

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.

Religion versus Racing Clubs.

The petitions against the Totalisator Bill, which have been pouring in upon the Legislative Assembly of Victoria from the various churches, are to be answered by counter petitions prepared by racing clubs all over the colony. The churches and the racing clubs are at direct issue, and the struggle will be watched with interest. Is gambling to be legalised? is the question, and the line is clear drawn. In spite of the the law the gambling spirit exists, and develops itself in various ways. Is it to be encouraged by legal enactment and our youths taught that gambling is lawful and therefore right? It is evident that the racing clubs have no sympathy with Gladstone's idea that the function of Parliament is to make it easy to do right and hard to do wrong. It will be well for the electors to take special note of the division list when the bill is voted on, so that at next election they may know whom to support and whom to reject.

An Ecclesiastical Infant Asylum.

In the "Story of Twenty-three Years' Pastorate," F. D. Power tells in the *Christian Standard* of his work in the city of Washington. He was a preacher of the little church of which Garfield was a member, and which has grown not only to one of our strongest American churches, but also to be the mother of several other congregations in the same city. From among the many good things in his article we extract the following:—"The most successful pastor is he who can get the most work out of others. It is a great disadvantage to any church to have a preacher who will do everything, and a preacher's wife who thinks it necessary for her to do all that her husband fails to do. To serve in an office that can just as well be filled with one of your own people, is an injury to somebody who is thus left with empty hands. Map out the work for others.

Give everyone a task. Don't imagine you have the only talent in the congregation. I knew a pastor with a church of six hundred people who had this foolish notion. He did all the preaching. He offered all the public prayers. He gave lectures at the prayer meeting service. He instructed the big bible class. He was the entire programme at the church entertainments. He pulled the whole waggon up the hill with the elders in it, and the deacons in it, and the whole of the noble six hundred, and what was the result? He went to heaven and left an ecclesiastical infant asylum, with six hundred babes for somebody else to nurse."

A Preacher's Difficulties.

After dealing with difficulties in connection with church finance, church buildings, prayer meetings, etc., F. D. Power in his "Twenty-three Years' Pastorate" goes on to say, "A thousand and one other difficulties come to mind. There are tramps and bummers, the lovers who wish to be reconciled, and the married people who want to be put asunder, the cranks and the kickers, the fusses in the choir, and the jars in the business meeting, the soreheads and the sensitives, the tattlers and the mischief makers, the schemers and the hobby riders, and the prayer meeting killers, the bores and bosses, and the busybodies, and the weak brothers. What is the funniest thing that has happened in your pastorate? I asked the other day of a Baptist brother in Washington, who has presided over the same church for more than forty years. 'The funniest thing? Why, one of my members bought three eggs off a grocer. One was bad and she sent it back; and the thing raised a rumpus which nearly split the congregation.' I wouldn't dare to tell the funniest thing that has occurred in my pastorate of twenty-three years, but often the most trifling matters bring the preacher the greatest misery. I could spend hours in recounting these things. You give me the whole creation to touch upon in giving me this theme."

A Gain for Protestantism.

The American-Spanish war is drawing to

a conclusion. As everyone could foresee, the Americans have gained a complete victory over their almost helpless foes. The Spaniards will now lose their colonial possessions, and Cuba, the Philippines and the Carolines are lost to them for ever. It is said that the Pope regarded the war as a conflict between Roman Catholicism and Protestantism, and this is in a large measure true. Spain is intensely popish. Protestantism has never been allowed a firm footing there. What Spain is to-day in its degradation, ignorance and helplessness is directly due to Roman Catholicism. What the United States is, is due to its religious, and consequently political, freedom, the outgrowth of its Protestantism. Already the Protestant mission societies of America are taking steps to send missionaries to the possessions wrested from Spain. The Philippine Islands alone have a population of seven millions, or nearly twice that of Australia, but they have been priest-ridden, cruelly oppressed, and are consequently degraded and but partially civilised. Cuba, with its 1,700,000, also offers a splendid missionary field, which will at once be occupied. However much we may deplore the war, we can but rejoice in the fact that 9,000,000 of people are being let free from the political and religious oppression of Spain and Rome. We cannot doubt that God is overruling the affairs of the nations for his glory and the extension of the religion of Christ. Whether the colonies of Spain are taken possession of by the United States or not, it is almost certain that Spain will hold them no longer, and they will now be open for the advocacy of the pure gospel.

A Cycle Race.

A correspondent sends us a newspaper clipping of a cycle race recently held in Victoria and wants "our views upon the subject." The race as described in the paper was a demoralising affair. The report says "Its record might be written in red and termed the 'Waterloo Road Race' from the sanguinary aspect it assumed." We are further told that "the sight of a score of men more

or less in pain and with blood stains all over them was not enjoyed by the spectators," and that "after the race the interior of the hotel resembled a battle-field hospital, the demand for bandages being so great that sheets belonging to the establishment had to be requisitioned to meet it." This was a 25 mile race between clubs and there were 78 competitors. At one spot "a cluster of about ten men came to grief"; again, "there was another big smash, about a dozen riders being upset," and, "on the home ride spills were numerous; a bunch came down near Malpas Hill." The most serious casualty was a dislocated collar-bone, but there were several narrow escapes. While we have no objection to the healthy exercise of cycling, for racing such as here described we have nothing but unqualified condemnation. No intelligent Christian could delight in such sanguinary spectacles, much less take part in them. It is to be regretted that a manly recreation should be degraded to so low and brutal a level. We can scarcely conceive of anyone but the publican profiting by that 25 mile race. If the L.V.W. authorities do not wish the reputation of their racing engagements reduced to that of prize-fighting, they will avoid such exhibitions in future.

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The Leader.

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

The Lost Ten Tribes—Found.

The fact that there are Christian churches in Eastern Asia is frequently brought under our notice in a most unpleasant manner. Every now and then we hear of dreadful atrocities committed by the Turks against the Christian population of Armenia and adjacent country, and were it not for information coming in this startling way, very many people would be in complete ignorance of the existence of Christian organisations in

these out of the way places. As it is, the information we receive, while arousing our sympathy for those who are persecuted, is also calculated to bias our minds against them because it is made to appear that the difference in character between the follower of Mahomet and the follower of Jesus is very trifling. But while it is undoubtedly true that the Christianity of Armenians and others is not of the highest type, yet it would be a mistake to place them in the same category with their cruel and despotic oppressors. As in Christian communities in other parts of the world there are good and bad, so is it with those found in various parts of Asia. In some places Christianity is united with degrading superstition, and consequently the character of the people is not all that could be desired. In others, where the Christianity of the people is purer, there is a corresponding elevation of character.

Belonging to the latter class, the people called Nestorians stand out distinctly in advance of their co-religionists in the surrounding districts. This is particularly the case with that portion which has not come under the rule and influence of the Romish Church. One remarkable feature in the history of this ancient Christian people has been its utter hatred of every form of idolatry, and especially of those forms which have disgraced and degraded nearly every so-called Christian church in Asia and Europe. So great is their fear and horror at this moment of the introduction of pictures, or image worship, amongst their people, that the independent Nestorians will not permit a Romish priest to set foot within their territory.* These people dwell in the Valley of the Kurd Mountains, and form a small residue of the once-powerful Nestorian Church. In ancient times the country was known as Adiabene. In 1833 they numbered 70,000 souls. Herzog's Cyclopedia informs us that the American Board sent missionaries to them in 1834, through whom the news was first brought that the Nestorians still preserved a dialect of the old Aramaic language. They have set up their printing presses in Oroomiah, and made this dialect the language of the scripture translation. Bunyan's Pilgrim's Progress, and other books have been published in this same tongue. Holme, in his book "The Oldest Christian Church," to which we are indebted for the greater part of our information on this subject, says: That Aramaic was the language of the Israelites when they were carried captives by the Assyrian kings, and of the Jews in the time of Christ, and is now the living language both of the Nestorians and Jews in Persia and the mountains of Assyria. A young Nestorian of the present day said, "When the Lord

* Holme's Oldest Christian Church.

Jesus was dying upon the cross, he uttered the words 'Eli, Eli, lama sabacthani'—that is the very language of my country. If we wish to say, 'My God, my God, why hast thou forsaken me,' we should just speak in our tongue the very words that Jesus spake. If we wanted a young girl to arise we should say, 'Talitha cumi,' or if we wished to say, 'Be opened,' we should use the word 'Ephphatha,' the very word that was used by Christ."

The name Nestorian, by which these people are called, is misleading, as from it the conclusion might be reached that they owe their religious origin to the schismatic Bishop Nestorius, who was compelled to leave the church at Constantinople, A.D. 431, because of his heresy. The name, however, was fixed upon them as a term of reproach, because they received Nestorius into their fellowship, and sympathised with him in refusing to receive the dogma that "Mary was the mother of God." They neither followed his teaching, or received their faith from him; but, because they welcomed him as one who had made a noble stand against idolatry, their enemies fastened this name on them in derision. They neither like the appellation, nor call themselves by it; but when asked who they are, they reply, "Beni Israel" (We are the sons of Israel). And the name by which they designate themselves is one of the things that invest their history with peculiar interest. They claim to be the descendants of the ten tribes carried into captivity by the Assyrian kings, and in our opinion the claim is substantiated by very clear and reliable evidence. For over 2,700 years, we are told, they have kept within their "munition of rocks" and remained unconquered and unconquerable. "They live in an inaccessible mountainous region, a people within themselves, independent of any other nation, supplying their own wants, and from their rocky heights and craggy fastnesses bid defiance to the world. Alexander the Great wept because he had no other worlds to conquer, yet he never conquered the hardy shepherds, amidst the snowy peaks of Adiabene. The difficulties of its frowning precipices, and almost impassable passes, baffled his skill. He attempted their subjugation, but without success, and tradition says that he heard a voice from heaven saying, "Thou shalt not enter the temple of God." The ablest Turkish generals also utterly failed to bring under their yoke the free and independent Nestorian tribes. It is true that other Nestorians, scattered in thousands over the plains, and dwelling in the cities of the Medes, have not thus escaped, but those dwelling within the "munition of rocks" have always been able to defend themselves against the attacks of their enemies.

In considering their claim to be descendants of the ten tribes, it may be noticed that they are by choice, custom and tradition, a separate people, mixing in marriage with no other race, and are so like the Jews, who dwell amongst them, in feature, that they cannot be separated from each other either by themselves or strangers. The Jews dwelling amongst them acknowledge them to be the sons of Israel, and, like themselves, a living remnant of the ten tribes, lost to the outer world, but, as a matter of fact, never lost to themselves. It is not claimed that the Nestorians form the whole of the descendants of the ten tribes—far from it. They are to be found elsewhere, and the Nestorians themselves point to a neighboring people, the Yezidees, living in the countries adjacent to Nineveh, as descendants of the Hebrew race, and speak of them as once belonging to their church and people. It is, however, quite clear that it was into this part of Asia that the King of Assyria located the Israelites after he had captured Samaria. "In the ninth year of Hoshea, the King of Assyria took Samaria and carried away Israel into Assyria, and placed them in Halah and in Habor by the river Gozan, and in the cities of the Medes" (2 Kings 17:6); previously Tilgath-pilneser had taken the Reubenites and the Gadites, and the half-tribe of Manasseh, and brought them into the same localities (1 Chron. 5: 6). The places are now identified as being those in which are found dwelling a people who call themselves "Beni Israel." Bearing in mind the places to which the ten tribes were taken, we are not surprised to find that at the preaching of the gospel on the day of Pentecost at that time "there were devout men, Jews, dwelling in Jerusalem out of every nation under heaven." Amongst these, and named first in order, are "Parthians and Medes, and dwellers in Mesopotamia." These, doubtless, would be the first to carry to their own countrymen, amongst the Parthians and Medes the glorious news of the gospel of Christ. And so we can understand that when the Apostle James wrote his Epistle and addressed it to the "twelve tribes scattered abroad," he was writing to a people of whom he knew something, and that to him, at any rate, the ten tribes were just as much a living reality as the other two. King Agrippa, before whom Paul made his memorable defence, was also aware of their existence. Four years afterwards, in a famous speech, in which Agrippa sought to dissuade his fellow-countrymen from rising in revolt against the power of Rome, he asks whether any of them extended their hopes beyond the river Euphrates, and supposed that their "fellow-tribes," dwelling in Adiabene, would come to their assistance.* He

* Josephus De Bel II, 16.

also alludes to them as being subject to the Parthians, the power at that time supreme in the East. Adiabene, it will be seen by reference to Butler's Ancient Atlas, is precisely the same region as that now occupied by the independent tribes of Nestorian Christians. Jerome, writing in the fifth century, says in his "Commentary upon the Prophets," "Unto this day the ten tribes are subject to kings of the Persians, nor has their captivity ever been loosed"; and again, "the ten tribes inhabit at this day the cities and mountains of the Medes." From all this we think it will be abundantly clear that the ten tribes are not lost, as some have erroneously supposed. The identity question, interesting undoubtedly though it is, cannot be regarded as the chief element of interest in connection with these remarkable people. At one time they were the greatest missionary people in the world, and carried the gospel and planted churches in distant China. At present, this missionary spirit is dead, but it may be revived. Under happier auspices, and with clearer views of truth, great things may be expected from these ancient people, who are described as being the "oldest Christian church," and to whom, it is said, the Apostle Thomas preached the gospel of Jesus Christ.

Original Contributions.

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

Lay Hold on Eternal Life.

1 Tim 6: 12.

By W. D. LITTLE.

While every word of God is of supreme importance, the commands and precepts given differ in their objects and scope. Some deal with minute details, while others concern universal principles; one concentrates the attention on a single point, another demands a comprehensive yet searching glance over a large field. The above injunction is of the latter description; for eternal life is infinite in nature as well as in duration, and to lay hold of it, or even to comprehend what is necessary in order to do so, demands broad consideration. Desire in this is confronted by two problems:—1. What is eternal life? 2. How is it to be laid hold of?

First, then, eternal life is not merely unending existence; immortal life would be that; but "eternal" has neither beginning nor end. Eternal life is the life of God, the divine life, the Christ life; and by comprehension of the life that was the light of men shall understanding of that which is to be laid hold of come. The divine life is first of all *knowledge*. "God is light, and in him is no darkness at all." "All things are naked and laid open before the eyes of him with whom we have to do." Jesus said: "When I am in the world, I am the light of the world." He remains unique among teachers of men by reason of the claim he made to perfect knowledge. His "Verily, verily, I

say" rang out with definite decision upon every topic he touched. "They were astonished at his teaching, for he spoke as one having authority." The divine life is also *communion*; for "God is love." The love of God is the love of benevolence; that is, the love that communicates to others a part of that which it possesses. The Father reveals himself in the Son, and how essentially joint participation is a part of his life is shown in the fact that "since, then, the children are sharers in flesh and blood, he also in like manner partook of the same." And he did so that we may be partakers of his holiness. He sought communion with man in our nature that those who seek may enjoy communion with him in the divine nature. But this purpose could not be accomplished without effort; so the divine life is a life of *work*. Jesus declared, "My Father worketh even until now, and I work," and Paul writes, "It is God which worketh in you." The Son of Man came not to be served, but to serve.

Eternal life is one of the spiritual themes of the Apostle John. The expression "life" or "eternal life" occurs about eighty times in his gospel, and fourteen times in the brief space of his first epistle, which has in the last verse, "This is the true God and eternal life." We might reasonably expect from him a definition of the term; and his writings contain a three-fold one. It tells us eternal life is:—

1. *Knowledge of God and Christ.* "And this is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ."

2. *Communion with God and Christ.* "We declare unto you the life, the eternal life which was with the Father . . . that ye also may have fellowship [communion] with us: yea, and our fellowship is with the Father and with his Son, Jesus Christ."

3. *Service for God and Christ.* "Whosoever doeth not righteousness is not of God." "These things have I written unto ye that ye may know that ye have eternal life."

Having discovered what eternal life is, the second problem resolves itself into an inquiry as to how fuller knowledge of, more perfect communion with, and more successful service for God and Christ may be attained. Full assurance of faith is sometimes confounded with knowledge, owing to a failure to distinguish things that differ. They are very closely connected, as the former is the foundation upon which the latter rests. Faith is the result of reckoning up the testimony received from others, knowledge is the sum of our own experience. When John writes of what Jesus did in Judea and Galilee, he says, "These are written that ye may believe"; but when he tells of what the living Christ performs in his saints, he declares, "These things have I written unto you that ye may know." The man who has an absolute conviction that the things recorded in New Testament history actually occurred believes that Jesus was good, mighty, and true; but he who so believing seeks Christ and finds the burden of guilt removed, strength vouchsafed, and the ability to rejoice even in affliction granted, knows him that is good, mighty, and true. Such knowledge is the result of an acceptance of Jesus Christ as the Son of God, an assurance

that the commands he gives to us are prompted by his love for us, a recognition that the blessings promised are connected with conditions to be performed, and an earnest effort after holiness with implicit confidence in God's will and power to render it successful. By increased diligence in study, a larger measure of faith, and more thorough consecration shall result brighter Christian experience and fuller knowledge.

When John writes about fellowship in connection with eternal life, he says, "These things we write that your joy may be fulfilled." Here is an indication that eternal life has not only to do with the intellectual, but also with the emotional part of man. This is demonstrated by the declarations, "He that loveth not, knoweth not God," "We know that we have passed from death to life because we love the brethren." The same fact is also stated negatively: "Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him." Feelings concerning God are largely dependent upon knowledge of God. Experience of Christ's power causes us to cling to him; a taste of the Lord's goodness makes us long for more; practical proof of his feelings towards us begets similar feelings in us for others. The love that springs from gratitude (for blessing received from him) blossoms into the love of complacency (that finds delight in him), and brings as fruit the love of benevolence (that longs to be the instrument used in bestowing his favor upon others). Among the means of attaining more perfect communion are:— (1) Remembrance of what has been done for us. By steadfast continuance in the breaking of bread, and constant consideration of the Apostle and High Priest of our confession, we may be thrilled with the "love of God shed abroad in our hearts." (2) Meditation upon what has been done in us. By regular self-examination in the light of the holy Jesus, there should be found a development of character, a gradual transformation of temper; so may we rejoice in the Christ in us, our hope of glory. (3) Consideration of what may be done by us. Of ourselves we can do nothing, and this fact will induce a habit of making humble requests for assistance, and cause us to continue in prayer. Upon the mountain-top of prayer the atmosphere of communion can most surely be found.

In those who have become partakers of the divine nature, emotions find outlet in action, and love prompts to service. Service for God and Christ signifies doing good to man, and is without limit both as to its nature and field for operation. Special attention is to be directed to the spiritual welfare of those by whom we are surrounded, but not to the exclusion of the physical or mental needs. Jesus not only preached the kingdom of God, but also healed the sick and fed the hungry. He washed the feet of his disciples as well as gave them the words of God. There is "Specially towards them that are of the household of faith," but "As we have opportunity, let us work that which is good toward all men" precedes it. The special is contained in the general injunction. Let us not in any way circumscribe this service. By love we serve: and we must love even our enemies, that we may be his

children who sendeth rain on the just and the unjust. Philanthropy is an essential part of Christianity, and he who does good to men in matters pertaining to this life will find his efforts to convey spiritual blessing mightily assisted. "We ought to lay down our lives for the brethren" truly; but Christ died for sinners, and in the closest imitation of him shall we attain to successful service.

Eternal life is to think divine thoughts, to feel as God feels, to do what God does—to possess a Christlike mind and heart, to perform Christlike actions. By genuine Christian experience, Christian sentiments, and Christian conduct, it is to be laid hold of.

Selected Articles.

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

The Elements of the Gospel.

LETTER XVI

The subjects of Baptism.

Before we close our investigation of the question of Baptism, we must inquire as to the proper subjects. A very few paragraphs could have disposed of this whole question of baptism—mode, subjects, and design—had it not been for the protracted controversies of the past, and the confusion into which the minds of honest inquirers have been thrown. This necessitates a careful examination of the subject, in the light of the New Testament, as far removed as possible from the disputations of modern times. We say, *in the light of the New Testament*—because baptism is an ordinance of the New Testament, and not of the Old. This truth kept in mind, will rid the question of half its difficulties. It is well expressed in your old Standards; as, for instance, in the Westminster Confession, chapter xxviii.

"Baptism is a sacrament of the New Testament ordained by Jesus Christ, not only for the solemn admission of the party baptised into the visible Church, but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God through Jesus Christ, to walk in newness of life; which sacrament is, by Christ's own appointment, to be continued in his Church until the end of the world."

In the Exposition of the Confession, published by the Presbyterian Board of Publication, we have the following comment on the section which we have quoted:

"Baptism was not formally appointed as a perpetual ordinance of the New Testament Church until after the resurrection of Christ."

We are, then, in all consistency, relieved from the necessity for seeking in the Old Testament for authority for an ordinance—whether it regards action, subjects, or design—which was not instituted until long after the Old Testament canon was completed. We shall look in vain to Abraham or Moses for a knowledge of that which was not appointed "until after the resurrection of Christ." This accords entirely with what was written in our first letter touching the New Testament superseding the Old, and of its having no force until after the death of the testator. It is in vain, then, the advo-

cates of infant membership take us back to the Jewish Church, and beyond that to the time of Abraham. We are enquiring about an ordinance of the New Testament. That infant membership was established in one of the covenants made with Abraham (Gen. 17), and that it was incorporated into the law of Moses (John 7: 22, 23), is beyond dispute. But does it belong to the "New Testament Church" of which your Confession speaks? That is the question. The Kingdom of God, in its development, is compared to the growth of grain—"first the blade, then the ear, after that the full corn in the ear." Under the Gospel dispensation we look not for the *straw*, but for the *ripe grain*. Much belonged to the preparatory periods which perished when they expired. The "old bottles" held the "old wine," but Christ has taught us not to put the "new wine" of the Gospel into the "old bottles" of past dispensations. Matt. 9: 16, 17. There were "carnal" ordinances, imposed until the time of reformation" (Heb. 9: 10), which have lost all their sacredness. We must prove, then, that infant membership is found in the new covenant, or allow it to pass away with the effete ordinances of the Mosaic economy. Let us read the New Covenant and see if it warrants the idea of infant membership among its provisions.

"But now hath he obtained a more excellent ministry, by how much also he is a mediator of a better covenant, which was established also on better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For, finding fault with them, he saith, Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and the house of Judah; not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt, because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord:

"I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord, for all shall know me from the least to the greatest; for I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

"In that he said, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."—Heb. 8: 6-13.

Now we think it cannot but strike the reader with great force that the marked contrast between the Old and New Testaments, which is here sketched, involves the loss of infant membership.

The law of the old covenant was not adapted to the understanding, nor written in the hearts of its members. They came into the covenant by a fleshly birth, and were members of it before they had any understanding or affections. They were governed by external force, and they had an external law, "written and engraven on stones," and not in the heart. Its language was the language of stern authority, not addressed to the heart: "thou shalt," or, "thou shalt not"—enforced, not so much by gentle motives, enlisting the affections, as by the majesty and power revealed in fire, and

darkness, and tempest, and earthquakes, and thundering utterances which led those who heard them to entreat that they might not hear them any more. Even Moses said, "I exceedingly fear and tremble." Heb. 12: 18-21. All this belonged legitimately to that stage in the development of the purposes of God. There was a fitness in infant membership in a national politico-ecclesiastical dispensation; a fitness in circumcision—the fleshly mark by which a fleshly membership was attested; and a fitness in the stern authority of a law engraven in stones, to rule a fleshly community. But the new covenant is spiritual, not fleshly. Its blessings are spiritual blessings—forgiveness, adoption, and heirship of heavenly joys, not corn and wine and oil in a fruitful land. Hence its members are spiritual members, who enter it by a spiritual birth; and its laws are adapted to the understanding, and written in the heart, because men are born again through the quickening power of the truth and love which they receive into the heart, and can only become members of the covenant as they voluntarily and intelligently accept its obligations and its blessings. Its laws are not adapted to the understanding of an infant, nor written in the heart of a babe; therefore they do not and cannot belong to this covenant as they did in the former.

In the old covenant they did not know the Lord when they became members of it. They were born into it before they were capable of knowing. Hence they had to teach every man his neighbour and every man his brother to know the Lord, as they grew up to years of understanding.

But in the new covenant, they shall not thus teach, "for all shall know me from the least to the greatest." Even the least in this covenant, whatever may be his weakness or ignorance in other matters, knows the Lord in his own blessed experience, as a God of mercy and love, because his sins are forgiven and the spirit of adoption fills his new-born soul with filial confidence and love. He comes into the covenant, because he has learned of the mercy of God in Christ; and, renouncing his sins, and putting his trust in the Lamb of God who taketh away the sin of the world, he is "baptised into Christ"—is "born of water and of the Spirit" into the new covenant, and seizes the blood-sealed promise, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

Clearly, then, infant membership is not only unrecognised in this covenant, but the genius of the covenant is such as to exclude it entirely from the range of its provisions. Having learned the spiritual nature of the new covenant, and the inapplicability of its provisions to infants who have neither understanding nor heart, we proceed to inquire into the tenor of New Testament teaching, to learn whether it is in harmony with the genius and requisitions of this covenant.

Historical.

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

CHAPTER XIV.

Perhaps it ought to be mentioned that the Congregationalists were about this time

making an effort to establish themselves at Kooringa. Several adherents of that sect had located there, and the Rev. Mr. C—— was sent up to organise a church, and attract a congregation. From the first he condescended to notice us very precisely and even condescended to smile approvingly on our faith and practice, and thinking we were a species of Baptists, with whom the Congregationalists were ever wont to fraternise, his reverence concluded that with a little tact and good management he could enclose us in his net or maze. And although his offers to preach in our chapel were declined, on the ground that he taught for doctrines the commandments of men, yet he still persevered in his professions of interest in our welfare. The result was, that it was agreed upon that we should have a Mutual Bible Class for the express purpose of discussing the first principles of the doctrine of Christ. One of the first was "faith—how derived—and its place in the process of conversion." The well-known views of human theologians were boldly advanced by the Congregationalist, and supported by the usual stock phrases and arguments. Ephesians 2: 8: "By grace ye are saved through faith; and that not of yourselves: it is the gift of God," and that no man could believe until God sent down his Spirit into his heart to enable him to do so, and that every instance of conversion was a proof of it they considered abundantly established by quotations from their hymn-book. So—

"Look how we grovel here below,
Fond of these trifling toys;
Our souls can neither fly nor go
To seek eternal joys."

And that the prayer of the sinner ought to be—

"Lord, 'tis thy work alone, and that divinely free;
Send down the Spirit of thy Son to work this faith
in me."

The fallacy of the process of reasoning was easily shown by our brethren by such scriptures as Romans 10: 17: "So then faith cometh by hearing, and hearing by the word of God," and also the testimony of the Apostle in the conclusion of his record of his miracles of Jesus: "These are written that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name." And that there was no instance on record or within the range of human observation of any person believing on him of whom they had not heard, and for this reason Congregationalists themselves sent missionaries to the heathen, which was unnecessary if men could possess faith without the word or testimony, etc.

Such is a brief specimen of the divergence of the views held by the members of the two schools of theology which met for mutual discussion. But although wide as the poles of the earth apart, yet at the close of each discussion, the Rev. Mr. C—— who always assumed the sole right to preside by virtue of his divine call, would rub his hands with the air of a man delighted with the results, and remark how pleased he was, that we were all so well agreed, and no doubt we should very soon all see eye to eye in everything. These meetings continued on the week evenings of several months, and by requiring a continual diligent searching of the

scriptures on the part of our brethren, and by the fallacy and weakness of the teaching presented in opposition to it, tended greatly to strengthen their hands in God, and perfect that which was lacking in their faith, and although the results were not all that we could desire, yet they were so profitable that they are worthy of recommendation to others similarly situated.

Brevity will not allow allusions to more than one other of our subjects of discussion, and that was Baptism. This occupied several evenings. On the first evening, our Rev. President by way of starting on the right track, read Matt. 19: 13-15; Mark 10: 13-16; and Luke 18: 15-17, on Jesus blessing the little children, and he seemed terribly nonplussed when Bro. Buxton got up and told him it would be more profitable if he would read from the scriptures something on the subject we were about to discuss. His reverence affirmed that he had done this, and further that they were the only passages where the ordinance was referred to, and that all other places in which anything was said about it, baptism in water was not intended, but baptism by the Spirit, and quoted as conclusive proof of the correctness of his position 1 Cor. 12: 13: "For by one Spirit are we all baptised into one body," etc. And on our Bro. Santo remarking that this did not refer to the element in which they were baptised at all, but the spirit into which they were baptised, wherein one was baptised into the spirit of Luther, one into that of Calvin, one into the spirit of Methodism, and another of Episcopalianism, or Presbyterianism, or Mormonism, or some otherism, etc., the old gentleman got up, took out his purse, and held it up, telling our brother that if he would undertake to prove what he had asserted, he would give him all the money it contained. The liberal offer was declined, our brother remarking that not being Simon Magus or a member of his fraternity he was not in the habit of earning money in that way, but was quite prepared to discuss the proposition either there or on a public platform. At a subsequent meeting having lost his supply of platitudes, stock phrases, and arguments in support of infant sprinkling, and exasperated at his own non-success, he charged us with being followers of John of Seydon, who taught that men of truth with nothing to conceal or be ashamed of should go about stark naked in proof of their sincerity, etc.; and all the errors of the Anabaptist of the mediæval ages, as recorded by their enemies as a palliation to the cruelties practised by the bigots of Rome on the helpless members of the hated sect, he charged us with holding and professing in a modernised form, and wound up by saying "I have fasted and I have prayed this day, to know the will of God on the doctrine of baptism, and if the conclusion I have come to is not the right one, then Jesus Christ is not faithful." In vain the brethren told him he had neglected to use the only way of knowing the will of God on this or any other subject, by not searching his holy word, and that it was vain for him to expect God to grant him a new revelation, while he despised and refused to read the one he had already given through his Son, and the holy apostles by the Spirit. This was our last meeting. The Rev. gen-

lemen had proved us to be a lot of incorrigibles, and the task he had undertaken to bring us over to his party was a hopeless one, while on our part we could not stretch our charity toward him beyond the impression that he was one of those of whom Paul wrote when he said, "If any man will be ignorant, let him be ignorant."

"His patient merits to disclose,

Or draw his frailties from their dread abode:

Share they alike, in trembling hope repose—

The bosom of his Father and his God."

But the results of those discussions still live, although 47 years have rolled away since they took place, and have carried away with them many who took part in them. The recollection of them is still embalmed in the memory of those who survive, and like all the incorruptible seed of the living and abiding word of God, wherever sown, is springing up into eternal life. But I must not close this brief record without narrating one little incident more in support of what has just been stated. Amongst the privileged few who were allowed to attend these meetings as spectators, was one whom modesty forbids me to mention by name, and who at that time was a devout enquirer after the right way. At the close of one of our discussions on baptism, she thus expressed herself: "There was always to me a mystery about infant sprinkling; I never could understand it, but I always satisfied myself that the ministers understood it, and could explain and defend it from the word of God, but now I see they are quite unable to do so, and I am surprised that they cannot give better reasons for what they believe and teach." It is scarcely needful to mention that before many days she was buried with her Lord, and I am thankful beyond what words can express to add that she is still walking with him in newness of life.

Sunday School.

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

LESSON FOR AUGUST 25TH.

"ELISHA AT DOTHAN."

2 KINGS 6: 5-18.

GOLDEN TEXT.—"The angel of the Lord encampeth round about them that fear him, and delivereth them."
PSALM 34: 7.

Benhadad, King of Syria, was the master of Naaman, whose case we considered last week. He "warred against Israel," the fighting being irregular rather than on a settled plan of campaign. His efforts, however, were often made of non-effect. When he marked out a place as being specially weak and favourable for attack, and sent his men forward, it was found to be strengthened exceedingly. Some have taken verse 9 in a different sense; e.g., Josephus represents Benhadad laying an ambush to kill Jehoram when he went hunting, and that the latter was warned "not to pass such a place," in which the ambuscade was. The narrative on the whole seems to better favor the first idea, that Elisha warned the King of Israel not to neglect such a place, as the Syrians were coming down (s.v.), the following verse implying the strengthening of the proposed

site of the attack; and thus did the plan fail.

All this was naturally very annoying to Benhadad. He summoned his servants, and consulted with them, going so far as to say that one of them must be a traitor. One of them (it is not necessary to suppose it was Naaman, though this has frequently been suggested) defended the servants, and explained to the king that it was the prophet in Israel who kept Jehoram posted on his plans. The remembrance of Elisha's power in the case of his captain would make the belief of this easy for the Syrian king. Then we have a curious thing. A dark plot was hatched, spies were put to work, the prophet's whereabouts discovered, and a night surprise was to be made to capture Elisha, all of which exhibits a delightful incongruity. They altogether overlooked the fact that if their initial assumption was correct, viz., that Elisha could hear what was said in the bed-chamber, then he could be aware of their design, and would doubtless prepare for it.

Elisha was then at Dothan ("Two Wells"), a place chiefly known to us from its association with the story of the selling of Joseph into Egypt. Thither a strong host came, which encompassed the city. The prophet's servant (not Gehazi, for he had been disposed of) rose early that morning, and was started at seeing the horses and chariots. Elisha saw a more powerful heavenly host between the enemy and himself, and prayed that the servant might be enabled to see it also, which prayer was granted. "We see no reason to doubt that the prophet and his servant both saw what appeared to them to be chariots, horsemen and infantry. We see no necessity in believing that the language means only a faith in God's power to save them." The words, "They came down to him," of v. 18, have been in dispute. Some have referred the "they" to Elisha and servant going down to the Syrians; others say that "they" refers to the Syrians coming down to Elisha. In the former case "him" refers to the Syrians, in the latter to Elisha. The only difficulty in connection with the latter view is the "coming down" of the Syrians, since Dothan was built on a hill; but this is satisfactorily met by saying that on the northern side of Dothan, separated from the hill on which the town is built by a deep and narrow ravine, rises a mountain, from which they could descend. When they did so, Elisha prayed that they might be smitten with blindness; whether this was a blindness of the eyes or a mental bewilderment does not matter much; the result was the same, they did not know where they were. Nor did they find out till he led them into the presence of the king of Israel at Samaria, fourteen miles distant. Elisha here restrained the king, so that instead of killing them he made "great provision" for them. As a result of this kindness, marauding bands ceased to enter Israel. Yet notice that the next verse (24) tells us that Benhadad went up and besieged Samaria. This must be understood to explain both verses 8 and 23, and shows the extent of the concession gained by kindness.

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

Sisters' Department.

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

EXECUTIVE.

Sister Mrs. Huntsman presided, and led the devotional exercises.

North Carlton Band of Hope and North Fitzroy Temperance Meetings were reported. Attention was drawn to the fact that the W.C.T.U. had obtained permission to have a booth at the forthcoming Agricultural Show, and it is hoped visitors will patronise it when in need of refreshment. Increased attendances were reported at North Fitzroy and North Carlton Sisters' Prayer Meetings. The former held a social to bid farewell to Sister Moles, Sister Chown presenting, on behalf of the class, a nicely mounted dressing case.

26 visits have been paid to the Hospitals and 103 papers distributed during the month.

We were pleased to have Sisters Mrs. Lee and A. Kemp with us, Mrs. Kemp expressing her pleasure at being in Melbourne once more, and conveying greetings from Sisters Pallot (Fremantle), and Henshaw (Adelaide). Next meeting, September 2nd.

HOME MISSION.

A well-attended meeting under the auspices of the Executive has been held at Nth. Fitzroy, and on the afternoon of the 4th inst. a drawing room missionary meeting was held at the home of Sister Mrs. Baird. About 30 sisters were present, and a profitable hour was spent. A collection was taken up for the fund, and two new subscribers enrolled. The secretary of General Conference wrote, stating there was still a credit balance in hand, which would shortly be reduced, owing to increased responsibilities. Total collections by sisters to date, £29/17/2.

L. FITTMAN, Supt.

SUNDAY SCHOOL.

Malvern reported the most successful anniversary yet held. Brunswick school has been visited and found in a prosperous condition. Brighton is busy preparing for their Anniversary—over 90 scholars present. Collingwood in fair condition, although numbers have fallen off to 150; a good bible class. North Melbourne: attendance, 153. They have lost a number of senior scholars, and are in want of more teachers.

C. SCHOFIELD, Supt.
M. HALL, Visitor.

DORCAS.

Ascot Vale celebrated their second anniversary on the 4th inst., with a social meeting which was enjoyed by all present. The secretary's report was encouraging.

South Yarra sisters met on 30th ult., to consider the advisability of commencing a Dorcas in connection with the church. There was a fair attendance, and much interest manifested. Sister Mrs. Lee was elected superintendent.

The Dorcas Committee reported their visit to Prahran. The sisters were found busily at work. They sew until the evening, when a Sisters' Prayer Meeting is held. Sister Ludbrook senr. gave an address dur-

ing the evening. Tea was hospitably provided by the Prahran sisters.

E. McLELLAN, Supt.

I would not have the restless will
That hurries to and fro,
That seeks for some great thing to do
Or secret thing to know;
I would be treated as a child,
And guided where I go.

Briers beset our every path
Which call for patient care;
There is a cross in every lot,
A constant need for prayer;
And lowly hearts that lean on thee
Are happy everywhere.

I ask thee for the daily strength
To none that ask denied,
A mind to blend with outward life
While keeping at thy side;
Content to fill a little space
If thou be glorified.

Selected by Gertrude Smart.

—Miss Waring.

BELOVED EXECUTIVE SISTERS.—Greeting!—Here we are in the summer sunshine, while you are enjoying cool weather, and a bright fire occasionally. What a pleasure to get the letters—the conference work all over, and the new officers and Committees started upon their loving service for the Master. The joy of being spared to serve should ever be in our hearts. Yesterday we were out (a company of ten including Mr. T. and I) giving a dear old lady of Central church a birthday party at the "Aged Sister's Home" in one of the suburbs of our city. We took the *birthday cake*, others took fruit, and one sister some delicious home baked bread. Such a happy time! We told them of the "Old Colonists' Home" in Victoria, and after going over some portions of the building, and out into the beautifully prepared garden sitting under the trees, we went back to the house for a word of prayer, and comfort from the word ere we returned to the city. Such days are a blessing to those who give, as well as receive.

Last night was an important business meeting of our Endeavor Society and as there were only three married people present and such a lot of young folk, I felt responsible. The president, too, was absent from the city. They called on me to open the meeting with prayer, and I asked our Father to give us strength to keep up our work through the heated term, that we might rejoice when requested to take any part in his blessed work, counting it a privilege to serve, "doing whatsoever Jesus would have us do." The result was seen in the election of officers for the half-year which was hearty and unanimous, and when Mr. Thurgood came in (he had been attending another meeting) and told them of the federation of churches' meeting, where the preachers had decided to have a short open-air service during the summer months, so that the "down-step people" of the district might have a chance of hearing the gospel's sweet sound, the young Endeavourers were quite ready to promise their help in the singing for twenty minutes before the evening service. Thus it is the Lord stands by us, and keep us a happy harmonious people.

Monday, 6th June, the united C.W.B.M.

auxiliaries of Alleghany Co. held their usual monthly meeting at Central Christian Church this time, some twelve auxiliaries being represented. A very nice luncheon was prepared by our ladies. The preaching brethren of the district are always with us. At these monthly meetings about 87 were entertained. Some 70 ladies were at the missionary meeting in the afternoon which was a very good one. No talk of postponing meetings in the summer—and thus it goes.

May God bless you all, and give you like joy in his thrice blessed work.

ANTOINETTE K. THURGOOD.

1931 Fifth Ave., Pittsburg, Pa.

From The Field.

The field is the world.—Matthew 13: 38

Victoria.

BAIRNSDALE.—We have been cheered and encouraged by the presence of Bro. Greenhill from Berwick, who unfortunately was laid up with measles. He, however, addressed the church in the morning, and preached again in the evening, otherwise we have had no preaching services for some time. Our meetings for breaking bread have been somewhat improved of late. There is a good future for the church in this district if a man was placed here to work a circuit. We have a few members both at Swan Reach and at Bullamwall, fourteen miles from Bairnsdale.

E. EASTLAKE.

MEMBLE PLAINS.—We are pleased to say we have had a visit from Bro. Griffiths. We had a good house, although very wet. We hope his labors will be crowned with success.

S. H. BROWN.

MERRIBUN.—Bro. A. Grant was with us on the 10th. We were benefited by address which he gave at our bible class. We hope to see him again soon.

AUGUST 13.

H.A.

ASCOT VALE.—As previously notified in the CHRISTIAN, the church at Ascot Vale has entered into arrangements with Bro. J. J. Franklyn to labor with her as evangelist. Our brother commenced his labors on the 7th inst. A week's special services were held, commencing on Monday the 8th, when M. Wood Green spoke on "The Great Transformation." On Tuesday evening the 9th W. S. Hoochins spoke on "The Power of Love." On Wednesday evening D. M. McCracken told us of "The World's Great Need." On Thursday evening T. Hagger discoursed on the theme "Yet There is Room," whilst on Friday evening G. B. Moysey told us of "The Blessedness of Trusting Jesus." We had splendid meetings throughout, quite an interest being aroused. On three occasions people stayed behind for conversation, whilst on Thursday evening, at the close of Bro. Hagger's address, one confessed her faith in Christ, and was buried with her Lord in baptism on the evening of the 14th inst. The church feels truly grateful to our brethren who helped us by their thoughtful, earnest addresses. At the close of Bro. Franklyn's address last night, a man who attended our meetings throughout made the good confession.

AUG. 15.

T.M.

Queensland.

ROMA.—We are glad to be able to report continued progress, the meetings being well attended. We have good open-air and gospel meetings. Last Wednesday our hearts were cheered by seeing seven being bap-

tised into Christ by Bro. Clapham, and they were received into church fellowship on the following Lord's day by Elder Saunders. Suitable addresses were spoken by our brother. Forty-four broke bread that morning.

AUGUST 8.

L. A. HOBKINS.

BRISBANE (ANN-STREET).—I am glad to report that the attendance at the Lord's day services, and especially at the Lord's table, continue so good, and the Lord's offering keeps up so well. The collections for Foreign Missions, with a large amount collected by Sister Gordon, amounted to £14 1/-, and there is more to follow. Our services have been well sustained by local brethren, Bro. Denham taking most of the gospel services in the evening.

H.T.

MOUNT WHITESTONE.—The members in this locality have again been stimulated by the visit of P. J. Pond. On Monday he preached at West Hallen, one of the places where Bro. Simpson (who recently baptised two in his district), well fills the office of an elder. July 3rd we were cheered by an address by Bro. Andrew Larsen, and on the 10th by visits from Brethren T. A. Chappell and C. Risson, of Ma Ma Creek. Last week Bro. Walter Woolf was united in the bonds of matrimony with Miss R. F. Poole, Bro. P. J. Pond officiating at the ceremony.

AUGUST 11.

F. G. PATER.

New Zealand.

WAI-ITI.—In February last we opened our meeting house at Wai-iti, with a tea meeting. In the evening a meeting was held (Bro. Lewis presiding), and addresses were given by five or six of the brethren, with some capital singing between, quite an enjoyable evening being spent. Since then we have been cheered by receiving five additions to our number, who upon a confession of their faith were baptised by Bro. Lewis. We now number 42 members.

South Australia.

YORK.—The 14th anniversary of this church was celebrated on July 31st. There was a good gathering morning and evening. Bro. F. Pittman addressed the church in the morning, and Bro. H. D. Smith preached in the evening to a full congregation. On Thursday, Aug. 4, we held our annual tea, and a pleasant and profitable time was spent. Bro. T. J. Gore presided, and practical addresses were given by Bro. Colbourne, Rankine, Smith, Ludbrook, Pittman and Magarry. Secretary's report showed present membership 118, an increase of 4 for the year. Hearty thanks are due to the above brethren for their valuable services.

BALAKLAVA.—The attendance at our meetings is increasing. Last Sunday evening the chapel was packed, every available space being filled. The mid-weekly service conducted last evening by Bro. Keay was largely attended. At the close one young man came forward and made the good confession. We think there are many almost persuaded.

AUGUST 11.

W.T.S.H.

Here and There.

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

"Querist" Column held over.

The anniversary services of the Murrumbidgee Sunday-school will be held on the 25th and 31st inst.

The Conference of Churches of Christ in South Australia will be held in Grote-street, Adelaide, on 7th, 8th, and 9th September.

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

Two confessions at Bendigo last Sunday night, Dr. James Cook preaching.

A fresh church of 25 members has just been organised at Shirazoka, Japan.

Geo. Baddy, Robert-street, Merewether, is now secretary of the church at that place.

There are in Japan 652 Protestant missionaries, 117,450 native Christians, and 35,000 Sunday-school scholars.

From American papers we learn that Australian churches have contributed £50 toward a mission building in Shanghai, China.

Good meetings continue at Coolgardie. One confession on Sunday evening, the 7th, Bro. Banks speaking on "The Division of the Word."

We purpose making next issue four pages extra, so as to be able to publish the Auckland Conference Essay on "The Second Coming of Christ," by Bro. Bull.

On August 7th R. C. Gilmour of Merewether and D. A. Ewers of Petersham made an exchange. Unfortunately the wet weather prevented a large attendance at either place.

We have a fine supply of Pilgrim's Progress, beautifully illustrated and nicely bound in red stamped cloth: price 3/6; by post 4/6. Farrar's Life of Paul we can supply for 3/6; by post 4/.

"He is a young man of ability and bids fair to become exceedingly useful. He is now studying the language." This is how F. E. Stubbin is described in the Monthly Bulletin of the American Christian Foreign Missionary Society.

P. A. Dickson is expected in Melbourne this week, and will preach for the next four Sunday nights at North Melbourne. During his absence his place in Sydney will be supplied on Sunday evenings by G. T. Walden, G. Bagley, J. Hindle and D. A. Ewers.

The Austral Co. have still a few of Rotherham's Emphasised New Testaments in stock. Every bible student should have one. The *Christians Commonwealth* says: "We know of no translation which is of such service to bible students generally." Price, 10/6; by post, 11/6.

Bro. C. W. Mitchell has supplied us with the following information: "On Lord's day, the 7th, a church was organised at Kalgoorlie, W.A. This was largely through the energy of Bro. Banks. 21 members met at the house of Bro. Shaw. Bro. Pallot was appointed to act as secretary. Arrangements are likely to be made to erect a chapel on leased land. The hour of meeting is fixed for 10.30, so as to meet the convenience of those brethren who can attend from the Boulder."

Have you seen "PURE GOLD"? Its title is good, but its contents are better. From the very first it sold readily, and is still going, and is likely to sell well to the end. From one end of Australasia to the other we have received nothing but praise. The thirty pictures alone in it are well worth the price we ask, while it is crammed full of the very cream of our best literature. It is worth buying for what it will be worth in years to come. In 25 years from now, when men want to know something of the men and the teaching which infuenced the cause in 1878, they will turn to "Pure Gold." Price, paper, 1/6; cloth, 2/.

A. D. Maston writes from Nashville, Tennessee: "I am now spending a few days at the great National Endeavor Meetings in this city. I have not counted, but the newspapers say there are 40,000 Endeavorers in the city. When the meetings are over, I may write something of my impressions. Bro. J. W. Shepherd and Bro. C. A. Moore are living in this city, and I am dividing my time between them, and as a result am having a royal time of it. C. A. Moore has a lovely wife and beautiful son about 7 years old. Mrs. Shepherd is in her usually happy frame of mind with an interesting family of one girl and four boys."

AUSTRALIANS IN AMERICA.—A. M. Growden is popular at Clarksville, Tenn. He has been there longer than any other preacher in the town. J. J. Irvine has resigned at Jacksonville, Florida. His address is 413 East Bolton-st., Savannah, Georgia. J. F. Floyd has been attracting attention by his lectures against infidelity at Winchester, Indiana. James Johnson, of Adelaide, is among the list of graduates in the Literary Course at Hiram College, where there are over 420 students. Isaac Selby was among the speakers at the New England Convention. At latest reports he was preaching and lecturing at Cincinnati. B. C. Black is preaching for the church at Winchester, Illinois. H. Goodacre is doing a steady progressive work at Richland Center, Wisconsin. F. W. Troy is preaching at Sterling Place, Brooklyn, N.Y. A feature of the work there is the remarkably large and efficient Sunday School, which reports an increase of 30 scholars for the past year. Cecil J. Armstrong has been writing in the *Christians Standard* against the American custom of calling the preacher "the pastor" of the church. E. T. Edwards is preaching at Fort Smith, Arkansas, where 30 were added to the church in a recent protracted meeting. H. S. Earl and family are spending a few months at Macatawa, Lake Michigan. J. J. Haley's portrait, with a sketch of his life, appears in the *Christians Guide*. Hugh McLellan is spending six weeks at Chicago University, taking a special course.

Obituary.

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

GREIG.—It is with much regret we have to record the almost sudden death of our Bro. and Sister Thos. Greig's eldest son, aged six, of diphtheritic croup. He who gave has taken away.

He has left us! we are lonely—
Lonely for a little while;
For a few brief moments only
Must our eyes forego his smile.
Soon again our arms shall fold him
In the mansion of the sky,
Soon our yearning eyes behold him—
We shall meet him by-and-bye. A. G. K.

ARTHUR.—It is with deep regret that we have to report the death of our Bro. Arthur, senr., which took place at his home on Saturday just before midnight, after an illness of a few weeks. Our brother, who was immersed on November 26th, 1893, was of unassuming character and did not take an active part in speaking, but was happy in helping in the Sunday-school and in doing what he could for the Master. Especially did he delight in being present at the Lord's table, and I have never known him absent from any meeting unless through sickness. His wife, four daughters, and one son, are members with us. Our brother assured those who visited him that all was well with him. Though our hearts were full of sorrow at our Sunday morning meeting at his death, it was mingled with joy which was destined to be

overflowing before the day ended, for at the close of the address by Bro. Jno. Verco, another son of his came forward and confessed Christ. He was immersed the same evening, when Bro. Weeks preached the good news. At the close he gave the invitation, when in response still another son and little daughter came out, and also two daughters of our Bro. Marguardt, which made five confessions for the day. How beautifully was the Saviour's promise verified in the case of our sorrowing sister, that all things work together for good to those that love God, for she has had the unspeakable joy of seeing the salvation of no less than a husband, five daughters and three sons. We sorrow and rejoice with our sister and pray that these dear ones may be kept faithful unto death.

Queenstown, S.A.

R.H.

Coming Events.

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

The Victorian TEMPERANCE COMMITTEE requests preaching brethren to speak on the subject of "Total Abstinence," on the Last Sunday in August, being Temperance Sunday.

W. WILSON, Pres.

H. MAHON, Sec.

Acknowledgments.

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

RESCUE HOME.

Thankfully received—Mrs. J. A. Davies, Hawthorn, £2/2; "M.B.", 5/-; Miss Sommers, Malvern, 9/-; Church, Brunswick, 16/9; col. card, Miss Smith, Yando, 15/-; do., Miss Pittman, 17/-; Sewing Class, Beaumont-st. Church, Invercargill, N.Z., £2.

J. PITTMAN, Armadale.

FOREIGN MISSION FUND.

VICTORIA.

Church, Prahran	0 3 10
Surrey Hills	1 10 10
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Bendigo	5 0 0
Newmarket	0 13 6
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Mission Band, Doncaster ..	12 0 0
J. A. Goudie, Birchip. ..	0 5 9
Miss Whiting, Cudgee ..	0 1 0

QUEENSLAND.

Church, Rosewood	2 10 0
Flagstone Creek	0 10 0

NEW ZEALAND.

Church, Glorif, Kalpara ..	1 0 0
121 Collins-st., Melbourne.	F. M. LUDBROOK, SECRETARY.
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Church-st., Hawthorn.

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