

# 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.

### A Queer Sect.

A very peculiar and pious sect is that of the Dunkards, of the United States of America. This is a German Baptist body, or rather three bodies, for the Dunkards are hopelessly divided into an Old Order, a Conservative and a Progressive, of which the Conservative is the largest. The Dunkards not only exercise oversight over their members in matters of religion, but also in the details of dress and social habits, and the reports of their conventions are always interesting reading, as many practical matters are referred for settlement in reference to the best method of feet washing, the style of clothing allowed, and conformity with worldly practices and customs. At the last conference, held recently, "a member reported that he used tobacco medicinally, it having been prescribed for him by a physician. After considerable discussion, he was allowed to retain his seat on condition that he endeavored to secure some other kind of medicine as a substitute." Some years ago at an annual meeting the query was presented as to whether the members might patronise high schools, where the standard of teaching is about as high as in our own public schools. The query was gravely negatived with the scripture quotation, "Mind not high things, but condescend to men of low estate." But this was some time back, and more attention is now paid to education. The largest branch is alive to the importance of missions and publication work, and the income from the latter source alone last year was over £22,000. With all their peculiarities, the Dunkards are an earnest body of Christians of unfeigned piety and exemplary deportment.

### Avoid Extremes.

In an excellent article on "Avoid Extremes," the *Christian Guide* has some pertinent things to say. The editor evidently

considers that whilst the fathers of the restoration movement in America with which we are identified may have gone to one extreme in preaching what are known as "distinctive principles," there is now a tendency to the other extreme. He says: "We are a great people and many of us are resting on our oars, some afraid to preach what we call *our plan*, because it is not thought to be the proper thing to do by some who in some way have gotten into the wrong pew. They came in, not because of conviction, but because it was the largest church in town, &c. A great work is yet to be done, the forces of the Lord are divided, the progress of his kingdom has been and is retarded because of this division, and we have a special work to do. It is our duty to try in every way possible to bring about union, which is so much desired, but especially are we to do this by declaring the *whole counsel of God*."

### Pugilism and Sweetness.

"In the beginning of the restoration," says the *Guide* in the article quoted from above, "our fathers had more of the pugilistic spirit and less of the sweeter, lamb-like spirit, and to-day we have become so tame we are almost afraid to say *kill* in the pulpit, it is so harsh. Christ was 'led as a lamb,' and he was also the 'lion of the tribe of Judah.' A happy medium is always the best, but in condemning sin we must be lions and in winning souls to Christ we must preach his love to them. Not that alone. We are not sure but that the old preacher 'holding a man over the fire and burning him for awhile' might not be better than too much love and flowers. A little 'hell-fire' preaching might do good these days, when elegance seems to be the main thing in preaching."

### Too Much Machinery.

The *Guide* also thinks that in the multiplicity of societies the churches are going to an extreme. There is too much machinery, or as Sam Jones puts it, "Too much harness and too little horse." This is how our contemporary puts it: "Our brethren a few years

ago were opposed to organised work and thought a man a fanatic who would preach organisation, but now we have gone to the other extreme until we can scarcely tell which is the most important, the *societies* or the *churches*. Organisation is a good thing, but some churches have so much machinery that they haven't enough steam to run it. We believe in organised work, but we do not believe it is beneficial to any church to have so many organisations within organisations for each department of the Lord's work. It seems to be human nature to go to extremes, but the only extreme we should go to is to be extremely Christ-like."

### The Lord's Supper and Jestings.

Is it true that the young Australian is deficient in the organ of veneration? Does he compare unfavorably with, say, the young Englishman, or the young American? It is, perhaps not easy to decide, but the lack of reverence among our young folks is painfully apparent. When a few young men are added to a church, it is a matter of rejoicing, but what are they compared to the many whose Sundays are spent about street corners, lounging around public houses, or engaging in rough sport on vacant allotments? And even in the case of those who are church members, is there not often an absence of that serious deportment, that reverential spirit in the Lord's house, which we have a right to expect from those who realise the object of meeting and the presence of the Unseen? As a rule, there is no reason to complain of openly frivolous conduct when assembled for worship, but in the listless look and evident lack of interest of many of his youthful hearers, the speaker is often impressed with the conviction that there is great room for improvement along this line. Nor is the failing entirely confined to the young. Many of riper years seem equally careless and uninterested. Then, sometimes directly the meeting is over, and perhaps even before the worshippers are out of the porch, the silly jest, the loud-spoken joke, the senseless giggle, not only indicate the absence of devotion, but jar painfully on the

ears of those who feel they have just been in the immediate presence of God. Surely if at any time "foolish talking and jesting are not convenient," it is when we have just risen from the contemplation of the Saviour's dying sorrow. Even a dim perception of the fitness of things should lead any one, much less a professing Christian, to abstain from such incongruous behavior. While a form of godliness without the power thereof is to be condemned, it is certain that where the power of godliness exists, it will be manifested in life and conduct. And if this is not visible on the Lord's day in connection with the services of the Lord's table, there is grave reason to doubt whether it is ever manifested during the week in the home circle, or in business life.

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## The Leader.

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

### Royal Honors.

The two names that stand out most prominently among the disciples of our Lord

are those of Peter and Paul. At first, that of Peter's is distinguished from the others on account of the important part he played in the opening scenes of the establishment of the kingdom of Christ upon earth. Later, however, Peter's name became less prominent, possibly because the nature of his work in the home field was not of a character that demanded the attention of the historian. As an apostle "born out of due time" Paul appears upon the scene, and at once impresses us with his strong personality. As Peter was the great home missionary, Paul was the great foreign missionary. In their respective spheres they nobly did the work God had given them to do. The special mission of the one was to preach the gospel to the Jews, and of the other to carry the gospel to the Gentiles. In studying the lives of these men, the mind of the reader is impressed with the thought that the sympathies of each leaned in the direction of his special work. Peter, though always expressing clearly and distinctly the divine will as revealed to him, seemed, as a man, to stand nearer to his Jewish brethren, while Paul, in the same way, and with greater reason, espoused the cause of his Gentile brethren. Our reason for instituting this comparison is for the purpose of eliciting the fact that any statement coming from the pen of Peter in reference to the relation and standing of his Jewish brethren in connection with their past and present condition is all the more impressive when it tells against Judaism, because of his apparent desire to stand well in the esteem of his brethren of Judaistic proclivities. When, therefore, in his first epistle he writes in such a way as to indicate that the ancient people of God had, through unbelief, forfeited their right to the enjoyment of honors previously held, and that these honors had been transferred to a people who through faith in Christ had inherited the promises, we know that such a statement was not the result of bias against his countrymen, but the outcome of the conviction that he expressed the mind and will of God.

But whatever desire Peter may have had to secure the favor of his Judaistic brethren and stand well with them, there is no trace of any such desire in the two epistles which we have on record. There may not be the plainness of speech and impatience of Paul, but there is nevertheless a very clear and distinct intimation that this clinging to Judaism is an evident sign of arrested development in the Christian life. He would have them give up the Old Israel and realise more fully the New Israel. He bids them put away all elements of disunion, and to combine into a new temple founded on Jesus as the Christ and to become part of the new hierarchy and

theocracy. They were to give up their leaning towards a temple constructed out of material stone, and realise that the true temple was composed of "living stones," built upon and held together by the "chief corner stone," even Jesus the Christ the Son of the living God. Here, the discerning reader will notice the oneness of thought existing between Paul, the writer of the Epistle to the Hebrews, and Peter. Neither of them has anything to say about a material temple of the future, and their silence on this point can only mean that in the plans of God in regard to the future, material structures have no place. And until this thought is fully realised, and the grand fundamental principle recognised that "God is Spirit, and those that worship him must worship him in spirit and in truth," there will always be in the religious world a tendency in the direction of the pomps and vanities of the apostasy. To get out of the Old Israel we must realise the New Israel. And when we speak of the New Israel we are not using mere empty words, but are simply expressing the thoughts and ideas of Peter himself. It is quite true that the mere words, the "New Israel," cannot be found in the pages of the New Testament, but, what is more important, the fact itself can. If we find that the Old Israel was known by certain distinguishing titles, and these titles are transferred to another people, we cannot be far wrong in speaking of them as the New Israel. Nevertheless, we do not insist upon the title being used. It is enough for us that the substantial honors and dignities once enjoyed by the ancient people of God are now given to those who by faith in Christ have been adopted into the family of God. That this is so is clear from Peter's own words: "But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who hath called you out of darkness into his marvellous light" (1 Pet. 2 : 9). Here, all the most splendid titles of the old Israel are given in a fuller sense to those Hebrews who have entered the Christian ecclesia. It does not matter whether you call a man a millionaire, so long as he has the wealth which the word represents; neither does it matter whether we speak of ourselves as the new Israel or the spiritual Israel, so long as we enjoy the honors and dignities which these titles suggest.

Our main idea is to impress upon our readers the dignity of the Christian profession. We think much of earthly honors, but the honors of earth are, compared to the honors of heaven, but sounding brass and clanging cymbals. Yet we value the former and hold but lightly the latter, and

this is so because we fail to realise the nature of our "high calling in Christ Jesus." Let us, therefore, remember that we are an "elect race," "a royal priesthood," "a holy nation," "a people for God's own possession." As an "elect race," God has chosen us, through our faith in Christ, to be the light-bearers of the present dispensation. This was the privilege of ancient Israel in the previous dispensation, and of which they proved unworthy, therefore it was taken from them. Let us see to it that a similar fate does not overtake ourselves. If we are unworthy, our "candle-stick" may be removed. Rather let us shine with a pure, clear light, so that the glory of God may be revealed in us. As a "royal priesthood" we are specially honored, because our priesthood is associated with that of Christ's. Our priesthood is connected with Royalty, for we belong to the King's household, and our Elder Brother is a Priest-King "after the order of Melchizedek." This great honor and privilege is the birthright of every follower of the Lord Jesus, and we will be no better than Esau, who sold his birthright for a mess of pottage, if we allow any man or number of men to rob us of our great heritage. Last, and greatest of all, we are "a people for God's own possession." When children speak of a thing as their "very own," it expresses the force of the Greek original. Paul expresses a similar idea in Acts 20: 28, which may be rendered "the Church of God, which he won so hard for his very own, by his own blood." In a peculiar sense we belong to God as his chosen and bought people. It is impossible to conceive of any people occupying a closer relationship to God than that enjoyed by the Christian ecclesia. All God's honors and dignities are lavished upon it. And truly, when we think of it, and our unworthiness, is it not marvellous? Let us remember, however, that all these honors are not bestowed upon us to tickle our vanity, but that we "may show forth the excellencies of Him who hath called us out of darkness into his marvellous light." That we may reproduce in our lives the glory of God. If the glory of God is within us it will shine forth, for it cannot be hidden.

## Original Contributions.

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

### "The Christian Priesthood."

BY IOTA.

"Ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ."  
—1 Peter 2: 5.

"Order is heaven's first law." The eternal fitness of things is a token of the presence

of the infinite mind. So it is that the spiritual temple has a spiritual priesthood. I quote from the revised version (margin)—

"A spiritual house for a holy priesthood."

This thought is by no means singular. It is repeated in verse 9, where we read "A royal priesthood," and in Rev. 1: 6, "Unto him that loveth us, and loosed us from our sins by his blood; and he made us to be a kingdom, to be priests unto his God and Father." Briefly stated

"A KINGDOM OF PRIESTS."

The religion of Christ is pre-eminently personal; individual responsibility for service must not be lost sight of. Under the old dispensation "the priests performed the service of God." The people were silent spectators; but under the new dispensation all are expected to serve. In Romans 12: 1-2, the margin of the revised edition give us (in place of "your reasonable service") "*your spiritual worship*." "I beseech you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, *your spiritual worship*." Thus we have two thoughts blended—personal consecration and "*spiritual worship*." One of the most difficult of our lessons is "our individual responsibility." The evangelist, the presiding brother, the elder, the deacon—these are supposed to be responsible for the worship. Thus (unconsciously perhaps), despite all that has been said or written, there is a kind of distinction made, and the truth that "all are priests" is being lost sight of.

THE CHURCH SHOULD EDIFY ITSELF.

"The whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love." Eph. 4: 16; read also Col. 2: 15 to 19. The New Testament knows nothing of a "recognised class" whose special duty it is to "perform the service of God." It does know, and it does demand individual service from a "spiritual priesthood." Proxy worship and proxy service are alike foreign to the spiritual temple, "the church of the living God." Brethren easily persuade themselves that they do not possess the necessary qualifications. Hence, the one talent, because it is not the five, is "hid away in the napkin." The personal responsibility is shifted from the *all* to the individual (so called) *talented brother*. Brethren think, indeed they openly say, "It is his duty, not mine; he is responsible for the service, not I." Thus brethren forget that they are parts of "one body," and that as a chain is never stronger than its weakest link, so the body (spiritual) is only vigorous when every part is in healthy exercise. "Even those members which seem to be more feeble are necessary."

Bro. B. says: "I cannot speak as well as Bro. A., therefore I will not speak at all; I will keep silence, and if need be I will contribute to the support of Bro. A., so that the church may be edified." From the human standpoint such a decision has much to recommend it, but whether we see it or not God's plans are the best. Bro. B. satisfies his conscience and evades his responsibility with a few sparse contributions to the evangelist fund, but as far as his personal service

is concerned the church is not edified.

"Oh," says one, "so you would have the church bored with every conceited ignoramus who fancies himself called to edify his brethren whenever and wherever he may find them met together for worship." No, such speakers who occasionally afflict some congregations are not the product of New Testament liberty, but are the unseemly fruit of that system which tends to create "the priest" by exalting one man above all others and creating class distinctions in the church of God. The remedy for this evil is not in restriction of the liberty possessed by all, but in that deep spiritual teaching which crushes out human pride, by the conscious presence of the all-seeing Jehovah in his own spiritual temple, in which his children are called to minister in priestly service.

If we all learn that church service is not merely amusement, but a solemn reality, demanded from all, and offered to our God who is present in spirit, then all who take part will think deeply, and will never go into the sacred presence of the great heart-searcher "unprepared" for the service in which they engage. Our difficulty will then be, not how to restrain the presumptuous and incompetent, but how to encourage the humble to take their part in the service, and to do the work which God requires at their hands.

But again, it may be asked: "Is there no limitation to this individual liberty"? Yes, Paul writes (1 Cor. 14: 34): "Let your women keep silence in the churches; for it is not permitted unto them to speak." Here it is not a question of ability, but of sex. Here, too, let it be noted that the restriction is only in regard to worship "service in the spiritual temple." Women were co-workers with the apostles, and their service is highly commended in the New Testament. But when the church is assembled for worship, necessity is laid upon our sisters to "keep silence" there. But does not this very restriction prove that the liberty thus withdrawn from our sisters on account of sex, remains for and is of universal application to the opposite sex. But another truth is taught here, namely, that the liberty which remains to the male members has reference to the time when and the place where "the church has met together for worship." It is here that the liberty is existent, and where the liberty of service is to be used. True, there is much of service which can be rendered in other places, and at other times, from such opportunities the sisters are not debarred. In the home, in the Sunday-school, and in other suitable places, brethren and sisters too may teach. "Priscilla and Aquila" both *taught* to Apollos "the way of the Lord more perfectly," but in the church the New Testament is emphatic: "I suffer not a woman to teach," "Let your women keep silence in the churches." If this be true, the converse is necessarily true; liberty of speech is extended to *all male members*, unless other restrictions applying solely to them can be produced. So far then it is clear that it is not only recognised teachers, but all members of the church (except women) who have liberty of speech "when the church has met together for worship." But are there no other restrictions? Is a member, simply because a *man*, at liberty to speak when and

how he pleases. I answer, *NO!*  
1st. Every brother has not the right to speak at every meeting. The law is: "Let the prophets speak two or three, and let the others judge" (1 Cor. 14: 29).

2nd. He has not the right to speak when another is speaking, for the law is: "If anything be revealed to another that sitteth by, let the first hold his peace" (1 Cor. 14: 30). As I understand it, let him wait till his brother who occupies the platform (for the time) is done, then let him speak. Reasonably so, for despite "the revelation" both have equal rights.

3rd. Speech in the church is for one object only, the instruction, comforting, and upbuilding of the church. Save with this object, and to this end, no man has liberty to speak or take part in any other portion of the worship and service, for the law is: "Let all things be done unto edifying." Things that do not tend to build up are never in order. (1 Cor. 14: 19; 14: 26; 2 Cor. 12: 19; Eph. 4: 12).

4th. "All things must be done according to arrangement" (1 Cor. 14: 40). "Ab," says one, "yes, by a plan, that is what I believe in." Not too fast, brother. Notice it is the things; that is the various exercises, not the persons, that are to be arranged. There must be a time for everything. Song, prayer, reading, breaking the loaf, contribution, speaking, a place for all gifts to be exercised, that tend to the upbuilding of the church, so that there be no confusion, and all brethren must respect this arrangement. The practical thought present here is this: If the spiritual temple is furnished with a "kingdom of priests," service must be required from each of them; it must therefore be assumed that there is some fitness for service. The scriptures teach that there are "diversities of gifts" (1 Cor. 12: 4); that these gifts are for the "profiting of all" (v. 17); that they are divided, allotted out, to the various members of the church, which is "the body," of which "Christ is the head" (v. 11); to this body is not one member but many (v. 14); that the feeblest and most insignificant members "are necessary" (v. 22); and that as every one hath received the gift he is called upon to "minister the same one to another as good stewards of the manifold gifts of God." If this be so, then every member of this "kingdom of priests" (subject to the limitations before referred to) should come prepared to fulfill his part in the service of the spiritual service.

"Come as an instrument ready,  
His praises to sing at his will,  
Ready should he not require me,  
In silence to wait on him still."

But who is to direct in the church where all have equal rights? I answer, the church as a body. We are members of that body; Christ truly is absent in body but present in Spirit. His promise is: "Lo, I am with you always"; "Whosoever two or three are met together in my name, there I am in the midst of you." Who should direct the movements of the body if not the head? The church is the temple of God; in spirit Christ is the Great High Priest (or head). He it is that should direct the whole body, giving to each member his work. From him all authority and power is derived. Every

brother should come prepared to exercise his gift for the profit of all; always ready, never unprepared, entering into the holy temple, there should he stand, fit for service, fully equipped for action, saying in deep humility, "Lord, what wilt thou have me to do."

The service should be a willing service, the loving response of grateful hearts. This is true spiritual service—to which all should aspire. All should recognise that service is required. Each should discover the gift he possesses. That gift should be cultivated earnestly, assiduously, prayerfully. The best, the purest, the noblest, should be joyfully and reverently laid upon the altar. Complete consecration is an essential element of acceptable service. That one system take the place of another is a matter of small importance in comparison with the pressing one that the spiritual nature of our worship and the personal consecration of the worshiper should be maintained. It is of the very highest moment that formalism should not be substituted for faith—amusement for worship. We meet not to have our ears tickled, not to be entertained as at a lecture or concert, but to worship the ever present or all-seeing Jehovah. As a people we have (theoretically at least) pleaded for the spirituality of worship, individual liberty to serve, and the purity of the church, but there is danger with our increasing numbers. We may also have an increase of worldliness. Let us watch and be careful, ever remembering that "God is a Spirit, and they that worship him must worship in spirit and in truth."

## Selected Articles.

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

### The Elements of the Gospel.

LETTER XVI—Continued.

1.—THE TEACHING OF JOHN THE BAPTIST.  
John was the harbinger of the Messiah. He "prepared the way of the Lord." In announcing his coming reign and "making ready" a people for him, he necessarily foreshadowed the nature and character of the approaching kingdom. He baptised. *How* did he baptise? Those who came with the plea, "We have Abraham to our father"? Such a plea would be valid for circumcision, but it was not valid for baptism.

"Think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees. Therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire."  
—Matt. 3: 9-10.

Here is an entire repudiation of hereditary privileges—of the doctrine of fleshly descent as the basis of religious rights. But this doctrine was the basis of infant membership and of covenant rights in the Jewish church. Infant membership and all covenant blessings growing out of fleshly descent, are, therefore, repudiated as not in harmony with the spirit and the aim of the coming kingdom of heaven. The axe, in John's hands, is laid at the root of this tree of hereditary rights, and it is "hewn down,

and cast into the fire." The doctrine of *personal responsibility* is now asserted as necessary to an application of the kingdom of heaven. John will receive no one to baptism on the plea that he is a child of Abraham. Every one must repent *for himself*, and not claim the blessing of the kingdom on the virtues of another. His baptism was the "baptism of repentance for the remission of sins." Publicans and harlots who abandoned their sins, received this baptism; Pharisees and Sadducees who put in the plea that they were children of Abraham, were rejected. By this rule of personal repentance, infants were necessarily excluded.

### 2.—THE TEACHINGS OF JESUS.

1. His conversation with Nicodemus (John 3), touching the nature of his kingdom, and the conditions of entrance, ought to settle this controversy forever.

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again [from above] he cannot see the kingdom of God.

"Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I say unto thee, Ye must be born again"—John 3: 3-7.

Here the leading thought is, that the kingdom of God is *spiritual*, and can only be entered by those who are spiritually prepared for it. Nicodemus knew only of a fleshly birth. The law knew no other, as a condition of entrance into the covenant. *But Jesus repudiates fleshly descent.* His subjects must be born *from above*—of the spirit as well as of water, or they cannot so much as see this spiritual kingdom. Now whatever difficulties may cluster about this teaching in John 3, it has no difficulties so far as our subject is concerned. No child has a right to membership in this kingdom by virtue of being born of certain parents. The ground must be taken of baptismal regenerationists—that the child in being baptised is really regenerated by the Spirit—or it must be admitted that they are excluded from the possibility of entrance into this kingdom. Baptism only admits those into the kingdom whom the spirit of God has quickened into new life, renewing their minds and hearts. But the spirit does not thus renew infants. They neither believe nor repent; they have neither love of God nor hate of sin; they bring no thought, desire, or emotion toward spiritual life; it is utter spiritual inanity. They cannot, therefore, see the kingdom of God. They have been born of flesh, and are fleshly. But they have not been born of the Spirit, and are not spiritual. Baptism, therefore, cannot admit them to the kingdom of God, for "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

### 2. His mission is thus described by John:

"He came unto his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God—even to them that believe on his name"—John 1: 11, 12.

No, these were all members of the old covenant, and inherited all the blessings of

that covenant. Yet to them, when they believed, he gave power to become sons of God. They were not children of God, therefore, by virtue of their infant membership in that old covenant. They had to be regenerated. They had to be born "not of blood, nor of the will of the flesh, nor of the will of man, but of God." There is, therefore, a repudiation by Christ, of all claims based on fleshly descent and infant membership. Membership in his family depends on being "born of God."

3. The apostolic commission is the fountain of authority, so far as Christian baptism is concerned. This reads:

"Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things, whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."—Matt. 28: 19, 20.

Or, as given by Mark:

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptised shall be saved; he that believeth not shall be damned"—Mark 16: 15, 16.

Now, as the duties of the commissioned are limited by the language of their commission, so that they cannot rightfully go beyond what is there defined to be their duties, it is evident that the apostles had no authority to teach infant membership, or practise infant baptism, unless that authority is here conferred on them. Is it, then, found in this commission? They have here authority,

- a. To preach the Gospel.
- b. To baptise believers.
- c. To teach the baptised all the duties of the Christian life.

But not one word about the baptism of infants. Then the apostles were without authority to baptise any but believers. Unless it is found here, if it could be proved that they baptised infants, it would simply prove that they transcended their authority. So forcibly is this felt, that pedobaptist commentators make a despairing effort to torture this commission into a meaning favorable to infant baptism. Thus, when it is said, "Go, teach all nations, baptising them," *mathestuante*, here rendered *teach*, is rendered *disciple*: "Go, disciple the nations baptising them;" that is, disciple them, by baptising them. Or, as Dr. Shaff argues, disciple the nations, *having baptised them*. He insists, with Meyer and Alford, that the *mathestuante* consists of two parts—the initiatory rite and the subsequent teaching; and that the process of discipleship is from baptism to instruction—*baptizantes* and *didachantes* together covering the ground marked out by the previous *mathestuante*. On this we remark:

1. This proves too much for them. For if this be the meaning of the commission, then the first duty of the apostles was to baptise the people, *whether infants or adults*, and afterward to teach them. But this is more than they are willing to admit. They must, then, abandon this style of criticism.

2. The verb *mathestuante* is found besides only in the following instances of the New Testament. "Every scribe instructed into the kingdom of heaven," Matt. 23: 52. "Who also himself was Jesus' disciple," Matt. 27: 57.

"And he taught many," Acts 14: 21. Its use in these passages gives no countenance to such a construction.

3. *Mathestuante* and *didachantes*, both rendered *teach* in the common version of Matt. 28: 19, 20, are different terms. *Didachos* signifies to teach, to admonish, to direct; and properly describes the didactical or preceptive instruction which is given in the school of Christ. While *mathestuante* is evidently used in the sense of making a disciple, or persuading him to enter the school of Christ. This is confirmed by the language of Mark. "Go into all the world and preach the gospel to every creature." They were, then, 1. To persuade men to become disciples by preaching the gospel; 2. To baptise those whom they thus persuaded; 3. To teach the baptised the duties of a Christian life.

There is, therefore, no authority in the commission for baptising infants, since the only rendering which will support such an idea would warrant and command the baptism of adults as well as infants, without knowledge, faith or repentance.

It may be interesting, in closing the present letter, to quote a few pedobaptist admissions on this text.

Baxter, often prejudiced, but always candid, says:

"As for those that say they are disciples by baptising, and not before baptising, they speak not the sense of the text; not that which is true or rational—else why should one be baptised more than another? This is not like some occasional historical mention of baptism; but it is the very commission of Christ to his apostles for preaching and baptising; and purposely expresseth his several works in their several places and order. Their first task is, by teaching, to make disciples, which are by Mark called believers. The second work is to baptise them, whereto is annexed the promise of their salvation. The third work is to teach them all other things which are afterward to be learned in the school of Christ. To confirm this order is to renounce all rules of order; for where can we expect to find it if not here? I profess, my conscience is fully satisfied from this text, that it is one kind of faith, even saving that must go before baptism; and the profession whereto the minister must expect—*Diapla to Right of Sacr* p. 91, 149, 150

Even Calvin, in his commentary on this passage is constrained to say:

"Because Christ requires teaching before baptising, and will have believers only admitted to baptism, baptism does not seem rightly administered unless faith precede."

And the eminent Roman Catholic prelate, Kenrick, holds this language:

"But then it may be asked on what authority can they be baptised? If the commission does not regard them, they are necessarily beyond its reach, and the attempt to baptise is an unauthorised measure. I care not to answer with some that the term rendered 'teach' may be understood of making disciples and initiating into Christ. Neither shall I allege, as a matter of mere inference, the divine command that each male infant, on the eighth day after his birth, should be circumcised and thus incorporated with the people of God, whence it is said the apostles must have understood that infants should be admissible to the Christian rite which supersedes circumcision, especially inasmuch as the children of proselytes are said to have been washed with water when their parents were admitted to Jewish privileges. I do not at all allow that the Apostles were left to guess their

Master's will from any circumstance; but I maintain that they were instructed by him in the sacred functions intrusted to them, and were enlightened by the Holy Spirit that they might not err. The divine ordinance on this point, must be learned from their teaching and their acts, as recorded in scripture; or, in the want of decisive evidence of this sort, from the teaching and practice of the church which they founded."—*Kenrick's Treatise on Baptism*

This lands us in the native region of infant baptism—*Tradition*. In that lumber-house of ancient curiosities and monstrosities—that nest of all unclean and hateful superstitions, this perversion of the truth may be found in association with scores of corrupt and corrupting innovations—the offspring of the spirit of apostasy.

## Historical.

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

#### CHAPTER XV.

Many of those who read this can scarcely apprehend the position and feelings of the members of the church at Kooringa, nearly the whole of them had been brought up in sectarian error, with all the prejudice resulting from years of profession and training, and to tear themselves away from those foundations on which their hopes had rested during all their previous years was no easy task, and they gladly grasped at every means within their reach to expel error from the mind or enrich it with divine truth. Tennyson not inaptly describes their position at this time as—

"An infant crying in the night,  
An infant crying for the light,  
And with no language but a cry."

These were early days in the history of the brotherhood who had in the strength of God resolved on a return to the Christian religion as set forth in the New Testament, and their teachers few, and their literary resources fewer still, but such as we could obtain were highly appreciated—"Campbell's New Testament," his debates with Rice and McCalla, "The Christian System," etc., and the "*Millemal Harbinger*," edited by Jas. Wallis, was always a welcome visitor, although uncertain, as the mails in those days were brought in sailing ships, and a three months' passage was considered very fair at that time, so it would often be six months after the date of publication before they came to hand, but their contents were eagerly devoured, and it seemed like holding fellowship with distant kindred minds.

Perhaps some one might be inclined to say, that the bible alone ought to have been a sufficient guide for us, seeing it professes to be able to make us wise unto salvation, and thoroughly furnish the man of God unto every good work. No doubt it is, especially to those who like Timothy have known it from a child. But those whose minds are blinded by prejudice, who, from their earliest recollection have been cradled in error, with the plainest precepts of the gospel perverted and misconstrued, it is otherwise; they certainly need the assistance of heaven-instructed men to clear away the mists of hu-

man perversion, in order that the glorious gospel of Christ, who is the image of God, should shine into them. Nor is that all, brethren in the fervour of their new-born zeal, struggling to escape from Babylon, are apt to run past Mount Zion, unless some fellow-traveller calls their attention to their position and joins them in comparing it with those marked out by Christ and his holy apostles. One of the most prominent frailties of our nature is the constant propensity to rush from one extreme to another, and to this may be attributed the follies and fads that some of the best of men have been carried away with. And although the written word is our sufficient and only guide, yet we need to continually pray for divine strength to enable us to live up to the high standard of holiness and love its heavenly teaching present to us. And with this promised blessing, this patrimony of the saints—this seal—this earnest of the glorious inheritance, the inspired word is able to save our souls, to build us up and bring us to the inheritance among the sanctified through faith in Christ Jesus.

Had the little church at Kooringa been a mere human society joined together for human pleasure or convenience, and founded on principles of human fancy and expediency, its obituary would soon have been written, a few short sentences would consign it to the destined oblivion of all human things, and its memorial perished from the land of the living. Historians will not deem it worthy to mention in their pages, and its place, and all its members will be soon forgotten. But a book of remembrance is written before God for them that fear him and think upon his name. In the imperishable pages of the Lamb's Book of Life there is a faithful record of all that has been said and done for Christ, and—

"These characters shall fair abide and justify our trust.

When gems, and monuments, and crowns are mouldered down to dust."

The church of Christ as well as its members are not exempt from the vicissitudes of all earthly things. In their mortal existence, they start, they flourish, and decline; and the place that once knew them knows them no more. The building in which they loved to meet and make vocal by their praise, and solemn by their prayer, is appropriated to some other use, or demolished altogether, and its members consigned to their resting-place among the unremembered dead. But they have the promise of the Living One, that the gates of the grave shall not prevail against them. "For the Lord himself shall descend from heaven with a shout; with the voice of the Archangel and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we be for ever with the Lord."

Some 47 years have passed since our brethren met for the last time in the loved meeting place in Kooringa; their enjoyment of the building that cost them so much to erect was of short duration, and reckoned by earthly standards altogether inadequate to the outlay, but if calculated by heaven's arithmetic their compensation was abundant,

and they possessed such reward. The year 1851 brought a time of depression in trade and labor at the Burra Burra, and through South Australia generally. Simultaneously with this, came the gold discoveries in Victoria and as a consequence an almost entire migration of the male population of this province, and this discovery so affected their future location that scarcely any of our brethren returned to Kooringa. By the last account a few Welsh Baptists were meeting in their chapel, but on the collapse of the mine, and consequent closing of the smelting works in which these brethren were employed, they, too, were in turn dispersed, and the place again unoccupied.

## The Essayist.

They read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.—Nehemiah 8: 3.

### The Second Coming of Christ and its Effect on Christian Life.

BY T. J. BULL.

After an introduction, chiefly of local interest, the essayist continued:—It will be needful in the first place to define our theme. The second coming of Christ is a future fact. It is also an element in apostolic teaching, and is therein set forth as the hope of the saints. If the phrase "The Second Coming" as setting forth our theme be understood to mean the future fact, then, "Its Effect on the Christian Life" would refer to those changes which will take place in the life of Christians when the Lord returns. Such changes are referred to by Paul when he says: "We shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." "This corruptible must put on incorruption, and this mortal must put on immortality." "The dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we be ever with the Lord." Such effects as these are implied in Peter's words: "The grace that is to be brought unto you at the revelation of Jesus Christ." Other precious scriptures might be gathered together in this connection, but it is unnecessary. The phrase "Its effect on the Christian life" is the controlling clause in the statement of our subject, and you will agree with me in understanding "the Christian life" refers to the life of the saints of the present age, before and not after the second advent. "The second coming of Christ" then, in this connection, refers not to the future fact, but to the prophecy, promise and hope of that future fact—Christ's return. And our theme is the bearing of this prophecy, promise and hope on our life, here and now, as believers in the Christ of God. The New Testament alone reveals the second advent. Israel's hope was the advent of Messiah. The prophets associated the event with sufferings and glory. That the Messiah would be "despised and rejected of men" was clearly foretold, but that that rejection would involve the dispersion of Israel for

two milleniums or longer, the absence of the Messiah from the earth during that period, and a second advent prior to the final glory, those ancient prophets do not foretell.

The second coming of Christ has been made an unnecessarily abstruse theme by the vain theorisings of professed Christian teachers. On every subject on which the bible speaks to us, its silence should be respected. If there are some things not fully revealed, be assured that want of fulness in the revelation has been designed for our good. Revelation is designed not to gratify mere curiosity, but to make us "wise unto salvation." What has been revealed in reference to the second advent is undoubtedly in full harmony with this main grand design of all revelation. That young converts were instructed in this matter in the apostolic churches Paul's letters to the Thessalonian Christians makes abundantly clear. We may be thankful that these young converts in Thessalonica in some measure misunderstood Paul's oral instructions, otherwise we might not have had the teaching that these letters contain. To-day it is largely thought to be a subject of interest and study chiefly to advanced Christians. But Paul's later epistles show that to advanced Christians, while the second advent is never lost sight of, other subjects get a much larger share of attention.

Paul writes to and of the Thessalonians: "Ye turned unto God from idols, to serve a living and true God, and to wait for his Son from heaven." Here are linked together, conversion, serving God, and the expectant waiting for the coming of God's Son from heaven. Two messengers on the day of Christ's ascension assured the disciples that "this Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven." It was Jesus in his resurrection body they saw go up into heaven. Jesus in his resurrection body, the body of glory, shall come again.

Peter, addressing an audience of Jews, said: "the heaven must receive" (or retain) Christ "until the times of restoration of all things, whereof God spake by the mouth of his holy prophets, which have been since the world began." Here we have the distinct conception of Christ being retained in heaven until the arrival of the times of restoration. The words seem to imply, but we must carefully note that they do not expressly affirm, that Christ's return from heaven will synchronise with the arrival of those times of restoration. We certainly go beyond the plain meaning of the statement when we affirm that the heaven must retain Christ until all things spoken by the prophets have been restored. Yet that is the meaning attached to the statement by that very careful commentator, Bro. McGarvey. He says: "It is difficult to determine the exact meaning of the word restoration in this place; but it is limited by the expression, all things whereof God spake by the holy prophets, and consequently it consists in the fulfilment of the Old Testament predictions; and the remark gives assurance that Jesus will not return again till all these predictions shall have been fulfilled" (New Com. Acts 3: 21). Plainly the passage sets no such limit to the time Christ will be absent from earth. "The times of restoration" can only mean the

times in which the restoration will be accomplished, and for all this passage says to the contrary those times may be ushered in by the arrival of the Son of God from heaven. The Epistle to the Hebrews says: "Christ having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him unto salvation." Jesus, while under the shadow of the cross on which that one sacrifice for sins was to be made, said: "I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also." We accept it, then, as an undoubted future fact, that Jesus Christ our Saviour will come again. That that same Jesus who was once despised and rejected of men will come again in power and great glory.

The time of the second advent seems designedly hidden. I doubt not it was, and is, the will of God that every generation of Christians should be "looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ."

Bro. Franklin of America (since gone to rest) wrote many years ago some very pertinent words on this point. I now quote from him (Gosp. Preach., vol. i., p. 439):—

"In 1845, many had set the time for the coming of Christ to the very day. . . . Many good and true men maintained that the time could be determined when the Lord would come, and were so confident about it that they used to say: If the bible is true, the Lord will come on the set day. Some . . . declared that they would not believe the bible if the Lord did not come at the set time. Others . . . would reply: If the Lord does not come on your set day, I shall not conclude that the bible is not true, but that your interpretation of the bible is not true. While there was no doubt about the bible being true, there was much doubt about their understanding the bible. Men of intelligence had so much confidence in the truth of the bible, and so little confidence in their interpretation of it concerning the time of the coming of the Lord, that their failure by no means shook their faith. It was nothing but a mistake in me, a failure in understanding the bible, and no failure in the bible itself. One grand plea made . . . for determining the precise time of the coming of the Lord was, and now is, that men will repent if convinced that the Lord will come at a certain set time. But there are several things to be considered about this matter: 1. If you prove mistaken about the time, and the Lord should not come at your appointed time, after you have declared so confidently that he will come at that time if the bible is true, who will then be led to repentance by your plea? Will you not rather lead men to disbelieve the bible? The process of reasoning will then be short and easy. The preacher said, If the bible is true, the Lord will come at the set time. The Lord did not come at the set time, therefore the bible is not true. . . . 2. But you miss the Lord's argument. His argument is that we must be always ready, because we know not the time when the Lord will come. Your argument is that we should know the time and make known the time, that we and the people may repent and prepare for his coming because we and they know the time. . . . 3. It was certainly no part of the Lord's teaching, or that of his apostles, to set the time, or show the time the Lord had set, and it is equally certain that the Lord declared that no man knows the time. The man of faith believes him who has assured us that no man

knows the time, and not those who claim to know the time. 4. It has been right to look for the coming of the Lord, and stand in readiness for it, from the apostolic day to the present time, because the time is not revealed."

Speaking of this waiting of Christ's true followers, he says:—

"Their faith is in the certainty that he will come, and not in their certain knowledge when he will come."

Let us look now at the effect this teaching and hope should have upon our Christian life.

Professor Beet, in a chapter on the "Spiritual Significance of the Coming of Christ," in his new book, "The Last Things," asks this very pertinent question:—

"What bearing has the teaching which in this volume we have traced to the lips of Christ upon the spiritual life of our own day? Is it to us merely a matter of antiquarian interest, or is it, or may it be amid the progress of modern thought, helpful to the spiritual life of the servants of Christ? . . . In our search for the reality underlying this teaching, we may learn something from 2 Thess. 1: 7, and 1 Cor. 1: 7, where the return for which his followers were waiting is described as the revelation (or unveiling) of the Lord Jesus. In other words, the veil which now hides from mortal view the eternal realities will in that day be raised or rent. In this rent veil we have a definite conception of the coming of Christ. It will be a bursting in, upon the visible universe, of the great invisible beyond and above it, in order that the invisible may transform and glorify the visible. This expectation of a bursting in of the Unseen implies, and is the strongest conceivable expression of, a conviction that behind and beyond and above the visible universe is a greater world unseen. Upon this conviction rests the Christian hope and all religious life."

Again, he says:—

"The long waiting of the departed for their full reward need not perplex us. To the Unseen we cannot apply notions of time and delay derived from the present life. Suffice for us that the righteous dead are already resting with Christ from the toil and conflict of earth; and that in his good time they and we together shall enter the glory which in that day will be revealed. For that day we wait. Not the death of the body, which is a penalty of sin and a victory of the powers of darkness, but the return of Christ in bodily form to reign over his faithful ones, their own bodies rescued from death and the grave, is the aim and goal of our exultant hope. For that return his early followers eagerly waited, and their eager hope suggested that perhaps they might hear his voice and see his face without passing under the dark shadow of death. . . . Many reasons suggest that, though not close at hand, it cannot be very long delayed. Doubtless we shall lay us down for our last sleep. But in our sleep we shall dream of him and be with him, and when the morning dawns we shall wake up in the splendor of the rising Sun."

"Till he come" is the apostle's word that links the cross and the second advent together "by one bright chain of loving rite." "In remembrance of me" goes, not only back to Gethsemane and the cross, but also upward to heaven and the present high priesthood of Christ, and forward to his coming again in kingly power and great glory. The second coming cannot be but a mighty factor in the lives of those who have any apprehension of the truth in the matter.

I can only very briefly indicate, how in the New Testament it is intertwined with almost every conceivable phase of our lives as believers, as servants and sons of God. Peter asks: "Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God?" John writes: "We know that if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope set on him purifieth himself, even as he is pure." Again, Peter writes: "Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ; as children of obedience, not fashioning yourselves according to your former lusts in the time of your ignorance; but like as he which called you is holy, be ye yourselves also holy in all manner of living." Luke records that Jesus said: "Take heed to yourselves, lest haply your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and that day come on you suddenly as a snare: for so shall it come upon all them that dwell on the face of all the earth. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to come before the Son of man." "But ye, brethren," writes Paul to the Thesalonians, "are not in darkness, that that day should overtake you as a thief: for ye are all sons of light and sons of the day. . . . let us not sleep. . . . let us watch and be sober." And again to Titus: "The grace of God hath appeared bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in the present world: looking for the blessed hope and appearing of the glory of our Great God and Saviour Jesus Christ."

This all means that sober, earnest, righteous, holy living should characterise us as those who expect from heaven "a Saviour, the Lord Jesus Christ, who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory." "I charge thee in the sight of God . . . that thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ." Fidelity to Christ and his word in view of his coming, kingdom and glory is the predominant thought in these scriptures, and they lose their point if he is not coming again and our hope is not centred in that glorious event.

"Preach the word" is an injunction that comes with new emphasis in view of the coming of the preacher's Master, to whom he will have to render an account of his stewardship. Solemn emphasis is given to his message to the unconverted, in view of what that coming means to "them that know not God" who might have known him, and them that "obey not the gospel" who might have obeyed it. Every open door that the Lord gives us for the sending forth of his light and truth we should enter in view of his coming. We should bid halting unbeliever begone, and go forth in the name and strength of the Lord. Faithfulness in service of every kind is intimately associated with the coming of Christ. In the Parable of the Talents we

have these words addressed to the slothful servant: "Thou wicked and slothful servant . . . thou oughtest to have put my money to the bankers, and at my coming I should have received back mine own with interest." Again, in an earlier part of the same discourse, Jesus said: "Be ye also ready, for in an hour that ye think not the Son of Man cometh. Who then is the faithful and wise servant, whom his Lord hath set over his household, to give them their food in due season? Blessed is that servant whom his lord when he cometh shall find so doing."

Patient endurance of suffering and trial find much support in remembering "it is only till he come." "Now for a little while . . . ye have been put to grief in manifold trials that the proof might be found unto praise and glory and honor at the revelation of Jesus Christ." Again: "Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you: but inasmuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy."

Like Paul, in view of this coming unveiling, we "reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to usward." Hoping for that which we see not, do we with patience wait for it, knowing that "our affliction, which is for the moment, worketh in us more and more exceedingly an eternal weight of glory." This hope will sustain us in our conflict with evil. Sometimes it seems as though evil was riding on to eternal victory. A lie is often half-way round the world before truth gets her boots on, and we are tempted to think it impossible to overtake it and scotch it, much less kill it. Paul writes of "the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming."

Whether this lawless one be found in the past, present, or future, we are assured that our coming Lord will effectually cope with him, if a person, with it, if a power. We can feel like the brave little boy in the presence of the school bully: "It will be all right when our big brother comes," and we will stand for the right until he does come. Yes, we will go on with untiring energy, we will suffer if need be for the kingdom, for the recompense of rest shall be ours, with all the faithful.

Our hope gives comfort when the icy hand of death is upon our loved ones. We sorrow not as those who have no hope. The Lord shall descend, the dead in Christ shall rise first; we that are alive shall be caught up with them to meet the Lord in the air and to be for ever with him. We comfort one another with these words. Or we hear the sweet voice of Jesus saying: "Let not your heart be troubled." Trust God, trust me. "I go to prepare a place for you. . . . I come again and will receive you unto myself, that where I am ye may be also." "Watch, therefore, for ye know not when the Lord of the house cometh, whether at even, or at midnight, or at cockcrow, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto

all, watch." "Wherefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

"O blessed hope! with this elate,  
Let not our hearts be desolate;  
But, strong in faith, in patience wait  
UNTIL HE COME."

## Sunday School.

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

LESSON FOR SEPTEMBER 4TH.

THE DEATH OF ELISHA.

2 KINGS 13: 14-25.

GOLDEN TEXT.—"Precious in the sight of the Lord is the death of his saints."—Psa. 116: 15.



It was over sixty years since Elijah had cast on him the prophetic mantle, and now, when between eighty and ninety years of age, Elisha was about to be gathered unto his fathers. As he himself had predicted, those closing years were a time of deep trouble to Israel. The Syrians much afflicted the land. Consequently we find that Joash, the king of Israel, came down to him, and "wept over him," as much, perhaps, for the fate of Israel as for regard for the man of God. With the prophet's death, he felt that communication with Jehovah would be cut off, and now, if ever, did his unhappy country require the divine aid. The last recorded words of Elisha are the two prophecies he made to Joash, both of which he symbolised. These were a glad revelation to the king that brighter days were in store for his country; and the blessing would have been greater had he been worthy to receive it. Out of the open window (facing eastwards, whence the Syrians came and where they had wrested the land from Israel) Joash was commanded to shoot an arrow. "And he shot." This was "the Lord's arrow of victory, even the arrow of victory over Syria," and interpreted meant that Israel should contend with the Syrians at Aphek, and that Jehovah should grant the victory to Joash. So far good. Next he was told to take the arrows and with them smite the ground. "And he smote thrice, and stayed." There he made a mistake; he was not told, or meant, to stay. His listlessness and want of energy roused the ire of the dying prophet. He had been directed to smite the ground as if destroying it; instead he struck it lightly three times. Henceforth he would fight and defeat the Syrians three times; a more ener-

getic obedience would have ensured their destruction. Joash's character showed itself in his spiritless, caressing kind of strokes. God wants us to smite; how often we do it in a listless, half-hearted sort of way. "Whatsoever ye do, do it HEARTILY."

The fulfilment of this prophecy, recorded at the end of the chapter, took place in the reign of Benhadad III., son of Hazael. This Hazael was a usurper of the Syrian throne, having foully murdered his master Benhadad II. (see 2 Kgs. 8). He had all along oppressed Israel. God, however, did not suffer them to be destroyed, because of his covenant with Abraham, Isaac and Jacob; neither did he cast them from his presence—as yet! Against Hazael's successor, then, Jehoash (Joash) warred, and, as Elisha had foretold, defeated him three times, and recovered some cities which had been captured by the Syrians.

## From Afar.

By A. B. MASTON.

The editor of the *Standard* of this city asked me to write an article for that journal setting forth some of the characteristics of the churches in Australasia. This I have done, speaking only of those points which I think commendable and advantageous. I do not think it wise to speak of disagreeable things out of the family; besides, I prefer to speak of people's faults to their faces. Now it has occurred to me that it might be both profitable and interesting if I were to write a little for the CHRISTIAN of some

COMMENDABLE FEATURES OF THE AMERICAN CHURCHES.

No effort will be made to make comparisons and draw conclusions, as that would only lead to controversy and feeling. I simply desire to write that our Australian churches may, if possible, profit by the example.

1.—I have been greatly struck by the social aspect of our American churches. The churches seem great hives of social enjoyment. Before the meetings commence, the people talk, and after the services close they gather in groups and talk again. This either leads to or is the outcome, I am not prepared to say which, of a spirit of friendliness towards strangers, which makes the stranger feel much at home. All their meeting places built recently have made provision for the cultivation of this social side of the church. They have their well-equipped kitchens, sitting rooms, and parlors. The idea is, that man is a social creature, and if this want is not provided for in the church, he will seek it somewhere else, which is probably true. I think that at least half of the people in the church at Pittsburgh shook hands with me and told me their own names. It made me feel that I would like to have remembered every one of their names while I live, but I could not.

2.—The use they make of singing is a very helpful feature. The "Song Service" is very popular. Their prayer and social meetings are made to sparkle and ring with the happiest of happy singing. The words are full of hope, while the tunes are good and breezy, especially breezy. In this way they find it easy to run a prayer or social meeting. They have a little solo singing, but the



words are carefully spoken. The singing at their regular church service is sometimes very fine. The church on Broadway, Lexington, has a "chorus" which, unaided by any help above a tuning-fork, produces some of as fine singing as I ever listened to. But I have been more struck with the singing at prayer, social, Sunday-school and Endeavor meetings, where, unaided by choir, and often by organ or piano, the singing has been so bright, hopeful and helpful.

3.—*Their work among the young is very marked.* I do not mean by young, simply boys and girls, but young men and young women. I have noticed that their schools are filled with these, not as teachers or teachers only, but as scholars. The very life and soul of their prayer meetings are the young men and women. But their schools are not run by the young people, as the most intelligent and well posted older brethren and sisters act as teachers. The very best stuff they have in the church they put into the schools, and do not leave the teaching to amateurs. The result of it is they retain their young men in the school long after their graduation into the church. They aim to make every teacher an expert in his own department. The young men and women are not graduated into a dry-as-dust bible class to pine and die of spiritual foot-rot, but they are kept in Sunday-school classes, with a teacher who is able to deal with their special needs. I have been deeply impressed with the great number and enthusiasm of the young people at all the meetings I have attended. Our readers will not accuse me of being prejudiced in favor of Endeavor societies, so what I may say will I think be understood. I have made a special effort to attend all these meetings I could. They are held just before the Sunday evening service. I have been pleased, on the whole. The meetings are inspiring and helpful, and as I have seen them conducted they are certainly great influences for good. I am speaking now simply as they impressed me. There is a snap and go in the American nature which make this kind of thing specially suitable for this country. Now it is my opinion that the Endeavor can never be transplanted to foreign soil. I have attended Endeavor meetings in other lands, but they are not like the same thing in this country. I think like the same class here, but they lack the assertive spirit which makes the Endeavor meeting "go." It is said if you were to ask an English young woman if she is on the Lord's side, she will modestly hang her head and say, "I hope I am"; but if you ask the same question of an American girl, she will throw up her head and declare with a vim born of eternal assurance, "You bet your bottom dollar I am." This is the kind of thing which makes Endeavor meetings go in this country. This buoyant assertive aggressive spirit is peculiar to American young life. Another time I may say more, but not now.

—o—  
Isaac Selby.

Bro. Durban writing to the *American Christian Evangelist* says:—"I have lost a dear friend by the departure from England of that brilliant preacher and controversialist, Isaac

Selby. Our churches of Christ have during the past twelve months enjoyed the rare privilege of listening to his remarkable sermons and lectures, and the regret at his leaving us is as universal as it is sincere. Isaac Selby was the young Bradlaugh of Australasia; but in the midst of his career as an orator in the lecture-halls he was convicted of the truth of the religion which he had been ardently antagonizing, and it happened that his conversion was brought about by one of our own preachers in Australia. I do not know of any books so fit to be put into the hands of young people who are leaning towards skepticism as the works of Isaac Selby. They are small, simple, thoughtful, and vivid. Nor have I ever heard any man so successful in impromptu debate with Secularists. He possesses a private stock of dynamite torpedoes which he suddenly produces at the end of a lecture when the infidels present begin to unmask their batteries in the shape of questions which they are invited to put as freely as they please. In our own tabernacle at Hornsey I listened to a battle of this kind which will never be forgotten by any who were present. Especially will some of the leading champions of unbelief in London recollect the occasion as long as they live. Isaac Selby is a small, yet very great man. He is short of physical stature, but is an intellectual Colossus. Nervous, excitable, and restless in his temperament and demeanor; he is fully charged with that electricity which he quickly communicates to his audience, giving his people shock after shock in delightful surprise. His talk sparkles with spontaneous brilliancy, and I was specially pleased to find how intimately he was acquainted with the currents of modern thought. Above all, he is profoundly in earnest in his advocacy of our bible plea. Brethren in America, this is the manner of man who is now amongst you. It will reward you handsomely to give him a cordial welcome."

## The Querist.

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

By G. B. M.

1. Will you kindly explain Romans 9: 11, 17.

REPLY.—To explain at all fully so long and difficult a passage as that referred to would take up far more space than is at the command of the Querist column. We will, however, attempt a sort of paraphrase which may to some extent exhibit the meaning. The argument of the apostle begins with verse 6. 6. *But*, says the apostle, in what I have just implied as to Israel's being accursed, I do not mean to say that the word of God, that is, his many promises concerning the salvation of the true Israel, have come to nought, or failed; for they are not all Israel, in the sense in which that word is used in the promise, *who are of Israel*, according to the flesh or natural descent. 7. *Neither because they are Abraham's seed*, or posterity, *are they children*, in the sense of the promise, for the promise ran as follows: *In Israel shall thy seed be called*, thus excluding Ishmael and his posterity from the line of

God's chosen people. 8. *That is, it is not the children of the flesh, i.e., children of ordinary natural generation, that are children of God*, in the sense of being his peculiar people, *but the children that came, by special promise, are reckoned for a seed.* 9. And this is the word of promise, according to which Isaac rather than Ishmael was constituted a seed or child of God (Gen. 8: 10). "According to this season I will come and Sarah shall have a son." 10. And not only in the case of Abraham was the child which came by promise, alone accounted a "child," but the same same thing was done in the case of Isaac. 11. *For Rebecca having conceived by one, even by our father Isaac, it was said to her, and this is the promise which constituted Jacob's, rather than Esau, a "seed or child."* 12. *The elder shall serve the younger.* And this choice of Jacob and his posterity, instead of Esau and his, to be the peculiar people, was not determined or necessitated by anything in the men chosen or ignored—it was purely the act of God's sovereign will and pleasure, for when the choice was made, *the children were not yet born, nor had done anything, good or bad, that God's purpose according to election, or his right to make sovereign choices, might stand or be maintained: not determined in any way by the works of him that is called, but wholly by the will of him that calls or makes the choice.* 13. And this preferring of Jacob and ignoring of Esau we find realised in the actual course of history, for Malachi (1: 2-3) declares: "Jacob have I loved, but Esau have I hated" (see Prov. 13: 24, Matt. 6: 24, Luke 14: 26 on "loving" and "hating"). 14. *What then? Is there not unrighteousness with God in choosing Isaac and Jacob and their posterity on the one hand, and ignoring Ishmael and Esau and theirs on the other? Not at all! for in doing so he acts upon his own avowed principles of conduct, and these must be assumed to be right.* 15. *for he says to Moses: "I will have mercy on whom I have mercy, and compassion on whom I have compassion."* But he has compassion and shows mercy, or withholds them, only where it is absolutely just; for where he shows compassion to one he does no wrong to another. When he showed "compassion" to Isaac in choosing him to be the father of his peculiar people, he did no wrong to Ishmael; in blessing Jacob, he did no wrong to Esau, any more than wrong is done in giving to one member of a family greater talents than to another. 16. *So then, being chosen to some special distinction, as was Isaac and Jacob, does not depend on him that wills or runs, but on him that shows mercy.* 17. Moreover, when God, for benevolent purposes, determines to display his power among men, he displays the same sovereignty and chooses of his own will, the men, whether bad or good, that suit his purpose. The instance of Pharaoh is one in point. *For the scripture says to Pharaoh, For this very purpose did I raise thee up to be king, that I might show in you my power, and that my name might be published through all the earth.* 18. *So then, he has mercy on whom he will, as shown in the cases of Isaac and Jacob, and he hardens whom he will, as shown in the case of Pharaoh.* But, as Lard points out, he wills to have mercy on none when the act is an injustice to others. The mercy shown to Isaac and Jacob did not determine their final destiny, nor did that withheld from Ishmael and Esau ensure their

condemnation, and whether chosen Jacob or rejected Esau were saved or lost, depended wholly on the lives they lived. But God also hardens whom he will. But whom does God will to harden? He hardens the wicked, and has mercy on the obedient. See this principle clearly enunciated in Ex. 20: 5, 6; Ps. 103: 17, 18; 2 Thess. 2: 10-12. Men are not wicked because God hardens them, but he hardens them because they are wicked. Of this fact the case of Pharaoh is an example, and even he was not hardened by any direct or positive evil influence exerted upon him, but simply by withdrawing from him the converting influences he resisted, and leaving him to lapse into the hardness he loved. While the plagues were upon him he relented, but as soon as God removed them he stiffened his neck and hardened his heart, and in that hardness he finally perished.

NOTE.—The grand object of the apostle in this passage is to vindicate the right and justice of God, in rejecting Israel according to the flesh from their position of pre-eminence as the people of God, and bestowing that privilege on the "children of promise," or believers in Christ, whether Jews or Gentiles. In the examples given by the apostle, election did not secure salvation, nor rejection condemnation. If the former gave greater privileges in some respects, it increased responsibility to the same extent, and hence left the "balance of justice level and the chances of salvation equal." It certainly does not teach the unconditional election of some individuals to eternal life and the unconditional reprobation of others to endless death.

## Our Missions.

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



M. J. SHAH,

Native Missionary, Christian Mission, Timarni, C.P., India, supported by Doncaster Mission Band and the Foreign Mission Committee of Australasia.

## Letter from India.

Dear Bro. Ludbrook,—I am very pleased to say I received a nice cheering letter from you yesterday, for which I am exceedingly thankful. You would have to be in India for a while to know what joy we feel when we get a letter from a Christian friend in a Christian land. It seems to sink right down into our very souls and cheer us on in the labor we have begun. We have so much to make us downcast, and yet I am ashamed of myself for not trusting my God as I should, when I do know and have proved that his promises are yea and amen to those who believe on his name. Your letter cheered me so much. The Lord be with you. Truly indeed has the Lord been with me. Kindly express my most sincere gratitude to the brethren for their kind and sympathising wishes for my welfare and success in labor. God helping me, I shall strive to be a faithful servant in his vineyard. I have not seen Miss Thompson since I received your letter, but I am sure she will join with me in sending best thanks. I am showing the Foreign Mission letter to everybody I come in contact with, whether he be missionary or citizen. Patience is a virtue, possess it if you can. In India a missionary could do almost double the amount of work if the natives had any move in them. If you go to the bank and want a note changed, they will say, "Yes, we have the change, but you will have to wait a while," and that while might be half a day. The best plan is to go home, and then a native will bring round to your bungalow the amount, and count it out very slowly to you. It is the same in everything else almost. If you tell the cook to get dinner ready by four o'clock you will have to wait till five o'clock, so if you want your dinner at four you must tell him to have it ready by three. There are a few good ones who are punctual, but not many.

Books in India are twelve times as dear as in Australia. For a good dictionary in Hindi you have to pay eighteen or twenty rupees, that is, about £1 10s., whereas you would get the same book in Australia for about three shillings. Bro. Wharton lent me a dictionary and Sister Thompson a grammar, because I could not face that price for a book yet a while.

But now for a word of praise to our American brethren, especially to Bro. Wharton and Dr. Drummond. Their hospitality is hard to be excelled. All honor to these brave men, who have left homes of comfort and culture to come to this heathen and idolatrous land. Now, dear brother, I want you to send me two copies of the AUSTRALIAN CHRISTIAN instead of one. I have got a soldier here to take it. He thinks it is a grand little paper. He is a Christian. He was baptised by Bro. Wharton two years ago, and I think I have persuaded him to become a missionary when his time is expired in the army. He can already speak the language fairly, so he will be able to start work straight away. Till I am able to speak the language, I have along with this soldier held a prayer meeting nearly every morning with the soldiers, and some of them seem quite interested, and some of them have decided to become Christians, only they cannot yet see their way clear to baptism. Let us pray

that they may soon. Give my love to all enquiring friends, and also to Mrs. Ludbrook and your kind mother. May the good Lord be with you, is the prayer of your brother in the Master's glorious service,

F. STURBIN.

## The Home.

As for me and my house, we will serve the Lord.  
—Joshua 24: 15

### No Room for Mother.

"Going north, madam?"  
"No, ma'am."  
"Going south, then?"  
"I don't know, ma'am."  
"Why, there are only two ways to go."  
"I didn't know. I never was on the cars. I'm waiting for a train to go to John."  
"John? There is no town called John. Where is it?"  
"O, John is my son. He's out in Kansas on a claim."  
"I'm going right to Kansas myself. You intend to visit?"  
"No, ma'am."  
She said it with a sigh so heart-burdened the stranger was touched.  
"John sick?"  
"No."  
The evasive tone, the look of pain in the furrowed face, were noticed by the stylish lady, as the gray head bowed upon the toil marked hands. She wanted to hear her story, to help her.  
"Excuse me: John in trouble?"  
"No, no; I'm in trouble—trouble my heart never thought to see."  
"The train does not come for some time. Here, rest your head upon my cloak."  
"You are very kind. If my own were so, I shouldn't be in trouble to-night."  
"What is your trouble? Maybe I can help you."  
"It's hard to tell to strangers, but my old heart is too full to keep it back. When I was left a widow with three children, I thought it was more than I could bear; but it wasn't as bad as this—"

The stranger waited until she recovered her voice to go on.

"I had only a cottage and my willing hands. I toiled early and late all the years till John could help me. Then we kept the girls at school—John and me. They were married not long ago; married rich, as the world goes. John sold the cottage, sent me to the city to live with them, and he went west to begin for himself. He said he had provided for the girls, and they would provide for me now—"

Her voice choked with emotion. The stranger waited in silence.

"I went to them in the city; I went to Mary's first. She lived in a great house, with servants to wait on her, a house many times larger than the little cottage; but I soon found there wasn't room enough for me—"

The tears stood in the lines on her cheeks. The ticket agent came softly, stirred the fire, and went back.

After a pause, she continued: "I went to Martha's, went with a pain in my heart I

never felt before. I was willing to do anything so as not to be a burden; but that wasn't it. I found that they were ashamed of my bent old body and withered face; ashamed of my rough, wrinkled hands, made so toiling for them—"

The tears came thick and fast now. The stranger's hand rested caressingly on the gray head.

"At last they told me I must live at a boarding house, and they'd keep me there. I couldn't say anything back. My heart was too full of pain. I wrote to John what they were going to do. He wrote back a long, kind letter for me to come right to him. I'd always have a home while he had a roof, he said; for me to come right there and stay as long as I lived; that his mother should never go out to strangers. So I'm going to John. He's got only his rough hands, and his great, warm heart; but there's room for his old mother. God bless him!"

## Open Column.

"Let your Women keep silence in the Churches."

G.B.M., in the *Querist* of June 30th, *Australian Christian*, says that the passage in 1 Cor. 14 : 34 debarb our sisters from engaging in prayer at a weekly prayer-meeting, unless they could pray aloud and keep silent at the same time. If G.B.M. is right, it would naturally follow that our sisters would be debarred from singing as well, because many of the hymns which we sing are really prayers, unless they could sing aloud and keep silent at the same time. Our meetings at times are somewhat dull, but if our sisters were to keep silent altogether they would be miserable indeed. I am very pleased that in the above passage not the slightest reference is made to praying, but to speaking [not to God] to an audience, addressing the church and publicly asking questions. But in another passage (instead of forbidden to) we are told that if women pray or prophesy [preach], they ought to keep their heads covered, and I have always noticed when I have heard women speak or pray in public, they had their heads covered. G.B.M. says "churches" refer to all the general meetings of the church, and believes that the sisters feel it a great hardship being prohibited from taking part in public prayer (not here in Wellington, though), and suggests a remedy that in such case they should hold meetings of their own. Wouldn't that be a church meeting? especially in such places where there are nothing else but women, so to speak; no man capable of taking part in public. It strikes me very forcibly that if the sisters were to leave the brethren to themselves, the latter would soon find out that it is not good for "men" to be alone, and like Paul and Silas (who went to the women's prayer meeting), they would also soon resort thither.

DISCIPLE.

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

## From The Field.

The field is the world.—Matthew 13 : 38

### South Australia.

**BALAKLAVA.**—Last Lord's day morning we had the pleasure of immersing two young men, and at the close of Wednesday evening's service (Bro. Keay preaching) three came forward and made the good confession and were baptised the same hour of the night, one of them being the local police trooper. We propose next week to hold special services every evening.

Aug. 19.

W.T.S. HARRIS.

**HINDMARSH.**—There was a large gathering to hear the gospel preached last evening. At its close two came forward and confessed Christ. One of these was the mother of poor Bessell, whose obituary we send on. Oh! that his life and death, coupled with the pattern of his faith, may prove a blessing to every member of his family, and to our own young men.

August 22.

A.G.

[Obituary held over.]

**PORT PIRIE.**—On Wednesday, August 3, a social tea was held in the chapel, and afterwards a profitable evening was spent in singing and speaking, Bro. Liddle in the chair. On the following afternoon the S.S. children had a real good time at the residence of Bro. and Sister K. W. Duncan, where tea was provided by the church and prepared by the sisters. Since the 1st of August, 1897, to the 3rd of August, 1898, there have been eight additions, and the church is living in peace and harmony. Bro. Duncan and the writer have done most of the preaching in the past, but lately we have been having valuable help from Bro. T. Ryan, late of the church at Strathalbyn. We have in Bro. Duncan a good preacher and teacher. Bro. Liddle gives us some thoughtful addresses. There are 32 names on the roll.

It is the intention of the writer to take a few months' holiday about the end of the year (N.V.), when he will offer his humble services freely to any of the little churches requiring help, especially those which he has been instrumental in planting years ago in South Australia, Victoria and Tasmania. Will the secretaries of said churches please correspond with the undersigned, in order that a systematic plan may be laid out for his work.

Port Pirie, S.A.

W. MOFFITT.

**UNLEY.**—Last Lord's day we received into fellowship four, Mr. and Mrs. J. Pritchard, and their son Edgar, who were members of Grote-street some years since, but for a time have been connected with the Baptists, and now coming to Unley, have brought their letters. The other is Sister Louisa Howard, from the church at Cameron, and to-night our hearts were again cheered by the second daughter of our esteemed elder Bro. Wm. Charlick, making the good confession.

T. G. STORER.

### West Australia.

**KALGOORLIE.**—On Sunday, August 7th, we met for breaking of bread at the house of Bro. Shaw, twenty-one being present. It was unanimously decided that a church be formed at Kalgoorlie. Address—Mr. A. Shaw, Duglin-street, Kalgoorlie. For the benefit of those that are passing through, we beg to notify that the time of meeting is 10.30 a.m.

August 9.

F. PALLOT, Sec. pro. tem.

**FREEMANTLE.**—Since the opening of the new chapel in March the course of the church here has been uneventful. Bro. A. E. Illingworth, of Perth church, preached for the first three months, and Bro. D. M.

Wilson, also of Perth, followed up the work for several Lord's days. These consecrated workers have the hearty thanks of the Fremantle church. Bro. A. Luffcraft is now declaring the glad tidings to good audiences. On July 24th one made the good confession, and was immersed the following Lord's day by Bro. H. Gibson. Our Sister Cartledge is the first to make our new baptistery of service to the Master. On the 1st of August a social was held to bid farewell to Sister Alice Shears, who is leaving here for Kalgoorlie. At the time of leaving Sister Shears was organist to the church, secretary of the mutual improvement society, teacher of the young ladies' class in Sunday-school, and an active member of the W.C.T.U. As a token of their love and esteem the young ladies presented Sister Shears with a nice bible. She was also presented by the church with an illuminated address. Appreciative addresses were given by three brethren, representing the church, school, and mutual improvement society. Sister Shears suitably replied, thanking her friends and expressing her regret at having to say good-bye. The descendants of Asaph contributed several pieces to the delight of all present.

JAMES LEACH.

### Tasmania.

**HOBART.**—On the 3rd inst. a large number of brethren assembled and partook of a splendid tea prepared by the sisters. After which we had speeches by Bro. Gordon (from Launceston), Cameron, and Jarvis, and recitation and vocal selections by various contributors. At an adjourned business meeting it was resolved to contribute 35/- weekly to the support of an evangelist, and as a member of the church whose identity is not revealed has authorised one of the deacons to say that conditional on the church raising the amount above named, he or she would make it up to £2, and as the three other principle churches in the island have intimated their readiness to support the movement, the success of the proposed scheme of Evangelisation is assured (financially). Our gospel meetings in the city are being largely attended.

Aug. 18.

R. G. CAMERON.

### New Zealand.

**AUCKLAND JOTTINGS.**—Last Tuesday evening, under the chairmanship of Bro. Ernest Vickery, the Bible Students' Class presented an inspiring bill of fare at their twentieth half-yearly meeting. Bro. J. Paulsen read the secretary's report, which indicated that the class was prospering under the able guidance of Bro. W. H. Evans, whose labor is much appreciated by his younger brethren. This appreciation found expression during the meeting in the presentation of a nicely inscribed and bound letter, signed by all the members of the class. This letter will be supplemented by a copy of Rotherham's Emphasised New Testament. Recitations were given by Bro. F. Davies and E. Kitching, a reading by E. Davies, and addresses as follows: Personal Enthusiasm, F. Evans; A Firm Purpose, A. Bowen; Courage, J. Allen; Victory, J. King; Conclusions, W. Vickery. These items were interspersed with music, and the meeting did us good. On Wednesday evening we held a meeting to preach the word, and at the close a young sister was immersed on confessing her faith in Jesus.

I have thankfully to acknowledge the following amounts received for the Maori Mission Fund:—Church at Wellsford, 11/-; Kamo, 12/-; Port Albert, 20/-; Warkworth, 20/-; North Albertland, 9/-; Ballance, 20/-; Bro. J. Froggatt, Longbush, 10/-; Helensville, 20/-.

Aug. 15.

T. J. BULL.

