

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 : 20-21

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Editorial Notes.

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



Walter Scott.

Those who have read Richardson's Memoirs of A. Campbell, and this work should be in the library of every thoughtful Christian, will remember the prominent part taken by Walter Scott in the early days of the Restoration movement in America. For thirty-six years the resting place of this eminent minister of Christ has been unmarked, but at last the brotherhood has been aroused to a sense of the fitness of things, and on November 27 a monument of grey granite was unveiled, the ceremony being made the occasion of addresses by J. W. McGarvey, H. B. Pritchard, and others. Walter Scott had much to do with shaping its course during the formative stage of the Current Reformation. Mr. Campbell was a constructive thinker, an intellectual giant, while Mr. Scott was an active worker and a brilliant evangelist. The former was a great generaliser who laid down broad

principles, which the latter analysed and applied in detail to the necessities of the age and people. For instance, Mr. Campbell had for some time contended that baptism was one of the conditions of salvation, but it was Walter Scott who first in modern times publicly appealed to the unsaved to "repent and be baptised in the name of Jesus Christ for the remission of sins," and when the Campbells heard of the hundreds who, taking the Lord at his word, were accepting Scott's invitation and thronging forward for baptism, Mr. Thomas Campbell visited the place in some alarm, fearing lest Scott was overstepping the bounds. What he saw led him to write to his son Alexander that Scott was simply reducing their teaching to practice, and from that time the Reformation gaining a mighty impetus, advanced by leaps and bounds. Much of the arrangement with which we are so familiar in the advocacy of the plan of salvation was first presented by Walter Scott. It was he, who, analysing the Great Commission as recorded in Matthew, Mark and Luke, arranged the items thus: 1. Preaching; 2. Faith; 3. Repentance; 4. Baptism; 5. Remission of sins; 6. Gift of the Holy Spirit; 7. Everlasting life. "He often and with moving power presented the gospel in this form: Faith destroys the love of sin, Repentance the practice of sin, Baptism the state of sin, the Atonement the guilt of sin, and the Holy Spirit preserves from the power of sin. The old familiar classification of the gospel into facts, commands and promises originated with Scott. Three facts, the death, burial and resurrection of Christ; three commands, faith, repentance and baptism; three promises, remission of sins, the Holy Spirit and everlasting life." Walter Scott did a splendid work, and next to Alexander Campbell the Disciples of Christ owe more to him under God than to any man since the Protestant Reformation. We are glad to learn that at length the worth of his able, unselfish and successful labor has met with this mark of appreciation on the part of a large and rapidly growing brotherhood.

The Latter Day Saints.

These people are not very numerous in Australia, but are an aggressive folk. There are two parties in America, and both are represented here. The larger and more influential has its headquarters at Salt Lake, Utah, and claims to have a following of about 300,000. The smaller party is the "Reorganised Church of Latter Day Saints," with Joseph Smith, son of the celebrated Mormon Prophet, at its head. This body has 30 or 40,000 members, and is about as strong numerically as the Seventh Day Adventists. Both divisions believe in Smith the founder of Mormonism, and in all seriousness contend that he received revelations from heaven, that he was shown the golden plates inscribed with "reformed Egyptian" characters, and which he was enabled to translate by the aid of spectacles also miraculously provided. The translation is the Book of Mormon, and after it was written the golden plates and glasses conveniently disappeared. The Book of Mormon is dreary reading and possesses no literary merit. The writer has tried to read it, but was never able to finish it. The book purports to be an account of the migration of Israelites to America, their wars, &c. There is a very poor imitation of the scriptural style, "And, behold, it came to pass," &c., but this is altogether overdone. It is astonishing that so rubbishy a work could be palmed off on any one as the work of inspiration. The book itself condemns polygamy, but this was instituted under special revelation to Joseph Smith. The "Reorganised Church," with Joseph Smith jun. at its head, has always rejected polygamy, and the two divisions of Mormons have much less sympathy for each other than they have for other religionists. A prominent Mormon who for twenty-seven years was a zealous advocate and preacher of Mormonism, D. H. Bays, has recently seceded from the body and determined to devote the remainder of his life to the preaching of Christianity. He is now a member of the Church of Christ at Woodbine, Iowa. He has just published a work,

"The Doctrines and Dogmas of Mormonism Examined and Refuted." The ability of the writer and his intimacy with the inner life of Mormonism, together with the high position he formerly occupied among the Latter Day Saints, all conspire to make his book of unusual interest. Should any of our readers wish to become intimate with the inwardness of Mormonism we would recommend them to get Mr. Bay's work.

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The Leader.

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

Old Words in New Settings.

FAITH.

The student of the Bible will have noticed, no doubt, that the idea of "faith" is not the prevalent or dominant note of the Old Testament; at any rate not in the same sense as it is found in the New Testament. The distinguishing feature of each is expressed in two words by the Apostle Paul, viz., "Law" and "Faith." In apostolic language the old was denominated "the law," and the new "the faith." Not that faith

was absent from the old, or law from the new, but the condition of things demanded that in the first law should have a larger place than faith. Hence Paul, in his epistle to the Galatians, says: "But before the faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed. So that the law hath been our tutor to bring us to Christ that we might be justified by faith." The limitations of the law did not provide the material on which faith could build in the same way as the later revelation that came by Jesus Christ. Paul regards those who lived under the Mosaic dispensation as being spiritually under age. Kept in, by restraints suitable to childhood, but not appropriate to those who had reached manhood. These limitations, whilst necessary in God's educational system, did not permit such faith as then existed to soar to the heights afterwards reached by those who enjoyed the higher education of the Great Master. Is it true that under the old dispensation we find instances in which great faith was manifested, but these appear to be exceptions, and for the most part do not, from our Christian standpoint, approach the highest order of merit. Without entering further into details it is sufficient to say that "faith" in its Mosaic setting could not possibly find its highest expression.

If the question is asked, Why did not God at first give that system which would have made the higher and larger faith possible? The answer is, that men were not ready for it. It would be folly to place children in the sixth class who had not been through the first, and equally foolish to try and teach the highest spiritual ideas to those who were unacquainted with the first principles of morality.

Faith in its Christian setting is easier of practice than it was under the old conditions. It has more foundation on which to rest itself. The wider and deeper the foundation the more solid and lasting the faith. It was thought at one time by the Fathers that faith could rest upon nothing. "I believe a thing just because it is impossible" some of these ancient teachers exclaimed. This is not faith but credulity. A credulity which passes for faith among our Roman Catholic brethren, who are asked to accept as facts of history the foolish and impossible legends and myths peculiar to their church. Faith is not something opposed to reason; on the contrary it is something that is in accord with it. Christianity makes no demand upon our credulity. It is eminently reasonable and the language it employs is "Come now and let us reason together." Moreover, to put the matter beyond doubt it

tells us what faith is. "Faith is the assurance of (or the giving substance to) things hoped for, the proving of things not seen." Here, in the matter of faith, the mind is represented as being in a state of high activity in proving or testing, as far as it is able, the things brought under its notice. We are therefore warranted in saying that the faith which the Christian is called upon to exercise has some foundation on which to rest. In this respect, those under the new dispensation are in a better position than those under the old. What we mean will be at once apparent when we contrast the condition of those in Mosaic times with those in the Christian era. The Jews had their Messianic hopes founded on Messianic prophecies. Their faith rested upon the utterances of men whom they regarded as inspired of God. This was the data they had to go upon. How much superior the position of the Christian. He can not only look back to Messianic prophecies, but he can see their actual fulfilment in the person of the living Christ. He is not asked to look forward to a vision, blurred and indistinct, but to gaze upon a picture sharply outlined upon the pages of history. And it is here, above all else, that the Christian setting in which faith is found finds its superiority over the old Jewish one. The Christian setting of faith is Christ made manifest.

Christ is the centre of the Christian faith. This is the great thought of Christianity. It is here that faith strikes its roots and remains immovable. As Trench says: "The prerogative of our Christian faith, the secret of its strength, is, that all which it has, and all which it offers, is laid up in a Person. This is what has made it strong, while so much else has proved weak, that it has a Christ as its middle point,—that it is not a circumference without a centre,—that it has not merely a deliverance, but a Deliverer,—not a redemption only, but a Redeemer as well. This is what makes it fit for wayfaring men; this is what makes it sunlight and all else compared with it as moonlight; fair it may be, but cold and ineffectual; while here the light and the life are one; the Light is the life of men." It was this that made the faith of the early Christians so triumphant, and enabled them to suffer and die for the truth's sake—for with them, the truth meant Jesus Christ.

And so it is that in Christ faith finds its highest expression. It becomes to some extent a new word, though it never loses its old meaning. It is richer and brighter by reason of its new associations. The setting in which it is found is more glorious. It not only has the old Greek sense of "having confidence in," "to rely upon," but it has a

sense unknown to classical forms of expression, for it indicates a relation into which we are brought spiritually to God and Christ. And not only so, but it gives a new name to the children of God, for those who put their faith in Christ were known in New Testament times as "the believers." And, further, the teaching which they received, the Christian system, became technically known as "the faith." In their view, so far as religion was concerned, there was only one faith—the faith of the Lord Jesus Christ.

It is for us to see that the word is not robbed of its glory. That the brightness of its setting is not tarnished. That as far as we are able, we will not allow rude hands to lay hold upon it and throw it into the dust. That we will keep our own faith bright and pure, using it as a shield to protect us from all the assaults of the adversary. Let us remember the words of the Apostle John: "This is the victory that hath overcome the world, even our faith."

Original Contributions.

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

Behold the Man.

By M. W. GREEN.

In the history of man there is no grander event, nor one so calculated to excite wonder as the introduction of Christianity into the world. The founding of empires, kingdoms and republics; their language, manners and customs; their days of growth, of attainment of power, and their gradual decay, have occupied the attention of the historian and the philosopher. Yet these things are not to be compared in importance with the setting up of the sublime, yet simple institution known as the kingdom of heaven.

Those who deny the divine nature of Christ and the consequent divine origin of Christianity, have never-the-less this astounding fact to account for—how Christianity came to be established in the world, and to have such a power over the intellects and hearts of so many millions of the human race. There stands the naked, undeniable fact, supported by the united testimony of history, the unanimous consent of Jews and Christians, infidels and pagans; uncontradicted by any authority at the time, in the place, and by the persons who, had it been untrue, could most successfully have given the refutation. Admitting this position, it becomes the duty of every person who opposes, and who professes to be animated by reason, to give an explanation such as will commend itself to our judgment, how this man, to whom Pilate here calls attention in the expression, "Behold the Man," could have originated the system of truth and religion known as Christianity; and how, with the insignificant means at his disposal, he could have supplanted the old religions of Paganism and triumphantly replaced them with his own.

It must be noted that the author of

Christianity had not the advantages of education; nor the aid of that portion of society to which belonged wealth, nobility or power. He was a poor carpenter of Nazareth, who had secured the allegiance of a few fishermen, who were not only unlettered but uncouth, and lacking every accomplishment save honesty of purpose; and yet, he stood up in Jerusalem amidst the most violent opposition from the learned lawyers, scribes, doctors of Jewish law, and the Sanhedrin itself, and notwithstanding that these had all the power of wealth and the State on their side, he defied their combined opposition, declared that the counsels of the infernal world should not prevail to overturn his kingdom, and succeeded in sweeping away the opposing systems, and planting his own upon their ruins. No event in the world's history has so many elements calculated to excite wonder as the founding of Christianity.

—It is the fashion with some to regard Moses, Jesus and Mahomet as all imposters, placing their systems upon a level, and affirming that there is nothing more wonderful in the wide spread of Christianity than in that of Mahometanism, and that the principles of Mahomet were equally as pure and ennobling as were those of Jesus. But those so affirming either do so in ignorance, or with the deliberate intention to deceive. No morality can be more pure, nor more calculated to advance the happiness and wellbeing of man, than that inculcated in the Christian Scriptures, its enemies being judges; and no eulogies of a more flattering kind could be pronounced upon the perfect life and character of the author of Christianity, than those pronounced in the present day by some of his opponents.

The progress of his religion was most wonderful and rapid. Within two months of the day of his death, and in the very place where that death occurred, three thousand of the most devout and thoughtful of the Jews accepted him as their Messiah, whom they now saw had been wrongfully put to death. Within a short time after, and in the same city, five thousand more were convinced, having been led to listen to a statement concerning Jesus through a most remarkable miracle having been wrought by Peter and John in the name of Jesus.

How came these unlettered men to wield such an influence over the minds of the people? How was it that this doctrine was extended not only over Judea and Samaria, but that within ten years of its commencement the Gentiles also had accepted it, and thousands of them had been converted to the faith?

It must be remembered that its success was not attained by pandering to the vices of the people. It accorded to its votaries no indulgence of the lower passions of our animal nature. The pride of life, the lust of the eyes, the ambitions, follies, fashions, and pleasures of the world, were all discountenanced, and a life of pure morality, of elevated spirituality—a life of pure love in its manward and Godward manifestations—was strictly inculcated. If the morality and progress of Mahometanism be compared with those of Christianity, the lustrous and heavenly character of the one, and the purely earthly nature of the other, stand out clearly.

Mahomet's character was that of a sensualist, and the means by which he ultimately gained an influence over the people was the sensuous nature of the joys he promised to those accepting him as a prophet, and who died fighting for the extension of his power. During the first ten years of the propagation of Mahometanism, not one hundred converts were made, and its progress would have been utterly insignificant but for the use of the sword, and the conditions ever imposed, of death, or slavery, or the acceptance of Mahomet as the prophet of God. In the case of Christianity, its progress was ever onward, but unaided by the sword, and undeterred by the persecutions which so often raged against it, and by which means so many thousands of its early professors were hurried to untimely deaths. When, therefore, the claims of Christianity are rejected, we are justified in asking that all these remarkable circumstances in connection with its commencement and rapid spread, shall be accounted for; and when that attempt is made, the unsatisfactory character of the explanation given only deepens the conviction, in an impartial mind, that no explanation can possibly meet the case but that given in the word of God.

When Pilate brought Jesus forth arrayed in the purple robe, and the platted crown of thorns upon his head, it was perhaps to excite the ridicule of the multitude, and by impressing upon their minds the absurdity of fearing the power of a person presenting such a despicable appearance, to induce them to be willing for his liberation. But whatever may have been Pilate's motive, we ask you, dear reader, to "Behold the Man" as God presents him to you; as his Divine Son, and his Messenger to the world; as the embodiment of the Father's love, and for the purpose of delivering the world from its bondage to sin and Satan; and may you, by that view of his purity and perfections, be so charmed, and captivated by his beauty, as to consecrate your life to perpetual union with him, and your efforts towards spreading his knowledge through the earth.

Selected Articles.

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

The Elements of the Gospel.

LETTER III.

Meaning of the Old Testament only fully learned from the Christian stand-point.—Philosophy of Types.—Uses of the Old Testament to the Christian.

Did you ever visit a printing office? If so, you have been impressed with the fact that the "art preservative with all arts" has, to the uninitiated, many mysteries. As you looked on the types scattered with rapid hand, here and there, in various boxes, apparently without regard to order—then "set up" in a composing stick—transferred to galleys—"made up" in the "form"—and "locked up" in the "chase," ready for the pressman—you can scarcely catch a gleam of intelligence as to the mode by which thought is made visible on paper. Perhaps, looking over the form when made up, you might gather from the cuts and the headings and the catch-lines some faint outline

of the leading thoughts meant to be conveyed. But if you undertook to read the intelligence through the types, you would find it a very difficult task. But when the types make their impression on paper, and you see the *antitypes* on the printed sheet, you read without difficulty. You learn that in all the apparent confusion and mystery of type-setting, intelligent mind has been marshalling the types into order, according to "copy," so that the printed sheet exhibits the very thoughts and words contained in the copy that lay before the printer on his case. No blind chance could have brought the types together thus into an orderly arrangement, so as to make words, sentences, paragraphs, and complete essays. Their intelligent utterances prove that they were arranged by design—by intelligence working according to pattern and "copy" placed in the compositor's hands.

Equally confused and mysterious to you is the Old Testament. Moses was, so to speak, a printer. God furnished him a font of type, and gave him "copy." "See that thou make all things according to the pattern shown to thee in the mount." Ex. 35: 40. Moses set up the tabernacle and the Jewish worship according to copy. But you cannot read it, except in dim outline—here and there a heading or a picture furnishing an obscure idea of what is intended. But in the New Testament—the Gospel—the impression is *worked off*, as the printers say; and you have the *antitype*, which, like the printed sheet, is plain reading. You must view the Old Testament, therefore, from the Christian stand-point, and all is clear. The Old Testament is a system of types, figures, symbols. It is *pictorial* religion, adapted to the childhood of the race. It presented to the eye, in symbol, the outlines of the great truths of redemption, and in its typical worship familiarized the minds of men with the ideas of sin, of sacrifice, of pardon, of righteousness and sanctification, of rewards and punishments; but in such an imperfect way as to leave the constant impression of incompleteness, accompanied with the promise of better things to come. Thus, as Paul says, (Gal. 3: 24,) "The law was (not is) our schoolmaster (*paidagogos*), to bring us unto Christ." The pedagogue was the *child-tender*, to whom children were committed to be led to exercise, to be conducted to and from school, to be superintended, and sometimes to be taught some of their first lessons. Such offices did the law perform dealing with men in a state of tutelage; but adds Paul, "now that faith has come, we are no longer under a pedagogue." The law was introduced for certain purposes, "until the promised seed (the Messiah) should come."

From all that has been said in this and the former communications, we gather up the main designs of the former dispensations, and learn the uses of the Old Testament Scriptures.

1. They contain a historic development of the purpose of God to redeem a sinful race. Here we learn the kingdom of God to be, according to the Saviour's teaching, of gradual development. "First the blade, then the ear, after that the full corn in the ear." Mark 4: 28.

2. They present a record of the *moral government of the world*—showing how the events

of time were strung on a single thread that stretched along the ages: that thread was the purpose of God to prepare the race for the coming of the Redeemer. The rise and the fall of kingdoms and empires, as well as the election and reprobation of individuals: and the captivities of the tribes of Israel and the land of Judea, were all arranged and over-ruled for this one purpose.

3. They reveal the will of God, as addressed to patriarchs and Jews—not his will in reference to us.

4. They contain the types and prophecies of the coming salvation; and are, therefore, a great store-house of evidence for the divinity of the New Testament, for they hold, locked up in permanent forms, the types of Gospel truth and Gospel blessings. "Christ is the end of the law to the believer." "The testimony of Jesus is the spirit of prophecy."

5. As moral principles are immutable and eternal, it follows that many most valuable and precious lessons of truth, righteousness, and piety stand on the pages of the Old Testament, which are of equal application to persons under all dispensations. Hence, "the things that were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures, might have hope." Rom. 15: 4.

6. Its developments of human nature and character are of priceless value. The severe and terrible truthfulness with which the Holy Spirit records the lives of men and women—the virtues of the bad and the vices of the good being alike daguerreotypes in the light of truth, without apology, defence, explanation, encomium, or even exclamation—render it the only genuine gallery of portraits of human character. No uninspired biographies or autobiographies can stand in comparison. The awful, but divine, impartiality of perfect truth, renders the Old Testament, merely as a record of human nature, entirely unique and invaluable.

But a book of authority, to teach us what to do, it is not. The Gospel is not found in it, except in type and promise—precisely the forms in which it cannot have authority. The spirit, genius, laws, ordinances, promises, and threatenings of the Gospel are not found on its pages, except as an adumbrative and preparatory system contains in it the germs of all that is afterward to burst into full life. The pedagogue performed his full office—not in teaching the world salvation—but in leading the world to Christ for salvation. The very last injunction in the Old Testament is: "Remember ye the law of Moses, my servant, which I commanded him in Horeb for all Israel, with the statutes and judgments." Mal. 4: 4. It was the law of Moses—not of Christ; for all Israel not for all nations.

In closing this number I must anticipate an objection which will probably rise in your mind. If God is perfect, and all his works are perfect, how could he be the author of an imperfect system of his own devising as "inferior," "imperfect," "shadowy," etc? Everything that God creates is perfect for its own ends. The night is as perfect as the day, for its own uses; but we do not dishonor God by calling the one darkness and the other light. The moon is as perfect as the sun; but it is no dishonor to God to

say that the sun is brighter than the moon. The child is as perfect, it may be, as the man; but it is perfect as a *child*. It is no dishonor to the child to say that the man is larger, stronger, wiser. So was the law perfect as a *pedagogue*, as a *moon* as a *type*. For its own use it was perfect. But its object was not to teach the way of salvation, nor to give life. And we do the law no dishonor when we say that the Gospel is a better revelation,—that the "New Testament" has a "better mediator," contains "better promises," and is indeed a "better covenant."

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Isaiah and the Inscriptions.

From *The Christian*.

As the number of monuments bearing inscriptions rescued from the Assyrian mounds rapidly augments, and the interpretation of the texts upon them becomes increasingly accurate, it has been confidently anticipated by scholars that some direct literary connection between these memorials and the contents of the Old Testament would be forthcoming. A part of the Book of Isaiah is strikingly confirmed and illustrated by an Assyrian inscription.

For this interesting fact we are indebted to M. B. Sax, who has published his discovery in the "Revue d'Assyriologie" of the present year. Isaiah 10: 12 says, "When the Lord has performed his work upon Jerusalem, I will punish the stout heart of the king of Assyria. For he" (the king) "said, I have removed the boundaries of the people, I have robbed their treasures (or provisions) and my hand has found as a nest the riches of the people, and as one gathereth eggs that are left, have I gathered all the earth."

It is evident upon close perusal of this that an historical fact is alluded to, namely, the boast of Sennacherib that he had altered the boundaries of countries he had conquered; pillaged them, and, like eggs in a nest, collected their wealth and treasures. The Bible distinctly accuses him of using this bombastic language. When he did so, his own inscriptions now tell us, in the text upon the Taylor Cylinder, which is repeated with some alterations upon the winged bulls at the palace of Kouyunjik, regarding the very campaign against Hezekiah in reference to which Isaiah is writing—after enumerating the human captives—"I have taken their horses, asses, mules, camels, oxen, and sheep, without number; as for Hezekiah, I have shut him in Jerusalem like a bird in a cage. I have separated from their countries the towns I have taken, having given them to Mitinti, king of Ashdod; and to Padi, king of Migron, and to Ismi-Bel, king of Gaza, I have divided his (Hezekiah's) kingdom." Then follows

A LIST OF HIS BOOTY,

of treasures of pearls and gold, metals, precious stones, ebony, and slaves.

Isaiah tells us Sennacherib said he had removed and changed the frontiers, and the king asserts that he had taken away portions of the kingdom and given it to other princes. Isaiah informs us that he said he had pillaged them and taken away their treasures; and here he recounts and enumerates the very articles he robbed them of. Isaiah refers to the simile of a bird's nest, and Sennacherib to a bird in a cage! This allusion, strange

to say, to a nest, is to be found in another still more interesting inscription of Sennacherib corroborative of Isaiah. In chapter 37: 24, 35, Sennacherib is stated to have declared:—"By the multitude of my chariots am I come up to the summit of the mountains to the sides of Lebanon; and I will cut down the cedars thereof and the choice fir trees, and enter the height of his border and the forest of his Carmel. I have digged and drunk water," and so on.

Now these words of the Assyrian cannot be traced as relating to any actual invasion of the Lebanon, and they appear only to be a record of the vauntings or threats of Sennacherib. If, however, we turn to that monarch's records, we shall find their counterpart. After his army was partly destroyed by disease at the end of the Judean campaign, he proceeded to invade the country of Nipour, perhaps because it promised an easier prey. Upon the Taylor Cylinder we have also an account of this war, and in it occur these sentences:—"They" (the people of Nipour) "had perched their houses like birds' nests in impregnable citadels on the summits of the hills on the high mountains. From the stones of the torrents and fragments of the lofty and inaccessible mountains I have fashioned a throne. I levelled one of the tops to plant thereon my throne, and I drank the pure water of the mountains to quench my thirst. As for the men, I surprised them in the folds of the wooded hills."

The striking analogies between these two documents are evident. The two allusions to drinking the mountain water cannot be accidental: the symbol of the birds' nest in the cuneiform text corresponds with the like expression in Isaiah 10. A Phœnician inscription recently found in Cyprus speaks of a "carmel" there; evidently "carmels" or sacred summits, were common in Western Asia.

JOSEPH OFFORD
(Member of the Society of Biblical Archaeology).

Sunday School.

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

The Supreme Object in Sunday School Work.

By J. Z. TYLER.

It must be plain to every thoughtful person that, in order to accomplish any worthy thing, one must have a worthy object in view, and that, to achieve the best results, there must be a *supreme object*—a purpose that dominates all plans and determines the use of all agencies and instrumentalities. This object must rise into such prominence that it is visible from every part of the field, and must shine with such radiance as to command the attention of every worker. Without such a supreme object the richest natural endowments, the highest attainments of culture, the largest and most varied resources, are as an unorganised mass and mob. The radical difference, for instance, in the results achieved by individuals, finds its explanation in this: One man was purposeless, while the other had a



worthy object that rose into supremacy over his life. The first was equally gifted, had equal resources and opportunities, but lacked a commanding purpose to discipline and marshal them for use. It seems impossible to overestimate the practical value of a regnant purpose.

I have a deepening conviction, a conviction that is becoming clearer with increasing experience and observation, that the *supreme need of Sunday-school workers to-day* is the universal recognition of that which should be the *supreme object in Sunday-school work*. I know of nothing that would so certainly awaken our somnolent schools, that would so quicken and sustain an interest in the study of the Bible, that would make the teachers such faithful pastors and preachers to their little flocks, that would so lift the Sunday-school enterprise to a spiritual plane, as a practical recognition of that which should be our supreme aim. This question deals with the very life of the school. It decides the purpose of its mission, not in glittering generalities, but with the definiteness of a marksman's aim. It undertakes to adjust the balances by which we are to judge as to the worth or worthlessness of Sunday-school work. The Sunday-school should not be a substitute for the church. It is sometimes very unwisely spoken of as "the Children's Church." More frequently, however, its service is tacitly treated as a substitute for the regular church service. The idea seems to prevail that if our children attend Sunday-school there is no need that they attend church. The results of this are serious. The conspicuous absence from our church services of those from ten to eighteen years of age furnishes food for reflection.

Nor should it be the supreme object of the Sunday-school to study the Bible simply as history or literature or law. The Bible contains all these, and certainly the Bible should be the text book. It should be in the hands of teachers and scholars during the school hour. Lesson helps should be left at home. But we may so study the Bible itself as to miss the end which should dominate all Sunday-school work. It is well to understand the geography, the chronology,

the history, the biography, the personal incidents and the great events of this wonderfully diversified and interesting literature grouped together under the general title *the Bible*. But this literature is itself dominated by a *supreme object*. Through the fifteen centuries of its growth, as prophet and priest, as law-giver and poet, as prince and peasant, as the enthroned and the exiled contributed their part to its unfolding they were guided, consciously or unconsciously, toward one great event, and the converging rays of light shining through them that are woven at last into a halo of glory around the head of him of whom Moses and the prophets did speak, whom apostles and evangelists proclaimed to all nations as man's only and all sufficient Saviour from sin. The Bible has one great word, that word is *redemption*; it has one great person, that person is the *Redeemer*. It has one great purpose, that is the purpose of *salvation*, both here and hereafter.

We are safe in saying that the *supreme purpose of the Bible* should be the *supreme purpose of the school* in which the Bible is the only text book. Any teacher who falls short of making the present and eternal salvation of each pupil the supreme object in teaching, is falling short of the real end. I wish to say with unmistakable clearness that the person who does not believe in the universal need of salvation, that does not believe in the universal need of the grace of God in order to salvation, that the person who does not understand God's method of grace through Christ, that the person who not already accepted Christ as a personal Saviour, is not qualified to teach in our Sunday-schools.

The *supreme object in Sunday-school work* should be twofold: first, the *thorough conversion of each scholar to Jesus Christ*; and second, the *development of each convert into the image of Christ*. This twofold purpose should dominate every school and should thoroughly possess every worker therein.

I think it is well, before closing, to indicate some of the results which must follow a practical recognition of this as our regnant aim:—

First, it would give a new zest to Bible study. We would now turn to its pages, with personal delight and with a prayerful desire to equip ourselves for the accomplishment of our supreme purpose. The Bible would become to us a wonderfully fresh and inspiring book.

Second, it would drive us into a more intimate fellowship with God. We would be much in prayer in secret, and the public prayer in the school would be touched with a feeling of deeper personal solicitude. No one can earnestly desire the personal salvation of others, without being brought into a more intimate fellowship with the Saviour.

Third, it would manifest itself between Sundays in visitation to the homes of the scholars. I know that the average Sunday-school teachers have little leisure for visiting. And yet I am sure when they become possessed by this supreme purpose they will, in some way, find time to see their scholars in their homes.

Finally, it would work some changes in the method of the school itself. It would make the connection between the Sunday-school and the Church more intimate and vital.

Churches, as a rule, would take more interest in such schools. Then, too, a more reverent religious atmosphere, would pervade the room in which such a school holds its sessions; still further, wherever this object reigns supreme there will be a freedom in the use of lessons. I do not regard the International Series as ideal. Although its adoption was a great advance over the previous lack of method, it has its conspicuous defects. These defects are increased, however, by the very mechanical way in which these lessons are used by teachers not possessed by this purpose. But let this purpose take possession, let the Scriptures be regarded as having their chief value in pointing sinners to the Saviour, and then whatever may be the section appointed for the day, the teacher inspired by this purpose will contrive to find the way from that particular lesson to the Lamb of God that taketh away the sin of the world, to the divine light given to enlighten every man that cometh into the world.

My conviction is that the supreme need of our Sunday-schools is a practical recognition of salvation through Christ as the legitimate, all-exclusive and supreme object of Sunday-school work.—*American Christian Standard.*

—o—

LESSON FOR FEBRUARY 27TH.

"WARNING AND INVITATION."

MATT. 11: 20-30.

GOLDEN TEXT.—"Come unto me, all ye that labor and are heavy laden, and I will give you rest."—Matt. 11: 28.

I.—Warning.—This lesson is agreeable to the closing thought of last. Again woe is pronounced against neglected opportunities and despised privileges, and the thought elaborated that "the relative merits of men are to be determined by the correspondence between their lives and their opportunities." An awful warning of impending doom was launched at several of the most highly-favored cities of the land. They had been honored by the presence of the Son of God himself with his call to repentance: in them, more than any other place, had he wrought his mighty works, invincible proofs of his heaven-born mission: but they repented not! Witness Chorazin and Bethsaida. Even Tyre and Sidon, with such inducements to repent, would have sat in sack cloth and ashes. So these Jews were told the unpalatable truth that for these cities, denounced by their own prophets for their sin, it would be more tolerable in the great day of judgment than for themselves. How sad it is to think of a similar woe being fulminated against Capernaum, honored above all! This was pre-eminently Jesus' "own city" (Matt. 9: 1); here he was said to be "at home" (Mark 2: 1). Yet this city, so enriched by her high privileges that she might be "exalted unto heaven," by a fearful abuse and neglect of her favors would "go down to hades"; nay, more, would in the judgment day be in a worse plight than even Sodom itself. For, had that place, whose name is synonymous with sin, in which not ten righteous could be found, enjoyed the advantages of Capernaum, it would have reformed and remained. How well these predictions have been fulfilled is attested by the fact that Chorazin, Bethsaida and Capernaum have disappeared, and their very position is

a matter of dispute. The question involuntarily arises, Why did not Tyre, Sidon and Sodom have works done in them adequate to produce repentance, works equal to those of, say, Capernaum? Is there respect of persons with God? No wrong was done to these cities by the greater favors of others; they had abundant inducements to repent. We can but point to the plain teaching of the Master that Tyre and Sidon will not be judged according to the opportunities of Chorazin, nor Sodom by the privileges of Capernaum. The fact that they "would have repented" is considered. So now, our favors are adding to our obligations. "Unto whomsoever much is given, of him shall much be required." Privilege is the measure of responsibility.

2.—Thanksgiving.—Leaving those who rejected, Jesus refers to those who accepted him, thanking his Father for the same. "Babes" had been shown what was hidden from the "wise and prudent." To them was revealed the Father, by the Son whom they received; the others, in rejecting the Son, shut out the knowledge of the Father. What food for rumination in the thought that it was the educated, influential and religious class which rejected the Saviour! but it is comforting to know that "the common people heard him gladly."

3.—Invitation.—We close with that "Come unto me, . . . and I will give you rest"—surely the sweetest invitation possible to all who labor, about to sink beneath their load. The rest was to be found by taking his yoke. His burden was to be borne. In hearing this and taking that (the mark of submission, and the emblem and means of service) they would find rest for their souls.

"Rest is not quitting the busy career.
Rest is the fitting of self to one's sphere.
'Tis loving and serving the highest and best;
'Tis onward, unswerving,—and this is true rest."

From Abroad.

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

A Trip to the Richmond.

BY D. A. EWERS.

At the request of the N.S.W. Missionary Committee I left Sydney on the evening of Feb. 1st for Lismore on the Richmond River, near the borders of Queensland, and some 500 miles north of Sydney. Bro. Benson, the Conference Treasurer, having business there, we managed to travel together, leaving in the steamship City of Gratton at 9 p.m.

Under the influence of former experience I turned in before we got out of the harbor and did not dress again till Thursday afternoon, when we had entered Clarence River. I was never so sick in my life before. "Every heart knoweth its own bitterness," but every stomach does not until it has had an experience similar to mine at sea. I suppose it is true in such cases that "Sweet are the uses of adversity," but the bile is very bitter. Realising, as so many travellers do, the influence of the malady, it is surprising that more efforts have not been made to describe the sensations experienced in poetical form.

I simply throw out the suggestion for the benefit of my numerous poet readers. How would something of this sort do as a commencement:—

AN ODE TO MAL DE MER.

Thou mighty mistress of the ocean depths,
Before whose cruel, all-resistless sway
Strong men bow down in awful agony
Men with emotions indescribable—
With pallid cheeks and anxious bleary eyes,
Who groan with groans unutterably sad,
And reitch and reitch and reitch and reitch
Till back and stomach, sides and chest and head,
With straining ache, and still keep reitching up
Ac, &c.

But to come down from the poetical and sublime to the commonplace I can truthfully say that the prophetic statement, "there was no more sea" is more precious to me since this trip than ever before.

Owing to some derangement of the usual Richmond River trade, we went by way of the Clarence River, reaching Howard Island at 3 o'clock, whence we were driven in the mail trap across country to Woodburn, on the Richmond. This 30 mile ride only cost 2/6, owing to competition, and is about the cheapest ride of the sort I have had. At Woodburn is stationed an old friend, J. Strang, who has charge of the Presbyterian Church, but I did not have the privilege of meeting him. A 40 mile run up the river in a steamboat next morning landed us in Lismore, which is situated at the head of navigation some 70 miles from the river mouth by water, but only 25 by land.

Lismore is a compact and prosperous little town of 4000 inhabitants and steadily growing in population and importance. Until recently the growth of sugar was the principal industry, but of late years attention has been largely devoted to dairying. There are a number of creameries in the district, and some well-to-do farmers have cream separators of their own. This industry is evidently destined to attain immense proportions, and the outlook is exceedingly bright. The Richmond River District is one of the most prosperous in N.S.W., and as there is an unlimited market for butter in the old world its future is assured. There is a large population of settlers round the town, and several other small and prosperous towns within a few miles. The principal street on Saturday night is ablaze with light and thronged with people, and it almost requires an effort of imagination on the part of the visitor to realise that he is not in one of the large cities of the south.

The religious needs of the community are catered for by the Roman Catholics, Episcopalians, Presbyterians, Wesleyans, and Salvation Army. With the exception of the latter, all these are fairly prosperous. Bishop Doyle (R.C.) resides here and his people have a convent, a school, and other material indications of prosperity. I am assured that many spineless Protestants send their children to the school, where they are being steadily manufactured into good Catholics. Some of the true church, however, complain that Protestant parents do not have to pay so much for the education of their children as they have, and it is not hard to believe that the murmur is well founded. The worthy bishop and Canon Ewing of the

Church of England have been having quite a lively controversy in the local press on the worship of the virgin Mary and kindred topics, which is being reproduced by friends of the latter in pamphlet form. Judging from a hasty glance the canon appears to have been loaded with a larger supply of ammunition than the bishop. The Salvation Army notwithstanding all its noise and work does not appear to make any headway, rather the reverse. The complaint is made that their converts get no substantial food and cannot develop a strong spiritual life on the oft-repeated experiences, pious ejaculations, and drum beating of the soldiers. Perspiration cannot take the place of inspiration, and unless they tone down their diet of fireworks and hallelujah's with a regular course of sincere milk of the word, I fear that the spiritual muscles of the corps here will soon become too feeble for warfare as in so many of our country towns.

The Disciples of Christ have also a representation in the town, but of their work and workers I must speak in my next.

The Querist.

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

G. B. MOYSEY.

1. Is it right to baptise a man who is carrying on business as a publican in the sale of intoxicating liquors?

REPLY.—The business referred to is anti-Christian. Before anyone engaged in it can be a fit subject for baptism he must be convinced of its sinfulness and led to give it up. The baptism of a publican under any other circumstances would be the immersion of an impenitent person engaged in one of the most Christ dishonoring occupations of the day.

2. What is your opinion of the real meaning of the words "wine bibber"?

The word "bibber" means drinker, but in this combination means one who drinks *freely, largely, and habitually*. One using wine sparingly would not be a "wine bibber." The Greek term signifies just the same.

3. Do you think temperance, or rather total abstinence, to be a part of church work?

We understand "total abstinence from alcoholic liquors as beverages," to be the idea in the query. Countless examples have proved that *total abstinence for Christ's sake* is the only absolutely safe course for those who have been intemperate; it is further the only safe example to set those who have been or are in danger of falling. The Christlike and Pauline principle of abstaining from any kind of food however innocent in itself, if it be a temptation or stumbling block to weak brethren, will make total abstinence of every member of the Church of Christ when fully accepted. When asked for an express "thus saith the Lord" for total abstinence, the noble John B. Gough used to sometimes exclaim, "I don't want a text saying Thou must abstain: in the present proportions and awful effects of the drink traffic I only wish

to know that I may abstain. We certainly think it a part of church work to teach her members, and especially the rising generation, the *duty and privilege* of total abstinence.

From The Field.

The field is the world. —Matthew 13: 38

Queensland.

ROMA.—Good meetings here. Two confessed and baptised—husband and wife.

Feb. 9.

L. A. HOSKINS.

New Zealand.

AUCKLAND.—We held our quarterly business general meeting last Wednesday, preceded by a social tea. Some say tea "draws," but on this occasion it did not seem to "draw" a larger number than usual to the "quarterly." Lately our hearts have been interested in the work of preaching the gospel to the Maories. A brother (Gordon Kelly) who has fought his way out from Roman Catholicism to New Testament Christianity is devoting his life to this work. We agreed to devote the contribution on the first Lord's Day in March to this very necessary and good work. May the Lord guide our brother to the winning of many precious souls for his glory.

Feb. 7.

T. J. BULL.

New South Wales.

ENMORE.—Splendid meeting last Sunday night week, and at the close a gentleman decided for Christ, his first visit to our chapel.

South Australia.

MILANG.—Since last report have been laboring at Milang, Point Sturt and Strathalbyn. One addition by faith and baptism. A new arrangement has been made with the three churches mentioned above, so that with a small financial help from the S. A. Committee, my labors for the twelve months are to be devoted to these churches, with special reference to Milang. In view of the fact that no tea meeting had been held at Milang for at least ten years, and to inaugurate the new departure the brethren and sisters, more especially the sisters, determined (D.V.) to have an anniversary. Accordingly, Bro. A. C. Rankine addressed the churches at Milang and Point Sturt morning and afternoon respectively, and preached the gospel in the Milang Institute on Lord's day, Feb. 6th, in the evening to a very large audience.

On Tuesday, February 8th, tea was provided in the Institute. After the tea about 200 people assembled in the Institute. Bro. G. D'Nesi took the chair. A letter of regret was read from A. T. Magarey who, having been unavoidably prevented from coming to Milang, was unable to act as chairman. T. J. Gore, M.A., was called upon for an address and the applause at the end testified to its excellence. Addresses were given by T. J. Gore, M.A., J. H. Furlong, and A. C. Rankine. Light refreshments closed a most pleasant gathering.

Feb. 9th.

G. D'NESE.

NORWOOD.—A young woman confessed Christ last night in the presence of a good audience.

Feb. 14.

A. C. RANKINE.

BALAKLAVA.—At the close of last evening's service one more of our S.S. scholars made the good con-

fession. At our half-yearly meeting, secretary reported ten additions by faith and obedience and one by letter for half-year ending 31st January, all of the confessions having taken place since Bro. Keay's arrival.

Our Bro. and Sis. Keay have been passing through a very anxious time; their youngest child, a little girl of two years, has for over three weeks been seriously ill suffering from pneumonia and pleurisy, nearly the whole of the time hovering between life and death. She has now taken a turn for the better. Our brother and sister realise that they have the heartfelt sympathy and prayers of the brethren, and indeed the whole of the townspeople have shown much sympathy and kindness to them in their time of trouble.

W. T. S. HARRIS.

Here and There.

Here a little and there a little. —Isaiah 28: 10.

One baptism at Brunswick last Sunday evening.

One confession at Bendigo last Sunday night, Bro C. Cook preaching.

To save trouble to others we state that the Almanacs for 1898 are sold out.

The new chapel at Fremantle, W.A., will be opened, all being well, on March 6th.

H. D. Smith of S.A. paid Melbourne a flying visit last week, and made a pleasant call at the CHRISTIAN office.

We regret to learn that while returning from Tasmania Dr. and Mrs. Cook lost by death their little daughter.

P. A. Dickson reports: Heavy rain here all day yesterday; meetings rather small. One confession at Campbell-st.

J. C. Dickson is now located with the church at Clifton Forge, a large railway town in Old Virginia. Success to Bro. Dickson.

Eighth annual meeting of the Rescue Home in Lygon-st chapel next Tuesday at 8 p.m. Good programme. See Coming Events.

F. Pittman gave the second of his lantern addresses in the public hall at Echuca last Sunday evening to an audience of 600. Much interest is being aroused.

We have had placed in our hands for sale, by Mrs. Wiseman, the library of her late husband. The books are now on view at our office. Next week a list with prices will appear.

John F. Rowe, editor of the *Christian Leader*, Cincinnati, Ohio, died on Dec. 29, aged 70 years. He was one of the foremost writers amongst the American brethren, and will be greatly missed. He was a good man.

It is our intention to publish from time to time in our Sunday School department helps and suggestions which may be especially useful to teachers and parents. Read the article this week by J. Z. Tyler, one of our greatest workers among the young in America. We invite contributions from those interested to this department.

On Sunday evening last Mr. Pittman, the evangelist, commenced a series of Sunday evening services in the Temperance Hall, which form quite a new and attractive way of preaching the Gospel. He had a powerful lantern and some of the views of Gustave Dore's were thrown on a large screen on the stage. About thirty scripture scenes were shown, and with each Mr. Pittman gave a little scripture instruction, and such as any one could enjoy. We understand it is the evangelist's intention to repeat the same every

Sunday evening during the month at about 8.15, after the other church services, lasting about an hour. The large hall, holding about 600, was quite full. Mr. Pittman is to be congratulated on the great success he has achieved. — *Riverina Herald*

We regret to hear that the Brim district, where G. H. Browne is located as Home Missionary, has been greatly afflicted with diphtheria, two of Bro. Browne's children having it, and one of them died.

On Wednesday evening the 9th inst. a goodly company assembled in Swanston-st. in honor of F. G. Dunn, who for thirteen years acted as Editor of the *Wattikwa* and *Standard*. W. C. Craigie presided, and a number of short addresses were given referring to Mr. Dunn's work, and some appropriate music was rendered. On behalf of the subscribers, who live in all the various colonies, J. A. Davies presented an address and a purse of £75. In an appropriate address Bro. Dunn replied, thanking all for this manifestation of love and appreciation of effort made. At the close of this part of the meeting the company retired to the lower hall and partook of refreshments, a bountiful supply of which had been provided by the Testimonial Committee.

In a small paper like the *CHRISTIAN* space is everything, and those who write in any department must learn to condense. We quote the following, which is stated to have won a prize given by a popular publication for the best history of the United States in one hundred words, as worthily exemplifying the very soul of brevity. —

The revival of learning, commercial rivalry, and religious zeal in Europe, led to Columbus' discovery of America in 1492. Conflicting territorial claims and parental animosity involved English, French and Spanish colonists in wars, culminating in English supremacy in 1763. England's oppression alienated colonial affection, induced revolution, hastened independence. Common cause and danger begat colonial union; the weakness of the confederation demanded a federal republic. Party differences tempered legislation. Negro slavery precipitated civil strife, secession, emancipation. Federal authority supreme, reorganisation succeeded. Religious freedom, an unmuzzled press, invention, internal improvement, and universal education have conspired to prosperity at home and honor abroad.

There are doubtless many meetings held throughout the colonies of which little is known. Why do not brethren send reports? At Mungindi, away beyond Moree, on the borders of N.S.W. and Queensland, Bro. E. T. Ball has been preaching for some time. We have been shown a private letter in which he writes: — "We have breaking of bread every Lord's Day afternoon, Sunday School in the afternoon numbering about 30 pupils, and gospel meetings in the evening, which by the grace of God I have been enabled to conduct for the past two years in the face of many obstacles. Bro. S. Butler has built a room near his store, on his land, and adjoining his shops; it will seat about 100 people. It is not quite finished, but we have begun to hold meetings in it." May Christians of the Ball and Butler stamp multiply exceedingly.

On Monday evening last the large chapel in Swanston-st. was well filled, the object being a farewell meeting to Bro. Stubbin, the accepted missionary of the Foreign Committee for Herda. The chairman, J. Pittman, described him as a "mechanical missionary," that is, one who is going out to preach the gospel by building houses, making chairs, waggons, etc., and by teaching others to do this work. Short addresses were given by F. M. Ludbrook, J. A. Davies, H. D. Smith of S.A., M. W. Green, Sam Ah Wong,

H. Mahon, G. B. Moysey and F. E. Stubbin, while the evening was made doubly pleasant by the appropriate singing by choirs from Swanston-st., Collingwood and North Melbourne, a quartet from Lygon-st., a duet by S. H. and Miss Pittman, while W. Ah Hing a duet by S. H. and Miss Pittman, while W. Ah Hing favored the audience with a solo. From start to finish the meeting was delightful. Bro. Stubbin left on Tuesday morning for Sydney, where he will spend a few days before proceeding to India via Queensland.

Obituary.

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

McNICOL.—Sister Emily McNicol, of the church at Fernhurst, Victoria, fell asleep in Jesus on Feb. 21st, at the age of 52. She was lying on a sick bed when the late Peter Brown went to that district, and through his ministrations was led to render obedience to the Lord. She has been a sufferer, more or less, for over 20 years; during the 24 years the writer has been in the district she has hardly left her bed, but right through her faith wavered not. A few of the Wedderburn brethren broke bread with her the last Lord's day in January, and her last upon earth; as they were leaving, she took them by the hand and said, "God is good." Our sister leaves a husband and four sons to mourn her loss. The husband and eldest son are with us in the Lord's army, while the third son intimated to the writer his decision for Christ by the side of his mother's grave.

"Tossed no more on life's rough billow,
All the storms of sorrow fled,
Death hath found a quiet pillow
For the faithful Christian's head"

Feb. 9. T. H.

Coming Events.

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

Feb. 23.—The eighth annual meeting of the Rescue Home, Lygon-street Chapel, 8 p.m. Speakers—Sister Hannah of the Central Mission, Messrs. M. Wood Green and H. Mahon. Suitable and select singing. Collection. All interested in the uplifting of the lost very cordially invited.

Acknowledgments.

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

RESCUE HOME

Gratefully received:—

Miss E. Board, Donald, Donald	.. £1 0 0
Mrs. Crowe, Linwood, N.Z.	.. 1 0 0
Mr. John Barling, Narre Warren	.. 0 3 0
Mrs. Wilson, Doncaster	.. 0 3 0
A Brother, Danmuckle	.. 2 0 0
E. Kemnitz, Dunedin	.. 0 2 6
Col. card, Miss McCullough, Warrnambool	0 13 3
Col. box, "East Leigh,"	.. 0 5 0

J. PITTMAN, Armadale

FOREIGN MISSION FUND.

A. G. Knapp, Spring Grove, N.Z.	.. 0 12 3
T. Collis, Victoria	.. 1 0 0
J. Barling, Narre Warren, Victoria	.. 0 4 0
Mrs. Allen, Cheltenham, Victoria	.. 1 0 0

KANAKA FUND.

C. G. Lawson	.. .. £0 10 0
Per C. Martin, Ballarat	.. ..
C. Martin	.. .. 1 0 0

Sister Lucas and Family

J. B. Carr, Beachport, S.A.	.. .. 1 2 0
Mrs. Stewart, Murrumbidgee, Victoria	.. .. 1 0 0
	.. .. 0 1 6

KANAKA BUILDING FUND

H. C. Bagnall, Tereva, N.Z.	.. .. 1 1 0
J. Butler, Polkemmett, Victoria	.. .. 3 0 0
J. Alderson, Bet Bet, Victoria	.. .. 1 0 0
A. Bell, Perth, W.A.	.. .. 3 0 0
Mrs. Bell, Perth, W.A.	.. .. 5 0 0

F. E. STUBBIN TRAVELLING FUND

Amount required, £40	Receipts to date—
Per S.A. Committee	.. .. £3 0 0
F. Gladish	.. .. 0 10 0
C. G. Lawson	.. .. 0 2 6
J. A. and E. Davies	.. .. 2 2 0

146 Queensberry-st.,
Nth. Melbourne.
121 Collins-st.,
Melbourne.

ROBERT LYALL,
TREASURER.
F. M. LUDBROOK,
SECRETARY.

VICTORIAN MISSION FUND.

Church, Shepparton	.. .. £3 10 0
.. Collingwood, per Sister Rowles	0 11 6
.. North Fitzroy, per Sister Forbes	1 4 6
.. Hawthorn, per Sister Somerville	1 6 4
A Bro. and Sister, Euroa	.. .. 0 3 0
Sister Greenwood	.. .. 0 2 6
A Sister, Joyce's Creek	.. .. 0 4 6
Bro. J. Barling, Narre Warren	.. .. 0 3 0
Sister Stewart, Clayton	.. .. 0 3 0

ANNUAL COLLECTIONS.

Hopetoun (Maidavale)	.. .. 0 4 0
North Yanac	.. .. 0 12 0
Lygon-street (additional)	.. .. 0 3 0
Bet Bet	.. .. 0 3 0
Prahran (Envelopes)	.. .. 0 6 0
Polkemmett 1 10 0
Dunolly 0 8 0

"Milford,"
Church-st., Hawthorn.

J. A. DAVIES,
TREAS.

To Subscribers.

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DEATH.

COOK.—On February 10th, on S.S. "Palena," Moona, beloved daughter of Dr. and Mrs. James Cook, of Bendigo, aged one year.

"We loved her; God loved her."
"Who plucked this flower?" "I," said the Master
And the gardener was silent.

IN MEMORIAM.

LANG.—A year has passed away on February 14 since my poor husband was suddenly taken from me to be with Jesus whom he loved so well. He was a great sufferer, and latterly was unable to attend the Sunday morning meetings to remember our Lord's death and resurrection, which he greatly missed.

Sleep on, beloved, sleep, and take thy rest.
Lay down thy head upon thy Saviour's breast
We loved the well, but Jesus loved thee best
Good-night, good-night, good-night.

—Inserted by his loving wife, Jane Lang.

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