

Australian Christian.

CIRCULATING AMONGST

CHURCHES OF CHRIST

In Australian Colonies, New Zealand and Tasmania, for the Advocacy of Good and Right and Truth.

"He wrought good and right and truth before the Lord . . . with all his heart and prospered."—2 Chron. 31 : 20-21

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Editorial Notes.

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

Christian Unity.

"We must," says the *A. C. World*, "distinguish between the absolutely essential and the merely expedient, or practically best, and we must demand as absolutely essential to a Christian Church only what is clearly taught in Holy Scripture, what is without doubt enjoined or approved by our Lord and his apostles." It is hopefully significant that when an undenominational paper discusses "Christian Unity," it almost necessarily occupies the platform adopted by those known simply as disciples of Christ, who have so long and successfully been pleading for that alone "which is without doubt enjoined or approved by our Lord and his apostles," as the only practicable basis of union.

Stimulating Figures.

The *Christian Endeavor World* of America publishes an appreciative notice of the "Disciples of Christ (Christians)." Its object is to present an argument in favor of the Endeavor movement, from the fact of the progress of those bodies which have most heartily adopted it, but while we cannot consider the argument conclusive, the figures given are most interesting to those who are advocating primitive and unsectarian Christianity. For the five years, 1870-74, the additions were 156,420, an annual average of 31,284. In the next five years, '75 to '79, the additions were 180,410; annual average, 36,082. For '80-'84, 225,521 were added, the yearly average being 45,104. In the next five years the additions were, 280,070, or 56,014 per year. For '90-'94 the additions amounted to 417,900, the annual average rising to 83,580. During the last three years, '95-'97, 250,339 additions are reported, or a yearly average of 83,446. It will be noticed that during the last eight years, 668,000 were added to the brotherhood. Whatever may be the reason or reasons for this regular and rapid growth, the fact itself is decidedly stimulating.

Requires No Revision.

An exchange says that during the American Baptist meetings it was pointed out that their denominational creeds had grown shorter. The first confession of faith contained 12,000 words; then the New Hampshire confession contained 1500 words; then a later one contained 550 words, and now in many cases a confession is dispensed with altogether, and churches are content with a simple covenant expressed in 95 words or under. The Apostolic confession of faith, "Thou art the Christ the Son of the living God," contained only 10 words. This creed, which was not "revealed by flesh and blood," can never be superseded or revised. It has been subscribed to by God, angels, and men, and is the solid rock foundation of the church of Christ. When the theological rubbish of human creeds is cleared away by all the Baptist and other churches, and they get down to the bed rock, then and not till then, will it be possible for the Saviour's prayer for the union of his people to be answered.

A Knotty Point.

Some one has sent us a copy of *Glad Tidings*, a N.S.W. monthly, for March. It is rather late, but we cannot withhold from our readers the newest argument we have seen against believers' baptism. A querist asks, "Is it necessary that a person baptised in infancy should, on his conversion, submit to the rite of baptism by immersion?" The editor, in the course of his reply, says:—

If no direct or expressly stated case in so many words can be found in the New Testament, of infants being baptised, no single or definitely expressed case can be cited from the old book by our Baptist friends, where one member of the "households" mentioned as submitting to baptism, was rebaptised on attaining adult age on the profession of faith in Christ. We are about level here in our contention, and we had better shake hands and leave the discussion of this knotty point alone.

This argument not only disposes of the necessity of the rebaptism of those baptised in infancy, but it also just as powerfully proves that there is no need for them to believe, as we have no record of any member

of the households submitting to baptism becoming a believer afterwards. But the worthy editor overlooks the fact that in each of the only three households referred to, the context clearly indicates there were no infants baptised, all were believers. The brethren of Lydia's household were "comforted" by the words of Paul and Silas; the gaoler "rejoiced, believing in God, with all his house," while the household of Stephanas "addicted themselves to the ministry of the saints." As unconscious babes are not capable of receiving spiritual comfort, believing in God, or serving the saints, it is quite certain there were none such baptised in those households. When an advocate of infant baptism has to use such arguments (?) as the above, we are not surprised that he is anxious "to leave the discussion of this knotty point alone."

Length of Sermons.

Correspondents in the *Bible Advocate* have been ventilating their ideas about long sermons. It is well for preachers to know what the hearers think along this line. One writer sums up the situation thus:—

Our Lord has instructed us to look to the "signs of the times." What are our signs? That Board Schools have been in existence nearly thirty years—that this is the age of telegraph and telephone—that the cycle has come to stay (and we wish to capture both the cycle and its rider for Christ)—and, finally, that the moderner does not carry so much fat on his bones as his predecessor; he, therefore, will not sit so long, except in extraordinary cases.

This is certainly the age of condensation. Long magazine articles, long public prayers, or long sermons are not generally appreciated. It is an age of rush and push, and people cannot or will not take time to read, listen, and think as their fathers did. We are not sure this is a healthy state of affairs, but we have to face the reality, whether we approve of it or not, and preachers must trim their sails, or sermons, accordingly. It does not follow that shorter sermons will require less time in preparation, but rather the opposite. The correspondent who wrote, "Pardon the length of this letter, I really

had not time to write a short one," has his counterpart in the minister who preaches a long sermon because he has not studied sufficiently to deliver a short one. Attractive and influential sermons are those which have been boiled down in the study, and of which the concentrated essence only is presented to the audience. The preacher who "lacks terminal facilities," unless a man of exceptional ability, is destined to lose his influence for good.

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The Leader.

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

Better Things.

"Things that Cannot be Shaken."

The writer of the Epistle to the Hebrews has now finished the task he set himself to accomplish. The task was to demonstrate the superiority of the New Covenant to the Old. In doing this he led his readers to the bill-top of knowledge. They had been dwelling in the valley of Judaism, and seemed to regard with indifference the glories of the

spiritual Zion which surrounded them. These glories they did not see because their eyes were fixed on the valley and not lifted up to the hills. "Come up," in effect says the inspired apostle, "and behold the beautiful city of God." He did not ask them to come up as those merely desirous of obtaining a passing view of some fair landscape, but as those who were seeking a dwelling-place where they might abide in the presence and glory of God. And not only this—there was danger in dwelling in the valley, for it was shrouded in the "white mist" of Judaism, which, to the Christian, meant disease and death. This danger is clearly pointed out by the apostle, and the Hebrews are cautioned against presuming upon the forbearance of God. A clearer revelation brings with it a fuller responsibility. "For," he says, "if they escaped not, when they refused him that warned them on earth, much more shall not we escape, who turn away from him that warneth from heaven."

Moreover, this dalliance with Judaism indicated that the Hebrews were not prepared to pay the cost involved in loyal service to Jesus. It is true that already they had suffered much for the name of Jesus, but as our author says, they had not yet "resisted unto blood." Doubtless, they had lost many things which they dearly prized, and were fearful that they would lose more if they stood out boldly and uncompromisingly for Christ. This calculating spirit could not be tolerated any longer. They must accept Christ as supreme, or not at all. At whatever cost, they must hold no more dalliance with Judaism, but must break away from it finally and forever. "Let us come out," the apostle says. "The words record Paul's exhortation to the Christians of Corinth 'to come out from among them, to be separate, and not to touch the unclean thing.' For what concord can there be between Christ and Belial, between a believer and an unbeliever, between the sanctuary of God and idols? Our author tells the Hebrew Christians that on earth they have nothing better than reproach to expect. Quit, therefore, the camp of Judaism. Live, so to speak, in the desert. You have no abiding city on earth. The fatal mistake of the Jews has been that they have turned what ought to be simply a camp into an abiding city. They have lost the feeling of the pilgrim: they seek not a better country and a city built of God. Shun ye this worldliness. Not only regard not your earthly life as a permanent dwelling in a city, but leave even the camp; be not only sojourners, but outcasts. Share in the reproach of Jesus, and look for your citizenship in heaven."* When we read these words, do

*Principal Edwards.

not let us say to ourselves that they have no application for us living in the present day, for they have. We may not be living in the camp of Judaism, but many of us are living in the camp of worldliness. We are trying to serve God and mammon. Too many of us are giving the poorest things we have to God—the things that cost us little and which we can spare with the least inconvenience. God demands the best we have, and will not be satisfied with less. If he has given us the title of priests, he expects from us a pure sacrifice. Practically, we are like the priests of old described by Malachi. "Ye offer polluted bread upon mine altar. Ye say the table of the Lord is contemptible. And when ye offer the blind for sacrifice, it is no evil! And when ye offer the lame and sick, it is no evil! Present it now to thy governor; will he be pleased with thee? or will he accept thy person, saith the Lord of Hosts." Our consciences, like theirs, are blunted, and we say "it is no evil" to offer poor and worthless things to God. We act as though God were blind and did not see us. May the consciousness of his presence save us from mean and contemptible service.

The warning against a divided service is further emphasised by an impressive reference to the accompaniments of the divine speaking in the two revelations respectively. "Yet once more will I make to tremble not the earth only, but also the heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain. Therefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God with reverence and awe; for our God is a consuming fire." "A shaking accompanied God's speaking from Sinai, but it was only of the earth; and it was temporary, and subsided, leaving the frame of things as it was; a shaking shall follow God's speaking from heaven, more pervasive and with more imposing effects; this shaking shall grasp both heaven and earth, and amidst it the things that are made and of this material creation, and which can be shaken, shall pass away, leaving behind the world of true essential existence that cannot be shaken, the inheritance of the saints."*

It was because the Hebrews still clung to material things in their worship of God that the apostle thus referred to the solemn words of the prophet Haggai. The actual city of Jerusalem, with its temple, its priests, and all its imposing ceremonial, still found a place in their hearts. These transient things which could be seen, shut out from view those which were eternal. Already, the

*Professor A. B. Davidson.

shaking had begun. Old and venerated systems were crumbling to the dust. "The first symptoms began," says F. B. Meyer, "when Jesus commenced to teach and preach in the crowded cities of Palestine and all people flocked about him. The successive throes became more obvious when the Jewish leaders sought to silence the apostles and stay the onward progress of the church. The book of the Acts of the Apostles, and the Epistles, are full of the intensity of that revolution which must have made many godly people tremble for the ark of God. And the climax of all came in the fearful siege of Jerusalem, when once and forever the Jewish system was shattered, the temple burnt, the remaining vessels sunk in the Tiber, and the Jews were driven from the city which was absolutely essential for the performance of their religious rites. . . . It was in the midst of these fires that this Epistle was written. 'Take heed,' says the inspired writer, 'these shakings come from the hand of God.' He shakes all things, that the material, the sensuous, and the temporal may pass away; leaving the essential and eternal to stand out in more than former beauty. But not a grain of pure metal shall be lost in the fires; not a fragment of heaven's masonry shall crumble beneath the shock." The prophetic eye takes in the whole vision at a glance. The present and the future seem as one. The "shaking" has begun, is going on, and will be finally consummated. In the days in which we are living things are being shaken and tested. Theological and ecclesiastical systems are passing through the fire. The day of testing may seem long to us and full of dread, but let us be sure of this, that in the end nothing will be lost that is of God. Earthly systems will collapse; mighty nations will have their day; the night of sin will pass; this material earth will cease to revolve; but God's heavenly city and eternal kingdom will remain for ever—they are the "things unshakable."

Original Contributions.

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

Paul's Readiness.

By THOS. HAGGER.

One of the American Foreign Missionary Societies has for its seal, an ox, with altar on one side, and yoke on the other, under which are the words—"Ready for either." How appropriate! The true missionary spirit is ready for either service or sacrifice or both. This was precisely the spirit which animated the great apostle to the Gentiles. In Romans 1: 15, he declared that he was ready to preach the Gospel at Rome. In Acts 21: 13, he reproved those who were

objecting to his going to Jerusalem, and declared that he was ready not only to be bound, but also "to die at Jerusalem for the name of the Lord Jesus." When the end drew nigh and Paul found that he was to die the martyr's death, and seal his testimony with his blood, he wrote to Timothy, his son in the gospel—"I am now ready to be offered, and the time of my departure is at hand" (2 Tim. 4: 6). Thus we find, Paul was ready for service, and ready for sacrifice. He fully realised that he had been bought by Jesus, and for the one who was his owner he was ready to preach the glad tidings and die the martyr's death.

When on the Damascus road he was convinced of the truth against which he had been fighting, by those three simple words which fell from the lips of the heavenly speaker "I am Jesus," he cried out from the very bottom of his heart "Lord, what wilt thou have me to do?" The spirit which prompted that query animated him throughout the whole of his Christian pilgrimage. To know and to do the Lord's will was Paul's supreme delight. Immediately after his baptism in Damascus, he entered into the synagogue and preached that "Christ is the Son of God" (Acts 9: 20). This was but the starting point of a life-long service in evangelistic work. We find him on Mar's Hill at Athens, declaring the "Unknown God" and Jesus and the judgment to those learned and philosophical Greeks; we find him in the commercial and licentious city of Corinth preaching "Christ and him crucified"; we find him at Philippi seeking out the devout women on the Sabbath day to speak unto them the word of God; we find him at Jerusalem, protected from the assaults of the crowd by a band of Roman soldiers, standing on the stairway, seeking to reason with those excited people, and show them the fulfilment of the predictions of the prophets; then we have him expressing himself as being ready to preach the gospel in Imperial Rome also. Paul cried, "Woe is me if I preach not the gospel," and so he just crammed his life as full as possible with service in that respect.

Oh, for more Pauls to-day! men who have the burden of the lost weighing them down, and who will not allow anything to come between them and the great work of bringing salvation to the sin-burdened. How sad to hear of evangelists being *idle* because no church or committee has engaged them. Did Paul act thus? Are such men moved by the spirit which moved that apostle? Let the gospel be preached, engagement or no engagement, pay or no pay. I have met one good old brother who declared that he did not believe in enthusiasm, and had no faith in one who was an enthusiast. I fear that he could not have had any faith in Paul, because he was the great enthusiast of the apostolic age.

Paul's service was great, and his sufferings were great also. Look at that record we have from his own pen in 2 Cor. 11: 24-33. "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in

perils in the city, in perils in the wilderness, in perils in the sea, in perils amongst false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? Who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me; I through a window in a basket was let down by the wall and escaped his hands." Who else can show a record like this? And then, to crown all, he was put to death under Nero. Paul was ready to serve and suffer, and he did both.

While not called upon to-day in these lands to suffer as did Paul, yet sacrifices must be made to extend the kingdom of Jesus, and a little must be endured for him. Who says "Ready, aye, ready"? God help us to be ready to serve and ready to suffer, for his glory and our own eternal welfare.

What was it that caused Paul to be so zealous in service? What made him so ready to either serve or suffer and die for the Lord Jesus? His was a fully consecrated life. The spirit of that beautiful consecration hymn—"Take my life and let it be, consecrated Lord to Thee," was the spirit which filled Paul. But whence this spirit and this desire to do the Lord's will? It all came from a true realization of the enormity of sin, deep conviction of the truth of Christ, and love and gratitude for the great salvation of which he had been made a partaker. The Lord had done much for Paul, and Paul was willing to do much for the Lord. With such a realization, conviction, and gratitude, in coming to Christ in the way appointed, he just flung himself upon the altar of consecration, exclaiming:—

"Here, Lord, I give myself away;
'Tis all that I can do."

After such a life, how beautifully appropriate are those words of triumph and achievement which he wrote to Timothy, as the fatal hour drew nigh, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day" (2 Tim. 4: 7, 8).

In writing to the Corinthians (1 Cor. 11: 1), Paul teaches: "Be ye followers of me, even as I also am of Christ." Our Lord "came not to be ministered unto, but to minister"; and "he was rich, yet for your sakes became poor, that ye through his poverty might be made rich." Our Lord's was a life of service and sacrifice, and Paul followed him in these respects. The exhortation comes to us to follow Paul in these matters and so follow Christ. Paul was ready to labor hard for the extension of God's glory on earth; and ever ready to suffer and sacrifice for the Lord Jesus. Brother, sister, are you ready? Am I ready? If so, we like Paul will accomplish much good in the world, and in dying leave behind us noble examples for

others to follow; and shall, in the crowning day that is coming, receive from the loving hands of Jesus a crown of righteousness to adorn our immortal brows throughout the countless and endless ages of eternity. Amen!

Selected Articles.

Wisdom lay up knowledge.—Proverbs 10: 14.

The Elements of the Gospel.

LETTER XV—Continued.

2. A second instance of the metaphorical use of the term is found in Matt 3: 11, and kindred passages. That there was no literal baptism of these persons in the Holy Spirit or in fire, we presume no one will ask us to prove. That the baptism in the Holy Spirit denoted the abundant and overwhelming influence of the Spirit, which Christ was to impart, is generally admitted; and that this was suggested by the literal immersion in water, we have no doubt. The baptism in fire appears to describe, like the baptism of sufferings, a coming calamity, perfectly overwhelming. The chaff was to be burned up in fire; the tares were to be cast into a furnace of fire;—all bold images to denote the deep and terrible calamities that like a flood would sweep over the ungodly. Great stress is laid by affusionists on the fact that the Spirit was to be "poured out," and strong efforts are made to press this phrase into the service, as if it was used on purpose to denote the mode of baptism. This, however, is unworthy of serious consideration. The pouring and the immersion are alike figurative when applied to the mission of the Spirit. Pouring out, we presume, is employed to denote that the Spirit was to descend from heaven; and immersion to denote the abundance of the gift bestowed. In all this there is fitness and beauty, and nothing but a blind, partisan spirit would ever seek to disturb or mar it. Listen to Dr. Lecher, the translator and commentator of Acts, in Lange's splendid series:

"Baptized with the Holy Ghost.—The gift of the Spirit is here termed a *Baptism*, and is thus characterized as one of the most abundant *fares*, and as a *submergence* in a purifying and life-giving element. The term and the image are both derived from the water-baptism of John."

This, too, is furnished merely as a specimen of the comments of men of candor and learning, and who are happily far removed from the belittling and perverting influences that surround, as with an atmosphere, the denominational pettifogger. We could fill much space with equally candid testimonies, but deem it unnecessary. We pass on to consider

The *symbolical* use of the word. That it should have a symbolical sense, we would at once suppose, on learning that it belongs to an initiatory rite. It is customary to give a symbolical significance to rites of initiation. Let us read, then, Rom. 6: 3-4:

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

"Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead."—Col. 2: 12.

There is no need of mistake here. "Buried with him in immersion, wherein you also are raised with him," is good sense. But "buried with him in sprinkling," or "buried with him in pouring," is nonsense. It is not at all surprising that Luther, Calvin, Wesley, and a host of pedobaptist critics and commentators, should at once recognize the allusion to immersion in these passages. The only wonder is that any one should be so blinded by prejudice or so corrupted by party zeal as to be unable to see it.

We will only add to these facts and reasonings a brief historical statement. For all the facts stated below there is ample testimony; indeed, the candid and intelligent of whatever party, will rarely be found to dispute any of them.

1. The practice of the primitive church was immersion.

2. The practice in the time of the apostolic Fathers was immersion.

3. The practice of professed Christians until the fourteenth century was immersion, except in the baptism of the sick. With Roman Catholics the change rests, not on scripture, but on church authority.

4. The practice of the Greek Church has always been immersion.

5. The Reformers, from Luther down, while frankly admitting that baptism was immersion, and that such was the practice of the primitive church, were led mainly by the influence of Calvin and his associates to substitute sprinkling for immersion, on the ground that the church had the right to change forms. It is the Roman Catholic doctrine of Church authority.

6. The substitution of sprinkling for immersion by the English Presbyterians, when the directory for Worship was substituted for the rubric of the church of England, was accomplished by the casting vote of the Moderator of the Assembly—Dr. Lightfoot. The English ritual required that the child should be *dipped* in the font. This the Presbyterians cast aside, and declared that "sprinkling was not only lawful but sufficient," by a vote of 25 to 24.

7. While there is conscientious opposition to sprinkling and pouring, on the part of immersionists, on the ground of an invasion of divine authority by human commandments and traditions; and while there is continual doubt and fear on the part of thousands of pious persons about their sprinkling; *there is no doubt whatever in regard to immersion*. It is, without dispute, the only end of controversy on this question—the only baptism that all can accept; and should therefore be at once recognized by all who profess to follow the Lord Jesus, as the "one baptism" which meets all demands, ends all controversies, unites all believers, and buries all doubts of those to whom sprinkling and pouring have been a source of doubt and perplexity.

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Historical.

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

CHAPTER XIII.

Any one who will take the trouble to ransack the newspaper files of those days, will find in the fulminations of Bishop Short, and the rest of the clerical fraternity, full proof and details of what is here stated. But as in the case of the Jackdaw of Rheims, "But what gave rise to no little surprise, nobody seemed one penny the worse." No earthquake has swallowed us up, nor have we been visited with any of the calamities predicted in consequence of compelling the clergy to seek their support in the voluntary offering of the people. To return again to Koorunga. At the time the building of a meeting house was agitating the minds of the brethren, the Episcopalians and Wesleyan Methodists had just completed capacious edifices by State aid. And the demoralising tendency of the system could be clearly seen. As before stated all money obtained by voluntary contribution was subsidised by the state pound for pound, yet promises for payment were fraudulently returned as cash receipts, and the desired Government subsidy obtained. At the begging services, on the occasion of the opening of the places of worship referred to, appeals were made at the close (when the supply of ready cash was exhausted) for promises to pay in three or six months with the intimation that should the promisers be unable to fulfil their engagements, they would still have done good to the cause, as they would have enabled the trustees to obtain the subsidy. I frequently remonstrated with their leading men about this, and they readily admitted its impropriety in secular affairs but would contend that for the cause of religion it was perfectly right. A practical illustration of the ancient maxim "Let us do evil that good may come," or as applied by the mother of harlots and abominations, "The end justifies the means."

Our brethren thus found themselves bound by a double duty. Not only were they called upon to show their disapproval of the popular practice, but also to demonstrate that the cause of Christ was independent of such means of support. This being the first attempt of the brethren in this province to erect a building for the Lord, they had no antecedent to guide them in their undertaking. And having taken the high ground that the bible alone, and the New Testament in particular, is sufficient to guide the followers of Christ in all that pertains to his service, they felt called upon to furnish a practical example of what they taught. And as their law book furnished no instance of Christianity appealing to its opponents for assistance in the great work of carrying it on, so it would be inconsistent in them to do it, and that on its completion tea-meetings for raising money and begging services would be equally inconsistent. And they also felt that they ought to be prepared to make this first sacrifice for Christ, professing to be the followers of that sacrificial host, whose service of love, recorded in the imperishable pages of the divine records,

stands as a finger-post to direct their successors in the consecrated pathway to the skies, and looking into the future, how can they look forward to admittance into the society of those glorified heroes, if their lives contained no record of service of love to him who had died for them and risen again. With heart promptings such as these, no one will be surprised to learn that in a few months our neat little meeting-house well finished and furnished and free from one penny of debt was an accomplished fact. And if ever the term voluntarism, or free-will offering could be applied to any effort, it could with the strictest propriety to this, there was no pressing, no dragging; some gave labor, some gave money, many gave both, and I well remember in one instance it was deemed necessary to check the zeal of a devoted brother by telling him he had done more than enough already, and in consideration for his family could not be allowed to do any more.

Anxious in all they did to hold forth the principles of primitive Christianity, the brethren studiously avoided any imitation of the practices of the sects on the occasion of the opening. Our first service in it was to show the Lord's death on his resurrection day, and our next in the evening of the same to proclaim him to the world. These proceedings were the occasions of a deal of comment, and furnished the brethren with opportunities for explanation to numbers of enquirers, and it served to introduce them into the track of further enquiry, resulting in many being convinced that ours was the more excellent way, and casting their lot among us, while many more went no further than to be approvers of our practice, and regular attendants at our meetings.

The necessity of mutual teaching and exhortation as the divinely appointed means for the rooting and upbuilding of the church was deeply felt, and the brethren determined not to be wanting in this grace also. But as most of them were inexperienced in teaching and felt more the need of being taught, and had also no previous practice of extempore speaking, their efforts in this direction are worth recording. It was not considered requisite for one brother to fill up the whole of the time allotted to this duty, so a brother would get up and deliver an address of not more than five minutes' length, followed by another, and another, with a few well-chosen words on a previously well-digested subject, while another not feeling quite equal to this, and yet anxious to contribute to the comfort and edification of the whole, would read a short well-chosen paragraph from the word of God, without note or comment. And any remaining time would be filled up by the presiding brother, in briefly summarising or applying what had been advanced. The effect was excellent, beyond what can be described. Not only in extending the horizon of our knowledge, but in promoting a fellowship of spirit, a community of interest in the things pertaining to the kingdom of Christ, and deeply impressing us all with the wisdom of him who is the wisdom and power of God in ordaining, that by speaking the truth in love his church should grow up into him in all things who is the head, even Christ, and that no man-made

ministry or other device of human wisdom can ever supersede it.

Sunday School.

Then were there brought unto him little children.

—Matthew 19: 13

LESSON FOR AUGUST 14TH

"THE SHUNAMMITE'S SON."

2 KINGS 4: 25-37

GOLDEN TEXT.—"Cast thy burden upon the Lord, and he shall sustain thee"—Psa 55: 22.



On one of Elisha's visits to Shunem a "great woman" had with characteristic generosity prevailed upon him to accept of her hospitality. With such good cheer was the prophet welcomed, and so hearty the reception, that as oft as he passed that way he turned aside to this place. His frequent presence in her home made prominent the prophet's holy life, and called forth the woman's appreciation. At her request a little room was built and furnished, providing rest and privacy as often as he desired. Naturally Elisha wanted to requite her for her trouble, so he summoned the Shunammite and through his servant Gehazi asked: "What is to be done for thee? wouldst thou be spoken for to the king, or to the captain of the host?" Her answer showed more her noble character. A prospect which would have enraptured others had no attractions for her. "I dwell among mine own people"—this was enough for her; she was content. It was eventually decided that an increase in the gladness of her home life should be her reward. With the advent and development of her little boy her cup of happiness was filled to overflowing. The joyous years rolled on, and then, alas! a great calamity came. The lad had grown and had gone to his father, who was with the reapers in the field. The heat of harvest-time in that place is excessive. The burning sun proved too much for the boy; he was sunstruck. Hurriedly his father, on the first cry of pain, sent him home to his mother: she did all she could for him, but in vain; at noon he expired in her lap. It was a severe trial, yet she shewed her greatness of character in her self-control and promptness of action. Laying the child on the prophet's bed, where no one would intrude, she called her husband and desired an ass saddled to go to the man of God, but saying nothing about the lad's death. The man's reply surely gives an insight into the Shunammite's life: Why go to-day? it is neither new moon nor sabbath—seemingly referring to her habit of going

on these occasions to worship God. Swiftly she went to Carmel. Elisha from a distance saw her and sent Gehazi to meet her and ask if all were well. It was the mother she sought, not the servant. Passing Gehazi with a brief "It is well," she came to Elisha, fell at his feet, and poured out her sorrows. She had not specially entreated a child from God. The taking away of the child of promise made her case harder than before. Yet she did not ask anything of God. But, as soon as the cause of her grief was apparent, Elisha hurriedly sent on Gehazi with his staff to lay upon the face of the child; haste required that he should not salute or talk to any by the way (a dozen Oriental salutations could occupy a whole day; Abbott says that a complete formal salutation between two persons may consume from one to three hours!). The mother was not content with this; Elisha must go: "As the Lord liveth, and as thy soul liveth, I will not leave thee." He therefore went with her, and as they drew near they met Gehazi returning, his mission having failed. After much prayer and effort, however, Elisha removed her sorrow and thrilled her heart by returning the child alive.

Contrast this labored miracle of raising the dead with Jesus' at a word (John 11: 43). Notice the interesting sequel in 2 K. 8: 1-6.

We are told that "from the time of Origen a somewhat fanciful allegorical view of this history has been presented. The dead lad represented the human race dead in sin; the staff of Gehazi, the law of Moses, which could not set free from sin and death; while Elisha was the type of the Son of God, who, by his incarnation, had entered into fellowship with our flesh, and imparted a new life to our race." This is on a par with a somewhat popular idea of hermeneutics. In all conscience the narrative is beautiful, and the lessons manifold, enough without resorting to such interpretations. An exegesis in which all details are spiritualised never yet rendered a biblical incident, illustration or parable more pleasing, or helped to emphasise the lessons unmistakably intended to be noticed or which may legitimately be gathered.

From Abroad.

As cold water to a thirsty soul, so is good news from a far country.—Proverbs 25: 25

Letter from J. C. Dickson.

DEAR EDITOR:—

This month's mail brought us several issues of the AUSTRALIAN CHRISTIAN, and it was like meeting an old friend in this far-off country. Let me congratulate you on the attractive appearance of your paper, and when we opened it we found it full of news of much interest to us. We will look forward to its appearance each mail, and although in many things the news may be old before it reaches us yet we will read it with relish.

The part of the state in which we are laboring is Clifton Forge, an important railway centre on the Chesapeake and Ohio railroad. We are only about 450 miles from New York City, and about 250 miles from

Washington, D.C., the capital of the United States. A few hours ride on their express trains put you in at Washington, Baltimore, Richmond, famous for its tobacco factories, if such can be considered by everyone an honor. In Clifton Forge we have the second largest railroad Y.M.C.A. in the United States, which has a library costing five hundred pounds in standard works. It has more than sixty pounds per year at its disposal to be laid out in the purchase of standard works. This in addition to papers, periodicals, etc.. The railway workshops are situated in this place having 500 men engaged in attending to the rolling stock of the company. The President of the C. and O. railway has a salary of £10,000 for his services in connection with the railway. This railway company has just fitted out a splendid Hospital situated on a hill just out of the city. An eminent surgeon and staff of trained nurses attend to the accidents of any of the men, injured on this line of railway. I think it is one of the best buildings I have ever seen, and every convenience for the sick. At present one of our members has undergone a serious operation, and I am always charmed with the place when I go to see him.

Let me now tell you concerning our church work. Our chapel is lit up by electricity, which is very nice. When we began housekeeping at the beginning of this year, the members gave us what they call in Virginia "a pounding." The word might sound pugilistic, but it is far from it. It consists in them giving us many good things that a woman needs in housekeeping from a barrel of flour down to the smallest thing a woman needs in a kitchen. In addition to this four sisters in the church made me a present of a beautiful oak writing-table and book-case combined. Then two brethren who are travellers for some firm got me my furniture for about half of what I would have paid had I been buying myself. And every little while we are surprised by the thoughtfulness and kindness of some of the members sending in table delicacies. These all speak of goodwill and kindness which we appreciate, and I have been told by the church that they always give their preachers one month in the year for holidays. But the difficulty that confronts us is the severe climate that exists, and our health during the long winters. If one goes north he is nearly frozen, and if he goes south he is subject to yellow fever, malaria, etc.. Last summer while we were in Kentucky I believe we felt the heat as much as ever in Australia, though I understand you have had a very severe summer this year. The people here say this was a mild winter, and if so, I know not how we could stand a cold winter. Some people cannot stand the cold nearly so well as the heat, and when that is the case the only part of America is California.

I trust, dear editor, that these few lines may be of interest to your many readers from one who is living some 11,000 miles from you. I need hardly say that any letters from Australia will be welcomed in our home here.

Our work opens up nicely. Before we came the meetings had been neglected and the prayer meetings had gone down to 15 or 20. By the blessing of God we now have

70 or 80 and even 100 at the prayer meeting. Sunday meetings also have largely grown, and additions occurring frequently to our church.

During the General Convention held last October, at Indianapolis, Indiana, I was assigned to the home of Bro. H. S. Earl, well known in Australia. We had many talks on work over there, and he asked me about many people in the churches in Australia. President J. W. McGarvey and wife and also Bro. Van Horn, who succeeded Bro. Haley at Birkenhead, England, were also guests of Bro. Earl's. I have had a letter of welcome from Bro. G. L. Surber, but have not met him yet.

Clifton Forge, Virginia, U.S.A., April 20.

Open Column.

"Let your Women keep silence in the Churches."

With earnest carefulness I have read the slight discussion in the AUSTRALIAN CHRISTIAN on this question, and have also waited patiently in the hope that some well qualified brother would take up the pen on behalf of the "women," but it seems the age of chivalry is over, and I suppose the men are occupied like the pious Jew, in thought if not in utterance, daily thanking God "He is not made woman," and that woman must in this matter, as in many others which pertain to themselves, fight their own battles.

One can fancy this passage quoted, "Let the women keep silence in the churches, for it is not permitted unto them to speak, but let them be in subjection, as also saith the law," and the bible shut with a snap as if a text hurled at one put an end to all thought and contention.

Is there to be no sweet reasonableness in reading God's word? Must the mere letter of the law be the final judgment? Is the spirit to be ever ignored? And can we not in this case, as in others, consider to whom the letter was written? Were not the Corinthian people at the time the letter was penned, in a very low state morally? Their circumstances and environments were so impure that one can only think of them with pity.

We Christian women of this century hold rightly a different position, and the wonder grows that brethren dare quote a precept to us applicable to pagan times and converts.

Why, if this text is still to hold its force, can we urge and welcome woman into our mission fields, and trust them as we do with mission stations?

The end of all mission work is conversion to Christ and the establishment of churches. How then can women work if their voices are not heard? or does the color of the audience make a difference?

Can Christian men so realize woman's work and woman's need that they can be at all times able to voice their prayers? The needs of the church are so changed from apostolic times that very many of the methods must also change. Are we not "all one in Christ, neither bond nor free, male nor female"? And opportunities are opening up for Christian women never heard of before,

and gradually but surely are we being educated for greater work for God and humanity. That church in B—— of which we were told at the Conference illustrates an opportunity. The male members had to move away in search of employment, leaving a church of only faithful women. They had to depend upon the ministrations of two beardless boys or cease to meet. Why in such a plight could they not conduct their own meetings? Are women's lips not pure enough to sing God's praises, lead the prayers, read the word, and exhort one another to love and good works? Are their hands not holy enough to break the memorial loaf? Must we ever be debarred from service in God's house because of this text, and must our churches stand alone to uphold what must be a remnant of paganism? We are, I rejoice to say, a bible-loving people, but surely we bring our intelligent discrimination to bear on the words we read, never forgetting the spirit and scope of the book of books. E.D.

Observing that correspondence respecting the above has had a dangerous tendency to make the Holy Spirit, revealed through Paul, contradict and falsify himself, and believing unqualifiedly that his deliverances are ever absolutely consistent, I deem it profitable to invite your readers to the following reflections:—

That the scriptures found in 1 Cor. and 1 Tim. do not contradict one another, let all be assured. That if they refer to the same persons and things, they are antagonistic is clear. That, considered apart from their surroundings, and applied to the subject at issue, they teach opposite matter is manifest. Nevertheless, all difficulty vanishes if we adopt the only safe rule, and interpret scripture by scripture.

I invite your readers to an impartial consideration of these two propositions:—1st, Paul, in 1 Cor. 11 is expounding a particular law for a particular class of women, *i.e.*, inspired women—endowed with miraculous gifts and superhuman foresight. 2nd, In 1 Cor. 14: 34, and 1 Tim. 2: 8 to 15, he establishes the law for the women in general of the church who are not prophetesses—not inspired, and hence have no superhuman message to deliver. These two classes of persons and conditions must be kept separate or we render meaningless the scriptures quoted.

That there was a distinct class of women in the primitive church is beyond dispute. Their existence was a fulfilment of Joel's prophecy, "On my servants and on my handmaidens," etc. The four daughters of Philip are a case in point. Similarly there were prophets. These also were a separate class of men. The church of to-day knows neither class. They belonged to the miraculous age of the church. This is a non-miraculous era.

That was the day of the *evolution of revelation*, and for it infallible teachers were required. This is the day of complete revelation.

It is conceivable that the prophetesses afore-mentioned not only delivered their messages in the general assembly (though 1 Cor. 11 is silent as to any assembly, the teaching being altogether concerned about the question "is it seemly that a woman

pray unto God unveiled"), but also that their voices were heard in prayer in the church. But the law laid down, and emphasised, for women in general, in the churches, was, and is, totally dissimilar, amounting in 1 Cor. 14, and Tim. 1: 2 to an entire prohibition from speaking or teaching, even to proclaiming it shameful for women to speak in the church. Behold, therefore, the unerring consistency of the teachings of the Spirit. Behold, also, the divinely established, unchanging law for "our women" of to-day, which every truth-loving, loyal sister, will cheerfully submit to as "the wisdom of God." "If ye love me, ye will keep my commandments." *Gympie, Q.* CHRIS. F. D. NIXON.

Our Missions.

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

Victorian.

G. H. BROWNE.—Reports having gone his usual rounds. He speaks very highly of the work that Bro. G. Goudie is doing at Warmer West, where he holds a service every Lord's day, and he and Sister Goudie conduct a Sunday School every Sunday.

A. W. CONNOR.—Writes that he has visited Yanac North, where everything is ready to commence building the new chapel. At Kaniva, Lillimur, Dinyarrak, Carew and Mundalla the meetings have been good. One addition by faith and baptism at Mundalla.

F. PITTMAN.—Sent his last report from the Echuca district. The meetings had been well attended. A week's special services had been held at Shepparton, resulting in one baptism.

E. GRIFFITHS.—Has completed the round of churches in his circuit. At the time of writing was in Wedderburn, where one had been added by faith and immersion.

A. GRANT.—Is holding the fort in the Echuca district, pending the arrival of Bro. Greenwood from New Zealand. The meetings have been fairly good.

D. M. McCrackett.—Has commenced his labors in connection with the church at North Carlton, and the opening meetings have been very encouraging.

From The Field.

The field is the world.—Matthew 13: 38

Tasmania.

LAUNCESTON.—Our usual half-yearly business meeting was held recently when a very encouraging report was read by our secretary. During the six months seventeen have been added to our number,—fourteen by faith and obedience, two restored, and one by letter from Dunedin, New Zealand. The treasurer's report also was encouraging, showing a healthy increase in our contributions and a good credit balance. The interest in our gospel meetings is well maintained and increasing. To-night we had a good meeting and one confession.

At the business meeting the matter of General Evangelization for Tasmania was enthusiastically discussed, the unanimous opinion being that something ought to be done in this matter as early as possible,

and we should like to inform our Tasmanian brethren through the CHRISTIAN, that the church at LAUNCESTON is prepared to do its very utmost towards the support of a general evangelist

July 24th

C. M. GORDON

New Zealand.

AUCKLAND JOTTINGS.—This morning I received one pound fifteen shillings and sixpence from the church at Kaitangata, and ten shillings from the church at Hoteo North, for the Maori Mission Fund. One of our tracts, slightly revised, has been translated into Maori, and we purpose soon to publish it

July 25.

T. J. B.

Queensland.

MILLBONG.—On July 22, we held a farewell tea and social on the occasion of the departure of Bro. and Sister Wendorf to the New South Wales border. There was a good programme of singing, recitations, etc. Addresses were delivered by P. J. Pond, J. J. F. Henrichsen, T. F. Stubbin and Bro. Wendorf. The catering was in the hands of Sister Gray. On July 24th, Bro. Pond preached here, when at the close of the address we were cheered by one young lady confessing Christ. She was baptised next day at the Warril Creek, 7 miles distant. On Tuesday, July 26, Bro. Pond preached at Bloonah, in the School of Arts. The Lord's day School is now being conducted at Blantyre, three miles distant, instead of at Millbong.

S. GRAY.

Victoria.

AN APPEAL.

BAYSWATER.—The little flock meeting in Bayswater having struggled along for over 20 years, now desire to build a meeting-house. Other brethren having come among them they want more room. (They have hitherto met in Bro. Peck's house) One brother has given the land with the deeds, another brother is going to give his time towards building, and others are also helping, but we still want about £50. We shall be glad of the assistance of other brethren. Contributions can be sent to Bro. F. Wieland, Bayswater, church sec.

F. W.

BROADMEADOWS.—Things are very quiet at the meadows. We have had our supply of speakers, who fill their appointments regularly, although so far from Melbourne. For the last five Lord's days, Bro. Stewart of Brunswick has been with us, and the church has been edified and the gospel proclaimed faithfully. We are hoping for good results.

J. K.

South Australia.

BALAKLAVA.—On Thursday evening last, at the close of the week night service Mrs. Geo. Peck made the good confession. On Sunday evening Bro. Keay gave an interesting address on Baptism of Believers, and at the close of the address Miss Ruth Jarvis and Mr. Geo. Hains publicly confessed Christ, and with Mrs. Peck were immersed. Bro. Keay's labors have been much appreciated here. Mrs. Keay's services have been in great demand in many cases of illness that have occurred since their coming to the town.

July 25.

I. W.

GLENELG.—Three received by letter yesterday. Since last report two by faith and obedience. Meeting good.

August 1.

J. C.

NORWOOD.—Three were received last Lord's day into our fellowship (all one family), who were formerly

connected with the Baptists. One confession last night.

A. C. RASKINE.

ALMA.—Since last report two have been added to the church here, by being immersed into Christ. The writer had the privilege of immersing the lady teacher of the public school this morning, who had been a follower of the Lord according to the light she had, but like Apollon of old had learned the way of the Lord more perfectly. Another is enquiring.

R. H.

PROSPECT.—On Sunday afternoon, July 31st, the S. S. held a special service. The superintendent (Bro. J. Fischer) briefly stated that the teachers had decided to award a new hymn-book to the scholars who had attended regularly during the last quarter; and for that purpose presented about 30 books to the successful scholars. There was a good attendance of parents and friends, as well as children. Bro. A. M. Ludbrook, who visited the school for the first time, gave a very interesting and instructive address on "Salt," which was much enjoyed by all, suitable passages of scripture being read by some of the scholars. The infant class, under the leadership of Miss Fischer, rendered two exercises very nicely.

J. C. W.

HINDMARSH.—Gladdened were our hearts on Wednesday evening at seeing 7 adults go down into the watery grave, to be typically buried with their Lord and raised with him to walk in newness of life. The short baptismal service over, the church met for the usual quarterly business. The meeting throughout was one of thankfulness and praise, and the reports most cheering. Bro. Pittman seems thoroughly at home, and we expect many happy years together. We are sorry to lose Bro. Charles Black and family, who are gone to reside at Morphet Vale. At the close of Bro. Pittman's sermon last Lord's day evening, 2 young ladies confessed their faith in the Lord Jesus. These from the Sunday School.

A. G.

Here and There.

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

To be an intelligent Christian, about the work of the church, you must read the religious papers. By reading of the grand work that is being done in the Lord's vineyard we are prompted to do greater work ourselves. It is an incentive to read of meetings being held with large additions. We catch inspiration from the heroic lives of our preachers and missionaries that speak in language more eloquent than words.

One confession on July 24, at Fremantle, Bro. A. Lucraft preaching.

CROWDED OUT.—Some items of church news, subscriptions received, etc.

Good meetings at Perth, A. E. Illingworth preaching. Two immersions 24th July.

Bro. E. Griffith reports one addition by faith and baptism at Mystic Park last Lord's day.

A number of queries have reached us, but our "Querist man" has (as he puts it) "been laid up for repairs," suffering from a severe cold. The queries will be attended to later on.

Our readers will please note that the anniversary services of the Collingwood Sunday-school will be held on the 14th and 16th August, and the 7th and 9th. See "Coming Events."

Bro. F. W. Greenwood is expected to arrive in Melbourne from N. Z. in about two weeks. He will probably spend Lord's day, the 21st inst., in Mel-

bourne, and commence preaching at Echuca on the 25th.

In our issue of June 23 Bro. Bull asked "the Maori Mission—What are the big churches doing?" A brother in Wellington writes to the effect that the church at that place will not at present be able to help that deserving mission. They have local expenses to the amount of nearly £6 per week, besides giving £70 again this year to support their two home missionaries.

A. B. Maston, writing from Cincinnati, says:—"I have just had a long interview with the doctor whom I came to see, and he holds out great hopes of effecting a permanent and speedy cure on my face. After a brief visit to Lexington, Bethany College, and Pittsburg, I am to place myself under his treatment. I will likely tell the readers of the CHRISTIAN of my visits to the places named above."

In a previous issue we announced that Edwards Davis, of California, would probably be coming to Lygon-st., Carlton. We hear that negotiations with him have been discontinued, but that steps are being taken to secure the services of another evangelist from the States. In the meantime Bro. Wm. Wilson, Victorian Conference President, is occupying the platform on Sunday evenings, and Bro. H. Mahon is conducting the Thursday evening meetings.

Bro. J. J. Franklyn, who has been laboring at South Melbourne for the past six or seven months, has accepted an engagement with the church at Ascot Vale, where he begins next Lord's day. Last Lord's day evening, at South Melbourne he preached his closing sermon, when there was one addition by faith and baptism. On Wednesday evening a social meeting was held to say good-bye. Bro. Franklyn's address will be "Lorneville," St. Leonard's road, Ascot Vale.

Advices from South Africa state that owing to removals and other causes there is now no meeting of brethren either in Johannesburg or Pretoria. This is deeply to be regretted and we earnestly hope that the brethren remaining in those places will do their very best to make a fresh start. We are sorry to hear that Bro. Christopher is in quarantine for smallpox, Sister C. however is nursing him. Bros. Sheriff, Harrop, and another are "breaking the bread" in Bulawayo. The church in Capetown has had some accessions and seems in a very healthy condition, conducting preaching services as well as meetings for worship.

A series of three debates was held in the disciples' chapel, Zillmere, Q., between Bro. Carl Fischer and Mr. Butler on the first night and the two last with Mr. Watson, both of the Christadelphian Ecclesia, Brisbane. The subjects discussed were—(1) "Is the devil and are the evil spirits spoken of in the bible superhuman personalities?" (2) "Has man a conscious personal existence after death?" (3) "Has the divine Being revealed himself in three persons?" Bro. C. Fisher was in the affirmative on the three propositions. The debate was partly conducted on the Socratic method, each disputant using fifteen minutes for putting direct questions and receiving the answer mostly by Yes, or No; and although Bro. Fischer consented to that method with some diffidence, he was so pleased with the arrangement that he would not mind in future debates devoting half the time to that form of debate. The re-baptism of one of the members of our Brisbane church, and the leaving of several others that way, led up first to two semi-private discussions in Brisbane, which resulted in the three public ones above referred to. The impression seems to be that it will not be an easy matter to make converts to Christadelphianism after the debate at Zillmere. OMEGA.

Obituary.

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

PARADINE.—An adopted daughter of the writer's died very suddenly on the 10th inst. She was seized with convulsions in the evening, and although we did all in our power to relieve her, she never rallied, but died in less than two hours. Our loved one was not quite three years and five months old, but was a most loving and engaging child. "He shall gather the lambs with his arm, and carry them in his bosom."

Landborough, Q., July 7.

HARDIE.—Our first loss through death took place on Saturday night, July 9, when our beloved Bro. Hardie fell asleep at the age of 61. He was immersed on December 19, 1894, by H. Mahon. He was at that time Superintendent of Lighthouses, Woody Island, but retired on his well-earned pension about eighteen months ago, and took up his residence in Maryborough, and has been a warm supporter of the cause ever since. He was a man of whom it might be said he was without guile. Although a man of fair ability he was not a speaker, but his advice and support in all matters relating to the church were always at our disposal. We shall miss his kindly form from the Lord's day meetings, and also from the week-night ones. He has been a great sufferer from asthma for years, and a few weeks ago he was attacked by the prevailing influenza. I saw him on the Friday and thought he was better, but I was laid up myself on Saturday and unable to visit him, and was astounded at 9 p.m. when I heard that he was not likely to survive the night. Bro. Nixon came from Gympie and conducted the burial service, and was attentively listened to by a large audience.

July 12. S O B

SAUNDERS.—Our Sister Saunders, of the church at Drummond, passed away on the 11th ult., after a long sickness. She had been a member of the body of Christ a few years, and faithfully strove to "follow his steps." She was a good woman, loved of all. We sympathise with her relatives on their loss; for her to live was Christ, therefore "to die is gain."

GREENSHIELDS.—On the morning of Monday, July 11, there passed away from our midst one of the Lord's faithful ones, Mrs. A. T. Greenshields, in her 82nd year. 61 years ago she was immersed in Scotland, and came to the colony 59 years ago, with her husband, who became one of our faithful pioneers. Her husband, after a long and useful life, fell asleep in Jesus, she only surviving him 17 months. Those of us who were permitted to be in the company of the dear saint, have felt what a tie had been broken by the husband's death. As the sweet memories came floating back to her mind of work accomplished for Jesus, hand in hand, and hearts united, and as the silvery tears glistened in her eyes, with tender emotion she would speak of her husband as "My dear." Even death could not fully sever them. They leave behind 8 children, who are all faithful and earnest Christians. This fact speaks volumes of the home life of parents. The week before she passed away, her daughter (Mrs. H. Harding) had difficulty in keeping the dear soul awake. Just like a tired child, she wanted to sleep all the time, and when the end came, with a beautiful trust in the Saviour, she said, "The next time I sleep, it will be my last long sleep." And so it was like a tired child, worn out with its day's play. She laid her tired head on the bosom of Jesus, and was at rest. I had the honor of committing her mortal remains to the dust. An impressive service was held at the grave, where, with the relatives, a goodly number had gathered. Many a weary traveller has found a haven

of rest in her home in the early days of the colony, and under their roof the glad tidings has reached many a weary soul. The family left behind to carry on the work dropped by their parents are—Sons: James Greenshields, in Victoria; A. T. Greenshields, deacon of the church at Norwood, S.A.; A. L. Greenshields, treasurer of the church at Lochiel, S.A.; John Greenshields, Pt. Wakefield (S.A.) Daughters: Sisters Mrs. Towland Unley, S.A.; Mrs. G. Hammond, Clinton, S.A.; Mrs. Neily, Pt. Wakefield; Mrs. H. Harding, Lochiel. These are watching and waiting till Jesus comes.

"Calm is thy slumber as an infant's sleep
But thou shalt wake no more to toil and weep.
Thine is a perfect rest, secure and deep.
Good night. Good night. Good night."

Lochiel, S.A. W. A. KEAY

Coming Events.

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

AUGUST 14 and 16.—The Stanton-st. Tabernacle Sunday-school will hold their Anniversary Services on Sunday, August 14th, at 3 p.m. and 7 p.m. Mr. B. J. Kemp will address the scholars and friends on Sunday afternoon, and Mr. H. Mahon will preach in the evening. On the following Tuesday, August 16th, a public meeting will be held, when Mr. W. Wilson, President of the Conference, will take the chair, and a First-class Programme will be provided by the scholars and visitors. Everybody heartily welcome.

Acknowledgments.

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

VICTORIAN MISSION FUND.

Church Drummond, per Sister Bingham ..	£0 10 0
Do, Croydon, per Bro. Graham ..	.. 0 4 0
Do, Cheltenham, per Sister Gouldthorpe..	1 10 0
Isolated Brother ..	.. 0 6 0
Bro. T. Jellett, Green's Creek ..	.. 0 10 0
	£3 0 0

"Milford" J. A. DAVIES
Church-st., Hawthorn. Treas.

FOREIGN MISSION FUND.

VICTORIA.	
Church, Minyip	£0 11 3
Toolamba .. ..	.. 1 5 0
Archerton .. ..	.. 0 7 6
North Melbourne (additional) ..	.. 0 2 6
Broadmeadows .. ..	.. 0 11 6
North Richmond .. ..	.. 0 12 6
Brunswick (additional) ..	.. 0 2 0
Sister F. Dickens, Brunswick ..	.. 0 6 0
Isolated Brother .. ..	.. 0 3 0
"Well-wisher," Thorpdale ..	.. 0 2 0
"Little Boy," Thorpdale (B) ..	.. 0 2 0
NEW ZEALAND.	
Church, Hoteo North .. ..	.. 0 15 0
QUEENSLAND.	
Church, Boonah .. ..	.. 0 7 6
121 Collins-st., Melbourne.	P. M. LUDSBROOK, Secretary.
145 Queensberry-st., Nth. Melbourne.	ROBERT LYALL, Treasurer.

MARRIAGE.

PEEDOM—DAVIS.—On July 25, at the Christiana' Chapel, Merewether, N.S.W., by Robert Cuthbertson Gilmoar, George Peedom, of Plattsburg, to Barbara Henrietta Davis, also of Plattsburg.

WANTED.

TO TAILORS.—Young Man, steady, wants employment, six years' experience; has practical knowledge of Cutting. Apply—J.C., Ballarat East P.O.

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