

The 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 : 20-22

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Editorial Notes.

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

Proposed General Disarmament.

It may be doubted whether any immediate result will follow the Czar's proposal for a conference to consider the question of a general disarmament, but the fact that such a suggestion has been made by the head of perhaps the greatest power in the world is deeply significant. Even if no conference is held at this time the subject is brought within the range of the world's vision, and public attention being thus focussed upon the question it will not be allowed to rest. The direct outcome will be the strengthening of the hands of the advocates of peace and true progress. At present the nations are groaning under the enormous expense of supporting several millions of armed men in a state of preparedness to slaughter their fellows. If the wealth and energy occupied could be directed into the channels of peaceful industry, taxation would be lightened, poverty reduced, and all the higher interests of humanity materially enhanced. But we fear it will be some time before this desirable object is realised. National pride, greed and jealousy, and the mighty vested interests of manufacturers of war material, army officers and other government officers, will all be thrown into the balance against a consummation to devoutly to be wished. Still, the fact of this proposal is an indication of the progress of the peace sentiment, and whatever the motive may be which prompted the mover it will be welcomed as an appreciable step in the direction of that time when the war drum shall beat no longer.

Mission Harvests.

The first few years in a heathen mission field are years of patient and often apparently unremunerative toil. There is much sapping and mining before the walls of paganism fall; much laying of foundations underground before the walls of Christianity appear above. But provided the workers are

faithful and persistent the work is bound to tell in time. This is the experience of all missionary societies. Fields have been tilled for ten or twelve years without fruit—workers have felt discouraged, missionary committees have considered the advisability of removing their agents, when suddenly one or two converts are made, the work is continued, and in a few years an abundant harvest is reaped. Our own missions in India, China and Japan tell the same story. For years the visible results were not great, and opponents of missions contended that they were not at all commensurate with the labor bestowed. But the work is telling at last. In China a number have recently been baptised, and one of the churches there is now self-supporting. From Mungeli and other parts of India we hear of gratifying success. And in Japan at the annual convention of our workers recently 125 additions were reported. While the marching orders of our King leave us no option but to sound out the gospel, it is exceedingly encouraging to find that our work is not only scriptural but successful. It may be safely concluded that the conversions reported now from the various missions in heathen lands are but the droppings that herald the copious rain, the first-fruits of a plentiful harvest.

Spain in the Carolines.

The cablegram that six hundred priests had left Manila since its occupation by the Americans supports the position we have taken in these columns that the American success is a victory for Protestantism. Religious freedom is at all times a severe blow to Roman Catholicism. An exchange draws attention to the treatment of the natives in the Carolines by the Romanists. In 1852 Protestant missionaries from America and Hawaii landed there and were very successful, the gospel working a complete change. In 1887 the claims of Spain to these islands was referred to the Pope for arbitration, and he decided in her favor. Two years later a Spanish governor with troops of priests and convicts came to take possession. The American missionary, who had been there

thirty years and was loved as a father by the natives, was arrested and sent to Manila. But the natives were soon so infuriated at the haughty and oppressive rule of the Spaniards that they fell upon them and massacred nearly the whole company. The governor-general of the Philippines then acknowledged the services of Mr. Doane, and sent him back, but since 1890 no American missionary has been permitted to stay on the island of Ponape. "Bibles and school books are shut out; and, in a word, Spain rules here as she does in all her other colonies to the hurt of the people."

An Impotent Church.

Unitarianism in Sydney, as in other places, seems a powerless organisation. As the only result of a long history there is but the one church, and that is always in financial difficulties. Mr. Walters, the minister, has resigned, and is organising an "Australian Church" along the lines of Dr. Strong's church in Melbourne. But as the great motive power of Christianity, the divinity of Christ, is rejected, we may reasonably expect this fresh Unitarian Church will be as impotent under its new designation as under the old. The able talents and brilliant oratory of a strong man may hold an audience together while he remains, but it requires something more than that to constitute a living and aggressive Church of Christ.

The Saviour's Prayer.

In reply to our critic T. J. B. (see Open Column), we would point out that the prayer of Christ was not only for his immediate disciples, "but for them also which shall believe on me through their word." It is self-evident that many of these believers, being as our correspondent says, "divided into warring sects," are not united. The prayer was for a union as real and as permanent as that of Father and Son, and manifest that the world should thereby realise the truth and power of Christianity. Unless these objects have been gained, the prayer has not yet been fully answered. The free-will agency of man must be taken into account. The Saviour desired and prayed for the union of believers as he desired and prayed on the cross for the forgiveness of his

enemies. And yet they were not all forgiven!

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The Leader.

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

The Missing Link.

It may be regarded as presumption on the part of a mere layman to call in question the statements of men of eminence in the scientific world, but on the other hand it would amount to nothing else than credulous folly if he were to accept them on insufficient data and in defiance of facts which are strongly opposed to them. If, for instance, a scientific theory is put forth, which, if followed to its legitimate conclusion violently opposes a long-held and cherished belief, is such a theory to be accepted without hesitation, and the belief so long held abandoned at once? Surely not, for in that case it would be frequently found that a solid and substantial reality had been surrendered for an unsound hypothesis. For while the scientific world has launched many theories which

have stood the stress of storm, yet on the other hand it has sent many out to sea which have been wrecked even before the harbor was left. All along the coast-line of the harbor was left. All along the coast-line of the harbor was left. All along the coast-line of the harbor was left. The science these wrecks are to be seen. The gallant ships that sail the main may be counted by tens, but the wrecks by hundreds. It is therefore only common prudence on the part of the layman to ask, "Is the theory you are propounding strong enough to carry me in safety?—will it live through the first real storm?" Nor must this spirit of caution be regarded as mere bigoted opposition; on the contrary it exists in many cases because the balance of evidence is against the theory and in favor of the accepted belief. If it is urged that the ordinary individual is not in a position to understand the evidence which determines the scientific mind, then we would reply that if that is the case, there is strong ground for believing that there must be something wrong with the evidence if it cannot be translated into such speech as the people can understand.

So when Professor Haeckel, according to a recent cablegram, asks us to believe that "it is no longer a mere hypothesis that man belonged to the order of primates, and that lemurs, monkeys and men are descended from a common stem," we are warranted in asking what is the nature of this evidence which lifts that which was only a theory into the region of undisputed fact. Fortunately the evidence is not far to seek, and such as it is it comes to us with the air of an old friend; at any rate we are certain we have seen something like it before. It appears that Dr. Dubois discovered certain fossil remains in Java. "The bones were found together with those of extinct mammals in a volcanic deposit, believed to belong to the early pleistocene, or even pliocene, age. The bones comprise a calvaria or skull cap, a femur (thigh bone), and two molar teeth. Dr. Dubois considers them all as belonging to one individual, others refer them to distinct groups, some human and others simian." The likeness of the skull cap to that of the anthropoid ape, and its large capacity taken in conjunction with the molar teeth, is the data from which Professor Haeckel has drawn his conclusion that the "missing link" between man and the ape has been found. As we have said, all this has a familiar air about it. It revives the story of the Neanderthal skull, current some few years ago, which Dr. Grant Allen declared to be strikingly suggestive of the gorilla skull, but from its large capacity indicated an animal, midway between the gorilla and man. Here also "canine teeth" played their part. Professor Owen on the contrary denied the correctness of the conclusions reached by Dr. Allen, and pointed out the danger of drawing deductions

from scanty and insufficient material. Similar remains were obtained by him from a cavern at Bruniquet, and placed in exhibition in the Museum of Natural History. These remains were greater in number and "disinterred under circumstances more satisfactory determining their contemporaneity with the extinct quadrupeds those cave-men killed and devoured." In other words Dr. Allen mixed up the bones of men and animals, and as a natural consequence of identifying them as forming one individual, concluded that they once constituted a being midway between the gorilla and man, and so foisted upon the public the so-called "missing link." With this example before us, we may be pardoned for assuming that Dr. Dubois and Professor Haeckel in their haste to find corroborative proof of a previously formulated theory have fallen into an error, which in due course will be sufficiently made manifest.

Professor Haeckel, it may be stated, belongs to the "out and out" school of evolution. He has pinned his faith to "spontaneous generation" as accounting for the origin of life and all the forms of it which exist now and have existed in the past. In his system there is no place for a Creator. Nature, according to his ideas, is sufficient for itself. It is nothing to him that no man living or dead has ever borne witness to a single instance of what is called "spontaneous generation"—and that the universal verdict of science is that, so far as known to man, life only comes from pre-existing life. Of course there are evolutionists and evolutionists. There are those who find as their leaders such men as Haeckel, but there are others again with whom the word evolution simply means "the development of the plans of the Creator in nature." Amongst the latter class, Sir J. W. Dawson takes a prominent place. In his "Origin of the World" he says: "The term 'evolution' need not in itself be a bugbear on theological grounds. The bible writers would, I presume, have no objection to it if understood to mean the development of the plans of the Creator in nature. The kind of evolution to which they would object, and to which enlightened reason also objects, is the spontaneous evolution of nothing into atoms and force, and of these into all the wonderful and complicated plan of nature, without any guiding mind. Further, biological and palaeontological science, as well as the bible, object to the derivation of living things from dead matter by merely natural means, because this cannot be proved to be possible, and to the production of the series of organic forms found as fossils in rocks of the earth by the process of struggle for existence and survival of the fittest."

*Professor Haeckel on the Origin of Man.

because this does not suffice to account for the complex phenomena presented by this succession." In his address before the American Association for the Advancement of Science, he further said, "I have thus far said nothing of the bearing of the prevalent ideas of descent on this wonderful procession of life. None of these, of course, can be expected to take us back to the origin of living beings; but they also fail to explain why so vast numbers of highly organised species struggle into existence simultaneously in one age and disappear in another; why no continuous chain of succession in time can be found gradually blending species into each other; and why in the natural succession of things degradation under the influence of external conditions and final extinction seems to be the law of organic existence. It is useless here to appeal to the imperfection of the record or to the movements or migration of species. The record is now in many important parts too complete, and the simultaneousness of the entrance of the fauna and flora too certainly established, and moving species from place to place only evades the difficulty." Much more might be said in the same direction, all of which would indicate that attempts on the part of scientists to account for the phenomena of earth without taking into account a Power at the back of all, must end in dismal failure. Even such a Power, granted in connection with the beginning of things only, does not account for man's place in nature; no discovery of any scientist does, nor, we venture to think, ever will. The only statement we have seen which satisfies our mind is that found in revelation, in which we are told, "So God created man in his own image, in the image of God created he him; male and female created he them." The amount of faith called into exercise for the reception of the biblical idea of man's origin is as nothing compared to that which is demanded in the acceptance of the theory that man is the outcome of spontaneous generation out of nothing. The first is merely faith resting on evidence, while the latter is blind credulity without a shadow of foundation to rest upon.

Original Contributions.

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

Musing.

BY CHAS. WATT.

King David wrote, "While I was musing the fire burned." And for the last hour my experience has been like his, looking into the blazing fire and thinking (you couldn't muse much without a fire here just now). Our short-lived summer is dead, and with the mercury down about freezing point, the

wind outside noisily wails and shrieks its requiem, while the fantastic snow-flakes whirling hither and thither silently weave its winding sheet. It is not to be wondered at that under such conditions the meetings to-day were thin. Few cared to trudge through snow in some places from twelve to eighteen inches deep. But I must tell you how it was that this set me musing.

Last Friday a gentleman on whom I called, looking at his weather-glass remarked, "There is going to be a dreadful storm." "Nonsense," I replied, "the air is balmy, the sky blue and cloudless, and all the indications are for settled fine weather." "Ah," he said, "these are deceptive; the glass, look at the glass." And he was right. All through Friday night, however, the favorable indications continued. And even on Saturday morning I thought his alarm a false one. But it appeared the warning was correct, and now here we are, snow everywhere, after the worst storm experienced for a number of years.

"While I was musing the fire burned." You see that young man sitting there. He is regular in his attendance at the Lord's day meetings. He is a member of the church; has publicly confessed his faith in Christ, and been buried with him in baptism. But "there is going to be a dreadful storm." Yes, on Sunday mornings when the church meets for worship, he is usually there. And at night at the gospel services he is invariably to be found. And yet—I go to the theatre play and you will frequently find him there! Go with him throughout the week and you will find that his companions are worldly and irreligious! Ah, yes, the Sunday symptoms are deceptive; the storm will burst, and his Christian profession will yet be wrapped in its winding sheet. You see that young lady? She, too, is a Christian. She, too, has made the "good confession." She, too, has professed to rise to walk in newness of life. But "there is going to be a dreadful storm." Oh yes, she, too, is very regular in her attendance at the meetings. But don't be deceived, she is still living the old life. She, too, goes to the theatre occasionally. As a matter of choice she would rather attend a dancing party than a meeting for prayer; would sooner spend an evening with a giddy, unreal romance than an hour with her Bible.

My young brother and sister, why is it that in all our churches throughout the colonies there is this fatal leak of our young members? so many who run well for a time and by-and-bye are "hindered"? Let me warn all such not to be deceived by the mere formality of attending the Sunday services only. Look frequently at the weather-glass of the heart that you may note what its indications are.

Selected Articles.

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

The Elements of the Gospel.

LETTER XVII.

Privileges, Duties, Enjoyments, and Destiny of the Christian.

In concluding this series of Letters, it is proper to say something of the promises of

the Gospel—the relations into which it brings us—and the obligations which we assume in entering into these relations. These we must very briefly sketch, as the limits of our concluding epistle compel brevity.

The order of the Gospel is—1. Faith. 2. Obedience. 3. Enjoyment of Gospel blessings. 4. A Christian life. 5. A Destiny of immortality. We have spoken of Faith and Obedience. It remains to speak of the enjoyments of the Christian, and the life he is to live.

Concerning the promises, we notice,

1.—*The forgiveness of sins.*—In the fullest sense, the baptised believer receives the forgiveness of all past sins; in a sense so ample that it is called *justification*—that is, he is accepted in Christ, and through the atonement of the lamb of God, as if he had never sinned at all. His sins are "covered." His faith in the atoning sacrifice is counted to him for righteousness. The covenant promise is sealed to him: "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." In the law their was a remembrance of sins made every year. (Lev. 16.) In the Gospel it is an "everlasting righteousness"—a "perfect redemption."

2.—*Adoption.*—The justified believer is taken into the family of God—privilege is given to him to become a child of God; the highest rank to which a created being can be elevated. Divine protection, guidance, and support are assured to him—not to save him from the sorrows and tribulations of mortal life, but—to lead him safely through all these to the attainment of everlasting life. The special providence of God is not for ease, wealth, or safety here but that all things may work together for the final good—the "endless life."

3.—*The Holy Spirit.*—Along with the remission of sins, the Gospel promises "the gift of the Holy Spirit." Acts 2: 38. The Spirit was to abide "for ever." By the spirit of adoption, sent forth into the hearts of the children, they were to be enabled, with filial reverence and trust, to look up to heaven and cry, Abba, Father. Gal. 4: 6. The love of God was to be shed abroad in their hearts by the Holy Spirit given to them. Rom. 5: 5. They were to be strengthened with might by the Spirit in the inner man. Eph. 3: 16. Paul expressed confidence that his trials would contribute to his salvation through the prayers of his brethren and the supply of the Spirit of Jesus Christ. Phil. 1: 19. Our Lord taught his disciples to pray for the Spirit. Luke 11: 13. The Spirit was the seal of the promises, the earnest of the future inheritance (Eph. 1: 13, 14), and the guest alike of the individual believer and of the church of God. Rom. 8: 11; 1 Cor. 6: 19; Eph. 2: 22. So that "the grace of our Lord Jesus Christ" in the forgiveness of sins, the "love of God" in blessed Fatherhood, and "the communion of the Holy Spirit" as the joint heritage of all the children of God, are the perpetual benediction of the household of faith. 2 Cor. 13: 14.

These are certainly exceedingly great and precious promises, that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1: 4.

It will be seen at a glance that in order to the fulfilment of these promises the believer is bought into new relations. He is baptised "into the name of the Father, and of the Son, and of the Holy Spirit" Matt. 28: 19. His baptism is in the name, or by the authority of the Lord Jesus; but into the name of Father, Son and Holy Spirit; for he is thus brought into new relations to these. The Father is now his father; the Son is his kinsman Redeemer; the Holy Spirit is his Sanctifier. As a result, his relations are changed to the whole universe. Angels are his ministering servants; Christians are his brethren; bad men and demons are his enemies. He is a member of the church of God; a child in the divine family; a fellow-citizen with the saints in the kingdom of God; an heir of the eternal inheritance. He has come to Mount Zion, and to "the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling." Heb. 12: 22-24. In new and blessed relationships he stands affiliated with all that is pure and bright and grand in the whole universe—beir of all things—and possesses, in the "righteousness, peace, and joy" of his new-born soul the "earnest of the inheritance." Though he be "the least in the kingdom," he is "greater than John the Baptist"—for the Messiah whom John only pointed out is his brother, the Holy Spirit of which John prophesied is his in possession, the kingdom which John proclaimed as near, he possesses in its trinity of blessings—"righteousness and peace and joy in the Holy Spirit," and the official rank of John as the harbinger of the Messiah, is far transcended by the personal rank of the lowliest Christian as a child of God.

Out of these pure and exalted relationships spring certain obligations. He owes duties to God, to the church, and to the world. As a child, he owes reverence, love and obedience to his Father. As a redeemed man, he owes all the powers of his ransomed nature to him who has paid the ransom. As a temple of the Holy Spirit, he owes to this divine Guest a clean and loving heart—an upright and holy life. As a brother, he owes love and service to all the divine family. As a man, he owes good will and philanthropy to all his kind. He is to live "soberly, righteously, and godly in the present world;" soberly, in the control of his own nature; righteously, in discharging all his duties to his fellows; godly, in the cultivation of pious gratitude and reverence toward God. In the word, he is to be a follower of Christ.

To aid him in this great work of building up a true character, he has,

1. The word of grace.
2. The throne of grace.
3. The Spirit of grace.

The word of grace instructs him: the throne of grace supplies pardon when he is sinful, shelter when he is in danger, and strength when he is weary; the Spirit of grace abides in him as a "well of water springing up into everlasting life;" a foun-

tain of divine strength, comfort and peace. We may add to all these the fellowship of saints—the sympathy of kindred hearts, and all the light and love ministered by the ordinances of the church of God. So that he is enriched with all spiritual blessings in heavenly relationships through Christ Jesus, and is abundantly furnished unto all good works.

There is everything pure and nothing carnal or sensual, in the blessings with which he is enriched; every thing noble and exalted, and nothing mean or unworthy in the relationships into which he comes; every thing just and good and nothing mean or dishonorable in the life to which he is called.

And the end of all this is—"eternal life through Jesus Christ our Lord." His education in the church militant fits him for a kingly destiny in the church triumphant. His spirit is to be perfectly purified, and his body transcendently glorified; so that a purified spirit in a glorified body, robed in righteousness, crowned with fadeless glory, filled with the treasures of immortal blessedness, and invested with high dominion, will reign in fadeless grandeur, and rejoice in deathless love.

But here we pause. We can command no language to express, as we can summon no powers adequate to conceive the immortal honors, the peerless dignities, the ineffable felicities, the unimaginable glories of a glorified man. "Exceedingly abundant beyond all that we can ask or think" will be the treasures of the grace of God to his redeemed children. We can only rise on the stepping stones of our Christian experience here in life and in death; and as we slack our thirst at the fountain of his mercy here, and share the "peace that passeth all understanding," say in rapturous anticipation—

"If such the sweetness of the streams,

What must the fountain be,

Where saints and angels draw their bliss

Immediately from thee!"

We must close. Will you, my dear sir, give to all these unfoldings of the plan of salvation the attention which their importance demands? This theme transcends all others in real value. The best riches and honors and pleasures of earth are but baubles in comparison with these spiritual and eternal treasures. If you turn away from Christ you turn from the only Son of Righteousness to endless night. If you follow the teachings of modern Rationalism they will lead you a sorry chase through bog and mire, and land you in hopeless despondency. Its daring speculations attract more than they instruct, and shatter faith without strengthening reason. They may rob you of Christ, but they have none other to supply his place for guidance here or life hereafter; and while you may be for a moment exultant as they exalt you to a pinnacle of pride and self-sufficiency, it will only be to fall from your position into dust and ashes, and perish without hope. Your old theology cannot satisfy your cravings. It is too subtle, too dogmatic, and too inconsistent. You have no right to submit to the dictation of the human creed which the world and the church have outgrown. The word of God alone is sure and abideth forever.

Come to Jesus. Sit at his feet. Take his yoke on you, and learn of him, and you will find rest to your soul. His yoke is easy. His burden is light. He is the Way, the Truth, the Life. Blessed are all they that put their trust in him.

(THE END.)

Historical.

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

CHAPTER XVII.

Not long afterwards the little church at Point Sturt felt called upon to put forth another effort and obtain a place better suited to their comfort, and more adapted to carrying on the cause of Christ, than a room in a private house: and encouraged by their success at Milang, resolved to follow the same lines, and eventually by November, 1861, had succeeded in erecting a neat little chapel in which the church still enjoys seasons of refreshing from the presence of the Lord. Of nearly all the present members, it may be said to be their spiritual birthplace, and some of the younger ones were unborn in the flesh when the events I have been attempting to describe were transpiring. And there are others who are scattered abroad, but still retain a fond remembrance of their experiences and associations with the church at Point Sturt, and some are resting in the burial grounds that adjoins the chapel, awaiting the coming of the Saviour, the Lord Jesus Christ to invest them with glory, honor, and immortality, and transport them to those heavenly mansions he is gone to prepare for all his followers here. During the early part of the year 1867, in the providence of God, some of the brethren were from various causes, compelled to leave Point Sturt for other places; and as some of these had been taking a prominent part in the work of the church, their absence was felt for a time. But the occasional visits of evangelistic brethren often encouraged those who remained to continue their work of faith and labor of love. On the 16 January, 1869, Bro. Geo. Goudy was engaged to divide his evangelistic labors between Point Sturt, Milang, Strathallyn, and Langhorne Creek. After six months he transferred his efforts to Stirling East, and on the 10th July in the same year Bro. Sam. Judd took the field and occupied it until about the end of December, 1870. Then after an interval of about twelve months Bro. Strange came, and continued with them for about a year. Since then, with the exception of occasional assistance from visitors, the churches have continued to hold their ground by the divine blessing on their endeavors.

And now, Mr. Editor, the compiler of the "Early History of the Church of Christ in South Australia" intends to lay down his pen. He has only essayed to record the small beginning of the since widely-spread movement that accumulates vitality and influence with increasing age. The subsequent history of the church in South Australia would perhaps furnish a record of more thrilling interest and of greater numerical success, but we doubt if it would

furnish a record of greater faithfulness, earnestness and devotion to the truth than were manifested by the gallant band of veteran pioneers, whose memories it has been our privilege and pleasure to enshrine in your pages for the information of future generations, and for reference by later historians of our movement.

From Afar.

The Nashville Endeavor Convention.

By A. B. MASTON.

When I left Australia I had it on my programme that, if opportunity offered, I would attend the great annual International Endeavor convention, which this year met at Nashville, the capital city of the southern state of Tennessee. The opportunity came. I had previously received cordial invitations from Bros. C. A. Moore and J. W. Shepherd, who live in that city, to visit them. The distance was not great, and the fare was low, and I went. As is generally known, I am not an enthusiastic Endeavorer, but as far as I could I tried to visit this great meeting without prejudice, and I think I succeeded fairly well. I simply despair of giving but the faintest idea of what this meeting was like. I left this city on an express train at 11 a.m. for Nashville, a distance of 250 miles. The train was crammed with Endeavorers from all parts of the country. Every forty or fifty miles it would overrun, and they would put on other cars or start fresh trains, and by the time we reached the convention city there were trains of from ten to fifteen cars in the procession. This was on one line of railroad only. The stations all along the way were decorated with flags, banners, mottoes, scripture texts, etc., and great crowds of people stood along the way, singing, talking and cheering. At Louisville the train stopped for refreshments. I succeeded in annexing a bun, for which I did not pay, and while I was away a woman weighing at least fifteen stone annexed my seat, for which I had paid. She gave me to understand that she was "established," so I had to seek a place in a train farther back in the procession. J. W. Shepherd met me at the station, and took me to his house, where Mrs. Shepherd had a good supper awaiting me. After a night's rest, in the dreams of which I saw flying trains, flags, wheatfields, hundreds of decorated Endeavorers, and heard all the songs in the Endeavor catalogue, I was ready for the opening of the great convention. From side to side the city was decorated with all sorts of patriotic and Endeavor bunting, and the hosts of young people received a most cordial greeting. At the opening meeting the governor of the State gave a welcome address. Governor Taylor is the most famous wit of the south, Sam Jones not excepted, and he said some funny things. For instance, he started out by saying: "As the flowers welcome the light of the morning, as the green earth smiles welcome to the summer sunshine and shower, as the possum welcomes the ripe persimmon, and the old-time darkey welcomes the possum, so Nashville gives welcome unto you. This is a glorious meeting. The North and the South are united here in

a glorious cause. I trust your deliberations will be harmonious, as when Uncle Rastus held Aunt Dinah's hand in his and asked, 'Who's sweet?' and Aunt Dinah dropped her head on his shoulder and answered, 'Bole of us.'"

But amidst all the sparkle and fun the governor delivered a splendid address, in which he talked of love, the "colored question," Christian union, and war—especially war. I got fearfully mixed up sometimes as to just where I was, whether at a camp meeting, bazaar, a huge picnic, Endeavor convention, a love feast between North and South, a Christian union meeting, or a stupendous patriotic rally. But I finally concluded that the meeting was all these things rolled into one. "No matter upon what theme an orator was launched he was sure to fetch up on the deck of a battleship astride a gun; no matter upon what mission a speaker was sent, you could depend upon it he would land at Santiago de Cuba or Manila to cheer for Old Glory, and encourage the boys in blue." And then the crowds would stand on the seats, wave their flags, cheer, and sing—

"My country, 'tis of thee."

Every sermon and address I have heard in this country, and I have heard many of them, has had a lot of Dewey and "Old Glory" in it. The stars and stripes are everywhere and in and on everything—hat bands, neck-ties, awnings, suits of clothes, dresses, hats, caps, dust robes, carpets, etc., etc. But to come back to the convention—though in reality I have not wandered far. The enthusiasm of this meeting was inspiring, and one of its chief features, though some of it impressed me as being light and superficial. Not a meeting lagged; not an address was dull. In the most unexpected places singing would break out. "Where was this convention?" Its centre was in a huge wooden building, or rather two huge wooden buildings in a park, but, like the old hen trying to sit on fourteen goose eggs, it spread itself over the whole city. In meeting houses, along the streets, in hotels, street cars, railway stations, trains, etc., singing of the greatest variety could be heard. No business was done or resolutions passed, at least in the large public meetings, but they were wholly given up to speech-making, singing, and presentation of reports. The speakers and subjects were of the widest possible range. Sam Jones was on the programme for "True Patriotism." Jones did not turn up; but it drew a crowd, and that gave the other man a show. Brooker T. Washington, a brother in black, spoke on "The Mutual Dependence of the Races." It was the great speech of the convention, and discussed the greatest subject in American civilisation. It is almost universally admitted by Southern people that the black race is being rapidly absorbed in the white race. J. W. Shepherd, who knows the South well, said that two-thirds of the negro race have white blood in them, and J. J. Haley told me it was only a matter of time when there would be no "blacks," as all would be absorbed by the dominant race; and I know that I saw but few real "darkeys" in the South, and was told by those who live there that they are getting scarcer every year. I

visited Fisk University, and was told by the secretary that a number of their students had red hair. A large number of our people were at the convention. I knew this by their badges. The most of those in attendance looked like the front of a Melbourne drapers at an annual sale. I had no badge, and was given to understand by a number of people that it was quite a mistake for me to be wandering around loose without a label.

"What did you think of the convention?" With a great deal I saw I was pleased, and enjoyed it much. The enthusiasm was fine, much of the speaking was grand, the good fellowship was refreshing. Much I saw I did not like, and never can while I continue to think that to be simply a Christian and a member of the church of God is all-sufficient. I think less of the whole Endeavor movement than ever before, and more of the church of God. Much was said of one of the cardinal principles of the Endeavor movement, loyalty to denominationalism. The New Testament condemns sectarianism, and it is wrong, and no amount of enthusiasm can make it right. The only hope I have, and it came to me over and over through the convention, is that God may use this movement to bear down the very thing they are trying to build up.

This is the smallest convention for years. Only 10,000 Endeavorers were present. Three years ago there were 50,000. Whether this is owing to a decline in the interest of this kind of thing, or to the general war talk, I do not know; probably a little of both with some other things thrown in. It struck me as being a huge business concern badly managed. Everybody seemed to have a special license to fleece the Endeavorers while they were fleecing one another. The biggest thing about the convention was the show and sale of Endeavor "supplies." A building 200 feet long and 100 feet wide was filled with them. Badges, denominational badges, state badges, inter-state badges, King's Daughters' badges, Tenth League badges, etc., etc., so the fellow who had a full rig-out had his whole front covered with ribbons and rings of all colors and sizes. I thought I would get a sample of each, but when I saw the variety and counted my money I gave it up. There were books, booklets, rules, pledges, pictures, papers, etc., etc., and all sold at about two prices. I can write no more just now. Another time I may write something of the cause in the South, and my visit to Mammoth Cave.

Sunday School.

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

LESSON FOR SEPTEMBER 18TH.

"CAPTIVITY OF THE TEN TRIBES."
2 KINGS 17: 7-18.

GOLDEN TEXT.—"If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever."—1 Chron. 28: 9.

About two and a half centuries after the division of the kingdom we come to the "Captivity of the Ten Tribes." Israel's career had by no means been a glorious one. In that time there were nine dynasties, and nineteen kings had reigned. Each dynasty

began in a bloody revolution; the last four were represented by five kings. Shallum was slain by Menahem, the Son of Gadi. The latter reigned ten years; in his time Pul, the king of Assyria, came against the land, and Menahem had to buy him off with a thousand talents of silver to save the nation from destruction. Pekahiah succeeded his father, and after two years' inglorious reign was put to death by one of his generals, Pekah, whose life in turn was cut short by Hoshea. But before his death Tiglath-pileser, king of Assyria, carried into captivity the tribes of Reuben, Gad and Manasseh, beyond Jordan, and parts of Asher, Naphtali, and Zebulun. Hoshea, then, when he came to the throne, had but a fragment of the powerful kingdom of Jeroboam II. Further troubles were in store; Shalmaneser IV. came against him, and enacted tribute; he virtually became a mere vassal of Assyria. Seizing an apparently favorable opportunity, when the Assyrians were engaged in other wars, Hoshea refused to pay tribute and made an alliance with So (Shabak), Pharaoh of Egypt. Consequently Shalmaneser shut him in prison and came up against Samaria. After this king's death, the city surrendered, after a three year's siege, to his successor Sargon, who "carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes." The kingdom was ended.

It is interesting to note Sargon's own account of this, as told on the monuments:—"I besieged the city of Samaria, and took it. I carried off 27,280 of the citizens. I chose fifty chariots for myself from the whole number taken; all the other property of the people of the town I left for my servants to take. I appointed resident officers over them, and imposed on them the same tribute as had formerly been paid. In the place of those taken into captivity, I sent thither inhabitants of lands conquered by me, and imposed the tribute on them which I require from Assyrians."

Were a historian to chronicle these events and assign their causes from a purely human standpoint, a natural and sufficient cause of Israel's sin would doubtless be found in the oppression of the Assyrians, as stated above. There was another reason—a less superficial one,—viz., Israel's sin. Idolatry was rampant. They forsook the Lord and he cast them off. In spite of the plain injunction of God's word (Deut. 4: 16-18), they served idols. Though seers and prophets had warned them, they had hardened their necks and refused to be guided. They had borrowed the gods of the heathen, and invented some of their own. From the Phœnicians they received the worship of Baal, with all its licentious accompaniment. They worshipped all the host of heaven. On every high hill and under every green tree they set up pillars (x.v., v. 10) and Asherim (images, symbols of the goddess Ashtoreth; not "groves," as in A.V., these could hardly be set up "under every green tree.") Worst of all, was the worship of Molech, the abomination of the Ammonites. They made their children pass through the fire to him. This was a brazen idol, hollow; within a furious fire was kindled, and when his arms were red-hot, the children were thrown into them,

and their dying cries drowned by the beating of drums. It is said that this diabolical practice was grounded partly on the belief that these children being the parents' most cherished possessions would be most acceptable to the deity, and most efficacious sacrifices. It was because of those things, because of their rejection of God's long-suffering mercy and their persistence in their abominations that the prophecy was fulfilled which said: "Thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line, and thou shalt die in a polluted land: and Israel shall surely go into captivity forth out of his land."

"Though the mills of God grind slowly,
Yet they grind exceeding small;
Though with patience he stands waiting,
With exactness grinds he all."

The Traveller.

A Visit to the Riverina.

BY J. A. PALMER.

Readers of the CHRISTIAN, I think, hear very little of the Riverina, so doubtless it would be interesting for them to know that there is such a place, and that there are a few brethren there fighting the good fight of faith. That part of N.S.W. covers a very large tract of country, its chief products being wheat and wool. At present it presents a busy scene, with plough, harrow, roller and sower.

Wagga, which is, I think, the largest town in the Riverina, has a population of four or five thousand people; it does a business that would compare favorably with any of the inland towns of the Colony. There are a few brethren meeting here every Lord's day for breaking of bread. The cause, I believe, was started here some twelve years ago by Bro. F. Goode. Our brother, who is an excellent speaker, made considerable impression on the people, and it seemed as if Wagga was going to be a stronghold of Primitive Christianity. But circumstances occurred which retarded the progress of the cause. But Bro. Goode fought hard, and managed to keep the work going, and I am pleased to say it is going still. I feel persuaded that if the church at Wagga still continue in the way they are going (that is by unity and love), they will not be counted the least among the churches in New South Wales. Bro. Goode has now removed from Wagga, and the work is now being carried on by Bro. J. H. Wilkins, who is a faithful worker. Bro. W. not only carries on the work at Wagga, but every first Lord's day in the month he drives to a place called Currawarna, about 25 miles distant.

This is a large farming district, and a few brethren have farms there. I had the pleasure of accompanying our brother. He conducts a worship and a gospel meeting, telling out the story of the cross in a clear, concise and effective manner, which is attentively listened to. I am proud to know such a brother as Bro. Wilkins.

There have also been started by the brethren gospel meetings near Uranquinty, about seven miles out. I had also the plea-

sure of visiting the church at June. This is a railway junction town about twenty-two miles nearer Sydney than Wagga. The brethren at June are a fine lot of people. Their hospitality is large, and their company a pleasure. As it was in Wagga so in June, the cause was first set on foot by Bro. Goode. The brethren of this little town meet in each other's houses every Lord's day. They are all good speakers, they are firm on the truth, and perfect love and unity seem to exist between them. At present they are under a disadvantage in not having a public place of meeting. They hope soon to have such a place, having a tidy balance to their account in the bank for that purpose, and their only difficulty is in getting a piece of land in a suitable and prominent position in the town.

Bro. J. Scrivner is secretary of the church, and let me tell the brethren he is a man worth meeting. He is a scholar of no mean capacity, is of a bright, jocular disposition, strong in principles, and June, I feel assured, will always be well represented as long as he is secretary.

In conclusion, I would like to throw out a suggestion to the New South Wales Conference Committee, and it is that they should put themselves in communication with the Riverina brethren and try to get an energetic brother to work that important field.

Endeavor.

Arise, therefore, and be doing, and the Lord be with thee.—1 Chronicles 22: 16.

The Australasian Christian Endeavor Convention will commence Sept. 14. Meetings will be held in Independent Church, Collins-street (Dr. Bevan's), during the mornings and afternoons. Evening meetings as per official programmes. On Thursday, a tea meeting will be held in the Exhibition, commencing at 5 p.m.

On Friday (16th), a Young People's Rally will be held in Swanston-street. Informal tea in Lecture Hall at 6 p.m.

Tuesday (20th), the Consecration Meeting will be held in the Town Hall.

Weekly Railway tickets will be issued on presentation of forms to be obtained at C. E. Office, 272 Little Collins-street.

Secretaries who have not yet sent in returns are asked to do so at once.

HOBART.—The Hobart Endeavor held their 11th Anniversary, August 3rd. A large number were present. The annual report was very favorable. The president (Sister Poultny) presented the secretary (Sister E. Speakman) with an address and gold brooch, as a token of love and appreciation of her services.

Officers for ensuing year—President, Sister Adams senr.; Secretary and Treasurer, E. Speakman.

DUNEDIN, N.Z. (Tabernacle).—Although our Society was organised in July, we have a membership of 40, and hope to do a good work in connection with the church here.

MAY L. WATT, Sec.
ENMORE TABERNACLE, N.S.W.—The annual meeting of the local Union of Christian Endeavor was held on August 22. The gathering of Endeavorers from all quarters

was adequate proof of Christian zealotry. Mr. T. W. Dunn (president) occupied the chair, and delivered a very inspiring address on "Concentration." Mr. J. Green also gave an excellent address on Endeavor Work. Many others spoke in high terms of Christian enterprise. The secretary, Miss A. Eaton, gave her report, and showed that there were 7 Societies, with a membership of 500, making an increase of 35 for the year; 5 Junior Societies, with 237 members. The treasurer, Mr. Hutchinson, read his report, and showed a credit balance of 12s. The roll-call was excellent. The election of officers for the coming year was proceeded with, and Mr. G. T. Walden was elected to the Presidency of the Union.

Open Column.

The Saviour's Prayer—not Answered (?)

To the Editor of the AUSTRALIAN CHRISTIAN.

DEAR BROTHER.—In your issue of the 4th inst., the third "Editorial Note" ends with these words: "Then and not till then will it be possible for the Saviour's prayer for the union of his people to be answered." The thought embodied in these words is often found in our writings. It seems to be taken for granted that it is a scriptural thought. I do not remember ever seeing an argument in proof of it. Is it a scriptural thought? If the prayer of the One who assures us that the Father hears him always has remained unanswered for well-nigh two milleniums, what assurance can we have that our prayers, or any prayer indeed, will ever be answered? Ignoring scripture and fixing our minds exclusively on the present, have we not missed the import of that prayer? That prayer undoubtedly was answered on Pentecost when the risen Christ sent forth the Spirit and fused his disciples into one living body—made them *one* in the sense of the prayer. From that day onward those who have believed in Christ through the apostles' word have been added to that body, on each member of which is laid the solemn obligation to maintain the unity of the Spirit in the bond of peace. The sinfulness of believers being divided into warring sects can surely be forcibly and scripturally made out without the beautiful and solemn prayer of the Lord being perverted. Yours in the faith,

Auckland, Aug. 22. THOS. J. BULL.
(For comments on above see Editorial Note.)

From The Field.

The field is the world.—Matthew 13: 38

West Australia.

COOLGARDIE.—Since last writing, we have added to our membership two by faith and obedience, and two by letter. All our meetings are being well attended; have an average attendance for breaking of bread of 32; gospel meetings are increasing in very encouraging manner. A.A.L.

HARVEY.—Some two and a half years ago a few disciples living here resolved to meet every Lord's day to remember Jesus in the breaking of bread. Nothing has occurred worthy of report until now.

We have lately been cheered by the visit of Bro. Jackel from Perth, who spent three Lord's days with us. As the result of our brother's earnest work in visiting, and speaking publicly, we have had the joy of seeing two decide for Christ, who were baptised on Tuesday, August 16th. On the 21st, after a meeting held at Bro. Chapman's, a church of Christ was organised and officers appointed. The following brethren and sisters constitute the church at present: Bro. and Sister Charman, Bro. and Sister Chapman, Sister Livingstone, Bren. Shochan, Guppy, Andrews, and Legg. Bro. and Sister McEwin, of Cookernup, six miles distance, will also hold membership with us. We are deeply grateful to Bro. Jackel for his timely visit.

HENRY LAGO.

New Zealand.

AUCKLAND JOTTINGS.—The loss of Bro. Downey necessitated the church asking another brother to take up the work of oversight. Bro. Harrison was some weeks ago mentioned to the church by the elders as in their estimation the most suitable brother for the work. No objection being offered, a "recognition" meeting was held last Wednesday evening, when Bro. Harrison was recognised as one of the elders of the church. A suitable address was given by Bro. W. H. Evans on the relationship of the church to the elders. Bren. Davies, Vickery and Harrison also spoke suitable words.

A large and enthusiastic "after-church" meeting was held in the Foresters' Hall last night, to protest against a liquor bar at the forthcoming exhibition. A protest was largely signed at our meetings yesterday. August 29. T. J. B.

New South Wales.

WOOLLAHRA.—Bro. T. Bagley has been laboring with us for the past three months. The meetings are growing both in size and interest. The church has been thoroughly awakened to its responsibility. We have had a baptistery put in at the hall. We have never before had such large meetings, so much interest, and signs of success. The week-night prayer meeting is well attended, and at the gospel meeting the hall is almost filled.

August 28.

A. W. SHEARSTON.

South Australia.

HINDMARSH.—Last Lord's day morning, three young men, Brethren Pickering and Begerit, and one young woman, Sister Miss Scarce, were accorded the right hand of fellowship.

There was a very large congregation at the gospel service, but no confessions. Subject of Bro. Pittman's discourse, "The Thief upon the Cross—his Faith."

Sept. 5.

A.G.

YORK.—On Thursday evening a service of song entitled, "A Child of Jesus," was rendered in the chapel by the Sunday-school singing class. The proceeds will be distributed among the needy in the neighborhood. The connective readings were given by Bro. W. Brooker. Those who took leading parts were—Sister F. Bevan, Sister Fiedler, the Misses Annie and Alice Winstanley, and the Misses M. Edson and A. McGargill, duets; Miss A. Wilson, solo; Miss Brice, Sister Fiedler, Bro. Forrest, and Bro. W. C. Brooker, quartet. Bro. C. Fiedler acted as conductor, and Sister Forrest as organist.

Aug. 29.

T. BURY.

NORTH ADELAIDE.—How joys and sorrows intertwine about our path of life! Mingled with regret at

the loss of our sister, Miss Leman, is our rejoicing at the church's gain through several who have been added to our number during the past two or three weeks—one by baptism, and two previously immersed; and last night at the close of our service, one of our senior scholars, the second son of our Bro. and Sister F. Downes, came forward and confessed his faith in Jesus as the Christ of God.

Another happy event must be chronicled. Our press correspondent, over whose initials items from North Adelaide usually appear in the A.C.—our esteemed brother in Christ and fellow-laborer in the gospel, T. B. Fisher—was last Thursday united in the bonds of matrimony with our sister, Miss P. Finlayson, of Dalkey. May heaven's richest blessing attend their way.

Sept. 5.

A.M.L.

UNLEY.—September 4th, good attendance both morning and evening meetings, and at the close two confessions. Bro. Gore preaching. All departments of work are in a healthy condition; great interest is being awakened at Unley. Our missionary members are interesting themselves in distributing tracts in the district, and other works. At the morning service the missionary collection amounted to £15/-. T. G. STOKER.

Victoria.

RUNNYMEDE EAST.—On Tuesday evening, Aug. 30th, Bro. T. Hagger held a gospel meeting in this place, the subject being the Gospel Plan of Salvation, illustrated by diagram. The message was faithfully delivered, and we have every reason to believe that the seed sown will in due time reap a harvest.

M. A. J. DICKINS.

MORRUMBEENA.—The anniversary services of the School were held on Sunday 28th August, Bro. J. K. Hemmelwood exhorting the church in the morning. In the afternoon Bro. C. Newham addressed the scholars, and in the evening Bro. J. Cox proclaimed the gospel to a full meeting. On the following Wednesday evening a social was held with the scholars and friends, and a varied programme was given of songs and recitations. Bros. H. Peacock and Cox from the church at Collingwood are at present preaching here to good meetings, and we trust that the seed which is being sown will bring forth a good harvest.

A. BALE.

ECHOCA.—We held a tea meeting last Thursday to welcome Bro. and Sister Greenwood. The sisters did the catering, the well-provisioned tables testifying to their ability in this line. After the tables were cleared away, the friends filled the chapel and crowded into the porch, to listen to the addresses on "Christian Union" by Bros. Grant, Hagger, Greenwood, and Mr. Medley (Baptist minister). Songs and recitations were also given by the members, and a very enjoyable and profitable time was spent.

Sept. 5.

W. A. KENT.

NORTH CARLTON.—Having nothing worth reporting in connection with church work, we have for a long while sought to avoid a waste of printer's ink. That our corporate religious life has been far from idealistic, and, to an extent, at times ignoble, is matter of knowledge to those acquainted with our history, and of belief on the part of a larger number whose conclusions find their basic element in "information received." Candor compels the admission; but we trust that with it closes a chapter of an undesirable record, and feel assured that the perspective is genuinely indicative of one brighter and healthier. The attainments of a better and nobler religious life is largely attributable to directive forces outside our immediate selves, and the church's gratitude is herewith

extended to all who personally or otherwise assisted in securing a quickened religious pulse within and an effective proclamation of the word of Life to those outside the church's pale. Thanks are due to Bro. Lawson for service in the dual capacity of visitor and preacher; to Bro. Moysey, for his diligent attention to exhortatory service on Tuesday evenings; to Bro. McLellan for kindly aid in Lord's day evening preaching; whilst to the Home Mission Committee we are under a debt of obligation impossible to discharge.

Bro. McCrackett is with us as church evangelist, and doing splendid work. Even the most fastidious need not fear to fetch along friends to the preaching services, for Bro. McCrackett is both forceful and eloquent. We are glad to report the baptism of a brother last Sunday evening, together with the confession of a young maiden, as the first fruits of his ministry, and trust that both his and the church's heart will be gladdened by the accession of many more. 1/9/98. W. WHITELOCK.

Here and There.

Here a little and there a little.—Isaiah 55: 10.

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

Sisters' Column and some obituaries unavoidably held over.

One confession at Brighton last Lord's day, Bro. F. M. Ludbrook preaching.

Splendid meeting Enmore, Sunday night. Bro. Waldeo gave a very telling and searching address on "The First Christian Church."

We learn from the *Bible Advocate* that "Twynholm Hall," London, where Bro. Sydney Black labors, has narrowly escaped destruction by fire.

Will secretaries of churches and others please note that the O.T. reading lesson on the Almanac for Sept. 18th should be Ezekiel 33: 1 to 20, not the 33rd chapter.

The name of "Percival Arthur Davey, Ballarat, Australia," is in the list of those upon whom was conferred the degree of Bachelor of Arts at the Kentucky University commencement last June. Congratulations.

We regret to hear that Bro. H. D. Smith, of Adelaide, has been laid aside the last two or three weeks by a severe attack of sciatica. We trust and pray that our brother may be speedily restored to his usual health and strength.

The disciples of Christ in Japan at the end of 1897 had 7 churches, all partly self-supporting, 15 missionaries, 45 baptisms for the year, 413 members, 454 scholars in day schools and 900 in Sunday schools. The first quarter of 1898 was a very fruitful one, and the membership now probably exceeds 500.

A meeting to arrange for the formation of a cricket association in connection with our Sunday Schools was held last Monday evening. It was agreed to form this association, and a committee was appointed to frame rules, which will be submitted at a meeting to be held next Monday night at the Tabernacle, Johnston-st., Fitzroy.

Circulars and sample "Leaflets" have been sent out by the Austral Co. to all Sunday School secre-

aries in the colonies, reminding them that these can be had for 1899 at the rate of 6/- per year for twelve leaflets every Lord's day throughout the year. Should any not yet have received them they will be sent upon application.

"TRUTH IN LOVE" is the first of our publications, but it is among the best. It contains the plith of the writings of the late Stephen Cheek. The chief characteristics of this writer were plainness and a deep spirituality. The articles in it are mostly short, and are on almost every important theme of Christian life and doctrine. It is very neat in its appearance and will have a good influence over any one reading it. Price, post free—cloth, 1/6.

Bro. J. C. Dickson, who went from South Australia to America, and who is now preaching for the church at Clifton Forge, Virginia, has been asked to preach the sermon at the Virginia convention of the Christian churches. This is a great annual gathering at which are present many of the leading preachers and brethren throughout the state. This meeting was to be held on 29th July at Gordonsville, Virginia.

In a letter received from Bro. Maston last Monday, he states that after the treatment he had received for his face in Cincinnati, he felt much better, and was hopeful that it would not return. To this we most heartily respond, Amen. May God grant it may not, so that our brother may be long spared to work with us in these colonies. It is his intention to return by the "Moama," which was timed to leave San Francisco yesterday (the 7th), so that in 4 or 5 weeks, should nothing occur to cause delay, we may expect him home again.

The Austral Co. intend to publish in book form the "Elements of the Gospel," by Isaac Errett, which is at present appearing in the *CHRISTIAN*. This book will be found of great value to put in the hands of seekers after truth or of young converts. It deals mainly with first principles, and that in a lucid, understandable manner. The book will be about 150 pages, similar in size to "On the Rock." It will be bound in stiff cloth covers, and well got up. We expect it will be ready for circulation on 1st October. The price will be 1/-. By post 1/2.

We have received a letter from Sister A. Miloe, Hindmarsh, S.A., giving an account of the efforts made to commence a Sisters' Conference in that colony. At a meeting of sisters held on the 30th of August, Sister A. C. Rankine presiding, the Constitutions of the Victorian and New South Wales Sisters Conferences were placed before the meeting. A motion was submitted to the effect that a Conference of Sisters be held in Adelaide in 1899, the day before the General Conference. Considerable opposition was displayed towards the proposal, the consequence being that the question is to be left in abeyance for the next 12 months.

The *Oamaru Mail* devotes about a column to Bro. Greenwood's farewell tea-meeting, but we have not room to give more than a brief outline. The tea was held in the City Temple, which was artistically decorated by Bro. Gebbie. It was a thorough success, and the entertainment, which was given by the Improvement Class, was the best ever rendered. Bro. Greenwood was highly commended for his work in favor of prohibition. Bro. Farnham, on behalf of the church, said that our brother had shown himself a straight-out Christian, and he thought it was a mistake his leaving Oamaru. Bro. Garrow, on behalf of the Improvement Class, presented Bro. Greenwood with an enlarged photo of the class as a mark of their appreciation. Bro. Greenwood was the recipient also of a large oil painting of Loch Lomond, the work and gift of Bro. E. Glass. The picture, which is of a high order, was exhibited for several days in a shop window in Oamaru. Several gentlemen outside the church

gave Bro. Greenwood presents to mark their appreciation of him as a citizen who had labored for the good of all. There was a large gathering of brethren at the station to wish Bro. and Sister Greenwood God-speed in their new field of labor.

HEALTH MAXIMS.

1. Don't worry.
2. Seek health and pursue it.
3. Be cheerful. A light heart lives long.
4. Spend less nervous energy each day than you make.
5. Sleep and rest abundantly. Sleep is nature's benediction.
6. Avoid passion and excitement. A moment's anger may be fatal.
7. Associate with healthy people. Health is contagious as well as disease.
8. Don't over-eat. Don't starve. Let your moderation be known to all men.
9. Never despair. Lost hope is a fatal disease.
10. Never neglect trifles regarding your health. Timely advice may save much future suffering.

Obituary.

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

HOBBS.—Last Monday afternoon our dear Bro. Hobbs, who had been suffering severely for some months past, found in death a sweet release. His dear partner in life who nursed him all along, thought he was having a nice sleep. And so he was, for, to use her own expression, he fell asleep in Jesus. He was 78 years of age. Bro. Hobbs was a most pious and devoted disciple. Many pleasant moments the writer spent in his presence. We pray that God may comfort the bereaved, especially his beloved wife, who will greatly miss him. However, we are glad to know that they sorrow not as those who have got no hope, because they have got

"The hope, the blissful hope which in Jesus is given in our sorrows to cheer and sustain.

That soon with our Father in heaven

We shall meet with our loved ones again."

Wellington, N.Z., 17/8/98.

C. K.

Acknowledgments.

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

RESCUE HOME.

Received with thanks:—Miss Whitfield, 12/4; Mr. J. F. Cork, Miepole, 3/-; A Brother, Ma Ma Creek, Queensland, 2/6; Mr. and Mrs. P. Browne, Roma, Queensland, £1 1/-; "Christian," 5/-; a Sister, Melbourne, £1; A Sister, 5/-; Church, Fremantle, W.A., £1 6/-; a Sister, St. Kilda, 2/-.

J. PITTMAN, Armadale.

BAYSWATER BUILDING FUND.

We thankfully acknowledge the following sums:—Bro. C. Edwards, £5; Bro. Peck, £1; Bro. Mahon, 10/-; Friend, 10/-; Friend, 2/-.

We have started to build our meeting-house, but we still have to ask the brethren and sisters to help us in the work. We require about £40 to finish the building. Contributions can be sent either to Bro. McLellan or to Bro. F. Wieland, Bayswater.

To Subscribers.

C. R. Clarke, 4/2; W. Bartholomew, 5/-; A. W. Shearston, 7/-; J. T. Paul, 10/-; E. P. Hillbrich, 15/-.

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