

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. 28.

THURSDAY, JULY 14, 1898.

Subscription, 5s. per annum.

Editorial Notes.

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

A Presbyterian Criticism.

The *Presbyterian Monthly* of Victoria for July contains an article in criticism of an Editorial Note in our issue of March 24, on "The Latest Presbyterian Testimony" on baptism. It has taken our contemporary so long to consider the subject that our readers have well-nigh forgotten it. We copied from the *Queensland Baptist* some extracts from a "Handbook on the Christian Sacraments," by Dr. Candlish, and edited by Prof. Marcus Dods, D.D., and Rev. Alex. White, D.D. We are now assured that the book "is more than ten years old," and that the extracts given "teach exactly the opposite of what the author wrote." If, in following the *Q. Baptist*, we have inadvertently misrepresented the teaching of Dr. Candlish and his co-religionists, we are sincerely sorry. That our readers may judge of our guilt we re-publish one of the extracts complained of, which reads:—

We ought to regard the rite as really setting before us a washing of the entire person. . . . We are to remember that what is here set before us, as a symbol of the grace of Christ, is the entire washing of the whole person when one plunges into a pure and cleansing stream or pool of water. That is the way in which the rite was anciently performed; and that is its ideal which we should keep in our mind's eye.

The *Presbyterian Monthly* considers that this "teaches exactly the opposite of what the author wrote," and is a quotation "as fair as saying the bible teaches, 'Thou shalt . . . steal.'" Well, here is the full quotation, italics and all, as our contemporary gives it:—

The ideal of the rite. On these grounds we are content with the modern form of administration, and do not think it necessary to return to the primitive mode: though we acknowledge it is perfectly lawful, and presents a more vivid picture of the entire cleansing of the soul from sin by the Spirit of God. *We ought, however, to supplement or*

fill up in imagination what is lacking in picturesqueness in our mode of baptizing, and to regard the rite as really setting before us a washing of the entire person. Some scope must in any case be left to imagination, for we cannot have a literal washing performed, any more than we can have a literal and complete feast in the Lord's Supper: the sacraments were not meant to be scenic displays, but suggestive emblems of Divine truth. Though we do not see it actually done before our eyes, yet we are to remember that what is here set before us, as a symbol of the grace of Christ, is the entire washing of the whole person when one plunges into a pure and cleansing stream or pool of water. That is the way in which the rite was anciently performed; and that is its ideal which we should keep in our mind's eye, though it is not essential to the ordinance, and would probably not be so conducive to devotion and edification.

Now what is the head and front of our offending, or rather that of the *Q. Baptist*? The part quoted is the testimony of Dr. Candlish to the fact of the ancient practice. The part omitted is his opinion of the modern form. Everyone knows that Presbyterians favor sprinkling rather than immersion, but everyone does not know that the *scholarship of the Presbyterian Church emphatically affirms* that "the way in which it was anciently performed" was immersion. It was this we desired to draw attention to. If the teachings of the Handbook concerning the modern Presbyterian practice do not harmonise with its testimony concerning the ancient custom, and if, with the clear evidence before them, Presbyterians "do not think it necessary to return to the primitive mode," we have no desire to emphasise their inconsistency; but when they publish statements affirming that our practice is unscriptural it is but natural that we should quote them. There are other extracts taken exception to, but we have given a fair sample of the criticisms of the *Monthly*, and leave the matter here.

Romanist Retrogression.

In our last issue we commented on the decline of Roman Catholicism in the United States. It appears that in Australia too, notwithstanding all we hear to the contrary, the Romanists are losing ground. At the

anniversary celebration of the Ladies' Orange Lodge in Sydney, last week, B. J. Stephen, Wesleyan minister, pointed out that, according to the Government statistician, the Catholic population decreased from 29 per cent. in 1871 to 25 per cent. in 1891, while the Protestant community had increased more rapidly than the population. The Rev. T. Dunn (Presbyterian) stated that "During the last 20 years the proportion of Roman Catholics to population had decreased everywhere in Australasia except New Zealand, where the proportion remained stationary. In all Australia the Roman Catholics had decreased in the period from 23 to 21 per cent. The same speaker affirmed that "In 1801 Roman Catholics were one in three of the population of England; in 1898 they are only one in seven." It appears indisputable that in all English-speaking countries Romanism is steadily falling behind in the race.

A Charity Carnival.

It has been decided to hold a charity carnival in Adelaide. It is to extend over three months, and will include grand concerts, theatrical performances, a band contest, musical and literary competitions, fancy costume football match, monster sports meeting, and an art union to consist of paintings and other works of art, but no money prizes. Tickets to be one shilling and to give a chance for a prize. The proceeds to be divided among the charitable institutions of the city. At a meeting held recently in the Mayor's Room the movement was fairly started. But the art union idea was not adopted without opposition. J. J. Virgo, of the Y.M.C.A., would not allow his name to remain on the committee. Mr. G. Crase, the acting secretary, resigned. Many religious people strongly object to the gambling element being introduced. Mr. Gordon, the promoter, said the art union was necessary to success. It is certain, then, no one who objects to art unions or raffles at church bazaars can consistently support the movement. It is to be hoped that the religious sentiment of "the city of churches" will make itself felt in this matter.

THE Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth St., Melbourne.

A. B. Manton - Managing Editor.

All Communications should be addressed to The Australian 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 the 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 2/- by having it sent fortnightly. Single subscribers in the other colonies may secure their copy for 1/- 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, 7/-.

The Leader.

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

Better Things.

A Better City.

NO. 1.

As we follow our author, and note the way in which he unfolds the higher teaching contained in the New Covenant, we are not surprised at the impatience he manifested at the slow development of the Hebrew Christians. At first it may have seemed strange to us that an inspired teacher should exhort his brethren to "cease to speak of first principles," but our surprise vanishes when we understand that these elementary things were made a means of barring further progress in the Christian life. Elementary things have their proper place in the divine order of things, but they are not the end, but only a means to it. The foundations of a building, no doubt, are essential, but a builder who stopped work when these were completed, and professed to be satisfied with having reached that stage, would be regarded as a very foolish man indeed. So in spiritual matters it is worse than folly to stop at the foundation. Foundations are meant to be built upon—this is the reason of their existence, and unless we are building upon the one true foundation, we are failing to fulfil the purpose and design of the divine Architect.

Not only did the Hebrew Christians stop short at "first principles," but they also looked backward to the place from whence they came. Arrested development always means going back. There is no such thing as standing still in the spiritual life—we are either going forward or going back. The going back in this particular instance was evidenced by a longing for the material forms of worship

with which they had been previously associated, and a consequent neglect of the more spiritual worship which characterised the new order of things. Their lack of spiritual insight caused them to be greatly distressed because they were separated from the fellowship of their former worship, with all its venerable and imposing associations. To show them that instead of loss there was gain, the writer of the Epistle institutes a comparison between the old and the new by an allegorical use of Mount Sinai and Mount Zion. "Ye are not come," he says, "unto a mount that might be touched, and that burned with fire, and unto blackness, and darkness, and tempest, and the voice of words; which voice they that heard intreated that no more word should be spoken unto them: for they could not endure that which was enjoined. . . . But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the first-born who are enrolled in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better things than that of Abel. See that ye refuse not him that speaketh."—Heb. 12: 18-25. The comparison thus instituted clearly demonstrated that instead of loss there was infinite gain. They were called upon to remember the circumstances in connection with the first revelation in the giving of the Law. How that God came down in fire and there were "blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words," and so fearful was the appearance that Moses said, "I exceedingly fear and quake." The people standing afar off heard the voice of God giving forth the "ten commandments," but when these were finished could not bear to hear more, and intreated that God should no longer speak to them, lest they die. This feeling of distance between God and themselves was further accentuated in the arrangements connected with the worship of the tabernacle. The people stood in the outer court, and might not enter the holy place or the holiest of all. Thus there was no nearness of approach unto God, but the idea of distance prevailed. Doubtless the one great lesson designed to be impressed upon the Israelites was the majesty of God. They had come from a land in which everything was worshipped. The gods of Egypt were as numerous as they were contemptible. Familiarity with these things erased the idea of majesty essential to deity. Consequently the first lesson the children of Israel required to learn was the oneness, majesty, and power of God. This lesson, the circum-

stances connected with the giving of the Law were well calculated to instil. It left, however, behind it a sense of distance, which could only be removed when the primary lesson had been well learnt, and the time had come when the better revelation associated with Mount Zion should make known to the people, that the one-time barriers had been removed, and a new and living way had been opened up through Jesus, the Mediator of the New Covenant. They had now to learn that "the outer sanctuary had ceased to exist, because the veil had been rent in twain, and the holy place had been taken into the holiest place. The tabernacle has now only one chamber, and in that chamber God meets all his worshipping saints, who come to him through and with Jesus, the High Priest. The tabernacle of God is with men, and he shall dwell, as in the tabernacle, with them, and they shall be his people, and God himself shall be with them. Yea, the holiest place has spread itself over Mount Zion, on which stood the king's palace, and over the whole city of Jerusalem, which lieth four-square, and it is become the heavenly and holy city, having no temple, because the Lord God Almighty and the Lamb are the temple thereof." "And the city hath no need of the sun, neither of the moon, to shine upon it; for the glory of God lightens it, and the lamp thereof is the Lamb. The city and the holiest place are commensurate. So large, indeed, is the holiest that the nations shall walk in the midst of it. It is also more perfect. For Christ has entered into the presence of God for us. Such a tabernacle is not constructed of the materials of this world, nor fashioned with the hands of cunning artificers, Bezaleel and Aboliab. When Christ destroyed the sanctuary made with hands, in three days he built another made without hands. In a true sense it is not made at all, not even by the hands of him who built all things; for it is essentially God's presence. Into this holiest place Christ entered to appear in the immediate presence of God." Not only has he entered in, but ten thousand times ten thousand saints enter in also. Thus in the thought of an approach to Mount Zion the sense of distance is removed and the idea of direct communion with God is brought out as the central fact of the New Covenant. The "blackness" and "darkness" are gone, and there now shineth the light of God—Christ as the "Light of the World" has caused the ancient darkness to disappear. As dwellers in the light we will not care to walk in darkness. We are children of the day and not of the night. Let us, therefore, "draw near" to the shining throne of God.

Historical.

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

CHAPTER XI.

In a letter of John Lawrie's we get the first intimation of the formation of a third church, at Burra Burra Mines, or Kooringa, as the district was called. The story of its establishment is told at full length in a letter from the church there to Bro. Wallis in England, and is as follows:—"Towards the latter part of the year 1849, our brother, Philip Santo, was in his occupation called to leave his brethren in Adelaide (with whom he was accustomed to assemble on the first day of the week to worship the author of our faith) to work and reside at Burra Burra. At an early day after arriving at his new locality, and when perambulating the township which is Kooringa, his attention was directed to a building having the appearance of a meeting house. He entered, and remained much interested with a discourse delivered from the 42nd verse of the 2nd chapter of Acts of Apostles. From this passage of scripture, the speaker clearly showed it was the custom of the primitive Christians to meet on the first day of the week to break bread. At the close of the service our brother made for an interview with the speaker, and remarking his desire to meet with a people who observed and practised the same institutions as did the primitive Christians, he wished to know if as a body they did such." The speaker replied, "No, we do not, but simply preach to the people, and do the best we can!" Our brother, pained in mind with such an answer, after a short reasoning, left, and upon consideration, found it was a duty devolving on him to use every effort necessary, in order to form a church based solely upon the rules laid down in the New Testament. He commenced this work with the full assurance of success, and from enquiry was happily informed of a few individual residents in this locality, who had been immersed into Jesus Christ. He lost no time in waiting upon them, and requested they would meet for conversation at his private residence. A Lord's day was specified, viz., Jan. 6th, 1850, for the purpose, when seven in number, with myself and partner, met and in conversation resolved that they would unite themselves together and thus constitute a Christian church. On the following Lord's day morning, they met together to break bread, in accordance with their resolution, and in commemoration of a once-crucified, but now a risen and exalted Saviour; this being the first body of baptised believers ever assembled together in this distant though astounding part of the globe. Since that period seven have been immersed into Christ, and added to our number, in addition to which three others have been added, who were baptised in England, and we have every prudent reason to believe that many others will soon become obedient to the gospel. On account of the church increasing, and the visitors becoming numerous, we found it necessary, if possible, to procure a meeting place more commodious. We did so in the month of June, by renting a large stone room, which



GEORGE PEARCE.

place we at present occupy. This, though much larger accommodation than our Bro. Santo could provide for us, is too small, and we have put our mites together, and commenced building a stone meeting house in the township of Kooringa, which building we expect to have finished by the New Year 1851. The expense of building being very great in this locality, and abhorring as we do most strenuously any system of begging for such purposes, we have not been able to erect a very large temple for God, but we have done what we can with all our heart. The size of the building was 34ft. by 20ft. May the Lord's blessing attend our feeble efforts to prosper his work among us, and to him shall be the praise. Our meetings are as follows:—Lord's day morning, to break bread, exhort, and edify; evening to publish the truth; Monday evening for prayer; Wednesday evening to publish the truth; and on Friday evening to practise psalmody.

WM. BROOKER, Sec."

From this long and primitive sort of epistle, we see how one earnest follower of Jesus Christ was the means of forming a church of Christ almost at once, and was the means of bringing into fuller light of the doctrine of Christ men who have been defenders and proclaimers of the gospel ever since, and who have been instrumental in the hand of God, in their turn, of saving many precious souls. Thus, in the letter from Bro. Santo to England in which the above communication was enclosed, he writes that two of the seven immersed had been members and zealous preachers of the Methodists. One of these it seems was our well-known Bro. Geo. Pearce, who joined them from the Bryanites or Bible Christians, at the time when the brethren were meeting at the house of a Mr. Buxton, a carpenter and a Baptist. The other preacher was a Mr. H—— who came out from the Primitive

Methodists. This brother essayed to proclaim the gospel after entering the communion of the church of Christ; but he used himself to express wonderment that he could not speak so well as before, or so freely. His own explanation was this: "While I was with the Bryanites," he remarked, "I used to say just whatever came into my head, but somehow I cannot do that now." He was one of those of whom it was written "ever learning, and never coming to a knowledge of the truth." A specimen of his style has been preserved. He was discoursing on the second coming of the Lord, and brought his climax to a grand conclusion with the sentiment "Then shall that glorious scripture be fulfilled, 'Jack's as good as his master.'" Many were very much moved by this unusual quotation and they were very much affected; indeed it was only a well-timed hymn, started at once by the precentor, Mr. Sellar, that enabled them to keep their emotions under control.

On another occasion when exhorting his brethren to fight the good fight of faith and lay hold on eternal life, he said his own experience in the conflict was very much like that of a young man of his early acquaintances who in relating his Christian experience in a lovefeast said he should often have fainted under his trials and temptations if the Lord had not brought to his recollection that beautiful passage of scripture, "Faint heart never won fair lady."

Bro. George Pearce supplies a sketch of the church at Kooringa, which will be commenced in our next issue.

Original Contributions.

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

Which Side of the Door?

BY J. J. FRANKLYN.

The Lord Jesus Christ, in the most emphatic language, says: "I am the door, by me if any man will enter in, he shall be saved" (John 10: 9). Still, strange to say, there are many who imagine it is presumption for anyone to say clearly and definitely, "I am saved now," thereby signifying deliverance from sin and its consequences. A Church of England minister, in conversation with me on the subject, said that Christ meant to say we were in a state of *being* saved in this life; but after death we could truthfully say, "Saved now. Absolutely safe from sin." While we agree so far, with this statement, surely there is some condition into which we are brought in this life, which is really the foundation of future perfection; otherwise many New Testament statements are utterly meaningless. Especially would that be the case with the one under consideration. Christ certainly meant to imply that naturally men were outside his fold, and if they desired him to be their shepherd, they must enter by the door, viz., himself. This was the condition imposed upon all who would enter.

Now, if we desire to enter a house, there must be a decisive moment when our feet pass the threshold, otherwise we will never be inside. Christ knew the needs of men, and made provision accordingly, constituting himself the door. Seeing, then, the importance attached to the question, I desire to ask you, kind reader, which side of the door you are on? As there are only two sides to every door, we must be either inside or outside. Which position do you occupy? We notice furthermore that

The Door is Now Open.

When Christ completed the work of human redemption, the other way of access to God was closed. "No road this way," may well be written over the Mosaic dispensation, Christ being the new and living way consecrated for us (Heb. 10: 20). Jesus says, "I am the way" (John 14: 6)—the way back to God's favor and everlasting felicity. Since the results to be obtained are so great, what does the condition of entry mean? We will let the word of God answer.

"He that believeth and is baptised shall be saved, but he that believeth not shall be condemned" (Mark 16: 16). "Repent and be baptised in the name of Jesus Christ for the remission of sins" (Acts 2: 38). And—"Now why tarriest thou? Arise and be baptised and wash away thy sins, calling upon the name of the Lord" (Acts 22: 16). Thus we see that faith, repentance and baptism are conditions of entry into Christ's church, or kingdom. But the subject becomes more serious in view of the fact that

The Door will be Shut

when Christ returns to judge the world in righteousness. He will enter his eternal kingdom, and the door will be shut (Matt. 25: 10). Then the gospel message will cease to be God's power unto salvation.

Dear reader, is the matter still unsettled with you? Are you in Christ by faith and obedience? or are you still indifferent to which side of the door you are on? When the door of Noah's ark was closed, it mattered very materially to the antediluvians which side of the door they were on. So in the future, when the door of Christ's kingdom is for ever closed, it will matter then which side of the door we are on. Remember, the side you are on now will determine the side of the door you will occupy when Christ comes into his kingdom.

Selected Articles.

Wise men lay up knowledge.—Proverbs 10: 24.

The Soul's Thirst for God.

That "the proper study of mankind is man" rests not only on the poet's dictum, but on the consensus of humanity. For ages the attempt has been made to define man in such a way as to include the *græus homines*, and exclude all the inferior animals. All are familiar with Plato's definition of man as "a featherless biped"; and all have enjoyed his confusion when his great teacher, Socrates, had a plucked fowl brought before his scholars with the exclamation: "Behold, Plato's man!" Others since then have

variously defined man as "the animal which talks," or "the animal which laughs," or "the animal which thinks," or the "tool-user," or "the fire-maker," etc.

But the parrot and the magpie talk; the hyena laughs; the dog dreams; the orang, when attacked, wrenches from the nearest tree a branch which he employs with terrific effect upon his assailants; while monkeys have been known to warm themselves by the fires left by explorers. Some one with deeper insight than his fellows has defined man as "the worshipping animal." This is the only absolutely exclusive definition of mankind. For, while the horse develops for his master an affection not unmixed with reverence, and the dog venerates his owner, we know absolutely nothing of any such emotion among the animals about us as that which swayed the Psalmist when he exclaimed: "As panteth the hart after the water, so panteth my soul after Thee, O God. My soul thirsteth for God, the living God: when shall I come and appear before God?" This emotion it is which differentiates man from the brute creation. Other traits he may, and does, share with the animals around and beneath him; this trait he shares with the angels about the throne of God. And this sentiment has characterised the human race from its beginning.



A. P. Conn.

We cannot read the sacred record of man's creation without being impressed thereby that in man the world has advanced to something before unknown among its inhabitants. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Before the act of creation recorded in these majestic words there had existed creatures more perfect in many respects than man. The deer surpassed him in speed; the dog in scent; the horse in sight, and the lion in strength. The gorgeously-hued butterfly is arrayed in a natural beauty such as mankind has never attained to. Physically considered, the bird is more highly organized than man; while the rose and the lily are clothed in such more than mortal loveliness that the highest compliment we can pay the fairest of our race is to compare them to these fair but fleeting flowers.

And yet with all this perfection of strength and beauty already existing, God said: "Let

us make man in our image, after our likeness." Made a little lower than the angels; clothed with glory and honor; given dominion over beast and bird and fish, here is a being unique among the creatures of God's care and providence. And why? Because among all the myriads of beings which peopled earth and sea and sky, there was not one, prior to man's appearance, which could lift its face heavenward and say: "God is my father; he made me in his own likeness, and I will worship him forever." Not only has man from the beginning been characterized by his worship of a superior being; but this has been a *universal* trait of human nature. Homer said: "All men long for the gods." Hume, himself a sceptic, declared that in all his life he had never met an atheist in England. Huxley and Buckle, while acknowledging themselves agnostics, repudiated the name of atheist. Spinoza, often misquoted, said: "But nevertheless we know and feel ourselves to be immortal." And again: "There is but *one substance* which is identical with God." The "Book of the Dead," the oldest extant Egyptian literature, represented the departed as urging reasons why they should be admitted into the region of the blessed. The Winnebago Indians told the first Europeans who visited America that the Milky Way was the pathway of the departed to the Spirit land.

Not only is the instinct of worship an original endowment of mankind; not only is it *universal*; it is also spontaneous. It does not depend upon culture or creed. It is back of either and of both. The oldest of all doctrines is that of the soul's thirst for God. And next to it comes that of the soul's need of a Redeemer. Cities have been found without temples, and tribes without cities, but never has a tribe been found so degraded that it had no instinct of worship. It is spontaneous. It springs up in the human soul, even as seed germinates in the ground, because in each case God has so ordained. Faith is the soul's answer to God. "Your kite is lost," said a man to a lad who had been flying a kite until overtaken by the darkness. "No, it isn't," was the quick reply; "for I can feel its pull." So in the darkness which comes to every soul in the crisis of life, the tempter whispers: "Your God is lost." But faith says: "He is not lost; I cannot see him through the blinding darkness, but I feel his pull on my soul." For the soul was made to think God, to worship him, to turn to him in the great crisis of life, and to find in every trial his everlasting arms about us.

We have thus seen that the worshipping faculty is an original endowment of man; that it is universal, and that it is spontaneous. We may further observe that it is *persistent*. Neither trial, nor folly, nor sin, can entirely obliterate this divine element in us. Indeed, the bitterest griefs deepen our consciousness of our need of God, as was David's case when uttering that cry of the human soul already quoted. Perhaps it was as he fled from his rebellious son, that some poor hunted hart, pursued by the remorseless hounds, dashed across his own path and, with heaving flanks and frothing tongue, sought the water brooks which would at once accord safety from pursuit and renewal

of strength. Sometimes it is only when the fountains of our souls are broken up by a loved one's death that we remember God. Richter has said that "the heart never breaks at the first grave." This may be true; but, alas, there are so many graves along the border of life's pathway that, were it not for the instinct to worship, and the divinely implanted hope of immortality, we should sooner or later exclaim with Schopenhauer: "It is better to walk than to run; it is better to lie down than to walk; it is better to die than to sleep." But "that way madness lies"; and from this madness of pessimism the human race has been and will be rescued by the voice of God in the soul, calling us to worship.

Many curious theories have been framed as to the nature of inspiration, and many as to the nature of prayer. The simplest explanation I have found is the one to me the most satisfactory. Inspiration is God talking to man, by voice, vision, dream, or other direct divine guidance; while prayer is man talking to God. These are the two hemispheres which form the divine sphere within which dwell God and the human soul. Because of their relationship, it is therefore, in the highest sense of the term, as natural that the soul should seek God in worship as that God should seek the soul in revelation.

So indestructible is the worshipping instinct that even sin can not wholly obliterate it, however it may mar the divine beauty in which God made mankind. The prodigal in the far country of sin, in which he has wasted his substance with riotous living, "comes to himself" and is won back to his father's house. Phenologists assert that even the most wicked criminals are not wholly bad. The doctrine of total depravity is not warranted by fact, and is fast fading from philosophy. Philanthropists affirm that—

"Down in the human heart,
Crushed by the temper,
Feelings lie buried that grace may restore
Touched by the loving hand,
Wakened by kindness,
Chords that were broken may vibrate once more."

Reformers declare that beneath all the hideous masks of sin, even the most depraved and forsaken are home-sick for heaven, and eagerly listen when love presents the message from the skies. Who made the most generous restitution incited in the New Testament? A renegade Jew—a despised tax gatherer. Who anointed our Lord with such precious ointment that even the apostles murmured at such a lavish offering? A woman to whom much was forgiven. And wherever the heralds of the cross had gone, they have found that, as Tertullian finely said, "Religion is native to the human soul." This it is which has always powerfully reinforced the preaching of the cross.

Thus through all the vicissitudes of life the soul thirsts for God. Happy, thrice happy, the mortal to whom God is revealed as the Living God; to whom Jesus of Nazareth is a brother and friend, and in whom dwells the Holy Spirit, sealing him unto the day of redemption! Such an one can say with Paul: "For me to live is Christ, and to die is gain!" While in the world, he is not of the world. His citizenship is in

heaven. He dwells in God. Hungering and thirsting after righteousness, he is daily filled. He feeds upon him who is the bread of life; and satisfies his thirst with copious draughts of the water of life. Through all the experiences of life there grows upon him a sense of the nearness of the divine and the eternal. His life is a triumph more glorious than ever accorded to Roman victor, and his death is a psalm of inspiration to others.—*American Christian Standard.*

Sunday School.

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

LESSON FOR JULY 24TH

"ELIJAH'S FLIGHT AND ENCOURAGEMENT."
1 KINGS 19: 1-16.

GOLDEN TEXT—"Rest in the Lord, and wait patiently for him"—Ps. 37: 7.



The success of the conflict with Baal on Carmel was not so pronounced as Elijah had hoped. Its effect, indeed, was manifest: King Ahab was well in subjection, the people recognised the worthlessness of Baal and the supremacy of Jehovah, there were four hundred prophets of the false religion less, but—there was Jezebel! Could he not dare hope—nay, expect—that she would fall into line, be overwhelmed by the force of the testimony, and turn from the false to the true? If such a hope was entertained, the bold message of Jezebel must have been very disappointing, as well as alarming. Using, for emphasis, a familiar form of oath (equivalent to "Let me suffer continually!"), she communicated the effect of Carmel on her mind: "So let the Gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time." Had she really meant it, it seems strange that she should have sent him notice of the fact; it was unlikely that he would honor it as a royal appointment. If, as seems likely, she meant him to flee, and so rid her of his presence in that safer way, the plan was eminently successful, for "he saw, and he rose, and he went for his life." It was surely not the fear of death alone that made him run, as the sequel shows, but he certainly did not wish for death at Jezebel's hands. No time was lost in putting Judea between him and his enemy. Yet even at Beersheba he did not feel safe, so he went a day's journey into the desert. There he sat down under a juniper tree, made a sad lament, and requested for himself that he might die! Let us not judge him too harshly: he was

doubtless exhausted with his flight, from the tension of Carmel a great reaction had taken place, and, as he thought, his work had failed—"It is enough . . . Take away my life!" It was not yet enough. God had other plans; he understood the prophet's feelings, and provided a remedy. Rest and food, sleep and drink, helped considerably to raise his spirits; afterwards at Horeb, it is true, he was not very buoyant, but it is not said that he again specially wished to die. In the strength of the food he had received (the idea of many commentators that it was in the strength of that food, plus the strength of some other food received in the wilderness, surely did not come from the text), he travelled forty days and forty nights, and came to "the mount of God," where the One who there had spoken to Moses should speak to him. Some think that the first part of this narrative (vs. 9-11) was a vision, and that what in vision was spoken, was repeated, as it were, in fact and face to face; it may be that we have simply an impressive repetition. "What doest thou here, Elijah?" was the searching question asked both before the call to stand on the mount before the Lord and after the manifestations of divinity. The same circuitous answer was also repeated, telling of what he had done and had been, of his unique zeal and solitary position, dwelling on what others had done and were doing, but not a syllable as to what he was doing there. A further cure was provided; he was undeceived as to his own isolation (it is always unwise to presume very much in that particular direction), as there were seven thousand who had not bowed the knee to Baal nor kissed him, and he was set to work. God did not say "It is enough"; he gave him something else to do.

The lessons of this narrative are many and beautiful, easily presenting themselves to the minds of all as the scripture is read. E.g.: That "Elijah was a man of like passions with us" is consoling. Let us not overlook God's treatment of the prophet's troubles. Notice, also, that it is the duty of the servant of God to work for him; the getting of "results," or otherwise, does not in the slightest affect that obligation. "I planted, Apollos watered; but God gave the increase."

Open Column.

Women Speaking in the Church.

Had the esteemed editor of your Query Column inserted my questions in the form, and connection, in which I sent them, I should have been better pleased. I do not think I should have written, but for G.B.M.'s positive denial of the right of female voices to be heard, either in prayer, or teaching, in meetings where men were present. I have very carefully read his replies to my queries, and my surprise at the positive negative position he has taken is increased. My impression is that the answer given to the first question is wholly unsatisfactory. The apparently diverse statements of 1 Cor. 11 ch. and 1 Cor. 14 ch. are not harmonised in the way G.B.M. states, nor does the instruction of 1 Tim. 2: 8, 11, 12, make the matter plainer.

God's promise that the daughters should prophecy, and that on the handmaids he would pour out of his spirit and they should prophecy, is met in rather a remarkable manner. Is it not reasonable to suppose that those whom God promised to thus qualify, would have equal liberty to fulfil their functions with the prophetesses of the old dispensation? The cases of Miriam (Ex. 16: 20), Deborah (Judg. 4: 4), Huldah (2 Kgs. 22: 14), Anna (Luke 2: 36), are submitted, and it will be seen that there was no limit as to sexes in the performance of their functions—men and women came within the sphere of their influences.

I accept with pleasure the statement of freedom from bias on this subject, made by our esteemed brother, and of the pleasure it would be to him if some explanation of Paul's words could be presented which would give the sisters this liberty. I do not care to accept the courteous offer which you make, of space in your columns for the discussion of this subject. My views appeared in our periodicals a year or two ago, and I do not think it necessary at this stage to repeat them; but as I felt sure that some sisters would feel embarrassed by what appeared in your Querist Column, I thought it wise to pen my previous note. Yours, etc.,

M. WOOD GREEN.

"Let your Women keep silence in the Churches."

Does the silence enjoined upon "women" include prayer? The position taken on this subject by some of the sisters (see page 221 of last week's issue), is fully corroborated by many eminent scholars. The great expositor Meyer says, on 1 Cor. 11: 5, "What the apostle therefore has in his eye, where he does not forbid the praying or prophesying of women, and at the same time cannot mean family worship, simply must be smaller meetings for devotion in the congregation, more limited circles assembled for worship, such as fall under the category of a church in the house. The instruction now given was not abrogated again in 1 Cor. 14. The teaching of this passage would be aimless and groundless, if Paul were here only forbidding for a little the prohibition in chapter 14: 34, in order first of all to censure and correct a mere external abuse in connection with a thing which was yet to be treated as wholly unallowable." This is surely clear and conclusive. No sister should wish to pray in an assembly so large that her voice could not be easily heard. Conybeare, on the same passage, says, "If a man should prophesy or pray in the congregation, with a veil over his head, he would bring shame upon his head. But if a woman prays or prophesies with her head unveiled, she brings shame upon her head, as much as she that is shaven."

The teaching in Timothy is remarkably similar, though perhaps not so local. On 1 Tim. 2: 8, Conybeare says, "I desire, then, that in every place the men should offer up prayers, lifting up their hands in holiness, putting away anger and disputation. Likewise also, that the women should come in seemly apparel," etc. In a note he adds, "After women we must supply *pray* (as Chrysostom does), or something equivalent (to

take part in the worship, &c.)."

Bro. Rotherham, in second edition of his translation, begins verse 8, "In the same way also that women," etc. And Benjamin Wilson in his *Emphatic Diaglott* concludes this sentence, v. 10, "But with good works, which become women undertaking the worship of God."

Trusting this will find a place in your Open Column, and thanking you in anticipation, I remain, your sister in loving service,
P. LUDBROOK.

The Querist.

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

By G.B.M.

1. Why is it that the outpouring of the Holy Spirit on the disciples on the day of Pentecost, and upon the household of Cornelius, are generally regarded by the teachers of the church as baptisms in the Holy Spirit, while all other outpourings are not so regarded.

REPLY.—The principal grounds upon which the distinction above alluded to is usually based, are, *First*, the cases of the disciples on Pentecost and the friends and family of Cornelius are expressly identified as "baptisms in the Holy Spirit." On the day of Christ's ascension he promised the apostles that in a few days they should be "baptised in the Holy Spirit," see Luke 24: 49 and Acts 1: 4-5. On next Pentecost, only ten days after the first great outpouring of the Holy Spirit took place, the fulfilment of the "promise" mentioned in the scriptures referred to, and was therefore a "baptism in the Holy Spirit." That the outpouring on the family of Cornelius or rather the effects of it was also a baptism in the Holy Spirit, is certain from the fact that Peter distinctly classes it with that event and identifies it as a baptism. Said he (Acts 11: 15-16), "As I began to speak the Holy Spirit fell on them, even as on us at the beginning, and I remembered the word of the Lord, John indeed baptised with water, but ye shall be baptised with the Holy Spirit." *Second*. No other outpouring of the Spirit is named a baptism, and between the identified baptisms and the other bestowals of the Spirit important differences exist. (a) The gift of the Spirit promised to the believer who should repent and be baptised was attended by miraculous manifestations: in the known baptisms the supernatural and miraculous element was their most wonderful and striking characteristic. (b) The endowment of the Samaritans (Acts 8: 14-18) and that of the Ephesians (Acts 19: 6-7) was miraculous in character, but it differed from the admitted "baptisms" in that it was bestowed indirectly and by human agency, while the former was an immediate outpouring from heaven. *Third*. The figure of immersion is eminently fit to describe the overwhelming effects of the first great outpouring, when the apostles were instantaneously qualified for their mission, and when the great Gentile harvest was sanctioned by the reception and consecration of the eminent first-fruits. These are the chief grounds, I think, on which the distinction alluded to in the query is based. (P.S.—This query should

have been answered some time ago. It was laid aside, unfortunately.)

From The Field.

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

Tasmania.

HOBART.—On June 16th, at the close of our meeting, a lady made the good confession, and having been baptised, was received into fellowship yesterday morning. At our meeting at Baitana yesterday afternoon two stepped out and confessed their faith in Christ. The interest in the improvement class is being well maintained; as the discussions are confined to biblical subjects, the meetings are profitable.
July 4th
R. G. CAMERON.

New South Wales.

MEREWETHER.—The anniversary services of the Sunday-school were held in the chapel on Sunday, 13th June, and attracted a large and enthusiastic audience at each service. Mr. R. C. Gilmore conducted both services, and by his energy and animation seemed to infuse great enthusiasm into the proceedings. At the afternoon service Mr. Gilmore gave an address on the aims, objects, and claims of Sunday School work. He considered the claims of the work paramount to many of the services now in receipt of large monetary assistance for their efficiency and support. The choir and scholars, under the guidance of Mr. West, rendered several choice selections in an excellent manner. Miss Kate Morgan presided at the organ, and rendered material assistance. Recitations were given by a number of the scholars, who acquitted themselves creditably. The solo, "Looking over Jordan's stream," was nicely rendered by Miss Kate Morgan. Misses Hetty Hall, Lizzie Barkwell, and Allison, and Mr. Herbert Lovell were very successful with vocal items.

On Monday evening the tea and public meeting was held. The public meeting was presided over by the superintendent of the school (Mr. J. Wright), and addressed by Mr. Gilmore and Mr. Dickson. The choir and scholars supplied the remainder of the programme with musical and literary selections. Miss Agnes Muir kept her audience spell-bound with a fine delivery of a pathetic recitation "Home." Miss Bella Muir, the secretary, read the annual report which showed the total number of scholars to be 145 which is an increase of upwards of 70 on the previous year. The income for the year was £30 5s. 10d., and expenditure £29 8s. 3d., leaving a credit balance of 16s. 9d. This young lady is deserving of the warmest encomiums for her unselfish devotion to Sunday-school work. The proceedings concluded with words of thanks to all who had assisted during the service, the ladies especially coming in for special mention.

LOCAL PAPERS.

MUNGINDI.—Arrived here after a coach ride of 12 hours on Lord's-day, June 16th, just in time to receive the right hand of fellowship from Bro. Baile on behalf of the little church here. I spoke at night. They are a warm-hearted little band of brothers and sisters, and we hope to report great progress in the work here. We are expecting Bro. Laeborn, who will assist us.
T. MAX.

BROKEN HILL.—The church here is increasing in numbers, although but a few years ago only two or three brethren held the fort. Honor to the names of Sisters Silvester and Eddy, also Bro. Smith, who is still with us. Seven have been added lately, including good speaking brethren. As the church has been

worshipping in a dancing-hall for years, a committee has been formed with the object of securing a better position and building. The average attendance at the Lord's Table is 30. The church is anxious to gather in the straggling ones, and has been advertising in the leading paper: "The church of Christ meets to break the loaf at 11, in Cobald-st." J.G.C.

West Australia.

FREMANTLE.—The Fremantle Sunday-school celebrated their slath anniversary on May 14th. The day was wet, and we had not such a good attendance as was anticipated. About 180 sat down to tea; the children did justice to the good things provided by the sisters, and we were well supported by a goodly number of members from Perth. The public meeting commenced at 7.45, when the friends were entertained by the children with recitations, singing, etc., and at the close prizes were distributed. The secretary reported that four of the scholars had been added to the church by faith and baptism during the year. We have now about 80 on the roll, and hope, now that we are in our new building, our school will increase.

June 28.

John W. B. ROBINSON.

South Africa.

CAPE TOWN.—On the 30th May the church in Cape Town, meeting at the Oddfellows Hall, held its first anniversary by a tea and social gathering of its 15 members and about an equal number of friends, in the house of Bro. Wm. Chalmers, late of the Petersham church, N.S.W., where a good table was prepared by the sisters. After the usual preliminaries of praise and prayer (Bro. Chalmers presiding), the secretary presented the report, which shows an increase of seven members for the year. We regret that no immersions have taken place yet. After the report the brother delivered an address on "Apostasy and Reformation," deduced from church history of nineteen centuries. Bro. P. G. Saxby, late of Manning River, N.S.W., gave a recitation, and several solos were rendered by sisters, which were much appreciated. These were followed by an address on "Reminiscences of my Introduction to Primitive Christianity Fifty Years Ago" by Bro. Brodie, late of Edinburgh. A reading was given by Bro. C. Ellis, of Sydney, and addresses by Bro. Black on "Pernicious Effects of Trashy Literature" and "Intemperance," and Bro. R. Young, late of Dunfermline, on "Zeal for Christ." A very enjoyable evening was passed, and, we trust, good seed sown, which will bring forth fruit to the Master's glory. Brethren, pray for us in South Africa. All communications to be addressed to Charles Allen, Roodebloem, Salt River, Cape Colony.

South Australia.

UNLEY.—A very successful church social was held on Wednesday, July 6th, in the chapel, Park-st. On the platform were the Elders of the church, Bro. W. Charlick, R. Doig, and T. J. Gore. Bro. W. Charlick (in the chair) said it was encouraging to see so many present, as it was thought a desirable change to the ordinary church business meeting, to have a social cup of tea with the reports. The secretary's report by Bro. Storer showed that the average attendance at morning meeting was 102, and the additions since Bro. Gore commenced his labors 23, making a membership of 247. All departments of church work are in a healthy condition. The Dorcas Society, and the visiting sisters (Sisters W. Charlick, and W. Jones) are doing a good work in helping the poor and needy.

The treasurer (Bro. A. Verco) showed the receipts to be £122 16s. 6d., while the expenditure was £130 19s. 9d. Still we have an outstanding liability of £19 3s. 9d., which we hope soon to clear off. The building report by Bro. L. Johnson showed amount in hand £13 towards the £50 to be collected by the end of the year. Bro. Gore thanked the members for the kindness and consideration shown him during the time he had been with them. He was exceedingly pleased with the Sunday-school, the attendance of which is 160. The young men's bible class (presided over by Bro. Gore), and the young women's (by Bro. Robert Burns), two excellent teachers, and the junior bible classes (Bro. R. Doig and P. Anderson) of no less order, and helping to make a good school. The choir under the conductorship of Bro. McGregor, excellently rendered several anthems. Bro. Schoche presided at the organ. The refreshments were generously provided by Sister W. Charlick. After a short address by Bro. R. Doig on the encouraging prospects of the church, "God be with you till we meet again" brought a very enjoyable meeting to a close.

July 7.

T. G. STOKER.

Queensland.

ROMA.—Grand meetings yesterday. Good attendance at breaking of bread, Bro. James Saunders presiding, when two were received into fellowship. The gospel service in the evening was well attended, Bro. Clapham preaching; subject, "Christ our Substitute." At the close one came forward and made the good confession.

Last Lord's-day, at the close of the gospel meeting two came forward and confessed, and were baptised into Christ on Wednesday before a number of witnesses. We are greatly cheered with the visit of Bro. Clapham; already eight have been added to the church.

July 4.

L. A. HOSKINS.

New Zealand.

AUCKLAND JOTTINGS.—Yesterday the writer spent with the little church at Pukekohe and gave three addresses. Bro. Frank Evans preached very acceptably here. This morning one pound was received from the little church at Gisborne, for the Maori Mission, through an old Hawke's Bay friend, Sister Duncan.

July 4th.

THOS. J. BELL.

Victoria.

BERWICK.—On Thursday last a social gathering was held to bid farewell to Bro. and Sister Greenhill, and to welcome Bro. O. A. Green. Bro. Fleer occupied the chair. Addresses were given by Bro. Green and Greenhill. During the evening some musical selections and recitations, after which the sisters served refreshments, and at the close Bro. Richardson presented Bro. Greenhill with three books and Sister Greenhill with a gold brooch, on behalf of the members of the church as a token of esteem. Bro. Greenhill has gone to Morwell for two weeks to stir the brethren up in that part of the vineyard, and if he could be sent on to Sale and Bairnadle much good might be done.

July 11.

J. R.

WENT WINNERS.—Since the heavy rains this place has been like Amon near to Salim, "Much water there." Not many, however, are saying, "What hinder me to be baptised?" The meetings are very good, and one decided for Christ and was immersed last week at Mundulla, S.A. We did not forget July 3rd, but raised the largest offering that has ever been

given from this district. May it be an indicator of what is coming. A.W.C.

BALLARAT EAST.—Bro. Piffon is still preaching to large meetings at Peel-st., Ballarat East. Last Lord's day evening he gave a discourse on Pentecostal Christianity, the subject which was much discussed in Melbourne during last week. We are hoping to see shortly a gathering into the church.

July 11.

W.R.

COLAC.—A business meeting of the church was held on the 30th ult. The treasurer presented a balance sheet, which was in a satisfactory condition. A discussion took place as to the advisability of getting an evangelist, and eventually it was decided to do so a little later on. At Sister Gray's request, Bro. Albert Galop has been appointed secretary in her stead. [July 6.] M.G.

COLAC.—We had a visit from Bro. Neilson last Sunday, and he took the morning service for us. His subject was "Christian Growth." We had a great time of refreshing, and we can truly say his visit was the means of great blessing. May we have many more such times.

July 11.

A. E. GALLOP.

Here and There.

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

One confession Campbell-street, Sydney, Sunday night last.

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

It is intended to hold a farewell social to Mrs. Bagley, sen., at Enmore, on the 26th.

We are asked to draw attention to the missionary meeting at North Fitzroy. See Coming Events.

Every church should have a good roll book. The Austral Coy. have just got a fresh stock, and can supply them at 5/6, or post free for 6/.

"Infidelity and Free Thought Examined and Exposed," by Chas. Watt. This is a readable pamphlet of 41 pages. 1/- per dozen copies, or 1/6 post free.

T. Bagley has had handbills printed and has been personally distributing them about Rookwood, the result being an increased attendance at his Monday night meetings there.

Two young men made the good confession at Hawthorn last Sunday night, one of whom, together with the one who confessed Christ the week before, was baptised the same hour.

A welcome tea meeting was given to Bro. McCracken last Friday evening, at North Carlton, Bro. Lawson presiding. Last Lord's day there were splendid meetings. The gospel meeting in the evening was especially encouraging, the chapel being almost full.

Good meeting and two more confessions at Petersham last Sunday night. On the 3rd, Mrs. J. H. Colmer, of Woolbrook, was received into fellowship, having been baptised up country by her husband. This brought the membership of the Petersham Mission up to 100.

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

The N.S.W. Sisters' Conference Committee has had Temperance pledge cards printed, and is arranging to have short temperance addresses given in Sunday-schools, when the children will be urged to sign the pledge.

One young person confessed her faith in the Saviour last Sunday at Hindmarsh, S.A.

Bro. F. Pittman commenced his labors at Hindmarsh last Sunday evening.

Isaac Selby has been lecturing to large audiences in New York. Reports in the *Standard* speak highly of his lectures which he intends delivering throughout America.

By last American mail, news was received from Bro. Maston that he had seen the specialist he had gone to America to consult, and he spoke most hopefully of effecting a cure. We sincerely pray that his expectations may be fully realized. He had not at the time of writing commenced the treatment, but was just about doing so. We therefore look anxiously though hopefully forward to the result.

N.S.W. Home Mission Fund.—Deficit, £32/8/11. Receipts for 13 weeks, £68/14/8. Average contribution, on membership shown by last statistical register, about 1d. per week. Expenditure, to which the committee are indebted for next six months, averages £3/10/- per week more than churches where evangelists are located can provide. Are they to honorably meet this liability? It can only be done by the practical interest and effort of all. How many are thirteen pence behind in their help? Are you? The treasurer's address is W. H. Benson, 561 George-st., Sydney. Remit him your portion of the quarter's deficiency.

A quarterly tea and social meeting was held at Petersham on the 6th, and was well attended. The preacher was in the chair, and the theme of the evening was "Church Progress." Bros. Benson, Ward, Demford, Pearce, Rootes, and Pryor spoke on preaching, prayer, praying, push, peace and perseverance in order to progress. Solos were sung by Misses M. and A. Walker, a couple of selections were given by the choir and recitations by C. Rush, "Trouble in the church," and Miss Griffiths "For fathers sake." Bro. Walden summed up emphasising the lessons taught and congratulating the church on its steady numerical and financial progress.

Obituary.

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

FYFE.—It is with much regret that we have to record the sudden death on the 13th inst., of Sister Fyle (née Nellie Burton), of 34 Phillipson-st., Albert Park. She was from her childhood connected with the Lygon-st. church, first as Sunday scholar, then as member. Though her decease was very sudden, she was ready for the summons, fully trusting in Jesus. We deeply sympathise with the sorrowing husband and relatives.

KEMNITZ.—There passed away from us, on the morning of Saturday, 11th June, one who has been for many years a faithful servant of the Lord—Ernest P. M. Kemnitz, who will be well remembered by the old disciples of Melbourne. He was born in Hamburg June 28th, 1830. He sailed for Melbourne in 1856, where he and his young wife, being both foreigners, had a pretty hard struggle for a time. He belonged to the Lutheran body, and on reaching Melbourne identified himself with a small church in East Melbourne. However, becoming dissatisfied with the teaching, he began to look around for something better, and, with this object, made a tour of the various churches. It was then that he heard M. W. Green giving a lecture in the open air on "The Monk that Shook the World." This led him to go and hear our brother in the chapel where he was preaching, with the result that, shortly afterwards, he and Sister

Kemnitz, along with others, were immersed in Chetwynd-st., Hotham, in November, 1870. The year following he was elected to the diaconate, which office he held until he left for Oamaru, N.Z., in 1876. Shortly after this he removed to Christchurch, where, about this time, the present writer made his acquaintance, and a friendship then commenced that lasted right down to the end. He was known to be suffering from a heart affection, and the doctor intimated some time ago the possibility of sudden death. On the evening of Friday, 9th June, he was in capital spirits, and playing with some of his grand-children. On retiring to rest he complained of slight indisposition, but, by-and-bye, settled down to sleep. Little did he think as he sank into slumber that he would never more open his eyes on the pains and troubles of life. In the morning he was found calmly sleeping, but the spirit had fled. No indication of suffering or struggle. He leaves behind him our Sister Kemnitz and a family of four—Messrs. Louis and John Kemnitz of this city, Mrs. John Farnham of Kakamie, and Mrs. A. E. Stuart of Goulburn, N.S.W. On Sunday afternoon a large number followed the hearse to the Northern Cemetery, where we laid away "the earthly house of this tabernacle" in the bright hope of a glorious resurrection.

Dunedin.

C. WATT.

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, at 7.45. Speakers—J. Pittman and T. Hagger. Music, Readings, &c. No collection.

Acknowledgments.

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

VICTORIAN MISSION FUND.

RECEIPTS TO 4TH JULY.

Church Mumble Plains	£1 10 0
Conference of Malles Churches, per Bro. White	12 10 0
Church Emerald (late Gembrook), per Sister C. Hunt	0 13 6
A Sister, Malvern	0 10 0
Sister L. Mansell, Mildura	0 5 0
	15 8 6

"Milford"

Church-st., Hawthorn.

J. A. DAVIES,
Treas.

RESCUE HOME.

Thankfully received:—E.M., 10/-; Sister Mansell, Mildura, 5/-; Mrs. Underwood, North Adelaide, 5/-; Miss M. L. Duncan, Gisborne, N.Z., 7/6; Mr. Mc-Masters, Melbourne, 12/6; Mrs. Greenhill, Berwick, col. card, 12/-; Mutual Improvement Class, Mataura, N.Z., £1 3/-; Ladies' Bible Class, North Adelaide, £2 15/-; Sisters' Committee, Carew, S.A., 10/9. From Churches—Mount Walker, Q., 12/7; Stanley Brook, N.Z., £1 10/-; Coolgardie, W.A., £1 10/-; Port Fairy, 9/6; Charters Towers, Q., £2; Birchip, 10/-; Wellisford, N.Z., 15/-; Echuca, 17/9; Gloris, Kaipara, N.Z., £1; Walhalla (Lord's Table), 10/-.

J. PITTMAN, Armadale.

N.S.W. MISSION FUND.

Statement to 30th June, 1898.

Receipts to May 30th, £39 12/5; Sydney, £12 7/6; Merewether, £6; Woollahra, 4/9; Sister at Orange, 1/-; Bro. Jas. Hunter, £1; Surplus, Conference Dinner, £1 19/-; Total, £61 4/8.

Expenditure, £73 5/1. Deficit, £12 0/5. Outstanding assets, £7 10/-. Liabilities, £57 18/6.

W. H. BENSON, Treasurer.

PIONEER SUBSCRIPTIONS.

Received—J. Greenhields, 12/-; J. Zahl, 6/-; Miss Hagger, 5/-; D. Parker, 4/9; W. Paul, 50/-.

FOREIGN MISSION FUND.

Victoria.

Church, Drummond	£2 10 10
" North Melbourne	3 11 4
" Perthshire	1 10 0
" Echuca	1 1 0
" North Yanac	1 4 0
" Colac	0 10 0
" North Carlton	0 15 3
" Ascot Vale	1 3 9
" Lygon-street	3 5 0
" Swanston-street	8 2 0
" Brighton	4 8 0
" Hawthorn	3 1 9
" South Yarra	1 14 6
" Croydon	0 10 0
" Warrnambool	1 10 6
" Kerang East	0 16 6
" Bayswater	0 10 0
" Shepparton	1 2 6
" Lallimer	1 0 0
" Brunswick	1 9 6
" Doncaster	2 7 6
" Merrigum	1 0 0
" Wedderburn	2 9 6
" Maryborough	0 10 6
" Ber Ilet	1 10 3
" Wonthaggi North	0 7 0
" Newstead	1 3 6
" Birchip	0 10 0
" Mildura	0 8 9
" Yarrowalla	0 10 0
" St. Kilda	1 12 0
Bro. W. Chapman, Gordons	0 5 0
" S. Sprague, Buchan	0 2 0
Sister W. C. Thurgood, Lygon-st. (8)	0 2 1
" E. B. Donald	0 2 0
Bro. J. Gilmour, Tallarook	0 6 3
" W. C. Thurgood, Lygon-street	0 14 6
Sister Mansell, Mildura	0 10 0
Bro. Greenhill, Berwick	0 5 0
" J. Huffer, Gormandale	0 5 0
" Tally, Doncaster, special	1 0 0
" W. C. Crouch, Doncaster, do.	2 12 0

Church, Birchip	0 10 0
Church, Birchip	0 10 0
Church, Wallumbilla	0 10 0
Church, Whatabpoko, Gisborne	1 0 0
CHINESE MISSION.	
Bro. A. E. Illingworth	1 1 0

121 Collins-st., Melbourne	F. M. LUDBROOK, Secretary.
146 Queensberry-st., Nth. Melbourne	ROBERT LYALL, Treasurer.

To Subscribers.

L. W. Holmes, D. A. Lewis, Mrs. Perkins, 2/6; Mrs. P. Ludbrook, 1/6; J. Fraser, Ivie Campbell jr., 5/-; Mrs. Moon, 5/3; J. Scott, 6/-; Jno. Gilmour, 7/-; L. Shorman, B. Hill, 7/6; T. J. Carter, A. E. Seedman, 10/-; J. Greenhields, 12/6; R. G. Cameron, 16/3; Jas. Hastings, 17/-; C. A. Ball, Joseph Wright, T. P. Hobbs, 20/-; W. H. Hardwell, 21/3; F. B. Eaton, 22/6; W. Sanft, 30/3; Geo. Newby, 40/-.

BIRTH.

FYFE—On June 19th, at 34 Phillipson-st., Albert Park, the wife of Andrew H. Fyle—a daughter.

IN MEMORIAM.

BOWRING.—In loving memory of our dear daughter, Lucy Elizabeth (Lily), who died July 15th, 1895.

"Until the day dawns and the shadows flee away."
—Inserted by her parents.

WANTED.

An American Organ, in Good Repair. State Lowest Price for Cash and Particulars to Austral Co., 528 Elizabeth-street, Melbourne.

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