptism, 15.

SUNDAY-SCHOOL.

SOUTH YARRA school was found in the best of order; singing good; present, 50. Two scholars joined church this month.

SWANSTON-ST.—Classes well filled. Average, 62 scholars. Responsive reading very good.

GLENFERRIE still keeps up its numbers (57), notwithstanding many losses sustained. Singing very good. M.H.

EXECUTIVE.

The meeting was called to order by Mrs. Pittman sen. Sisters Rowles and Huntsman led in prayer. A very interesting letter was read from Mrs. Christopher, telling of life in S. Africa. It was resolved to hold a missionary meeting this month. Seventeen visits had been paid to hospitals during the month.

The North Carlton Sisters' Prayer Meeting is gaining in numbers, and their Band of Hope still flourishing. The committee, senior members, and junior members take it in turn to provide the programme.

Mrs. Ludbrook sen. closed with prayer. Next meeting, August 5th.

After the meeting closed, the sisters enjoyed a social cup of tea, and the acting president called attention to an emphatic statement in the CHRISTIAN, that the women should certainly be debarred from praying in the week-night meetings. Many of the sisters present, coming from small suburban churches, were startled, and an animated conversation ensued. All were agreed that we should always act in harmony with the church, where the Lord has placed us. Hitherto we have thought that the Holy Spirit granted us the privilege of prayer and praise when he endorsed the prophecy of Joel 2: 28 on the day of Pentecost; also, when, through the Apostle Paul, he instructs us (1 Cor. 11: 5) how to be apparelled when praying or prophesying. Bro. Rotherham says, in a note on verse 10, the "power on her head" is a sign of permission to appear in public; indeed, the whole context points to the meetings of the assembly. All were agreed that, for the sisters to exhort, dictate, question, or in any way assume authority, would be entirely unbecoming. One voice said, "Can we be silent when we sing?" Another, "What about our lady missionaries? are they also to be debarred?" Doubtless the miraculous prophetic gift has passed away, but prayer is nowhere mentioned amongst the "gifts of the Spirit," but is enjoined on all as a continual outpouring of the soul to God, as long as the church on earth shall exist.

[For remarks on this subject see "Querist's" column.—Ed.]

Mrs. Thurgood's letter unavoidably held over.

"Every church that holds up the light of the Word of God to the world finds it necessary to protect the homes of its members with the Christian press. To keep them in touch with all that is most helpful in the church, there is no medium like the press."

From The Field.

The field is the world.—Matthew 13: 38

Tasmania.

LAUNCESTON.—Our work is progressing quietly now. We are pleased to announce three additions by faith and obedience since last report. Others are making enquiries. A good interest is taken in our meetings, and by the blessing of God we are hopeful of prosecuting a good work for the Master in this city. C.M.G.

Queensland.

MILBONG.—Bro. Pond has been again in our midst, addressing fairly well attended meetings. A gospel meeting was held at Bro. Wendorf's on Friday evening, June 17th, and one at Blantyre, three miles from here, on Sunday afternoon, and another one here in the evening. Bro. P. also addressed the church here on Sunday morning. S. GREY.

WEST MORETON NOTES.—Sunday morning P. J. Pond exhorted the brethren at Mount Whitestone, and preached at Ma Ma Creek at night; at West Haldon on Monday night, and at Mount Whitestone on Tuesday night. Bro. Culbertson, of Ma Ma Creek, conducted a gospel meeting at West Haldon on June 26th. Efforts are being made to secure a church building for the members at Mount Whitestone. Our evangelist desires us to express thanks to those forwarding CHRISTIANS for distribution.

JUNE 29.

F. G. BATES

BRISBANE (ANN-STREET).—Our hearts have been cheered once again on seeing on Lord's evening (June 26th) a young man and young woman come boldly and confess the name of the Lord, before a fair audience. Bro. Denham was preaching, and was very impressive. We feel sure there are more almost persuaded. Bro. J. Paradise, from Landsborough, will be with us next Lord's day, July 3rd, to assist in the work in the absence of our evangelist. H.B.

Victoria.

MERRIGUM.—We have organised a church of Christ here, and we believe with God's help we shall be able to further the cause of Christ in this district. Place of meeting, H. Adams' private house; H. Adams, hon. secretary and treasurer. July 1.

GERLONG.—We have been cheered and encouraged by a visit from Bro. McCrackett, who preached the gospel in a soul-stirring manner on two Sunday evenings; gave a lecture on "The Magic City" on the Tuesday evening, and conducted a lantern "gospel service" on Friday evening last. His efforts here were much appreciated on our part, and we believe our brother also enjoyed the visit. A brother who for a considerable time had been a "stranger to grace and to God" was restored to the church. During the past few weeks we have lost eight of our members by removals and several have been laid by through sickness. A.E.S.

ECHEUCA.—Last Friday evening the members came together at the house of Sister Robinson, to bid farewell to Bro. F. Pittman, who is leaving for Hindmarsh. Sunday evening Bro. F. P. preached to a large audience. At the close of the service a young woman confessed Christ, and was baptised the same hour of the night. W.A. KENT.

BENDIGO.—During the month of June we had the joy of hearing six confess their faith in the Christ—one an old man escaped from Roman Catholicism.

Quite an interest is awakened in our city, and large audiences are the result. The writer has been relieved of his secretarial duties, John Ellis, of Barnard street west, taking his place. At Eaglehawk good meetings are also the rule. JAMES COOK.

GALAHUE.—The Lord's work is still progressing favorably in our corner of his vineyard, and the laborers have been encouraged by seeing yet another precious soul won for the Master. C. R. HOWARD.

NEWMARKET.—The Anniversary services in connection with the Newmarket Sunday-school were held in the chapel, Flinsbury-st., on Lord's Day June 19th. Bro. Mahon addressed the parents and friends in the afternoon, giving some splendid suggestions and advice on Sunday-school work. In the evening Bro. L. A. Williams delivered an excellent discourse, which was much appreciated by both scholars and older folk. Special singing was rendered by the scholars. On Tuesday, 21st June, the annual tea-meeting and distribution of prizes took place. About 200 sitting down to tea. At the after meeting the chapel was crowded to excess. A programme of songs, recitations, and dialogues was gone through in a very successful manner. During the evening the church members presented to Bro. J. Morris a handsomely-framed group of photographs, and to Bro. L. A. Williams a picture of the baptism of Jesus. The scholars gave their teachers, Sister Wiseman, an epigram and Bro. Hatty and Bro. Windsor, teacher's bibles. The S.S. prizes were distributed by Bro. B. J. Kemp, pres. S.S.U., bringing one of our most successful anniversary to a close. John Woodgate.

South Australia.

UNLEY.—Good meetings at Unley. On the 19th June, one confession. Our Sunday-school is increasing and good attendances, Bro. Gore teaching the Young Men's Bible Class. T. G. STOKER.

HINDMARSH.—No doubt you have wondered at the long silence of the Hindmarsh scribe, and that no reports have reached you of event after event which have followed each other in connection with the departure of Bro. Smith and family. You and your numerous readers will be sorry to learn that a severe attack of acute rheumatism has confined him to his bed these four weeks, but recovery has slowly taken place, and the prostrate frame is able to sit up and use the pen. Praise the Lord! We will only record one incident with reference to the departure of Bro. Smith. The Young Men's Bible Class resolved to give him a special social. This took place on Friday evening, 17th June, Bro. J. E. Freeman presiding. A beautiful large picture, containing a group of thirty photos—members of the Class, was presented by Bro. Richard Hindley, on behalf of the Bible Class to Bro. Smith as an expression of their esteem for one who for 20 years had presided over the Class. Other speakers testified to their attachment to Bro. Smith. Bro. Smith suitably and feelingly replied. Some sweet songs and instrumental music filled up a well-spent evening. A.G.

New South Wales.

N.S.W. CONFERENCE NOTES.—McGOWATHER.—Bro. Gilmour reports in connection with the Lord's Day School a very successful anniversary, and showing the good work in that direction by figures. Number of Scholars, June, 1897, 75; June, 1898, 153. Woolahra—Bro. Hagley's last report very hopeful. Meetings good, members hearty in co-operating, strangers attending. A great help to the work at Woolahra will be Sister E. Hagley, from Enmore.

Appeal for financial help.—Our treasurer reported

last meeting a debit of £36. Our probable needs will be as follows for the year—for Merewether, £53; for Woollahra, £52; for Lismore, £52; other items about £20, making a total (with debit) of £212. This is merely for work in hand. The churches mentioned find a certain amount, but the figures given must come from the general fund. The statistics give our membership (this year as 1253. Shall we appeal in vain? Who can send along a pound? Who will send 5/-? Surely the brethren of N.S.W. will not be behind! Think of the Home Mission work, and send postal notes or cash to our treasurer, W. Benaon, 561 George-street, Sydney, or R. Steer, 80 Stanmore-road, Stanmore.

R. STEER.

MEREWETHER.—We were favored during the past week with visits from Bro. H. J. Gilmour, Sister Mrs. R. C. Gilmour, Bro. Captain Nibblingham, from Auckland, in charge of the Stanley Brigantine. Bro. T. Mann, on the way to Mungindi, Bro. G.P. Jones, a member and officer of the church in the "City Temple," Sydney, with his wife. Bro. Jones was called upon to address the church. He gave us a very kind and thoughtful address on "Christian Growth." We have been settling accounts connected with our annual school celebration (a report of which will probably be found in next issue) and find ourselves with a credit balance in hand of nearly £9.

June 30.

R. C. GILMOUR.

Here and There.

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

The CHRISTIAN can be had from now to the end of the year for 2/6.

One confession at Hawthorn last Sunday night. Acknowledgments unavoidably held over till next week.

Large meeting and two confessions at Woollahra on Sunday night.

Four decisions at Cheltenham, last Sunday, before a large audience.

Bro. and Sister W. Alcorn, of Carney's Creek (Q.), are now located at Boonah (Q.).

We hear of two more decisions at Roma, Queensland, on June 26th. Bro. Clapham is laboring there at present.

Dr. James Cook preached to a very large audience at Hendigo last Sunday night, when two made the good confession.

One young man decided for Christ at Fitzroy Tabernacle on Sunday evening. Bros. Cook and Swain are still preaching there.

Will brethren kindly take note that the address of the secretary of the Kermode-st. church, N. Adelaide, is Robt. Forsyth, First Avenue, East Adelaide.

We hear that Bro. Albert Ludbrook has been delivering at Prospect, North Adelaide, his lectures on the "Catacombs of Rome." Good attendances.

We are sorry to hear that Bro. Pood, Queensland, was lately injured by being thrown violently from his horse. He was consequently laid aside for a few days.

Bro. Mahon delivered a lecture on "Father Matthew" at Collingwood, last Monday evening. There was a good attendance. The lecture was much appreciated by the audience.

Bro. Rankine writes:—"I visited the church at Williamstown, S.A., yesterday. Met with the brethren in the morning, and exhorted the church. In the evening preached to a large gathering, and two confessed Christ. The church is much encouraged."

We are glad to hear that some of our Adelaide sisters are trying to arrange for a Sisters' Conference in connection with the S.A. Conference in September. We hope that the movement will be successful.

Bro. Houchins conducted a service last Sunday night at North Richmond in memory of Bro. Chipperfield. There was a large attendance, the subject of "Future Recognition" being discussed by the speaker.

Bro. D. M. McCracken was given a farewell social at the church, North Melbourne on Thursday evening, 23rd June. Since then he has been two weeks at Geelong. He commences at North Carlton this week. A welcome tea-meeting being arranged for to-morrow (Friday) evening.

On March 3rd we published, under the title "An Evening," two verses of Thomas Moore's beautiful hymn, which are to be found in our collection of Psalms and Hymns (No. 45). It was erroneously stated that these had been written by R. H. Smart, whereas they were sent in by Bro. Smart as having been "selected" by him for publication.

The two Chinese at Perth who were referred to in last issue as having made the "good confession," were immersed the following Wednesday evening by Bro. A. E. Illingworth. Fully 35 Chinese and friends were present, including the Chinese Wesleyan minister and a Church of England Chinese preacher. The two Chinese converts were each presented with a copy of the New Testament in Chinese.

A Chinese class directly under the auspices and control of some of our Adelaide brethren has been started in that city. For some time past they have been assisting in this work at the City Mission Hall, but think the time has now come when we should have a class of our own, as conflicting presentments of the way of salvation neutralise the efforts made. We wish the new undertaking much success.

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

Bro. James Ware of Shanghai (China) Mission in letter on May 9th, acknowledging Australian contributions conveys the following interesting news:—"Among those who confessed Christ last year were the parents of a poor girl who had been converted and joined the church in spite of the brutal treatment of her husband. Her first work was to bring her parents to Christ, and now she is praying and working for the conversion of her husband. I think sometimes that these converts from heathenism realize the salvation of the Lord more than we do ourselves."

Obituary.

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

WARNECKE.—On 23rd April, fell asleep in Jesus our beloved sister Jane, the wife of Bro. Wm. Warnecke, superintendent of Bet Bet Sunday-school. Her years numbered 26. She had enjoyed remarkably good health, and the sickness which terminated in her death was very short. Her sudden removal came like a shock upon the whole district where she was well known. Largehearted and generous in disposition, kindly and cheerful in manner, she had en-

deared herself to all, and a large circle suffer a personal loss. A true Christian, having been baptized over ten years ago, her purity was genuine though unobtrusive. During her delirium she sang hymns and talked much of the meetings on earth; and those who have enjoyed fellowship with her here look confidently forward for a meeting in heaven. She left two little ones behind, who, with her bereaved husband have our sincerest sympathy. W.D.L.

GREEN.—Death has recently visited our little circle, sister Alma Helen Green having fallen asleep in Jesus last Monday week. A sorrowing husband and eight children, the majority of whom are two young to realise their loss, are left behind. We pray that the father of all mercy will comfort and sustain them through this bereavement, and help them over the remainder of life's pilgrimage. C.M.G., Launceston.

GUTHRIE.—We have to record the death of Bro. Wm. Guthrie who passed to the higher state on June 15. Though ailing for some time he was able to attend to his daily duties till a week previous to death. Our brother came to South Australia from the church in Manchester, England, and for about 14 years had been a member with the church at Unley. He was a very able speaker and had spoken for many of the churches where help was needed. Having a firm grasp of the Word of God, he was a splendid teacher for the Bible class, and was even ready to do what he could to extend the kingdom of our Lord and Master. The funeral took place on the 17th the service being conducted by Bros. T. J. Gore and J. Colbourne, and was largely attended by members and friends. The fellow-employees of the firm of Bro. Wm. Burford sent a nice wreath as a token of respect. Our brother leaves a wife and two daughters, all are members with us, the younger only two months prior to his death came out on the Lord's side, which cheered our brother greatly. The church deeply sympathises with them in their sad bereavement, and commends them to the kind care and love of our Heavenly Father.

T. G. Storer.

Coming Events.

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

Tuesday, 19th inst.—North Fitzroy. A Missionary meeting, under the auspices of the Sisters' Conference Executive. No collection. All welcome.

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.

WANTED.

The undersigned invites the co-operation of one or two persons, on the share principle, to assist in procuring Patent Rights for New Idea in City and Suburban Advertising.

Address—J. D. Fraser, 168 Brunswick-st., Fitzroy, Victoria.

WANTED.

A Young Sister (Domestic) requiring rest and change into the country, would do light housework as part payment. State Terms. Address—Mrs. Grey, Railway Avenue, Middle Brighton.

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