

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. 29.

THURSDAY, JULY 21, 1898.

Subscription, 5s. per annum.

Editorial Notes.

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

What's in a Name?

We are told that a rose by any other name would smell as sweet, and that as long as we are really the followers of Christ it matters not by what name we are known. Politicians in their generation are wiser than the children of light, and thoroughly realise the value of names. In the mother colony the premier's party is accused of being hostile to federation. Should this charge be generally believed the ministry must certainly fall, for federation is unmistakably popular in N.S.W. To avert such a misfortune, Mr. Reid and his followers call themselves the "Liberal Federation Party," the evident intention being to take the wind out of the sails of Mr. Barton's followers by this designation. The latter, however, not to be outdone, "have gone one higher," and announced as the "National Federal Party," and under this name appeal for support at the general election next week. It is not within our province to express an opinion on the merits of either side, but we may emphasise the lesson that, after all, much depends on a name. There is a name which is above every name, the only name given under heaven by which we must be saved. Is it not wise for believers to reject all other names, and to be content to be known as Christians, disciples of Christ? The name of Christ appeals to every pious heart, and is the one that shall lead us on to victory.

The N.S.W. Election.

New South Wales is on the eve of a general election, and the interest has been intensified by the two leaders, Messrs. Reid and Barton, contesting the one electorate. Federation is the question which overshadows all others, and whichever side is victorious it is evident that the strong federal sentiment will largely influence local politics until federation is an accomplished fact. It is to be hoped, however, that electors will not allow

their convictions on even such an important subject to lead them to lose sight of other great moral issues. There is the temperance question, and those who are praying for the removal of the drink curse can scarcely vote for men who are pledged to its support. Then there is the matter of private character. A candidate's character cannot be divorced from his public position, and it should be clearly understood that bad men cannot make good legislators. To elect men whose moral antecedents are questionable would be to strengthen the hands of evildoers and open the door for vicious legislation. Let all Christian men vote for those only whose election, they honestly believe, would tell for national righteousness.

Pentecostal Christianity.

Commenting on the convention recently held in Collins-st. Independent Church, Melbourne, to discuss "Pentecostal Christianity," the *A.C. World* says:—

Of the intense fervor of this band, of their perseverance in prayer, of the strength of their faith, of their longing for what is popularly phrased a "baptism of the Holy Ghost," there cannot be the shadow of a doubt; but yet as you strive to get behind the significance of this phrase, which constantly comes to our tongues, you feel that few of the speeches furnish much help to the clear apprehension of the complicated factors implied in the "work of the Holy Ghost." Few will challenge the fact that in the spiritual, as in the natural sphere, God works under and through conditions, by and through laws appropriate to the constitution. What are those conditions? Can we produce them through our instrumentality? Is not the absence of these conditions the explanation of that barrenness over which good souls are mourning? Can we expect God to work in their way of bringing in souls into the kingdom, or building them up in their holy faith, if these conditions are absent? . . . Such questions are forced upon one as he ponders over the utterances at such meetings as these.

To these judicious remarks we have only to add that no treatment of Pentecostal Christianity can be regarded as satisfactory which ignores the instructions given to enquirers at Pentecost (Acts 2: 38) in order that they might become Christians.

What an Absurd Idea!

"One of the best sermons you can preach," says the *Lookout*, "is that of putting on your rubbers and storm-coat and going to church through the storm, just as you would to your business if the rain had been on Monday instead of Sunday." Exactly so, but somehow the cases are different. On Monday we have to work for wages, and if we stayed at home because of the rain we should displease our master and lose our place. But on Sunday we get no cash for going, and it is so common for the Lord's workmen to stay away that no one would think of losing his church membership as long as he went occasionally. As for pleasing the Master, well, that is not so essential as pleasing our earthly employer. The *Lookout* really appears to make the singular mistake of supposing that religion is as important as business. If such a peculiar notion were allowed to prevail it would seriously interfere with our home life and inconveniently crowd our churches. These religious papers ought not to disturb us in this way. Let us have rest, sweet rest.

A Raffle for Souls.

The extract we published a few weeks ago, giving particulars of a raffle in Mexico for souls in purgatory, appeared in several English papers, and its truthfulness has been indignantly denied there and in the United States, as well as in Australia, by the Roman Catholic papers. It appears, however, that raffling for souls is carried on. The Rev. Herbert Thurston, a learned English Jesuit, is quoted in the *Christian Commonwealth* as writing in the *Liverpool Catholic Times* that "lotteries to benefit the holy souls do take place in Mexico, and I believe in some other Spanish-speaking countries." Some of our own readers could scarcely credit that a Roman Catholic church could stoop so low, but the evidence is beyond question. The *New York Independent* publishes another letter on the subject. It was written by the parish priest at Metamoros, Mexico, and was published in the *Philadelphia Catholic Standard and Times*:—"I do not know positively" (says this priest) "whether in other parts

of the Republic there is a raffle for souls, although I believe there is; however, let me explain how I make it here. In October I sent out a list containing 100 or 150 actions or numbers, more or less, each action or number being of the value of from six to twelve cents. This raffle has ten prizes or winning numbers. The person who draws a winning number has the right to apply to his deceased relatives a Low Mass and a Rosary for the holy souls on any day he may choose in November; but I do not teach, nor do the faithful believe, that the souls for whom suffrage is being made infallibly come out of purgatory. He admits that the raffle is a church practice; what he denies is that he teaches, or that the people believe, that the "souls are infallibly released from purgatory by the winning numbers of the raffle."

THE

Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth St., Melbourne.

A. R. 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, &c., each insertion thereof, 6d. Wanted Advs., 1/- To insure insertion this must be paid in advance.

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may be greater in some respects—greater for their magnificence, for their commerce—but none can compare with her in regard to the importance of the events associated with her history. It is marvellous that a place so limited, and politically insignificant, should play so important a part in the world's great drama. We may think of other cities—of Nineveh, of Babylon, of Carthage, of Rome, and of Athens, and as we think of them their glory passes before us, but what is it, compared with the glory of the "City of the Great King?" The former have a glory, but it is a glory belonging to man. Man's achievements gave them whatever power or honor they possessed. But the glory that surrounds the "Holy City" is not of earth or of man, but of God. The one thing that made Jerusalem glorious was the presence of God in her. This the Psalmist saw when he said, "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge." And this sentiment filled the heart of every pious Jew, when as an exile, far away from the city of his God, he opened his window towards the east at the hour of prayer.

Evidently, holy men of God in the pre-Christian era had glimpses of the "Jerusalem which is above" when they thus idealised the actual city. They must have seen in its temple and services a prophecy of better things to come. The divine appointments and associations in it were those which were typical of future glory. Ezekiel and Zechariah's city and temple are thus, doubtless, visions of spiritual glory in course of realisation, but yet awaiting their final consummation. The actual Jerusalem of Paul's day was only a type of Mount Sinai, because the people clung to Sinai when the revelation which came from it had served its purpose and had been superseded by another. This is evidently what Paul means when he says, "Now this Hagar is Mount Sinai in Arabia, and answereth to the Jerusalem that now is: for she is in bondage with her children." Both Paul and the writer of the Epistle to the Hebrews, desire to win the people from Sinai. For while they had Sinai before them, it became a veil which hid from view the everlasting glory of the New Jerusalem. If they would escape from bondage, they must leave the "mount that could be touched," and "come to Mount Zion, the City of the living God, the heavenly Jerusalem." Let the veil be torn away, and they will realise the vision of Isaiah:—"Thine eyes shall see the king in his beauty Look upon Zion, the city of our feasts;

thine eyes shall see Jerusalem a quiet habitation, a tent that shall not be removed, the stakes whereof shall never be plucked up, neither shall any of the chords thereof be broken. But there the Lord will be with us in majesty; a place of broad streams, wherein shall go no galley with oars, neither shall gallant ships pass thereby. For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King: he will save us." Take away the veil, and they would see that the "Jerusalem that answereth to Sinai in Arabia" is a waterless city, while the "Jerusalem which is above" is a "place of broad streams." Yea, they would see "the Holy City Jerusalem coming down out of heaven from God, having the glory of God." Instead of a material city with its temple, its multitude of white-robed priests, its festal gatherings at appointed times, they would see a city which hath foundations, whose founder and maker is God, "a city of a living God, a heavenly Jerusalem..... myriads of messengers in high festival..... an assembly of first-born ones, enrolled in the heavens..... and God the Judge of all and spirits of righteous ones who have been made complete."*

Into this glorious heritage, the Hebrew Christians were slow to enter. They stood midway and did not "draw nigh." That which was material stood between them and that which was spiritual. They lingered in the desert while the gates of the city of God stood open so that they might enter in. We, perhaps, wonder at their folly, at their slowness to receive the precious invitation. But let us not be too swift to censure, lest we find ourselves thereby condemned. Let us rather ask ourselves the question, "Do we realise that we have come to Mount Zion?" "Christian," says Andrew Murray, "to all this you are come. Just as sure as you are come to God in the holiest, to dwell with him, you are come to all this and dwell in the midst of it. God hath brought you to it and will, by the Holy Spirit, reveal it in your heart, so that you know the things freely given you of God. Can it be that any are content to sleep on, while the call is heard: 'You are come to the heavenly Jerusalem—enter in and dwell there?' There is no other choice—can it be that any will prefer to live under Sinai and its bondage? Can it be that any will count the price too great, and, because they love the world, refuse, with Abraham and Moses, to go out and live by faith, in this city of God. God forbid that it should be so with us. Let Zion, the city of God, with its heavenly joy, and its beauty of holiness, and its eternal life power, be the place of our abode. The Holy Spirit, sent down when Jesus had

* Rotherham's Translation.

The Leader.

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

Better Things.

A Better City.

NO. 2.

Jerusalem occupies a unique position amongst the cities of the world. Other cities

entered and opened the gates for us, brings down into our hearts the very life and light of heaven, brings us into the experience of it all."

That Christians are in some real sense dwellers in the city of the living God is, unmistakably, the teaching of the Epistle to the Hebrews. It affirms with no uncertain voice that the life here is part of the life hereafter. That, in a sense, heaven itself reaches unto here. That as we approach the heavenly we enter our heaven here, we have an earnest or an instalment of the fulness of joy which is at God's right hand for evermore. This thought we should never lose sight of—we have something in possession. Heaven is not all future. The city which the patriarchs caught a glimpse of in their pilgrimage, is the one into which we have entered. "It has come down into our hearts; day by day we walk its streets, we breathe its atmosphere, we enjoy its rights." Doubtless, there are limitations, but some day these limitations will be removed.

Historical.

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

CHAPTER XII.

Bro. George Pearce supplies the following sketch of the History of the church at Koorunga.—The church soon found that a meeting-house was not only requisite to their own comfort, but absolutely necessary to the successful proclamation to others of the glad tidings of emancipation from the thralldom of sin and sectarianism. Although they sometimes did this at open-air gatherings, yet they found by experience that to secure that fixed attention and quiet calm reflection so needful to produce lasting conviction it was necessary to have a place consecrated to the service of God. But the difficulties to be encountered were very great. They were few in number, and most of them poor laboring men and mechanics, toiling for a rate of wages that would arouse the contempt of men of the same class at the present time. Their rate of pay for ten hours' work was—laborers 3/6 to 5/- per day, and mechanics 6/- to 7/-; and as all the material except the walls had to be brought from Adelaide, a distance of one hundred miles, by bullock drays, it was very expensive, and how to raise the amount of cash absolutely necessary was a rather difficult problem.

True, one way presented itself by which they could have succeeded in the most affluent manner. State aid to religion obtained in this colony: all voluntary contributions for religious purposes were subsidised by the Government, pound for pound, and sites for meeting houses if applied for were readily granted. As this is a matter that has passed into history and many of the present generation express surprise at the mention of it, a brief detail in this place may not be uninteresting. The first appointed authorities in

this colony were very solicitous about the spiritual requirements of settlers, and as they themselves were members of the Church of England, by law established, they of course introduced clergymen of that order as chaplains, &c., charging their support to the account of the colonial revenue, and very soon this colony became erected into a bishopric, with the Right Reverend Father-in-God Lord Bishop Augustus Adelaide at its head. Now it is well known that from the time of Queen Elizabeth, when the Episcopalian Church dispossessed the Church of Rome in England, and appropriated its revenues, its power and dignity have been upheld by enforcing tithes, church rates, &c., upon the people; but transplanted to this colony it soon felt itself to be an exotic, languishing for its natural sustenance. The authorities would very soon have settled this matter, but for the fact that a large majority of the colonists were of other denominations, and to attempt to quarter the Episcopalians upon them, to the exclusion of all the rest, would have stirred up a most determined resistance; so the only plan likely to succeed, was to offer State aid to every church alike, knowing that the old mother would be sure to get her full share. The bait took with the Romanists, Lutherans, and Wesleyan Methodists: these three combined with the Episcopalians to make up a happy family of claimants for State patronage and plunder in the name of religion. What tyranny! what injustice! what crimes have men committed under the assumed sanction of that sacred name! But the authorities and their clerical pets had reckoned without their host. Amongst the colonists there were not a few worthy descendants of those to whom England owes her greatness, and her people their religious and political liberties. They had left their mother country—had encountered the discomforts and privations of a long sea voyage, in those days over imperfectly explored seas, and the difficulties and dangers inseparable from the lot of pioneer settlers in a new colony, under the distinct promise that they should be freed from the burden of the compulsory support of a dominant church with its unjust imposition of tithes, church rates, &c. And, as may be supposed, they felt that they had been betrayed by this new form of clerical imposture thrust upon them. Their forefathers had been able to show their disapproval of clerical tyranny by suffering restraint and imprisonment rather than do what their conscience disapproved of. But here, the amount being taken out of the general revenue left no chance of lawful resistance in any shape. But this only served to raise their indignation to a higher pitch, and a fixed determination never to rest with such a shackle upon their liberties. The noble words of Wordsworth well express their feeling at that time:

"We must be free or die, who speak the tongue
That Shakespeare spoke; the faith and morals hold
Which Milton held.—In everything we are sprung
Of earth's first blood, have titles manifold."

They commenced by petitioning the Crown and Parliament of England for a constitution with Representative Government, in lieu of the nominee rule imposed upon them; urging the unanswerable argument of the injustice of taxation without

representation. Their petitions and remonstrances were felt to be irresistible by the authorities at home, and the prayer of the petitioners was granted. At the first election of the first Parliament of South Australia, the first promise demanded of the candidates for representative honors was the total abolition of State aid to religion. The result was, that such a large majority returned were pledged to that principle that one of their first acts was the wiping off of this plague spot from the escutcheon of the newborn nation, and transmitting to posterity as their inalienable birthright a constitution unfettered by any unholy alliance of church and State.

As may well be supposed, the clergy were neither inactive or indifferent spectators of these proceedings. They left no means untried to render these struggles for liberty abortive. At length, finding all their efforts unavailing, they gave vent to their rage and disappointment in thundering anathemas and awful predictions of what would befall the country and the people who had so ruthlessly and impiously wrested from them the precious privilege of putting their holy hands into the public purse.

Original Contributions.

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

The Gospel in Power.

CHAS. WATT.

"Our gospel came not unto you in word only, but also in power."—1 Thess. 1: 5.

The city to which this letter was sent was then a place of no mean importance, as is seen in the fact, that, after the apostle's rough treatment in Philippi, he hurried "through Amphipolis and Apollonia" that he might "come to Thessalonica." There he preached the gospel with such conspicuous success that "a great multitude," among whom were many of the "chief women," turned to the Lord. Shortly afterwards he writes them this letter in which he accounts for the success by stating that "the gospel came not in word only, but also in power." Now in order to find out what he means, we must first enquire, What was the gospel which he preached? and this is clearly put in Acts 17: 3: "Opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus whom I preach unto you is the Christ." And this was the burden of his message always and everywhere. But we must now ask what the apostle means by "word only." Does he mean that God sometimes sends it in word only and without "the converting power," as it has been termed, accompanying it? Surely not. We read, for instance, of the Bereans that they "were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether these things were so. Therefore many of them believed." The advent shows that this result came about not because God sent a power to the Bereans which he withheld from the Thessalonians (as a matter of fact it was to the latter that the

power was said to have been given), but for the reason expressed in chapter 2, verse 13. "For this cause also thank we God without ceasing, because, when ye received the divine message which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh in you that believe." Therefore he writes to the Corinthians that his preaching "was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men but in the power of God." And these words are fully explained in the previous chapter (1 Cor. 1: 22-24), "For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness, but unto them who are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." *I.e.*, the Jews were still seeking for the sign of the coming Messiah; the Greeks still groping amid the gloom of their philosophies for a higher life. But while the wisdom of the philosophers is only *empty words*, in the story of the crucified Christ we have words *with power*. We now ask what it is that invests the gospel with such power. There are *three things* which do this.

1. *It is the Word of God.* Words, you know, have power just in exact ratio to the power of the person uttering them. I might pronounce sentence of death on a man, but he would only smile, because, having no authority, the sentence would be in *word only* without power. But when a supreme court judge from his place on the bench does so, the case is different. Now when our Lord sent forth his apostles to proclaim his word, he said, "All authority is given me in heaven and on earth." Or, I may go into our jail, where some poor creature is lying under sentence, and say, "You are pardoned, and may now go free." The jailer might well ask, "Where is your authority, sir?" But if your Queen were to do this, what joy her words would convey. And when our Lord, who possesses all power and authority, and who came to earth just that the prisoners might be released, enters the prison and tells the poor condemned sinner that he is "pardoned, justified, adopted," he may well leap for joy and shake off his fetters, for the gospel is "the power of God unto salvation to every one believing it." Another thing that gives this gospel power is—

2. *The Revelation it brings.* It tells us what no mere human wisdom could make known. It reveals God, not merely as an eternal, self-existent Creator, but as a kind, loving Father. It reveals to you, dear reader, yourself; not merely as a human atom in the vast illimitable universe, but as a being stamped with the divine image. It reveals to you your three-fold obligation, (1) To yourself, (2) To your fellows, (3) To your God. Nature or natural wisdom could never have reached those things; and they are just what the world needs as a spiritual lever to lift it up to the position forfeited by sin. Then, again, another thing that gives the gospel its power is—

3. *Its suitability to our needs.* Men need a living, loving, sympathising Saviour. Human philosophies cannot give this. Men need a

friend for the hour of trial and adversity. Human wisdom is powerless here. But oh how many have rejoiced in the consolations of the gospel, even in the midst of life's darkest trials! Men long to be prepared for a future and more glorious condition of existence. What can human wisdom do in this? And this leads us to ask how the power of the gospel manifests itself. It does so—

1. *In the conversion of all classes to God.* Human wisdom could not suggest or devise anything that will turn the hearts and change the lives of all classes alike, rich and poor, high and low, illiterate. In the scriptures we find the haughty Jewish senator sitting side by side with the humble artisan. The wealthy Philemon participating in church privileges on the same footing as his slave Onesimus! And to-day we have the noblest men and women working side by side with the humble peasant to bring their fellows to the knowledge of the truth that alone can save and bless. The learned W. E. Gladstone, who gives to the world "The Impregnable Rock of Holy Scripture," bowing his venerable head beside that of his obscure laborer in celebrating the death and resurrection of their common Saviour. Again, this power manifests itself—

2. *In the change it produces.* This proof of the power of the gospel is seen everywhere. See that drunkard who has become sober, the thief honest, the licentious pure, the profane reverent, the indolent industrious, the wretched happy. Some time ago a young miner lay on the operating table of a hospital. He had been hurt by the fall of a heavy piece of coal; his leg had been crushed and had to be cut off. The young man had been a leader in wickedness, and his pious mother's heart had been almost broken by his dissipation. He was very popular among the miners in spite of his wickedness. After the operation, when he was beginning to get better, a few of the miners went to the hospital to condole with him on the loss of his leg. To their surprise they found him bright and cheerful. "It's the best thing that could have happened to me, mates," he said. "I doubt whether anything else could have stopped me. I was going to hell as fast as I could go, but now I am saved. There has been a Christian here talking to me every day, and I have quit my sins and given myself to the Lord. I feel so happy that if I had lost both legs I would have reckoned it was worth it to have my soul saved. I don't need any pity." Ah, dear reader, a book that can achieve such a wonderful change as that is worth clinging to. And the people mean to cling to it until a better is forthcoming. When that comes—but not till then—we shall let the old book go. The story goes that a pompous young infidel, in the midst of a wild harangue, shouted, "The bible! why I could make a better bible myself!" when an old lady, who had been listening somewhat impatiently, quietly remarked, "Go ahead, young man, and do it, there's money in it."

Now, dear reader, what has this gospel done for you? Have you yielded to its claims? If not, why not? Is it because God sent it "in word only" without "power"? Nay, you feel in your heart that you ought to have accepted when you rejected it. Like the inhabitants of Antioch in Pisidia, you

have "thrust the gospel from you," and therefore, like them, have "judged yourself unworthy of eternal life."

Selected Articles.

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

The Elements of the Gospel.

LETTER XV.

What is baptism?—Sophistry covered up by the phrase "modes of baptism"—the Literal, Metaphorical, and Symbolical uses of the word.

In treating of what is generally termed the "mode of baptism," we are well aware that to persons of rationalistic tendencies it seems a very trifling discussion—a dispute over a mere form. It certainly is a cause of regret that there should be so protracted a controversy over such a question; but since the necessity is on us of vindicating the integrity of a divine ordinance, we desire to say, in answer to your objections,

1. That, in view of what we have already developed of the design of baptism, it is an ordinance in which we publicly acknowledge the supreme authority of the Lord Jesus, and disown all other spiritual lordships. The language of the candidate for baptism is, "I renounce all self-will and all other wills, and desire only to know and do the will of the Lord Jesus." Evidently, therefore, the only inquiry here is, "Lord, what wilt thou have me to do?" The very object of baptism is defeated if the will of the candidate or the will of a religious sect is substituted for the will of our only Lord and Saviour. If men wish to be baptised "in the name"—by the authority—of a human leader or a sect, let the will of that leader or sect be consulted as to the mode of initiation; but as long as we desire to be baptised "in the name of Jesus Christ," his will must settle the question.

2. The ordinances of the Gospel are few. It is worth while to keep them as they were given. If there were no direct authority involved in settling the question, there would still be the propriety in observing them as they were delivered. "Now I praise you, brethren, that you remember me in all things, and keep the ordinances as I delivered them to you." 1 Cor. 11: 2. And if this is a just occasion of praise, it is a just occasion of censure when the ordinances are not kept as they were delivered. Hence, when, in the same chapter, the apostle points out their perversion of the Lord's Supper, he says, "I praise you not." Moreover, if it is important that all the ordinances be kept "as they were delivered," there is a special reason for accuracy in the case of baptism, since it can rightfully be observed but once; and if worth attending to at all, it is worth attending to with the utmost precision, so that one need never afterwards be distressed with doubts or burdened with regrets.

We ask, then, *What is baptism?* What is that act which we thus designate? We are told that sprinkling, pouring, and immersion are "modes of baptism." If this be so, we ask, *What is that thing of which these are modes?* Let baptism itself be defined. We are not now speaking of Christian baptism—but

baptism back of all modes and all special appropriations. We press this question in vain on the advocates of sprinkling and pouring. The sophistry of their arguments about the "modes" appears the moment you press them for a definition of the word itself. Surely, if there are modes of baptism, the baptism itself is one thing, and the modes another. And certainly the act called baptism can be defined. It cannot be that our Lord has chosen, as descriptive of the initiating act of his religion, a word which is incapable of definition. It is not to be easily believed that he would choose a word whose meaning was not definite and unmistakable. We have no difficulty in defining the term. We say that it means immersion. We are willing to test this definition in all the uses of the word, classical and Scriptural—literal, metaphorical, poetical or symbolical. And when it is denied that this is a correct definition, we demand that those who find fault with it shall furnish a better. We press on them the question—not what are the modes of baptism, but—what is baptism? Tell us the meaning of the word. Every attempt to meet this demand will reveal the weakness and sophistry of the advocates of rantism.

Sometimes we are told that baptism is "the application of water in the name of the Father, Son, and Holy Ghost." But this will not do, for water has no necessary association with Christian baptism. But we are seeking a definition of the word, without adjuncts. The word was in use before the Christian ordinance was established. What did it mean? That it did not mean "the application of water," is evident from the fact that it is used when water has no association with it; as for instance, the baptism in the Holy Spirit—in fire—in sufferings. There may be a baptism in blood—in oil—in wine, in any fluid.

Again, we are told, it means to wash—to purify. Now, metonymically, in its Christian application, it may mean to wash; but this does not define the term: for it would not do to say that a person was washed in fire, or washed in a mire!

It is argued, we are aware, that the New Testament sense of the word is different from its classical sense. This is possible. But it must have had a classical meaning at the time it was appropriated to a special use in the New Testament. And when that meaning is found, there will be discovered, in that meaning, some reasonable ground for the sense in which it was appropriated in the Gospel. So again we press the demand—define the word. If sprinkling is a mode of baptism, then sprinkling does not define the action. So of pouring. So of immersion. Let the action itself be defined. We are anxious to see the anti-immersionists undertake it.

We have said that baptism means immersion. We propose, in this letter, to test this definition. We must necessarily condense our statements of fact, which cover too much ground to be given in detail. And as we write for popular use, we cannot enter largely into learned criticisms. We must give results, rather than the processes by which they have been reached. Yet if, in attempting the necessary condensation, we furnish statements and conclusions that do

not seem to our readers to be supported by sufficient testimony, we have only to say that we are responsible for the statements we make, and will be forthcoming with proofs whenever these statements are challenged.

1. As we are treating of a Greek word, it is proper first to inquire into its classical use. That the Greek lexicons generally give to *dip*, *plunge*, *immerse*, as its literal and primary signification, is a fact beyond question. We could fill columns with testimonies to this point. But at present we refer to the standard Greek-English lexicon of the present time—Liddell & Scott's. We subjoin a statement of the plan on which the lexicon was constructed:

"Our plan has been that marked out and begun by Hassow, viz.: to make each Article a History of the usage of the word referred to. That is, we have always sought to give the earliest authority for its use first. Then, if no change was introduced by later writers, we have left it with that early authority alone—adding, however, whether it continued in general use or no, and taking care to specify whether it was common to Prose and Poetry, or confined to one only. In most cases the word will tell its own story; the passages quoted will themselves say whether it continued in use, and whether it was used or no in Poetry and Prose; for there are few words that do not change their signification more or less in the downward course of Time, and few therefore that do not need many references—Preface, p. xx.

It is very instructive to trace, in a lexicon on this plan, the changes in the meaning of words, often remarkable in the case of *baptize*, there is no such history of change. It is given, "1. To dip repeatedly; of ships, to sink them. Pass. to bathe; to soak in wine; over head and ears in debt; a boy drowned with questions. 2. To draw water. 3. To baptize. N.T. Hence, *Baptis*, a dipping, bathing, drawing water, baptism. *Baptisma*, that which is dipped."

In the first edition of this lexicon, we believe that wash, pour, and sprinkle, were included among the meanings of this word; but in subsequent editions they were dropped as unworthy to stand the test of classical usage.

From Dr. Conant's treatise on *baptism*, we give the summing up, after a full examination of all the lexical and grammatical uses of it:

"1. From the preceding examples it appears that the ground-idea expressed by this word is, to put into or under water (or other penetrable substances), so as entirely to immerse or submerge; that this act is always expressed in the literal application of the word, and is the basis of the metaphorical uses. This ground-idea is expressed in English, in the various connections where the word occurs, by the terms (synonymous in this ground-element), to immerse, immerge, submerge, to dip, to plunge, to imbath, to whelm.

"2. These examples are drawn from writers in almost every department of literature and science: from poets, rhetoricians, philosophers, critics, historians, geographers; from writers on husbandry, on medicine, on natural history, on grammar, on theology; from almost every form and style of composition, romances, epistles, orations, fables, odes, epigrams, sermons, narratives; from writers of various nations and religions, Pagan, Jew and Christian, belonging to many different countries, and through a long succession of ages.

3. In all, the word has retained its ground-meaning,

without change. From the earliest age of Greek literature down to its close (a period of about two thousand years), not an example has been found in which the word has any other meaning. There is no instance in which it signifies to make a partial application of water by affusion or sprinkling, or to cleanse, to purify, apart from the literal act of immersion as the means of cleansing or purifying.—*Meaning and Use of Baptism*, p. 58.

Let us see, then, whether this ground-idea is retained in New Testament usage. We will look at some examples of the various uses of the word, literal, metaphorical, symbolical.

Sunday School.

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

LESSON FOR JULY 31ST.

"NABOTH'S VINEYARD."
1 KING 21: 1-16.

GOLDEN TEXT—"Thou shalt not covet thy neighbor's house"—Ex. 20: 17.



The effects of the good legislation provided for Israel are well illustrated in the fact that even at that degenerate time an Ahab dared not with violence openly force Naboth to give up his vineyard. By the way, let us give the "king of Samaria" credit to the full for any equity he may have shown; he needs it all. He was covetous, but he it noted that he offered to pay for the vineyard in money, or even provide a better. His desire was a not unnatural one, viz., that the ground adjoining his palace should be his own, that the view from his window at Jezreel should be marred by no unsightly patch, but that all should be on a scale in harmony with his ivory palace and extensive pleasure-grounds. Notice also that the nobility of Naboth's reply is not shown in the fact that he fearlessly withstood any suggested tyranny of Ahab's. He would not surrender the inheritance of his fathers, for on the entrance of the children of Israel into the promised land each tribe had received a portion of it, each family in a tribe had a part of the tribe's allotment, and the family was forbidden to sell it in perpetuity (Lev. 25: 23-28; Num. 36: 7; Ex. 46: 18). Naboth was evidently one of the seven thousand who had not bowed down to Baal. Yet this faithfulness made the king's heart sore; it was terrible to have one wish ungratified; he came home, went to bed, turned away his face, and refused to eat. He had the sulks,—he, a king! So he moped like a spoilt child, till his queen came to rouse him

thus: Are you king and can't get that vineyard? Well, cheer up all the same. If you cannot take it, I will give it to you. Really it is a refreshing change from the king's impotent rage and childishness. But even she could not arbitrarily wrench from the poor his possession; she had to give a semblance of legality to her action. First she wrote letters in Ahab's name, and sealed with his seal, to the nobles and elders who dwelt with Naboth—men whose lives must, from the very fact that they were such sycophants of degraded royalty as the narrative shows, have been constantly reproved by that just man's uprightness. It is interesting, however, to note that these men were well enough aware of the relative importance of persons in the palace to send their reply to Jezebel, despite the king's seal (v. 14). In these letters her desire was frankly stated, also how it was to be realised. A fast was to be proclaimed, as if a great sin were resting on the city, or some calamity impending (see 1 Sam. 7: 6; 2 Chron. 20: 2-4), and Naboth was to be set on high,—not to do him honor, but arraigned before the court and raised aloft for all to see. Two "sons of worthlessness" were to do duty for the two witnesses required by the law in order to sustain a capital charge (Deut. 17: 6), and an accusation of blasphemy and treason was to be laid: "Thou didst curse God and the king," the first part of the charge furnishing a good excuse for removing the man, and the second for the seizure of the vineyard by the crown. Of course the trial (?) took place as Jezebel ordained, and sentence was passed and executed. Carrying him out of the city, as was usual (Acts 7: 58), they stoned him to death, as was the punishment for actual blasphemy (Lev. 24: 16). They briefly communicated with the queen: "Naboth is stoned, and is dead"; she, with Ahab: "Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead." He "rose up to go down" to do so.

It would not do to stop here. We have seen the wicked spread like a green bay-tree; we have to see their latter end cut off, and not possess the peace of the upright. When Ahab came down to take possession, he was met by Elijah, who had been sent by Jehovah to greet him with the words: "Thus saith the Lord, In the place where the dogs licked the blood of Naboth shall dogs lick thy blood, even thine." The retribution extended to Jezebel, since, as the writer tells us, "there was none like unto Ahab, which did sell himself to do that which was evil in the sight of the Lord, whom Jezebel his wife stirred up."

Open Column.

"Let your Women keep silence in the Churches."

I heartily agree with the position taken up by the editor of the Querist Column with regard to this subject. In fact, in view of the above heading, it is hard to conceive how any other could be taken. No matter what doctrine we may urge, supported by plain statements of scripture, there are sure to be objectors, no doubt sincere, to produce some

passage giving rise to a deduction at variance with the previous statements. The trouble is in the deductions which fallible man has drawn, and not in the word. We must therefore let the clear statements of scripture stand and human assumptions perish.

But let us look at the difficulty. In one place Paul commands the women to be silent in the churches, in another to be veiled when they pray or prophesy—in the churches? It does not say so, but we assume he meant it! In the presence of men? No, in the presence of God, see 1 Cor. 11: 13, "Is it comely that a woman pray unto God uncovered?" It is not a question here of man's presence or absence, but of a woman approaching God (praying) or speaking as his mouth-piece (prophesying) without a covering, the sign of subjection.

An objector may here ask, "Do you believe, then, that a woman must cover her head when engaged in private prayer?" If this passage is not affected by what follows in the 16th verse, "If any man seemeth to be contentious we have no such custom," I do, but let the sisters individually judge for themselves.

Again, prophesying is frequently confounded with teaching. A prophet may teach, but a teacher is not necessarily a prophet. The root meaning of the word "prophet" is "one who speaks for another," in pagan Greece "an interpreter of the gods." A prophet of the true God is one who speaks for him. He may foretell, but he must be inspired. Hence we read "the word of the Lord came to Elijah" and other prophets.

Granted that some women in the early church had the gift of prophecy; why need they use the gift in the assemblies of the churches? "The spirits of the prophets are subject to the prophets," and hence the women could retain their inspiration for the proper time and place. Does not the account of the daughters of Philip in Acts 21, read as if their prophesying was done in their own home?

Here again an objector may ask, "What about Pentecost?" The occasion was very special, and not a church assembly, as the church had not yet been fully constituted, nor had the command gone forth. These reasons may appear insufficient, but the question of prophesying is outside what we might call practical present day Christianity, as much as we may desire the gift, God has not deemed it necessary at the present time.

Sydney, July 11.

ALAN PRICE.

Poets' Corner.

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

The Love That Breathed.

BY W. J. WAY.

(Written for AUSTRALIAN CHRISTIAN.)

This wondrous plan of worlds so fair;

These mounts and hills, these lakes and seas.

The twinkling stars and jewels rare,

Are but the offspring love hath breathed.

Yon glorious suns which deck the sky,

And moving with majestic ease;

The birds, and beasts, and you and I,

Are but the offspring love hath breathed.

Reflect a moment, fellow man,

On all you see below, above.

Pray, show me different if you can,

Thy God is sought if he's not love.

Though rough the way and coarse the track,

For drooping hands and feeble knees;

They called thy Saviour to the rack,

It was the *loves* love had breathed.

Thy soul refined by fire below,

Shall yet enjoy celestial ease;

And thou wilt bless the livid glow,

That wrought in thee what love had breathed.

Look up, nor let thy heart despair,

Till thou shalt view the glassy seas;

And with the myriads standing there,

The *fairest* soul that love hath breathed.

The Querist.

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

By G.B.M.

1. Would Peter have any reason to think that Paul tried to do him a personal injury in writing of him as he did to the church at Galatia?

REPLY.—Not necessarily from anything we read in the letter to the Galatians. If the apostles had been previously estranged on personal grounds and had Paul been known to be of a small and resentful spirit, Peter might have had reason for the thought suggested. But there had been no estrangement of the kind. Paul was a man of large and magnanimous spirit, and he mentioned the case of Peter to the Galatians because it helped him to establish an important point, viz., that he had held the same doctrine all along, and that he had maintained it in the presence of Peter, under circumstances in which Peter would have certainly contradicted it had it not been true.

2. Would you kindly explain Luke 11: 24?

REPLY.—It would seem from the statements of our Lord on this mysterious subject that evil spirits sometimes left the bodies of the human beings they had possessed themselves of, and in "seeking rest" found themselves in more uncongenial surroundings than those they had left—analagous, perhaps, to the misery of a human being in a waterless desert—"dry places"—that such a spirit might return in company with other wandering and unhappy spirits, to his former human abode, and find it more acceptable to him than before, "Empty, swept and garnished,"—and the effect of all this upon the man—his preparedness to receive the spirits, and their dwelling within him, is to make his last state worse than the first. These facts are applied to the Jews, for Matthew reports Jesus as saying in the same connection, "so shall it be with this generation." We quote Lamar's valuable note on the place, "We may understand that the spirit of idolatry had been cast out, but that in Pharisaism, traditionalism, and the inveterate prejudices, and malignant passions, engendered in them, they were worse than before, and that this state is permanent the wicked spirits dwell there. We may also understand it of the reformation begun by John the Baptist,

whose message was received at first with much favor, giving promise of a general and thorough reform. But very soon the influence ended; the people lapsed into their old habits, cherished their old delusive hopes, and rejected and finally crucified their Messiah—going on and down to an ever-deeper guilt, until at last the measure of their iniquity and its consequent sorrow was full. The spirit of the lesson is applicable to every man, every church, and every people. Blessings, privileges, &c., if unimproved, become the garnishing that invite evil and misery."

From The Field.

The field is the world.—Matthew 13: 38

Victoria.

SOUTH YARRA.—At the quarterly meeting just held, there was reported an addition of twelve to our number, three being by faith and baptism. All the meetings are much improved—on several occasions the gospel services have been crowded, largely by strangers. Though heavy expenses have been incurred, the finances are in such a healthy state through the liberality of our brethren that the church has decided to hold another series of special services during the last week of this month. Thousands of tracts, circulars and invitation cards will have been distributed by that time. Bro. T. Hagger has been unwearied in his labors, and the church has decided to mark the close of his term with us by a tea meeting on August 2nd, when we hope to see a good number of our brethren present. D.A.L.

MILDURA.—Since last report one has been added by faith and obedience, the son of your novelist. At times we are somewhat "troubled, yet not distressed; perplexed, but not in despair." We continue "preaching the word," and exhorting one another; and I think, on the whole, the church in Mildura is gaining in spiritual strength, though our numbers are diminished from various causes. We meet in the chapel previously used by the Congregationalists. The gospel meetings are not improving as we would like. Some, through personal teaching, are near to the kingdom, and we look for more additions in "due season."

July 9. JAS. McKRAN, Sec.

New South Wales.

SYDNEY.—The anniversary services in connection with the Lord's day school, (City temple, Campbell-street), was held on the 26th and 28th of last month. The meetings on Lord's day, 26th were, a children's service in the afternoon and a special gospel address in the evening. Songs, recitations, and choruses were rendered by the scholars in the afternoon, the superintendent (Bro. Gole) conducted, and Bro. Dickson delivered a bright address to the scholars and friends. In the evening the scholars again rendered some good choruses, and Bro. Dickson delivered a gospel address to a large audience. On the Tuesday evening following, the anniversary tea-meeting was held. The after meeting was held in the Upper Hall and a good entertainment was given by the scholars, assisted by the Woollahra and Petersham schools. During the evening Bro. Gole presented the prizes won by the scholars during the year. The following is an epitome of the secretary's report.—We cannot congratulate ourselves on any steady increase in the number of our scholars, the number being 138, with an average attendance of 100, seven of the number have been

added to the church from the school. The teaching staff is in excess of the demand of the classes, there being 16 teachers to 13 classes, which, together with the superintendent, secretary, treasurer, and librarian, brings up the school staff to 20. In addition to the Annual Union Examination, we have instituted Quarterly Examinations on Review Sunday. In order to aid the children in their studies we avail ourselves of the lesson leaflets issued by the Austral Company in Melbourne, and we have no doubt that the parents have noted as they helped their children in the lessons that the subject matter of the lessons is placed within the reach of all.

The Flower Services in connection with the school were held on October 24th last. The money collected was divided between the Prince Alfred Hospital and the Children's Hospital at the Glebe. At Christmas our children further showed their sympathy by sending gifts of dolls and toys of various kinds to the Children's Hospital during Christmas week. The collection on the first Lord's day of every month is devoted alternately to the Boys' Home and the Rescue Home in Melbourne and the Orphanage in India. The Library is well patronised by the children, but we are in constant need of new books, and if anybody has a stray pound or two we shall be glad to receive it in aid of our funds. THOMAS C. WALKER.

Queensland.

ROMA.—Bro. Hoskins has recently returned from a business visit to Mitchell, distant about 60 miles from here. At this place he has a branch business, and on his recent visit there he took the opportunity of proclaiming the gospel. The place itself is very much neglected spiritually, and consequently, like many other country towns, very godless. But our brother is not easily daunted, and canvassed the town during the Lord's day morning and afternoon, and held an out-door meeting in the evening, at which about 100 were present. After this they adjourned to a hall and held another meeting, at which a large number attended, when his effort was rewarded and his heart made glad by two deciding. They will, on the first favorable opportunity, come to Roma and be immersed. W.T.C.

ROMA.—Glorious meetings yesterday, good attendance at the breaking of bread, Bro. Clapham exhorting. In the afternoon Ellen C. Klesner, C. Watts, Lincoln, Morro and Clapham drove out to Mr. Laycock's, a distance of eight miles from Roma. About 20 present. The different brethren took part, and, Bro. Clapham preaching, at the close one decided. Splendid gospel meetings in the open air, a great number around the ring to listen to the glorious gospel preached by Bro. Robertson. Afterwards we held our usual gospel service at the meeting house, Bro. Clapham preaching to a crowded house. At the close two came forward, and four were baptized into Christ. Last week we had our usual quarterly meeting. Mesdames Morro, P. Brown, Pittman and Saunders were elected deaconesses, and Messrs. Kennedy, P. Brown and Hoskins, deacons.

July 11. L. A. HOSKINS.

South Australia.

YORK.—We are pleased to report that Bro. Colbourne is laboring with us, this church being amalgamated with the churches at Henley Beach and Glenelg, and we pray that God may bless his labors amongst us, that souls may be saved. We regret the loss of Sister A. Brooker, who has gone to W.A. Our sister took a great interest in the Lord's work. She is accompanied by Sister Jacobs, who will see her

safely landed and return. Sister B. was presented with a beautiful watch and chain, also a cruet stand, as a token of esteem from the members and scholars of the Sunday School.

Kilkenny, S.A.

THOS. BURT.

HINDMARSH.—Although Bro. H. D. Smith has been laboring for five weeks with the church at Grote-st., yet the church had not said farewell to him and his family. The officers desired to make one meeting serve the purpose of a farewell and welcome, hence the delay. This meeting took place on Wednesday, July 13. A splendid tea was provided by the sisters themselves—we like to say the sisters themselves, for in our judgment they are far and away the best! A large number of friends came and partook of the good things provided, holding pleasant conversation at the same time. We are pleased this part of the business is not neglected, as it revives many old memories.

After tea a public meeting was held, at which to say "farewell" to Bro. Smith and family, and welcome to Bro. Pittman and family. It was resolved by the officers that as the matter seemed to be just a family affair, her own officers should very largely take the meeting. Bro. Gore was invited, as senior evangelist of the colony, but could not be present, otherwise no invitations were issued to the preachers, as such, excepting those who so willingly helped us in the interim, and here we would express our gratitude for their valuable help. Bro. Harkness, senior elder, presided. There was a large meeting, and a good tone prevailed throughout. Kindly things were said of Bro. and Sister Smith, and hopeful things expressed of Bro. Pittman and his partner. May God's blessing rest upon us each and all—and it will. A.G.

New Zealand.

MATAURA.—Since last report three adults have been added by faith and obedience, and several by letter from sister churches. We have held and are still holding many extra and profitable meetings, but I will not trouble you with long reports about them. Suffice it to say we are working hard, and are grateful for indications that our labors are not in vain in the Lord.

Bro. Joseph and Sister Townshend have lost their infant son. He was about 14 months old, and had been a sufferer almost from birth. He passed away peacefully on July 3rd, and on Tuesday the 3th we laid the little voyager to rest in the local cemetery. Bro. and Sister Townshend have our heartiest prayers and sympathy.

July 11.

W. J. WAY.

West Australia.

PERTH.—It is with feelings of joy and pleasure I report that a very successful and enthusiastic social meeting was held on July 16th, at Perth, under the auspices of the "Missionary Committee." The object of the gathering was to accord a welcome to our "First Country Missionary"—Bro. H. Banks from Victoria. Notwithstanding a very inclement night, 120 brethren and sisters (inclusive of a goodly number from Fremantle) assembled to wish our brother God speed. We look upon this occasion as quite an event in our church history. Bro. Banks is really "The Pioneer Preacher" of our goldfields. We sincerely trust God's smile and benediction will rest upon his labors. Our President, Bro. Shaw, occupied the chair. Bro. Pallot led the meeting in Prayer. The secretary gave a brief report of work already done and waiting to be done. Suitable addresses of welcome given by Brethren D. M. Wilcox, A. L. Craft, and A.

Bell on behalf of Perth, Fremantle, and Coolgardie churches. There seems to be a consensus of opinion that the committee has made a wise choice. Bro. Banks suitably responded. After which a very enjoyable time was spent together at "a Coffee Social," provided by the sisters. I must not omit to mention that the speeches were interspersed with singing. Bro. H. Wright especially pleasing us with his rendering of "The Holy City," "Ora Pro Nobis," and a selection from the oratorio "St. Paul." Bro. Banks preached at Fremantle on Sunday July 3rd. He will (n.v.) preach at Perth July 10th, then proceed to Coolgardie. The churches send greetings to all co-workers. A. E. ILLINGWORTH.

Here and There.

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

One confession at Hawthorn Sunday night.

One confession at Surrey Hills, Bro. J. G. Shain preaching.

We wish again to urge Home Mission claims upon brethren in N.S.W.

Read Bro. Benson's clear appeal in last week's CHRISTIAN.

Country brethren are specially appealed to.

We hope soon to report evangelist engaged for Richmond River.—R. STEER, Sec.

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

G. L. Surber, known to many of our readers, has removed from Nashville, Tennessee, to Payette, Idaho.

We have to report two more decisions for Christ last Lord's-day evening at the close of Bro. F. Pittman's sermon.—A.G.

The work in Japan is growing. C. E. Garst reports immersing 15 in the city of Mitto, and the prospects are very bright.

In the State of Illinois the brethren have 570 preachers, 648 Sunday-schools, and 734 churches, with a membership of 103,717.

A young man confessed Christ at Petersham last Sunday night, and was baptised with three others who had previously professed their faith in Jesus.

Bro. James Hunter sen. has been unanimously elected as officer of the Enmore-Petersham church in the place of Bro. G. Bagley, who has removed to Enmore.

We had a visit from Bro. T. Cope of Launceston last week. He with Sister Cope had been on a visit to N.S.W. Bro. Cope wisely laid in a stock of good books when visiting the Austral.

Bro. W. K. Hornan, editor of the *Christian Courier*, Dallas, Texas, says: "The way to preach the gospel to all the world and to every creature is to believe on the Lord Jesus Christ with all your pocketbooks."

We have on hand a number of original articles, essays, etc., which, unfortunately, we have not yet had space for. If the writers will please add to "temperance, patience," their valued productions will appear in due course.

The usual monthly meeting of the Sunday-school Union will be held at Swanston-st. on Monday evening next, 25th inst., at eight o'clock. Business: To arrange for two praise and prayer meetings, also general.—J. S. McINTOSH, Hon. Sec.

In last week's Editorial Note on "A Presbyterian Criticism," the passage "When they publish statements affirming that our practice is unscriptural it is but natural that we should quote them," should read

"When they publish statements affirming that our practice is *scriptural* it is but natural that we should quote them." Our point was that we were always interested in receiving authoritative Presbyterian testimony to the fact that our practice in baptism is right and scriptural.

Bro. John Thompson writes from the Kanaka Mission, Childers, Queensland, that influenza had visited their neighborhood in a severe form. Many Kanakas have died, and Mrs. Thompson's mother, Mrs. Munn, who was on a visit had taken it and after an illness of only three days had passed away. Bro. Thompson, his wife and child all had recovered but were severely shaken. The church had responded liberally on Foreign Mission Sunday. The Kanaka brethren contributed £8, and Brisbane church some £13.

Last Wednesday evening week at North Fitzroy, the subject of "Foreign Missions" proved an interesting topic. Bro. Robert Lyall gave an address on the subject followed by Bro. Sam Ah Wong who spoke on missions to the Chinese in Melbourne and other lands. He read a very interesting letter from Bro. Jew Hawk a Chinese brother supported by the society in America for special work among his countrymen and who is meeting with some success. He is taking a medical course to equip himself further. Five of the Chinese sang a gospel song very effectively.

At the quarterly business meeting of the Enmore-Petersham church last week it was decided, providing arrangements can be made without a mortgage,—as no doubt they will be—to erect a gallery across the end of the building facing the platform and a porch in front. The cost including some needed renovations, to be about £250. The floor, platform and aisles are now and have long been crowded every Sunday night. It was stated that the morning attendance had also largely increased, and that the collection averaged 30/- more per week than twelve months ago. The school is almost crowded out, and it is proposed to use the gallery for the infant class.

Obituary.

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

WILLIAMS.—Bro. Sydney Williams of the church at North Melbourne was suddenly called home to rest, on June 24. He was immersed a little over a year ago by Bro. McCracken. Although in very poor health he was very regular in his attendance both Sunday morning and evening. He took special delight in listening to the gospel, and was present at the meeting previous to his death. Bro. W. was a great sufferer for years, but he is beyond it all now. He lived Christ, therefore, to him, to die was gain. Our Christian sympathy is with those left behind, (Sister Williams and her child), and we pray that the promise of God—"I will be a husband to the widow, and a father to the fatherless,"—may be fully realised. D.M.

WILLIAMS.—Bro. Charles John Williams, who for many years with his widowed wife was a member with us, passed away on the morning of the 25th May. He had been ailing for some time, but only ceased work two weeks previous to his death, so that his end was somewhat unexpected. Although 60 years of age at the time of his death he seemed vigorous, and to all appearance had many years yet to live. He was generous in nature even to a fault, and was ever ready to help with his means in the work of the church, and no appeal to him for assistance was ever refused. He was employed on the Government Railways, and at such hours that it was impossible for

him to attend regularly the worship of God's house; nevertheless he came morning and evening when possible. He was a favorite with his fellow workmen, and a large number paid their last respects by following him to his resting place in the Hindmarsh Cemetery. Bro. Smith officiated at the grave, who also baptised him about 18 years ago. Bro. Williams bore testimony to the saving power of the Saviour. We shall miss him and his support, but his bereaved widow will feel the loss beyond measure. May God the Father be indeed to her a husband and protector. Hindmarsh. A.G.

Coming Events.

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

JULY 31 and AUGUST 2.—Malvern S.S. Anniversary. Shire Hall. Sunday Afternoon at 3. Tuesday evening.—Grand Entertainment by the Scholars, consisting of choruses, solos, recitations, dialogues, &c. &c. No Collections. All most heartily welcome.

Tuesday, August 2nd.—At 6.45. A complimentary tea meeting to Bro. T. Hagger will be held, to mark the close of his 3 months labors with the church at South Yarra. Tickets, 1/- and 9d. At the public meeting Broen. Houchins, McCracken, Franklyn and T. Hagger will deliver addresses. There will also be music, singing, etc. All friends are cordially invited, and urged to attend.

Acknowledgments.

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

VICTORIAN MISSION FUND.

RECEIPTS TO 19TH JULY.

Church, Shepparton	£1 10 0
Conference of Mallee Churches	7 0 0
Doncaster, per Sister M. Gill	2 0 0
Wedderburn	3 0 0
Yanac North	3 0 0
Kaniva	3 0 0
Yando	3 0 0
Bro. Clydesdale, Fitzroy, per Sister Pittman	0 13 6
Bro. J. Gilmour, Tallarook	0 6 3
"Lord's Table," Walhalla	0 10 0
Bro. P. J. Latter, Leitchville	0 3 0
Bro. and Sister R. Oliver, Fernhurst	1 1 0
Bro. J. Huffer, Gormandale	0 5 0

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P. Brandt, 2/6; J. Clissold, 3/9; W. J. Benson, G. W. Holmes, L. Graham, D. A. Lewis, S. Bert, 5/-; H. Risson, 6/3; R. Aitken, 10/5; James Brigham, 15/6; J. Patterson, 17/6; F. W. Manning, 18/9; J. Kothery, 40/-; Johnston, 21/9; W. Pryde, 10/-.

WANTED.

A Christian Home in the Country, for a Young Sister (Domestic) requiring a change, and will do light housework as payment for board. Write to Mrs. Grey, Railway Avenue, Middle Brighton.

MARRIAGE.

CONNOR-SMITH.—On the 21st April, at the Christian Chapel, Cheltenham, Victoria, by Mr. G. B. Morley, Andrew Walker, fourth son of the late William Connor, of Airdrie, Scotland, to Ruth Annie, eldest daughter of Job Smith, of South Brighton.

BEREAVEMENT NOTICE.

Mr. and Mrs. W. B. Renton desire to express their thanks to all friends for kind expressions of sympathy in their late bereavement.

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