

# 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.

### Professor Marshall-Hall.

The religious and moral public will feel relieved at the retirement of Professor Marshall-Hall from the Chair of Music at the Melbourne University. The man who could unblushingly trample upon all that is held sacred and publicly hold up to ridicule the most cherished convictions of the pious, is certainly out of place as a representative of the State. And when to this he adds the publication of a volume of poetry calculated, and evidently designed, to bring morality into contempt and to pander to the lowest instincts of degraded humanity, it necessarily followed that he could no longer be tolerated as the State-appointed instructor of young men and women. Dr. Rentoul puts the case mildly when in a letter to the press he stated that through the professor's writings there recurs an offensive animalism, and along with that a coarseness which offends all finer feelings and which sets itself against that moral sense which is the glory and safety of modern Christianised society. It is still held by some that education is to be the great factor in the elevation and purification of mankind, but the case of Marshall-Hall only confirms the fact revealed in the histories of Greece and Rome, and sustained by the testimony of all times, that education uncontrolled by the restraining influence of faith in God but tends to the development and extension of intellectual animalism and licentiousness.

### A Christian Conference.

At Petersham, N.S.W., a "Christian Conference" is held in the Town Hall in August every year, and is largely attended by believers of all bodies. The conference lasts four days, and able addresses are delivered by leading ministers of Sydney and suburbs. This year the topic was "The Holy Spirit," and all the addresses bore more or less upon this theme. It occurs to us that in promis-

ing the Spirit, the Saviour said, "He shall not speak of himself," and it is difficult to realise that the Holy Spirit should lead men to devote so much time to the discussion of his own work. However, some good things were said, and the Conference as a whole was calculated to stimulate heart-searching on the part of believers, as to how far they were being led by the directions of the Spirit, as revealed in the word of God. The last day was devoted to missionary and evangelistic purposes. At the latter meeting, a powerful sermon was preached by the Rev. W. M. Dill-Mackay, from Rom. 1 : 16. There was little that could not be heartily endorsed by the readers of this paper as far as he went, and his denunciations of sin were particularly effective. It was in the application that he seemed to limp somewhat, as his instructions to sinners, while scriptural, were certainly incomplete. The necessity of repentance and faith was fully emphasized, but it was noticeable that while Pentecost was referred to, the instructions given to sinners at Pentecost were omitted. The after-meeting was a real old-fashioned Methodist revival meeting, under the direction of the Rev. R. Bavin, the president of the Conference. The people were powerfully exhorted to surrender to the Lord at once, and in the next breath informed that they could not do so without power from the Spirit. Then, with earnest prayers the Spirit was urged to "save men now," and the hearers were immediately requested not to grieve or reject the Spirit. To a thoughtful observer it must have surely seemed as though the Lord were unwilling to save and had to be fervently and repeatedly reminded that he had the power and only lacked the will to use that power for the salvation of the people. When will men realise that the Lord does not need to be converted or changed, in order that men should receive forgiveness? that the only conversion or turning needed is that of the sinner, and that he must *turn himself* to the Lord? When this is thoroughly grasped, it will be seen that the *whole responsibility* rests on the sinner and not on the Lord or the Holy Spirit; that

the only obstacle to salvation is in the heart of man, and not at all in the heart of God, and that our prayers should be rather directed to men than to God for their conversion. Thus Paul represents God himself as praying to men: "We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." While we recognise the earnestness and heart-felt piety of the preachers, and while we rejoice at the measure of success attending their able presentation of the finished work of Christ, we can but regret that the sinner is not more clearly made to realise that he alone is responsible for his acceptance or rejection of pardon, and that the conditions of forgiveness as recorded in Mark 16 : 16; Acts 2 : 38, &c., are not more fully proclaimed.

### The Totalisator.

In South Australia, Victoria and New South Wales the question of the legalisation of the totalisator is a live one. In the mother colony a bill with that object has just been introduced, and, as in Victoria, it is proposed that a portion of the profits should go to the charities. This is the bribe held out to the public to permit the bill to become law. Is it any cause for surprise that the anti-gambling element is aroused to opposition to the attempt to legalise a great national vice? The *Southern Cross* deals very pertinently with some of the arguments in favor of the totalisator thus:—"It is to be noted that the advocates of the totalisator are quite unable to agree about the merits of the machine. The racing clubs claim it as a virtue in the totalisator that it will 'enable race clubs to greatly increase stakes,' and so will nourish racing. 'Without the totalisator,' says the *Australasian*, 'there would be practically no racing in South Australia.' The *Age*, on the other hand, ascribes an exactly opposite set of virtues to the totalisator. It will, we are assured, greatly abridge racing. 'Everyone admits that the amount of racing around Melbourne,' says the *Age*, 'is more than is required for the purpose of legitimate amusement, and to limit the racing

within a reasonable compass, as has been done in Adelaide, is a much desired reform.' Thus in Adelaide, according to one expert, the totalisator keeps racing alive; according to another equally confident expert, it limits it within reasonable compass. The *Age* concludes with the pious reflection that 'an abnormal pursuit of sport is highly injurious to the community, and the evil should be minimised as much as possible. That, as we have already shown, can be effected by the proper regulation of the betting machine.' That sentence, we suspect, was written by its ingenious author with tongue in cheek." New Zealand statistics clearly prove that the totalisator fosters both racing and gambling, and it behoves everyone who has the best interests of his country at heart to oppose by every legitimate means the legislation of this particular evil. The racing clubs are challenging the churches, and it remains to be seen whether the religious people of these colonies will allow the gambling fraternity to ride roughshod over them, or whether they will arise in their unquestioned strength and sweep out of existence this attempt to promote a vice which already exerts so powerful and so iniquitous an influence in our land.

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## The Leader.

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

### The War Spirit.

There never was a time in the history of the world when war was more talked about or when the means for carrying it on were so abundant and various, and yet it may be said with equal truth, that there never was a time when those who made the game of war possible, manifested so much reluctance to be the first to throw down the gauntlet and "let loose the dogs of war." The unreasoning crowd moved by some wave of

popular feeling may clamour for war, but those whose duty it is to give the signal, display no undue anxiety to assume the fearful responsibility involved in taking the initial step that leads to actual warfare. Men of "blood and iron" like the late Prince Bismarck are, of course, exceptions, and it is well for the peace of the world that they are. The Bonapartes and the Bismarcks of the world may be regarded as great men, and historians may praise them as great commanders and strategists, but the Christian philosopher will be more inclined to weigh their lives in heaven's balances, and so perceive with clearer insight that the modicum of good achieved by them is altogether outweighed by the huge selfishness which dominated their public actions. Their callous indifference to human life may find some apogolists amongst those who view the whole arena of life from the mere standpoint of political utility, but those who have received their lessons in the school of heaven will wonder what manner of men these are who can eat and sleep with apparent composure, when all the while they know that they have waded through human blood in order to achieve the purposes set before them. A man must have lost, or never had, many of the best instincts of humanity if he has reached the point that he can regard his fellow beings as so many pawns on a chess board, to be moved about and sacrificed at will. Surely such men are only barbarians in a civilised dress. Their ideas belong to a ruder age, when for the individual and the nation, the one great political maxim in vogue was, "Might is Right." And certainly one of the most curious paradoxes of the present advanced age is that while we insist, so far as the individual is concerned, that he shall not act on the principle that "Might is Right," yet in the aggregate of individuals forming a nation it is considered justifiable enough. Probably, some day the statesmen of the world will learn, or be forced to learn, by the severe logic of events, that that which is wrong for the individual is also wrong for the nation. Even an ancient heathen philosopher could see this, and possibly those who would not listen to the sentiments expressed in the Sermon on the Mount will have some regard for the utterances of the old pagan philosopher, the wise Seneca. It is thus he speaks of war:—"Here avarice and cruelty know no bounds; barbarities are authorised by decrees of the senate and votes of the people; and enormities forbidden to private people are ordered and sanctioned by legislators. Things which, if a man had done in his private capacity, they would have paid for with their lives, the very same things we extol to the skies, when they do them with

their regimentals on their backs."

One of the greatest fighters the world ever saw—the first Napoleon—characterised war as "the trade of barbarians, and the art of bringing the greatest physical force to bear on a single point." Since his day the art of war has changed considerably. Then physical strength, bravery and numbers were the chief factors; now, while these things still count, there are others that are assuming as great, if not greater, importance. In the wars of the past the bayonet played an important part in the butchery of the race, in the wars of the future it will be obsolete. Contending armies will not meet to fight hand to hand—the battles of the future will be fought at long range. Wars in the past were prolonged for years—in the future they will not last for as many days. Indeed it is a question if the very improvements which are now being made in implements of war will not in the end make war impossible. Some of our prophets believe that the next great war that occurs will be the last, not because the end of all things has come, but because of the fearful effectiveness of the destructive forces which modern science is every day putting into the hands of both soldier and sailor. When the day comes that these modern weapons are engaged in doing their deadly work, and men are murdered, not by hundreds, but by tens of thousands, then, and perhaps not till then, will the Christian and civilised conscience of the world, startled and horrified out of its torpor, demand that, not war, but arbitration shall adjust its quarrels. It is to the credit of Great Britain, as the nation most influenced by Christian sentiment, that she has set an example to the other great powers in the direction of peaceful arbitration. Her overtures to the United States of America to enter into an agreement by which all future difficulties should be thus settled was a splendid step in the right direction, and America's refusal was a distinct blow to the progress of the race. Here was the opportunity of giving a splendid object lesson to all the world, which would doubtless have been the first step in the direction of an International High Court for the settlement of national quarrels.

The war spirit is our inheritance from our rude forefathers. Disguise it, or ornament it as we will, it is a relic from our savage ancestors. We are not now, of course, speaking of defensive warfare, but of aggressive war undertaken for personal or political aggrandisement, and of the man who fights for the mere love of fighting and finds in the career of a soldier the only occupation congenial to his tastes. It is neither God-like nor man-like, that man should fight against man. He has enough to fight against in



general ill of life—to Satanic agency. How inconsistent, therefore, to say, that he who tried to remove these ill, did so by the same power! Jesus himself reasons out his own case with them (Matt. 12), and shows that upon the ground stated by his adversaries, Satan must have a divided kingdom, and consequently his downfall must be near at hand. But he replies to their charge even more cogently. Their sons exorcised demoniacal possessions, and in doing so claimed that they did it by the power of God. Now, said Jesus, "If I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges." If, as you affirm, your children do this by the power of God, how can you say that I do it by the power of Satan? And to show further the inconsistency of the charge he says, "Either make the tree good or his fruit good, or else make the tree corrupt and his fruits corrupt; for the tree is known by its fruits." No intelligent person, looking at the nature of the teachings of Jesus and the character of his works, could for a moment entertain this suggestion of the Pharisees. His life, his teachings, and his works, clearly demonstrate that their origin was in God.

## Selected Articles.

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

### The Elements of the Gospel.

LETTER XVI—Continued.

#### III. The Teaching and Practice of the Apostles.

1. We have already written so fully of the significance of the events recorded in Acts 2, when the will of our Lord and Saviour was opened and announced by the executors—when the kingdom was established, and its laws and ordinances for the first time authoritatively announced, that we will not need repeat it here. Let us see if, at this important epoch, when the gates of the kingdom were unlocked by the apostle Peter, infants entered in. We find, on examination, that the order of the commission is scrupulously observed. *a.* They preached the Gospel, that men might believe. *b.* They called on believers to repent and be baptised. *c.* "Then they that gladly received his word were baptised." No infants admitted here. Will you say that, having been circumcised, there was no need to practise a rite which came in the room of circumcision? We answer, all the male adults who were baptised had previously been circumcised; and if baptism came in the room of circumcision, there was no need of any of them being baptised!

2. The subsequent history of apostolic labors is all in harmony with this. The Samaritans, when they believed, "were baptised, both men and women." Acts 8: 12. At the house of Cornelius, "the Holy Spirit fell on all them which heard the word." They spoke in various languages, and magnified God. "Then answered Peter, Can any man forbid water, that these should not be baptised which have received the Holy Spirit as well as we?" Acts 10: 45-47. This is one of the household baptisms! At Antioch "a

great number believed and turned unto the Lord." Acts 11: 21. At Antioch in Pisidia, "as many as were ordained to eternal life believed." Acts 13: 48. At Iconium, "a great multitude both of the Jews and also of the Greeks, believed." Acts 14: 11. When Paul and Barnabas returned from an extensive missionary tour, "they rehearsed all that God had done with them, and how he had opened the door of faith to the Gentiles." Acts 14: 27. The jailer believed in God, with all his house, and, believing, they were baptised. Acts 16: 30-34. At Corinth, "Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians, hearing, believed, and were baptised." Acts 18: 8. This is the uniform current of testimony through the Acts of Apostles. Faith always preceded baptism. Even in the case of households, it was the household of believers.

3. In preaching and teaching, the apostles speak of baptism always in such associations and with such qualifications as to make their language entirely inapplicable to infants.

In the commission, it is associated with faith; on the day of Pentecost, with repentance; in Samaria, it is men and women that are baptised, after believing; those are baptised who are "dead to sin," and who rise to "newness of life," Rom. 6: 2-4; if the church is cleansed by the washing of water, it is added, "through the word," Eph. 5: 26; if we are saved by the washing of regeneration, it is immediately added, "and renewing of the Holy Spirit," Titus 3: 5; if our bodies are washed with pure water, in immediate connection with it, the heart is sprinkled from an evil conscience, Heb. 10: 22; and if baptism is spoken of as saving us, the salvation is defined to be "the answer of a good conscience toward God," 1 Pet. 3: 21. It is impossible to apply such language as is always found associated with baptism, to infants. It is ever an act of faith.

It only remains that we notice some of the more plausible arguments for infant membership. Not having much space left, we will pay attention to a few of the strongest; for if these are unsound, the feebler ones are unworthy of attention.

1. It is argued that infant membership is older than the Jewish covenant, and did not therefore perish with it. It goes back to Abraham's time (Gen. 17), and as the seal of spiritual blessings, is not interfered with by the abrogation of the law of Moses.

To this we reply—

*a.* Although it began before the law, it was established in anticipation of the law, was incorporated with the law, and for 1,500 years rested on the authority of the law, and of that only. (See John 7: 22, 24.) The authority of patriarchal times gave way to the authority of Moses; and when the authority of Moses, as lawgiver, ceased circumcision necessarily ceased with it, unless re-enacted by the new Lawgiver, Christ Jesus.

*b.* Circumcision did not seal spiritual blessings to the members of that covenant. To Abraham, individually, it was a seal of the righteousness of the faith which he had before he was circumcised (Rom. 4: 11), but it was this to none others, either adults

or infants, to whom it was administered. The covenant of circumcision secured the land of Canaan, divine protection in that inheritance, and abundance of earthly good. The spiritual blessings covenanted to Abraham were embraced in another covenant (see Gen. 12), which was confirmed, not by circumcision, but by the oath of God. Compare Gen. 12: 1-3, and 22: 15-18, with Gal. 3: 8-17, and Heb. 6: 13-18. The gospel engrosses the covenant of Gen. 12, and confers its blessings, through Christ, on the children of faith, even as the law engrossed the covenant of Gen. 17, and conferred its blessings on the children of the flesh.

2. Jesus said, "Suffer little children to come to me, and forbid them not, for of such is the kingdom of heaven." Matt. 19: 14.

Answer.—Such is a term of comparison. Of such is the kingdom, does not mean, of these is the kingdom, but of those who are like these in certain particulars. Matt. 18: 1-5 furnishes an illustration. A little child was set in the midst of the disciples when they were contending about who should be greatest, and they were told, "Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven." But Christ's "little ones" are believers. "Whoso shall offend one of these little ones that believe in me," etc. Matt. 18: 6.

Moreover, Christ did not baptise these children, nor take them into church relations. He blessed them. As neither baptism nor church membership is in the promise, neither of them can logically be in the conclusion.

3. "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy." 1 Cor. 7: 14. It is argued that the child of a believing parent is "holy" and therefore entitled to church membership.

Answer.—The unbelieving husband or wife is "holy," or "sanctified," in the same sense and in the same way. Hence if this proves that the children have a right to church membership on the faith of a parent, it proves that the unbelieving husband or wife has also a right to church membership, on precisely the same ground! This proves too much—therefore, nothing.

Paul argues with the members of the Corinthian church who insisted that any of their number who are married to heathen partners should dissolve that relationship, in this style: "The unbelieving husband or wife sustains the same relation to their Christian partners that your children sustain to you. Your children are unbelievers, and it is yet lawful for you to preserve your relationship to them unbroken. Even so may the believing wife preserve unbroken her relationship to an unbelieving husband." Observe, he says "your children," not "their children"; thus proving that these children of Christians sustain the same relation to them that an unbelieving husband did to a believing wife. Most evidently, then, these children were not in church relationship.

But we have furnished specimens enough to show how weak and fallacious are these objections.

It only remains to say that infant mem-

bership corrupts the purity of the church.

1. It loads unregenerate natures with the responsibilities of religious life, without their own consent.

2. It breaks down, to the extent of its prevalence, the distinction between the church and the world. If it were to prevail, as it does in some instances over a whole nation, the distinction between the church and the world is utterly lost, and all the crimes of the nation are the crimes of the church. It becomes an essential part of the machinery for uniting church and state, and thus aids in superinducing the mischiefs and outrages ever consequent on such union.

It does not and cannot belong to that pure spiritual institution which its Founder declared to be "not of this world."

As you have revealed some rationalistic sympathies, allow me to close what I have to say on the whole subject of baptism by a quotation from *Ecce Homo*, whose author, whether a Rationalist or not, is evidently viewing the mission of Jesus from the Rationalist's standpoint.

"When we consider the great contempt which Christ constantly expressed for forms and ceremonies, and in particular for those 'washings' which were usual among the Pharisees, we are prepared to find him readily acceding to the request of Nicodemus, instead of which he shut the petitioner's mouth by an abrupt declaration that there was no way into the Theocracy but through baptism. The kingdom of God, he insisted, though it has no locality, and no separation from the secular states of mankind; though it has no law-courts, no litigations, and no fables, was yet a true state. Men were not to make a light thing of entering it, to give their names to the Founder at a secret interview, and immediately return to their accustomed places of resort, and take up the routine of secular life where it has been left. Those who would enroll themselves among the citizens of it, were to understand that they began their life anew, as truly as if they had been born again. And lest the divine society, in its contempt for material boundaries, and the distinctness which is given for unity of place, should lose its distinctness altogether, and degenerate into a theory, or a sentiment, or a devout imagination, the initiatory rite of baptism, with its publicity and formality, was pronounced as indispensable to membership as that spiritual inspiration which is membership itself. . . . The water in which they were bathed washed away from them the whole unhallowed and unprofitable past; they rose out of it new men into a new world, and felt as though death were behind them, and they had been born again into a higher state."

This is not just the language in which we would choose to express our own convictions; but we give it to show how, apart from all partisan leanings, and even with a daring purpose that respects no prejudices of the past, a candid mind is compelled to recognise the significance and necessity of this ordinance.

## Historical.

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

#### CHAPTER XVI.

A BRIEF OUTLINE OF THE EARLY HISTORY OF THE CHURCH AT MILANG.—About the latter end of the year 1855 several of the

members of the church in Franklyn-street removed to Point Sturt, a new settlement 56 miles south-east from Adelaide. Their subsequent history is thus briefly told by one of their number:—We resolved, when we went there, to follow the admonition of the Apostle Paul, by not forsaking the assembling of ourselves together. And at the first we regularly met on the Lord's day morning in the tent of Bro. and Sister Crawford, where we attended to the apostles' doctrine, the fellowship, the breaking of the bread, and the prayers, and in the afternoon we generally met by appointment, at the tent of one or other of the brethren, where, sometimes under canvas, but oftener under the shade of a tree, we spent the remainder of the day in social conversation, prayer, and praise, and one or other of the brethren would generally read a portion of the divine word and give a short address. These little meetings were greatly enjoyed by us, and besides supplying a divine repast, furnished a delightful break in the dull round of weekly toil. And I have no doubt but that the remembrance of them still lives in the memory of all those who attended them, and who are still in the land of the living. But there are some who are fallen asleep in Christ, resting from their labours, awaiting in the humble solitude of the grave, the great Master's call to the activities of an immortal life.

As soon as one of the brethren had succeeded in erecting a house, we held our meetings there for the sake of greater convenience; where, in addition to our meeting in the morning, we could invite our neighbors to assemble at a later hour in the day, to listen to our humble efforts to make known to them the glorious message of salvation through Jesus the Christ. As well as I can remember, the names of the little company in fellowship with us at that time were Bro. and Sister Dewar, Bro. and Sister Crawford, Bro. and Sister Taylor, Bro. and Sister Mann, Bro. and Sister Goldsworthy, Bro. George Duke, Bro. C. Hussey, Sister Balls of Milang, Bro. and Sister Geo. Pearce, and Bro. Pearce senr. God blessed our feeble efforts in his work, and as a proof that he can use the feeblest instrumentality to accomplish his purposes, it was not long before we were called upon to assemble on the shores of Lake Alexandrina, and use its waters for the first time in the period of its existence as the emblematic grave of our dying and risen Lord. Again and again we gathered there for the same purpose, and from that time down to the present, these waters have repeatedly witnessed the planting of believers in the likeness of the Redeemer's death, and their rising to walk with him in newness of life. But since the purport of my paper is necessarily confined to the earliest days of the church there, I cannot attempt a record of their names, but it does not matter. The recording angel has inscribed them in the Book of Life, and they will be found in the deathless roll of the general assembly, and church of the firstborn, who are written in heaven.

Many little incidents of these occasions arise in my mind, as I endeavor by the aid of memory to call up the past. I will only attempt to relate two of them. One was, I

think, on the second occasion of baptising in the lake. A number of natives had assembled and were silently and attentively watching the proceedings in stupid wonder at the strange performances of the whitefellows. At the close one of them accosted a brother who had taken the most prominent part in it with the question "What for you put Mrs. ——— under water, and then take um up again like a that?" "Because God tell me to do it!" was the reply. A solemn "umph" was the only response, and on subsequent occasions, they often showed the interest they felt by their attendance, and I have overheard them repeating to each other "God tell him do it;" and this seemed authority enough for the simple-minded savage, although insufficient for the majority of civilised men. On another occasion, a candidate, having made the good confession, wished to say just one word to those assembled (he had been a Presbyterian). "My friends," said he "perhaps many of you wonder why I have come here to-day to be baptised. The reason is just this. The Saviour hath said 'he that believeth and is baptised shall be saved,' and I am going to take him at his word." That brother is still a worker for the Master in an adjoining colony.

The newly-opened township of Milang, about six miles from Point Sturt, was at this time without any place of worship or religious service of any kind. The Lord's day was devoted by the settlers to cricketing, boating, shooting, impounding and releasing cattle, drinking, and kindred occupations, so that pressed by the ungodly condition of that place, and urged and entreated by our dear Sister Balls, who resided there, we resolved to depute one of our little company to preach there on Lord's day afternoons; and a friend having offered us the use of his wheelwright's shop, we made a commencement. The sober-minded residents rallied round us, and very soon a considerable gathering, some from long distances came to hear. The unseemly pursuits of the desecrators of the Lord's day were abandoned, and before long some had decided to give themselves to the Lord. These were united to the little band at Point Sturt, where the room in which they met soon became too strait for us, and the opening at Milang was one of great promise, we decided that it was desirable to build a meeting house there. But as our means were limited, we felt it necessary to consult our brethren in Adelaide and elsewhere, so as to obtain their approval and assistance, and from their hearty expression of satisfaction and promise of substantial aid, we felt that we were bound to proceed with the work. And with our combined contributions of labor, material, and money, by the month of October, 1857, we had succeeded in completing the little chapel, in which the church at Milang has met ever since, and still on every Lord's day, shows the Lord's death for fallen man. On the occasion of the opening, the little band of believers assembled round the table of the Lord for the first time there in the morning, and in the afternoon and evening the gospel was proclaimed to full and attentive gatherings. On the Monday we celebrated the event by a public tea and a meeting in the evening. At all these meetings, the brethren

and sisters at Point Sturt and visiting brethren from Adelaide, exerted themselves to make the occasion, what it really was, a great success.

(To be Concluded next issue.)

## Sunday School.

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

LESSON FOR SEPTEMBER 13TH.  
"SINFUL INDULGENCE."  
AMOS 6: 1-8.

**GOLDEN TEXT.**—*They also have erred through wine, and through strong drink are out of the way.*—1st. 28: 7.

After the events of last lesson Israel entered upon a career of great prosperity. The country was freed from the inroads of the enemy, great victories were won, boundaries were extended, and much spoil gathered. Things were in a most flourishing condition. Such wealth as had not been known since the days of Solomon was now enjoyed.

But consequent upon temporal prosperity came a time of spiritual declension. It was a common story. We might apply to Israel what is said of Judah's king; of Uzziah we read: "His name spread far abroad, for he was marvellously helped, till he was strong. But when he was strong, his heart was lifted up to his destruction." Here again, as predicted (Deut. 32: 15), "Jeshurun waxed fat, and kicked." Geikie says:—"The apparent prosperity was only a phosphorescence on decay. Society from the highest to the lowest had become corrupt. Drunkenness and debauchery spread. Even the women were given to their cups. The great ladies of Samaria are described as greedy for drink. Such sensuality and profuseness led to all other vices. The passion for money became general. Tumults, from such oppression, filled the streets of Samaria. The mansions of the great were stored with plunder of their poorer neighbors; and matters grew worse towards the close of Jeroboam's reign, and in the years that followed his death. No truth, or mercy, or knowledge, of God, we are told, was left in the land. Swearing, lying, homicide, stealing, adultery, housebreaking, and murder ran riot."

To such people was the mission of Amos, the herdsman of Tekoa, directed; against such sins he thundered. He began with denunciations of surrounding nations, but soon got near home, and fulminated against Israel herself and pronounced her doom. He showed that their wickedness was aggravated by the fact that God had been so good to them, and their present impenitence more inexcusable because so much had been done to induce repentance; yet had they not returned to the Lord. To a strong plea for reformation is attached a statement of God's rejection of their hypocritical service and displeasure with their wantonness. Our lesson deals, as its title shows, with their "sinful indulgence." In passing, it might be well to ask how many of these are commonly regarded as specially sinful now. Let us note them briefly. They were at ease in Zion; God's partiality for his chosen—for Jerusalem—was pronounced enough, they thought, for blessings to continue without

special effort upon their part. Many trusted in the mountain of Samaria. The Israelites considered their capital city well-nigh impregnable. When besieged by the Syrians it held out three years, and was the last city of Israel taken. "While Judah was misinterpreting God's providences, Israel had abandoned him to put trust in a mountain city." Next he bids them contrast their lot with Calneh, Hamath and Gath. Did a survey of neighboring kingdoms prove Israel to be ill-favored? Rather the opposite; yet how ungrateful she was for her greater blessings and wider territory. The three cities named had all been overthrown: their "evil day" had come; Israel put hers away, and enthroned all manner of violence and oppression. God had said her day of doom was near; she preferred to think it was not. Many now imitate Israel; they "put [in thought] far away the evil day"—some so far away that they do not think it will ever come near. It is more consoling for some people not to think that "it is appointed unto men once to die, but after death the judgment"! They lounged in luxurious indolence upon their beds of ivory, stretched themselves in delightful repose upon their couches, and feasted upon the best and fattest of the flocks. In their feasts wine flows freely; they drank it in bowls—these were larger than cups—and it has been said that these bowls were those used to sprinkle the blood of the sacrifice; if so, they combined drinking with sacrilege. At their banquets were much in evidence those instruments of music they were so clever in inventing. To the accompaniment of the viol they would "sing idle songs" (A.V.)—a sure mark of degeneracy. A fragrant perfume filled the dining hall. In such a land a certain amount of anointing was not only agreeable but advisable, but they enjoyed the most expensive and "chief ointments." Against anointing the prophet said not a word, but he condemned the wanton luxury. All the time they were living so magnificently, many of their brethren were in abject poverty, and getting poorer; yet they heeded it not, nor dented their pampered appetite aught. THEREFORE (and see what a force the word has after all the accumulation of reasons) they were to go into captivity, and the "revelry" that stretched themselves should pass away. Jehovah was noticing them; by himself he had sworn: "I abhor the excellency of Jacob, and take his palaces: therefore will I deliver up the city with all that is therein." What that implied, see chapter 3: 12; for other reasons and details, see next lesson.

## Our Missions.

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

### Victorian.

G. H. BROWNE.—Reports two additions by faith and baptism. One decided when Bro. W. White was preaching at Brim. The meetings at Warmer West were specially good. Bro. and Sister Goudie still holding the fort.

A. W. CONNOR.—Bro. and Sister Connor

had met with an accident by being thrown out of their buggy when about five miles from Bordertown; but no serious injury. The meetings, especially at Yanac N., are well attended. Bro. D. McCallum assisted by taking a service at Dinyarrick.

E. GRIFFITHS.—Had visited Kerang E., Murrabit, Denjcroop, Mystic Park, Mumble Plains, Barrapoot, Yando and Wedderburn. The churches all in peace and unity, and prospects promising. One addition by faith and baptism at Mystic Park.

A. GRANT.—Had held services at Echuca, Echuca Village Settlement, Ballendella and Shepparton, also conducted a funeral service at Shepparton.

MARYBOROUGH AND BET BET DISTRICT.—Bro. Thos. Warnecke supplies the following: "Since last report we have had five additions by faith and baptism, making fourteen since last Conference. The outlook is very encouraging. The work being done by Bro. Little is, I am sure, of a permanent character."

## The Querist.

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

By G.B.M.

1.—Is it consistent with New Testament principles to use the name "Church of Christ" to the practical exclusion of the equally scriptural designation, "Church of God"?

REPLY.—To practically exclude any designation divinely given to the church, would certainly seem to be inconsistent with New Testament principles; and New Testament usage is certainly in favor of the general use of the name, "church or churches of God." The designations, "my church" (Matt. 16: 18) and "churches of Christ" (Rom. 16: 16), occur but *once* each, whereas the names, "church or churches of God," are found at least a dozen times.

2.—Is the word "washing" or "washings," used in the Old and New Testaments in connection with the Jewish ceremonial, derived from the Greek root "bapto"?

REPLY.—As to the Old Testament, the word "washing" is neither derived from, nor the translation of, the Greek term in question. The Old Testament was translated from the Hebrew, not from the Greek. The Jewish sacred washings were total immersions. The learned Witsius says:—"The entire body was to be plunged at once, for if but the tip of the finger remained undipped, such a person was accounted still in his uncleanness." In the New Testament the word for baptise is *baptizo*, not *bapto*. It is translated wash but *once* (Mark 7: 4), and then it should be immerse. The passage reads: "For the Pharisees and all the Jews, except they wash [*nifto*] their hands oft, eat not, holding the traditions of the elders, and when they come from market except they wash [*baptizo*, i.e., dip] themselves they eat not." The phrases the "washing of water" (*loutron*) (Eph. 5: 26), the "washing of regeneration" (Titus 3: 5), and "bodies washed with pure water" (1 Heb. 1: 23), are all allusions to baptism, though the word

baptizo is not used. A "washing" may be effected by immersion, and therefore the former term is sometimes used instead of the latter.

3.—Is there any scripture warrant for a president at our meetings to break bread?

REPLY.—Not in so many words. It is, however, necessarily implied in the functions of the elders and the necessities of the case. The elders are authorised and required to rule in the church (see 1 Tim. 5:7; Heb. 13:7), and it is obvious that when its members meet in public, what a chairman does in any ordinary assembly, their position requires them to do in the church. The apostolic admonition, "Let all things be done decently and in order," implies the necessity for some one to guide the meeting, for without such guidance it is liable to confusion and disorder, and as a matter of fact, those assemblies which assume to do without a president, are all at some time or other the subjects of more or less confusion.

## From The Field.

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

### New South Wales.

ENMORE TABERNACLE.—A splendid missionary meeting was held on Monday, August 15th. Bro. G. T. Walden presided, and delivered a good address. Miss Dixon, of La Perouse, gave a practical address. She stated that there were 57 aboriginals at the camp, 36 of whom have been converted to Christianity. There are 12 or 13 little homes there. She also stated that the converted aboriginals travel to distant camps and speak of Jesus and his love. Through the instrumentality of one, the whole camp at Illawara had been brought to the feet of Jesus. Two aboriginals gave good testimonies.

The collection was handed to the missionary, and she in return thanked those present for their kindness in helping her in her feeble efforts. The meeting closed with the benediction.

### Victoria.

WANDERINGS IN GIPPSLAND.—Leaving Derwick on the morning of July 8th, I went to Morwell, a distance of sixty miles, and was driven to Driffield, where I found three baptised believers. I held four gospel services while here, visited all the people and distributed tracts. We had two baptisms, and another young lady decided, but through sickness is unable to obey the command at present. Others were almost persuaded. I took train to Traralgon, a distance of ten miles from Morwell. I had a conversation with Bro. Guenther, but was unable to do anything in that place. I then went on to Sale, where I found about twenty members. Most of the brethren in this place are desirous that the church should be started again, and have promised to do all that they can towards its support. I held a service in a member's house on the Lord's day evening, and a preaching service on the Tuesday night following. I stayed a week in this place. There are some good members here. Leaving Sale, I went on to Bairnsdale, a distance of forty miles. I intended spending two Lord's days with the church, but I was taken ill, and was confined in my room for a whole week, and had only sufficiently recovered to address the church one

Lord's day morning and preach at night. They had not had a gospel service for twelve months previous to coming, and although I was not advertised there were thirty present. They told me that the morning meetings average about nine, and yet twenty-one put in an appearance the morning I was with them, thus showing that if they had a preacher the meetings would soon look up, and there would probably be a strong church in this place. Fourteen miles from Bairnsdale, at a place known as Swan Reach, there are a few brethren, so there is quite a field ready for a laborer. It is a great pity but what the churches in this part of Gippsland could receive evangelistic help.

J. GREENHILL.

BALLARAT EAST (Peel-st).—A lantern lecture was given in the chapel on Thursday, 11th August, by Bro. Picton. There were some splendid pictures on the life and crucifixion of Christ, also views of different parts of the colonies. The lantern was worked by Mr. Booth, who kindly lent his lantern and gave his time for the benefit of the Sunday School. It was a great success. Bro. Picton is holding forth the gospel of God's grace to good and attentive audiences. We earnestly pray that his labors will be crowned with success. The people are beginning to search to see if these things are so.

W.R.

BALLARAT EAST.—The Sunday School held its anniversary on Thursday, August 18. A tea and public meeting was held. A number of Dawson-st. members were present. The after meeting was crowded also, the chapel being nicely decorated. At quarter to eight the meeting commenced, Mr. Picton presiding. A lengthy programme was gone through by the children, consisting of recitations, solos, choruses and action songs, which greatly pleased the audience. The giving of the prizes to the scholars brought a very pleasant evening to a close.

W.R.

BALLARAT W.—I have much pleasure in reporting three additions by faith and obedience on Sunday, August 21st, two of them being from the Sunday-school.

T. H. VANSTON.

EBRUCA.—Bro. and Sister F. Greenwood have arrived in Ebruca. We are very pleased to have them with us, and trust that together we may do a good work for the Master. Bro. G. commenced his labors here last Sunday, the 28th August. He exhorted the church in the morning, and preached the gospel to an appreciative audience in the evening. At the close of the sermon a young woman confessed Christ and was baptised the same hour of the night. We have arranged a tea-meeting for September 1st to say good-bye to our esteemed Bro. A. Grant, who has been preaching for us since Bro. Pittman's departure, and welcome Bro. and Sister Greenwood.

W. A. KENT.

### New Zealand.

CHRISTCHURCH.—The Sunday School held its anniversary services on Lord's day, August 7th. The children acquitted themselves very creditably by their recitations and singing. In the afternoon two addresses were given on Knowledge and Wisdom respectively; the former by Bro. McKinnon, the latter by the superintendent. In the evening a splendid address was given by Bro. Judd on "Is the young man Absalom safe?" On the Thursday evening following, the tea and public meeting took place. At the after meeting the children themselves were the chief actors. During the evening over fifty prizes were distributed, including five specials, three for best essays on "The Parable of the Ten Virgins." The winners were Misses Maud Taylor, Lizzie Beckett, and Bertha Crowe. The other two specials were for the two best reciters,

which fell to the lot of Nellie Mitchell and Olive Brewer.

W. CROWE.

WELLINGTON.—In the Sunday School competition last month, one of our scholars took the first prize in the first grade. On Thursday evening, July 25th, two decided for Christ, and on the Sunday following four more made the good confession. The Thursday following five were baptised into Christ, and two more decided to obey our Lord Jesus Christ. They were baptised last night, and will be received into the church in due time.

C.K.

HAMPDEN.—We are pleased to say that the work here has been going on very steadily since last November. About that time young Bro. Hadfield came from Auckland to Oamaru, and at first visited us monthly and then fortnightly. The increase has been steady ever since. On July 8th, at the close of our meeting, three made the good confession and were baptised the following day. At the close of our meeting on July 23, two made the good confession and were baptised on July 24th; and at the close of our last Lord's day meeting, one more made the good confession, this being sixteen souls that Bro. Hadfield has brought to the Lord in the short time he has been labouring amongst us.

R. THOMPSON.

### Queensland.

WEST MORETON NOTES.—Last Lord's day afternoon Bro. Pond preached at Coleyville, in Bro. Lobegeign's house, and we were cheered by two young men deciding for Christ. At night he preached at Mount Walker, and our hearts were filled with joy at seeing two more make the good confession. The four were baptised the next day in the Bremer River. On Aug. 14th, our evangelist preached at Marburg, and one man, a baptised believer, united with the church there.

W.W. BAILLS.

MARYBOROUGH.—We held our third Sunday School anniversary on Thursday, the 18th inst. Bro. and Sister Nixon travelled from Gympie to be present, and expressed themselves highly pleased with what they saw, heard and tasted (for the inner comforts were liberally supplied by the sisters in their usual manner). The singing and recitations of the young people were heartily enjoyed. The number of scholars now on the roll is 85, a gain of 16 over last year. The loss of such fine workers as Bro. and Sister Couper and Bro. Waterfield has been keenly felt.

S.O.B.

### South Australia.

HINDMARSH.—The F.M. Society held its annual meeting on Wednesday evening last. As usual the reports were decidedly encouraging. We have been able hitherto to send on the salary of our own missionary—Bro. H. H. Struttin—although this quarter we are a little deficient in the amount due. We trust this will be forthcoming. The chief engagement of Wednesday evening was an interesting and instructive lecture by F. Pittman, illustrated by dissolving views, subject, "Mission Work in India and China." Bro. Greenwood assisted in manipulating the lantern and slides. Last evening, after the service, one made the good confession.

August 29.

A.G.

## Here and There.

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

One baptism at Brunswick last Sunday night.

S.A. FOREIGN MISSIONS SUNDAY, SEPTEMBER 4TH.

Don't forget your order for S.S. commentaries for 1899. See special advt. on cover.

Two confessions at Coolgardie on Sunday evening, August 21st.

One confession at Fremantle, W.A., on Sunday night, August 21st.

Two additions by faith and baptism, and one formerly immersed, at Enmore since last report.

One baptism and one confession last Lord's day evening at North Carlton, Bro. McCrackett preaching.

Bro. Mahon conducted a memorial service at the Tabernacle, Collingwood, last Lord's day evening, his subject being "A Mighty Change." Text—Job 14-20. At the close a man and wife made the good confession and were immersed, as they were leaving for the country. The sister has been brought up in the Roman Catholic faith.

Bro. Greenwood commenced his labors at Echaca last Lord's day. We have received the following letter from Dr. Todd, Otatua, N.Z., for publication: "Our friend Mr. F. W. Greenwood is sailing for Melbourne to-day. I am sure many in Oamaru, Auckland, and all over N.Z., will (while sorrowing at our loss) wish me to wish this able and zealous preacher every success. I for one can testify to his worth as a friend in need, and one who would wish to tread the narrow path which leads to life eternal; and now as he leaves N.Z., we (all who know him) wish him every good. We will look out for good reports from Echaca."

The Collingwood S.S. anniversary services were held on Sunday afternoon and evening of August 14, and Tuesday evening, August 16. Bro. B. J. Kemp addressed a very good audience on the Sunday afternoon, and Bro. H. Mahon delivered a special address for the young in the evening, the Tabernacle being well filled. On Tuesday evening the scholars rendered a very creditable programme of recitations, dialogues and choruses, while several friends assisted by singing solos. Tea was provided for the scholars, and they were not behindhand with it. The meeting was presided over by Bro. Mahon, who also distributed the prizes. The secretary reported that the school was in a very satisfactory condition—219 scholars on roll, 20 teachers, a bible class of 23; also 45 scholars and 6 teachers in the morning school. An average attendance of 163 in the afternoon. S.H.P.

A. B. Maston writes from Cincinnati, Ohio: "I spent a most delightful week at Bethany, West Virginia, the old home of Alex. Campbell, the seat of the Bethany College, established by Campbell in 1841. I was entertained by Bro. and Sister Barclay in the old house in which Campbell was married and in which he lived all his life. Bro. Barclay is a son of the famous J. T. Barclay, our first missionary to Jerusalem, and Sister Barclay is the youngest daughter of Alex. Campbell. Their son was the honorman in the graduating class of Bethany College, and delivered the address of the day. Bro. Alex. Campbell showed me much kindness, driving me over the country to many places of great interest, and talking to me, giving me much information about the life of his distinguished father. I shall not soon forget the great kindness of these good people. Just now I can not write as I would like, but some time I hope to write an article or two for the CHRISTIAN about Bethany illustrated with some pictures which I had specially taken."

## Obituary.

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

**KITTO.**—Our sister Kitto died this morning (19 August) at the age of 76 years. At 10 a. m. she felt as well or better than usual, and was attending to her

household duties, when she was suddenly seized with a paralytic stroke and died in little over an hour.

Our sister was for many years identified with the Methodists. About 11 years since she learned the way of the Lord more perfectly and cast in her lot with the church here, and has always led a consistent exemplary life, and has been looked upon by us a "Mother in Israel."

Six sons, five daughters, a large number of grandchildren and great-grandchildren are left to mourn their loss. Sister Kitto had been a widow for upwards of 22 years, and looked forward with pleasure to the meeting of her Saviour, and her loved ones who had gone before. Bro. Keay conducted the funeral service, and held a memorial service in the chapel.

Balaklava, S.A.

W.T.S.H.

**WATSON.**—We are called upon to record the death of our aged Bro. James Watson, who passed away at an early hour on Lord's day the 21st inst. at the ripe age of 83. Four weeks previous to his death our brother was seized with a stroke of paralysis, which also took away his speech, so he was unable to testify of his faith in Christ in his dying hours. He made the good confession in November 1851, and in the early days of the church here, he was always ready to do what he could to advance the master's kingdom. Mr. Broderick conducted the funeral service in the presence of a goodly number who followed his last remains to the grave.

Emerald (via Narre-Wharfen) WILLIAM BOLDUAN.

**COLEMAN.**—On July 27th at Castlemaine, Alice Louisa, the little daughter of Bro. and Sister Coleman, and granddaughter of Sister Crump, passed away at the age of 9 years. She was in her usual good health at night, but a sudden attack of pneumonia seized her, and in a few hours her spirit had taken its flight. About two years ago our sister was called upon to give up her husband. She was left with the two little ones. Now the Lord in his wisdom has seen fit to take one of the children. We know it must be well when he has done it, though in our weak faith it seems hard to say, "It is well." May our dear sister in this great trial seek the strength that is promised, for his word says "I will never leave thee nor forsake thee." On Friday 29th, the little body was laid away, Bro. Spicer conducting the funeral service.

**BESSELL.**—James Bessell, aged 26, passed away on Lord's day, August 14. Our young friend had been suffering for a year or two. At an early stage of his illness he became an inmate of the Adelaide hospital. Whilst there we had many opportunities of visiting him, and talking to him of the Saviour's love, and we often left his sick bed ourselves much refreshed. Our friend had been for a long time a member of the Bible Class and attended the services of the church on Lord's days, and week evenings. On one occasion he came forward and confessed Christ after the gospel service. Bro. H. D. Smith constantly visited him whilst at Robert-street, and more recently Bro. F. Pittman; indeed, on the day of his death, Bro. Pittman prolonged his visits, and was there shortly before he breathed his last. The young men of the Bible Class regularly visited him during his last illness. They followed his remains to their last resting place with floral offerings from themselves and the Y.P.S.C.E. A.G.

**BERLIN.**—Our esteemed Sister Berlin was called home in the prime of life. For about a fortnight she lay between life and death, when she rallied a little and began to give hopes of her recovery. But it was not to be, she gradually got weaker and on Sunday, August 14, she passed away. Our Sister was among the oldest members of the church here, she with her husband was brought over from the German Baptists

by the teaching of Bro. Troy, and has continued ever since a consistent and earnest Christian. We miss her at the Lord's table, but we recognise the fact that she has gone to be with Christ which is far better. The burial service was conducted by Bro. Clapham, both at the house and at the grave, and the words of comfort spoken to the bereaved ones was very acceptable. Nearly two hundred followed her remains to the grave. Our brother and family have the sincere sympathy of the church in their most severe trial, and trust they realise the promise to the fullest extent "As their day so shall their strength be." The following is one of our sister's favorite hymns, which was sung with much tenderness over the grave.

"Oh word of words the sweetest  
Oh words in which there lie,  
All promise, all fulfilment,  
And end of mystery!  
Lamenting or rejoicing,  
With doubt or terror sigh,  
I hear the 'come' of Jesus,  
And to his cross I fly."

Rosewood, Queensland.

G. COLVIE.

## Coming Events.

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

**SEPTEMBER 5.**—Temperance Committee meets first Monday in each month. Next meeting will (p.v.) be held on 5th September, 1898.

**SEPTEMBER 5, Monday.**—Proposed Schools' Cricket Club Union. A meeting of delegates from the city and suburban Sunday Schools will be held at the Tabernacle, Johnston-st., Fitzroy, at 8 p.m., to consider the advisability of forming a Sunday School Cricket Association. All interested please attend.

## Acknowledgments.

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

### FOREIGN MISSION FUND.

VICTORIA.	
Malvern Mission Band ..	£2 0 0
Footscray C. E. Band ..	0 5 0
NEW ZEALAND.	
Church, Warkworth ..	0 14 0
" Hampden ..	0 12 0
J. F., Southland ..	0 10 0
121 Collins-st., Melbourne.	F. M. LODGEBOO, Secretary.
146 Queensberry-st., Nth. Melbourne.	ROBERT LYALL, Treasurer.

### VICTORIAN MISSION FUND.

Church, Echuca, per Sister E. Mill ..	£1 0 0
" Bendigo ..	3 0 0
" Lillimar ..	5 0 0
" Kaniva ..	4 0 0
" Yamac, N. ..	0 10 0
" Colac, per Sister S. S. Bowen ..	1 5 6
Bro. and Sister Owens, Fernhurst ..	1 0 0
Per Sister A. R. Lyall, as follows:—	
Swanston-street ..	1 1 6
Dro. D., Swanston-street ..	2 0 0
Bro. and Sister H. L., do. ..	1 5 0
A Birthday Gift, Sister L., do. ..	0 3 0

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Treas.

### To Subscribers.

W. Hindmarsh, 7/-; W. Stenar, 10/-; Jas. Reid (N.Z.), 14/-; W. H. Stewart, 15/-; J. Beary, 15/-; W. J. Woodbridge, 47/6.

### MARRIAGE.

**GOLDER—CRIPPS.**—At Zeehan, Tasmania, Charles, second son of late John Golder, of Oatlands, Tasmania, to Sarah, eldest daughter of late William Henry Cripps, Peppermint Bay, Tasmania.

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