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JESUS BY THE SEA.

Original Contributions.

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

Jesus by the Sea.

JAS. JOHNSTON, B.L.

During the next twelve months our attention and study in the Sunday School are to be confined to the life of Jesus. Familiarity with this course of study will enhance our responsibilities, increase our possibilities and be productive of spiritual activity if we conform to the weekly deductions from the lessons.

The exhibitions in the four evangels are by

no means intended for a biography of Jesus of Nazareth, but rather a history of Jesus the Saviour. From infancy to childhood, from childhood to youth, and from youth to manhood, the evangelic narratives give but briefest notice. His childhood is comprehended in this—"He grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon him." Besides the account of his questioning the rabbis in the temple, the year before he attained Jewish majority, we have statements like this that covered his youth—"He was subject to his parents," and "He increased in wisdom and stature, and in favor with God and man."—Fragments like these

simply summarise the whole outward history of the life of Jesus at Nazareth. The actual biography of Jesus can only be conjectured from his environment. His subsequent history, which actually began at his baptism, would be richly augmented by a sublime and unsullied antecedent character. In the pre-historic life of Jesus evidence of his divine origin and personality would be manifested in every phase of society in which he moved. The fact that nothing could be even trumped up against his life in Galilee is salient testimony to his blameless career.

In the picture accompanying this article the artist represents Jesus sitting pensively by "Blue Galilee." Lake Tiberias, or the Sea of Galilee, was only fifteen miles from Nazareth, and if the distances walked by the "carpenter's son," in his three and one half years' ministry, be taken for a criterion, we may reasonably suppose that he would have availed himself of the opportunity of visiting the beautiful lake Galilee; the shore and blue waters of which were to become so intimately connected with his activity, and so dearly cherished by all his disciples because of his association with them.

Heralded by the angel of Jehovah, accompanied by a heavenly choir, the child Jesus made his advent amid humble surroundings. Born of lowly parents, in an obscure village in a tyrant-trodden country; nursed in the lap of homely poverty; tutored in the unsatisfied need of the poor, the God-child found a worshipful and reverent welcome to the scenes of human life. His education was not neglected. His home was humble, but pious. He earned his livelihood by manual labor, honorable at all times. No civic honor was conferred upon him; no lavish retinue awaited his command; and no luxuriant earthly kingdom or diamond-studded coronet were at his disposal; but more to be honored than civic favor; more to be prized than costly courtly retinue; more to be cherished than earthly monarchy, were the manhood, purity, and righteousness that graced his noble person. Gentle as a dove in nature, strong as a lion in character, meeker than the meekest of men in disposition, bold for the right, untiring in his activities and unwavering in his decisions, he entered upon the conquest of the world in an environment honeycombed with treason and treachery. Against unparalleled opposition he prosecuted his mission at will. He healed the sick, raised the dead, cast out demons, cleansed the lepers, preached glad tidings to the poor, and gave sight to the blind. A pupil in the school of suffering, he knew how to encourage the outcast, comfort the afflicted, and console the sorrowful. And when his time had fully come he presented himself a voluntary sacrificial offering for the sins of the world. Taken by cruel men, mocked, reviled, spit upon and painfully treated, he was nailed to the shameful cross for testifying upon oath that he was the Son of God. Well might the sun's rays sheath

themselves in darkness, for no eye had ever seen, nor will ever witness such a sad tragedy. Love is responsible for untold agony, suffering and sacrifice; she stops not to count the cost, she risks her all to save, and saves abundantly. Love was the propelling motive in the whole life of Christ. "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends if ye do whatsoever I command you."

Apart from Christ's pre-eminent mission—to save a fallen race—his characteristics portray numberless native qualities. He was not only an ardent lover but also a faithful and assiduous student of nature. There are few souls that do not respond in some measure to the silent or vociferous appeals of nature. Natures the most sensitive are capable of almost infinite capacity. The aromatic zephyrs that are wafted over meadow and garden, that rustle the leafy bowers and trees till the leaves seem to dance with delight, while the feathery songsters are accompanying with trill and warble, convey to nature's adept student a symphony sweeter than any composed by Handel or Beethoven. A smiling landscape, laden with grass and grain, dotted with lazily browsing herds and flocks, furnished with homestead and forest, watered by a clear rippling meandering brook, the whole bolstered with a receding background of hill and mountain and capped with a fascinating cloud effect, has its peculiar attraction for æsthetic souls. With no uncertain sound does the storm-cloud speak. The flash from nature's artillery followed by its deadening roar demands respect while its thunderbolts are buried in the distance. The congenial shower, the purified atmosphere, the smiling foliage and flower, and the glistening diamond-set grass-blade join in claiming recognition from nature's poet. Perhaps grander and more sublime than all is the effect the quiet lapping of the wave, the moderate surf on the rocky beach, or the boisterous billows and wreckless breakers produce upon their observer. One of the most mighty agencies, past and present, for inspiration as well as awe is the sea. Jesus was a lover of all the phenomena of nature, and if any preference be required it would appear to be Lake Galilee. The glorious One who came to save oft wandered by its side. Other lakes had nature's beauty more profuse, but Galilee had a loveliness far above what nature could bestow, for he who was despised and rejected of men, the Redeemer of men, found solitudes sweet communion by its pebbly shore. Solitude is grievous company only when the thoughts lack heavenly aspiration. Sharon's Rose and the Lily of the Valley both distilled their fragrance sweet upon its bosom, for Jesus walked its silver-crested ripples. Could we but guess the sacred thought upon which he loved to dwell, it would fill our hearts with a heavenly strain more sweet than earthly harmony; for Jesus had no lowly thoughts—they were grand, unique, sublime, both day and night. He nobly strove to save a lost mankind. Manliness, the noblest heritage, is stamped upon the person of Jesus in the picture before us. Before this mighty tower of manhood all nations bow as to the superior. The ages have not produced a duplicate. It commends itself to friend and foe alike; and we turn to it instinctively in all times of need, for we

feel that in it alone can the voice of nature find its compliment. His ministry was an adequate product of such a character. A trinity composed his nature—the good, the true, the beautiful. Can we wonder that all admire him? Who would not do obeisance to such a character?

Nineteen centuries have almost rolled into oblivion. With them innumerable momentous issues have been carried into eternity. Noble characters were born only to be superseded by others; autocracies and oligarchies displaced by democracies; monarchs throned and dethroned; kingdoms lost and won in the steady march of time. Each made its mark on the flight of ages only to be obliterated by each succeeding generation in its march upward and onward. Nothing human seems to survive its destined day. Through all the drama of the centuries Jesus of Nazareth remains the "same yesterday, to-day, and for ever." He has withstood the gales of prejudice, the hurricanes of ridicule, the storms and withering blasts of nineteen centuries, and like Gibraltar still stands impregnable, unshattered, and unsullied. Is it not worth the care, study and faithful allegiance of threescore years and ten to possess a treasure which neither moth, rust nor time corrupts? Jesus "came to his own, and his own received him not, but as many as received him to them gave he power to become the sons of God." His manly character, his spotless sacrifice, his triumphant victory over death, and his glorious intercessory priesthood are ours by faith and obedience. May Galilee be sacred to our memory, but not more sacred than he who loved to meditate by its shore. May the study of his life inspire us to nobler acts, brighter anticipations and a salvation for time and eternity. Look at the picture, and go emulate the Master's wish by the grace given to all who try.

Correspondence.

I also will show mine opinion.—Job. 31: 10.

Climbing Down.

I have read both Bro. T. J. Bull's article on "Our Church Position," and also an Editorial commending the above-named article. With much that T. J. B. says I heartily agree; but there are certain statements to which I take grave exception, and I am even less satisfied with the position taken up in the Editorial referred to. Really I had come to think that we were *The Church of Christ*, but it seems that I am in error, "ill informed" I suppose.

If We, the Disciples, are not The Church of Christ

I should really like to know who are and where *The Church of Christ* is, for I am desperately anxious to become a member of that church. It seems to me that if we as a body preach and practice the doctrine and work of Christ and his apostles, then we do constitute *The Church of Christ*. I don't think any body of people can justly claim so close an adherence to the preaching and practice of Christ and those whom he sent as we can. Even the enlightened of those who do not follow us freely admit how closely

we follow in the steps of the primitive Christians. If we are not *The Church of Christ*

Where is it?

or who is it? It appears to me that it cannot be found or distinguished, and, therefore, Christ's declaration, "The gates of hell shall not prevail against it" have been falsified, and the prediction of the Son of God has been defeated. If it can be shown that we do contend earnestly for the faith once delivered to the saints, for the very conditions of salvation, church membership and the all things whatsoever I have commanded you of Jesus, then surely we can justly claim to be *The Church of Christ*. If what we preach does not constitute *The Church of Christ* then what does. I am anxious to know any body of people claiming to be a church which does not preach and practise the all things which Christ commanded cannot justly claim to be *The Church of Christ*. They may claim it, but the claim is an unjust one and is therefore unwarranted.

Christ cannot be the Head of any Church

which ignores in preaching and practice his plan and positive commandments; and if he is not the *Head* it cannot be *his church*. There may be and there are thousands of good and sincere people within the circle of the denominations, but that fact alone is not sufficient to constitute them *The Church of Christ*. Christ is certainly not placed first. That institution (the Lord's Supper) which is designed to keep him ever and prominently before us, and which speaks so eloquently and pathetically of Christ as the Alpha and Omega of the church, is kept in the background. Paul declares that the church "is the house of God, which is the church of the Living God, the pillar and the ground of truth."

God has Evidently Designed

that the church should preach and practise the truth as laid down by Christ and his apostles, nothing more, nothing less, and thus the truth as it came from the lips of Christ and those whom he sent and the teaching of the church should harmonise in every particular. *The truth* is the immutable foundation on which the church is built and certainly *The Church* is expected to be the *swerving exponent of the truth*. On the one hand the truth upholds and justifies the church and her position, while on the other hand the church sustains and gives vitality and triumph to the truth. But I ask in all fairness and reason, how can those denominations be the ground and pillar of truth who repudiate some of the most positive commands of Jesus Christ? that teach many things contrary to sound doctrine; that pervert the gospel of Christ; that put a stumbling-block in the way of those who would obey Christ; that tell the anxious inquirer whose mind and heart are exercised about the necessity of fulfilling all righteousness, that these things are not all necessary; that turn away the feet of the young from following in the steps of Christ that say you can become a Christian without these things; that immersion is old fashioned and the Lord's Supper is just a form which can be observed, perhaps, two or three times a year?

In fact you can become a Christian without any of these things or without joining any church. Are such denominations, I ask again, *The church of the Living God, the pillar and the ground of the truth?* Impossible!

Now T. J. Bull says,

"We do not claim to be *The church of Christ*," and the reason alleged for taking this negative position is, because "that is Rome's position and we are the antipodes from it." This objection in my opinion is very weak indeed. It just amounts to this: Because the devil assumes the title and appears as an angel of light, therefore, *the angels of light* should take umbrage and cease to call themselves *The angels of light* and no longer assume that rôle.

I guess that is just what the Devil would Like,

and no doubt he would become quite friendly with the angels on that account. And as soon as we cease to contend that we are *The church of Christ* much of the present offence of the cross will cease and we shall have lots of admirers. Again, because the scarlet whore designates herself the church of Christ therefore *The church of Christ* has no right to take any such name. She should renounce such a claim and call herself by some other name indicating a subordinate position and inferiority. I say that *The church of Christ* has no right to take any such name or position. If she preaches and practises the truth as it is in Jesus, she has no right to climb down from *The church of Christ*.

It is not Arrogance,

it is not presumption, it is her just, legitimate, and warranted claim, position, and name. Bro. B. says, "We do not claim that as churches having recognised fellowship with each other throughout the world, we exhaust the words 'The church of Christ on earth.'" "We do not claim any exclusive right to the name 'church' or 'churches of Christ.'" But on the admission that *we do* preach and practise the truth once delivered to the saints, and others do not, do we not then exhaust the phrase "The church of Christ on earth?" and have we not an exclusive right to the title *The church of Christ*. I should like to see it proved otherwise if I am wrong. The writer of the Editorial referred to says, "It is true that every congregation of baptised believers is a church of Christ, but it is equally true that the congregation of Christians known simply as disciples do not constitute *The church of Christ*." Then we may fairly ask, "What do the disciples constitute?"

If We are Not the church of Christ

then we must be a mere sect or denomination of human creation. But I say that cannot be, for we preach and practise the truth of Christ and his apostles, and this fact alone, constitutes us *The church of Christ*. This is the impregnable rock on which we stand. If the objectors will not come up to that position we are not supposed to go down to them. If we stand fast where we claim to be, *The church of Christ*, and let our light shine as such, we may reasonably expect that many will by submission and obedience

to Christ come up to that position. But if we cease to contend that we are *The church of Christ* we shall deteriorate and nullify the great end of the church. We must remember that it is not simply because we call ourselves *The church of Christ* that we are such, but because of what we preach and practise.

If the Church of Rome were to Preach and Practise

only the doctrine of Christ, she would be the church of Christ and we should be an integral part of that church. But that is what she will not do, and therefore she cannot be *The church of Christ*. It is not a mere appellation itself, but wholly what the church teaches and works that constitute it the church of Christ or otherwise. But let us hear the writer of the Editorial further. "If the term (*The church of Christ*) be used comprehensively as including all Christians, our co-operating brethren have no claim to it." This plainly means that in a broad comprehensive sense we are not *The church of Christ* any more than the denominations around us, and the reason is this: "That we all admit that there are Christians outside our church ranks," and as a weighty reason why we should admit that they are Christians, is because if we do not "our plea for union is a farce."

Surely this is Rather thin Reasoning.

And surely it is a greater farce in the absence of divine authority or evidence for us to admit they are Christians. By what authority or scriptural precedent are we compelled to say that they are Christians who have never been immersed into Christ, who have never put on the Father, Son, and Holy Spirit since they believed. We claim to speak where the Bible speaks and to be silent where the Bible is silent, and the Bible is certainly silent in the matter of an unimmersed Christian.

There May be Unimmersed Christians.

but the Bible nowhere says, so far as I know. If I understand aright, we do not want the denominations to unite with us as Christians (that is allowed) but to become Christians pure and simple by an absolute and unqualified obedience to Christ their own union will be complete and glorifying to God. But now I must guard my readers against misunderstanding me. Do not suppose that I see nothing good in the denominations, for the very opposite is the truth. I seem to appreciate their zeal and outspokenness for Christ, their singleness of purpose and the sanctity of the daily life of many. But what we want is, that they go direct to Christ and have all these excellent features of the Christian character merged into the Father, Son and Holy Spirit.

What a Federation of the People of God

and what a Federation of earth with heaven that would be, and that prayer of Christ, That they all may be one as thou, Father, art in me, and I in thee, that they all may be one with us, would be proved. But if we climb down, surely the hope of realising the answer of that prayer must be forever abandoned. But has not the prayer been answered. Aye, is it not answered by the

very existence of The church of Christ to-day? Is it not a fact that for many years hundreds and thousands have been bearing their men-made doctrines, creeds, and confessions, and uniting under one banner that of absolute surrender to Christ, accepting his word as the only words of spirit and life, the only sufficient rule of faith and practice. And so the nineteenth century calls back to the first, and history repeats itself in the existence to-day of The church of Christ.

But let us pursue the Editorial still Further.

"If we use the term 'The church of Christ' in a limited sense as including only those who co-operate with us, or compose the current reformation, we use a scriptural term in an unwarranted and sectarian sense." If these words mean anything at all they mean that we must not call ourselves *The church of Christ* in a limited or restricted sense, for if we do we employ the term in an unwarranted and sectarian sense. Surely if there is anything unwarranted it is the attempt to prohibit us to apply to ourselves the phrase *The church of Christ*. The writer admits that it is a scriptural term, but because we apply to ourselves as distinct from the denominations who have not, and will not obey Christ, we use it in a sectarian sense. Surely this superficial reasoning and savours of patronage rather than proof, and license rather than logic. We find from sacred history that those who surrendered to Christ during the first century were called "The church of God," "The church of the Living God,"

"The church of the Firstborn,"

etc. And apparently the apostles and early Christians had no idea that they were using these terms in a sectarian and unwarranted sense. If others said they thought and did so, they could not help it. They used it because it was their God-authorized and legitimate name and especially because they preached and practised the doctrine of Christ, which constituted them "The church of the Christ." They were not supposed to climb down from the name or position to pacify those who would not go up to that position by implied obedience to Christ. But the Editorial goes further, "Ill informed brethren sometimes speak of the movement we are identified with as 'THE CHURCH OF CHRIST' as distinct from the Baptist church or the Presbyterian church." Notice, the organisation which so many of us regard as "The church of Christ" is only a movement and not "The church of Christ" in either a comprehensive or a limited sense. Can you accept this, brethren? But more.

We are only Identified with this Movement.

We do not constitute "The church of Christ" in any sense but have the honor to be identified with a movement within The church universal. Are we to accept this as our position? We had come to believe that we were "The church of Christ" and that the denominations were outside the pale of the family though closely related. But evidently this is wrong. It would appear that we are not "The church of Christ" in any sense, but simply a party within The church of Christ

universal. We have no legitimate claim to the phrase "The church of Christ," although the church universal, so called, ignores much of the preaching and practice of Christ and of his apostles and flouts their human dogmas, traditions, and superstitions in the face of heaven.

Let me say in Closing

that I have not written in any factious spirit or with a desire to create discussion or debate, but with a deep longing to know our real position as a people and to sustain it. If I have misunderstood or misconstrued any sentence of the articles dealt with, I certainly have not done so wilfully. I am really anxious for the union of all who truly love God. God forbid that anything I have written should retard the consummation of that divine idea. I may say that I think that quite enough has been said and written about union, and surely the time has come for something more practical to be done, and with a view to this desirable end I would suggest that a prayer union be formed within "The church of Christ," having for its special object earnest appeals to heaven for the union of all who love God, and that we should suggest the formation of such unions amongst the denominations.

"CHRISTIAN."

Sunday School.

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

LESSON FOR JANUARY 28.

"The Baptism and Temptation of Jesus."

MATT. 3: 13-4: 11.

GOLDEN TEXT.—"This is my beloved Son, in whom I am well pleased."—Matt. 3: 17.



Last week we left John the Baptist preaching by the river Jordan. His fame spread, and Jesus up in Nazareth of Galilee hearing of John's mission, set out for Bethabara, one of the fords of the river Jordan, nearly opposite Jericho, to be baptised by John in Jordan. Jesus had a long walk, for the distance between Nazareth and Bethabara was about sixty miles. Christ's baptism would be about A.D. 27. Although Jesus and John were second cousins, they evidently had never seen each other until now, and when they did meet John seemed to have known that this was he of whom he had been teaching and preaching, and would gladly have given preference to Jesus. But Jesus had come all

the way from Galilee to be baptised of John, in order to fulfil all righteousness.

Some people think it strange that Jesus should go under the waters of baptism. All that John baptised confessed their sins and repented from past acts of sin. Jesus could not confess his sins—he had none. He could not repent—he had nothing from which to repent. The answer would seem to be, that as Jesus had become man, and was to be the greatest ensample to weak and erring humanity, he fulfils all righteousness in order to lead the way for us. If he, the pure, the holy One, submitted, what excuse have we if we refuse? John finally baptises Jesus, and as he rises out of the water the heavens are opened, and the Holy Spirit, like the shape of a dove, lights upon him, and a voice says, "This is my beloved Son, in whom I am well pleased." This was God's recognition of the ordinance of baptism, and a testimony to his Son Jesus. Immediately the Spirit leads Jesus into the wilderness to be tempted by Satan. While in this place, somewhere between Jerusalem and Jericho, near the Dead Sea, Jesus fasted for forty days and nights, like Moses and Elijah before him. At the expiration of this time Satan approaches Jesus, as a person would, while he was suffering the pangs of hunger, and presents the first temptation. It was an hour and moment of weakness, but Jesus was ready for the conflict. Satan asks Jesus to demonstrate his divinity by turning stones into bread, but, though hungry, Jesus practiced self-denial—the keynote of his whole life—by answering that "man shall not live by bread alone." To gratify selfishness and kill the nobler and more sublime cravings of his nature was not Christ's ideal. In the second temptation, Jesus is taken to the holy city, Jerusalem, and placed upon a pinnacle of the temple. Here Satan tries to force Jesus to tempt the safety of providence. Although Satan quotes scripture to hide his diabolical design, Jesus simply states that what he is asking is positively forbidden, for it is written, "Thou shalt not tempt the Lord thy God." For the third test Jesus is taken to an exceeding high mountain. This mountain is generally supposed to be near Jericho, and is called Mount Quarantania. In this conflict Satan reveals his true character, and makes rash promises, promises which he could never fulfil. In answer Jesus bids him "get hence," or "begone," for "Thou shalt worship the Lord thy God, and him only shalt thou serve." Satan desired to be worshipped, but Jesus shows him that Jehovah is the only one to worship and serve: to put anything or anybody in his place would be sin. After the conflict, in which Jesus comes off victorious, though hungry and exhausted, angels come and minister to him. Thus, Jesus, having been tempted, knows how to succor those that are tempted.

JAS. JOHNSTON.

Sisters' Department.

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

Instead of the usual business meeting of the Victorian Sisters' Executive, we held a praise meeting, Mrs. Maston presiding. A very practical and helpful paper on "Love in

the Home" was written by Sis. B. J. Kemp. Readings were given by Mrs. Huntsman and Mrs. Pittman. A very helpful hour was spent. Next meeting on February 2nd, when important matters will be discussed.

The Message of The New Year.

I asked the New Year for some motto sweet—
Some rule of life with which to guide my feet;
I asked, and paused—he answered soft and low,
"God's will to know."

"Will knowledge, then, suffice, New Year?" I cried;
And, ere the question into silence died,
The answer came: "Nay, remember, too,
"God's will to do."

Once more I asked, "Is there no more to tell?"
And once again the answer sweetly fell:
"Yes, this one thing all other things above—
"God's will to love."

Mrs. Thurgood's Letter.

Beloved Executive Sisters, Greeting.—
The dear Australian mail just in with its sad news of the South African war, breaking up homes, sending out brave young men to die, spreading desolation and destruction as it goes on. When will our nations learn the sweet lessons of peace. I remember in our W.C.T.U. work how heartily we endorsed the peace department, and it was there lessons on arbitration were faithfully taught. May the dear Lord help us with wisdom in these matters. We have had with us in our missionary meetings this month, Dr. Mary Lingdon, who is going out to India the 1st of December as a medical missionary. She spoke very touchingly of "Why I leave my own country," because here there are many doctors to help the suffering, there they suffer and die without help and without hope. She also spoke of the different methods of doctoring—of the dispensary work, of the suffering women, and the great blessing and privilege of helping them. She goes to Deogbur—the darkest spot in India, with its temples, shrines, and annual pilgrimages.

A letter came to me from the National headquarters telling me of Miss Freddie Ehrenberg, a converted Australian Jewess, who has come to us. She is a woman of rare ability and great spiritual ability, and of a bright and sunny nature. She also will work in Deogbur. They ask me to interest our dear women of Australia in her. To have one of your own sisters on the field—like Mary Thompson, and Sister Ehrenberg and our Dr. Mary Lingdon of Penn., give us a special object for prayer, and let us help in every way that we can.

This year in America is one of tremendous opportunities. We have ever before us the winning of 100,000 women. We are all inviting to more each to attend our next missionary meeting. We are giving extra time to the preparation of programmes to educate, interest and inspire our women. We are pledged to take the papers to help us to this end. "Expansion" is our watchword. We are sure of the 130,000 dollars if we gain the women, for their gifts will go on from year to year, and they will teach their children to give. The outlook for a large year for God and humanity is most promising. Only God can save the world, and that through our poor, imperfect efforts. A. K. THURGOOD.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace ;
 that bringeth good tidings of good, that publisheth salvation."—Isa. 52 : 7.

The Students' Loan Fund.



Rev. 14 : 6-7.

OME weeks have gone by since we were appointed as a Committee to carry into effect certain proposals made by A. B. Maston, and which for twelve months have been in operation on a small scale. The details of the plan were published in THE CHRISTIAN a few weeks ago. In order that the churches generally may get a good idea as to how we propose to work, the following rules, which we have carefully drawn up, are published. Of course they are not exactly as the laws of the Medes and Persians, but will give an idea of the general lines upon which we hope to move.

CONDITIONS UPON WHICH LOANS ARE TO BE MADE.

1. No loan shall be made to any young man unless it shall be his settled purpose to devote his life to the preaching of the gospel.
2. No young man shall receive a loan for a sum exceeding £25 annually.
3. Each applicant for a loan shall in his application state the sum of money which he has available for the year's expenses from other sources, and also give the amount which he considers he must have from the Loan Fund in order to pay all necessary expenses for the year.
4. There must accompany his application a letter of commendation from the church with which he holds membership, and such other attestation of character as the Committee may deem it necessary to require.
5. The following points shall be considered by the Committee in the case of each applicant:—(a) Moral character ; (b)

The evidences of usefulness which he has already displayed ;
 (c) Intellectual ability ; (d) Indications for future usefulness ;
 (e) Special qualifications for preaching.

6. The application for loans shall be considered by the Committee, and preference shall be given to those applicants whom it shall consider most worthy and promising.

7. It is the desire and expectation of the Committee that each young man who receives aid from this Fund shall pursue his studies until he shall attain his B.A. degree in the Melbourne University, unless he shall for some good reason be relieved by the Committee.

8. Every young man who receives aid from this Fund shall enter into an agreement with the Committee as to the money loaned and its repayment. In the event of any student abandoning the work of preaching the gospel all loans made shall at once become due.

The number of young men we can assist will depend entirely on the amount of money received for that purpose. We trust that this will be an intercolonial effort, and hence we appeal to

All the Members in all the Churches in all the Colonies

To help us in this great work of enabling young men to thoroughly equip themselves as preachers of the most glorious message ever delivered to the human race. Some may think this is unnecessary. If it is necessary to send a young man into training from six to eight years to prepare him for the practice of medicine or the law, is it not much more important that he should be trained for a work that by far

Transcends Every Other Earthly Vocation.

We are surrounded on all sides by men and women of education, culture and refinement, and if their ears are to be reached and their hearts moved and lives effected, we must have men who are able to meet them on their own plane. It does not follow that because a man has a trained mind, for that is what education means, that it necessarily follows that he will be unable to preach the gospel to those who have not had the same advantages as himself. If a man is educated in the best sense he will be more able to

Make the Message Clear and Plain.

The Committee have agreed to give assistance to at least three young men for the coming year, and as many more as we can find the money to help. W. C. Morro has received a thorough training in the scriptures' truth, and will take every pains, that as these young men advance with their secular training, their Biblical education shall keep pace with it. Now we take this opportunity of appealing to all the readers of THE CHRISTIAN for assistance. If you can see your way, send on your money now : but if you cannot do this write and say how much you can give at a certain date during the year. This will give us some idea just how far to go. Let us hear from you at once. All contributions and promises will be acknowledged in THE CHRISTIAN.

Committee:—A. MILLIS, F. GLADISH, R. C. EDWARDS, W. C. MORRO, W. WILSON, A. B. MASTON, Treasurer—
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The Leader.

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

"The Place and Function of the Church in Reference to Society."

The Moderator of the Presbyterian Church, W. C. Wallace, M.A., in his opening address at the General Assembly, gave utterance to some noteworthy remarks on the subject which forms the title of our present article. The importance of the theme will at once be recognised, and any contribution which leads to a better comprehension of the place and function of the church, will be hailed as a distinct benefit conferred upon the religious community. It is a question about which there is some difference of opinion, such difference arising, mainly, from the various conceptions which different people hold in regard to the genius and scope of Christianity. If it is held, for instance, that Christianity is one of those things that is properly susceptible of influence from the outside; such a view will materially alter our ideas as to the place and function of the church in

reference to society. It will form the standpoint from which the lower view will be taken, leading, eventually, to the formation of ideas in which the vital element of Christianity will not be so easily recognised. It was from such a standpoint that W. T. Stead predicted that the church of the future would run a theatre. Here the cardinal mistake was made in assuming that it is the place and function of the church to take up things that the world is doing badly, and do them in such a way that the evil elements would be eliminated. Apart from the practicability of such an idea, it is the wrong way of doing things, and would, in the end, be disastrous to the church, without benefiting the world. It would be equivalent to saying, if you want to benefit the world, secularise the church. No true friend of Christianity would think for a moment of accepting an axiom like this. The church has tried it before to-day, and, in some places, is trying it now, but both past and present results are not of such a character as to encourage the continuance of such efforts. "Ian Maclaren," a preacher of distinctly liberal tendencies, in speaking of this very thing, says:—"Why should the church leave her high place and come down into the arena, where she will be put to shame? Do men come to church for petty pleasures fit only for children, or for the satisfaction of their souls and the confirmation of their faith? Would Christianity have begun to exist if the apostles had been 'pleasing preachers' and 'bright men,' and had given themselves to 'socials,' 'sales,' and 'talks'? The church triumphed by her faith, her holiness, her courage, and by those high virtues she must stand in this age also. She is the witness to immortality, the spiritual home of souls, the servant of the poor, the protector of the friendless, and if she sinks into a place of second-rate entertainment, then it were better that her history should close, for without her spiritual visions and austere ideals the church is not worth preserving."

The church is to influence the world, not the world the church. Unfortunately, the church has to a large extent abdicated its place and function, and allowed the world to influence it, not for good, but for evil. And this has been done through the mistaken policy of imagining that the secularising of the church was part of the plan by which the world should be saved! If there is one thing that history proclaims with no uncertain voice, it is this, that healing goes forth from Christianity, not to it. It is this view that Mr. Wallace takes when he speaks of the influence of Christianity upon the world. He says: "Before the advent of Christ, expediency was the only standard by which State policy was judged, and practicability

the only limit it acknowledged. Now, wherever Christianity has had opportunity of exercising its influence, righteousness is the standard by which parliaments as well as administrations are tried in the court of public opinion, and none are so powerful that they can continue to withstand the application of this standard. Witness the issue of the recent Dreyfus trial, in which the leagued powers of France had to crouch like whipped curs before the Christendom-wide cry of reprobation which the seeming iniquity of it called forth." It is Christianity leavening the mass that will make the world better, not the mass leavening Christianity. It is not meant by this that the influence of Christianity is best maintained by holding itself aloof, in Pharasaic pride or in Monastic seclusion. It is in the world, and its work lies there. If its influence is to be felt, it must have associations with men and things. In the world but not of it, is the apostolic idea. The great Founder of Christianity gave as the motive of his life the seeking and saving of that which was lost. His influence for good went out to the outcast and the down-trodden.

Not a distant heaven Jesus dreamed,
But of this beauteous earth on which we dwell,
Made doubly beauteous by sweet peace and love.
He prayed that here God's kingdom blest might come,
That here his will be done as 'tis in heaven;
And in that word spake forth the thought divine
To which all saints and sages still aspire.
For this men toil, and hope and daily pray,
And toiling thus, they yet but follow him."

And so it is that preachers and workers of the Christian church must take their influence into the world. They must not be dreamers, wrapped in themselves, and thinking only of a distant heaven. It is their mission to give to earth something of heaven. They are to learn the lesson quaintly taught by an American poet in the following lines:

"A parish priest of austerity
Climbed up in a high church steeple
To be nearer God, that so he might hand
His word down to the people.

And in sermon script he wrote each day
What he thought sent down from heaven,
And dropped it down on the people's heads
Two times one day in seven."

In his age God said, 'Come down and die,'
And he called out from the steeple,
'Where art thou Lord?' and the Lord replied,
'Down here among the people.'"

The place and function of the church is best understood when it is remembered that her work is two-fold—defensive and aggressive. In the first it is essential that she maintain her truth and purity. Her constant impact with the world will always render her liable to receive some of the world's impurity. The white garments of the Bride of Christ are in danger of having their purity soiled. To guard against this, and maintain the dignity and sweetness of the ideal church

of the apostolic mind, must ever be the work of all loyal soldiers of Christ. For just in proportion to the measure in which the church maintains a high standard, will be the measure of her influence upon the world. A church that has no high sense of dignity—not the dignity of pride, but the dignity which springs from the consciousness of possessing a high ideal, will always be regarded by the world with some degree of contempt. A church that cannot maintain itself in all its operations, without constant appeals to the world for assistance, is one that leaves itself open to remarks that are far from complimentary; whereas the church that asks nothing from the world as such, save to ask what she may give it, goes a long way in the direction of conserving the true dignity of the religion of Jesus Christ. If, in addition to this, she shows an untiring aggressive spirit against all forms of evil, she is proving her right to have a supreme place amongst those agencies which make for the good of mankind. And, not only aggressive, but helpful—helpful in all kindly ministrations; breathing out in every direction the unselfish love of Jesus. Thus the place and function of the church in reference to society is, to give the world a lofty conception of pure and holy dignity, in which is found the beauty and power of the infinite love of God.

Editorial Notes.

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

Once More.

Many will be looking anxiously for the financial result of Home Mission day. Will they come up to expectations? And now South Australia is in the field appealing for special contributions for Home Missions on February 4th, with a view to open up new ground. Let every church respond. The churches in Victoria, N.S.W., and Queensland were invited to assist Home Missions last Lord's day. Was there "a collection in every church," and "an offering from every member"? There is still time this month for any who have overlooked it. "The harvest truly is great, but the laborers are few." We have no right to pray the Lord of the harvest to send forth more laborers unless we are prepared to co-operate with him in this work.

Methodists and Baptism.

The Rev. Robert Culley, as quoted by the *Christian Commonwealth*, in a paper read at a London Methodists ministers meeting recently on infant baptism, said: "We believe that in baptism we formally and publicly recognise in the most impressive manner the

child's redemption and inclusion in the covenant of grace. We believe also in the duty and privilege of the solemn dedication of the redeemed child to God by baptising him into the name of the ever blessed and adorable Trinity. We believe that the child, through its redemption, is born into the kingdom of God whether baptised or unbaptised; but, further, that by its baptism it is received into the congregation of Christ's flock." On this the *Commonwealth* remarks: "The muddle of the Methodists is really pitiable. Their intentions are the best in the world. We heartily agree with Mr. Hughes, Mr. Culley, and the *Recorder*, that we must care for the young, that we must encourage true piety and worship. But will any man of intelligence affirm that Mr. Culley's 'creed' is in harmony with New Testament teaching and practice? His contention means either baptismal regeneration or it is nonsense. He would not agree to the sacerdotal idea when challenged, no doubt, and yet in baptism he recognises 'the child's redemption and inclusion in the covenant of grace,' and 'through its redemption the child is born into the kingdom whether baptised or unbaptised.' Here is a muddle, and Mr. Price Hughes adds to it when he says: 'No human being can enjoy church membership without personal repentance and personal faith.' Just where, then, does the redemption of the Methodist child come in?"

Why Do Methodists Baptise Infants?

We have never clearly understood why Methodists baptise infants. In the Roman Catholic, Lutheran, and Episcopalian churches they are baptised in order to regeneration or salvation. But Mr. Culley certainly has no sympathy with this idea. We are not sure, however, that all Methodists will agree with him. Some years ago the *Wesleyan Spectator* of Melbourne in reply to an enquirer affirmed most unmistakably that "Baptism is essential to salvation." But as a rule Methodists appear to believe that baptism is not essential to, and has no connection with salvation. This being so, why baptise infants? Is it to dedicate them to the Lord? But does not every Christian parent do this as soon as the child is born, and as effectually as the minister in baptism? Is it to receive or initiate them into the church, and do they then become members? If so, what special privileges do they receive more than unbaptised children? They are not allowed to partake of the Lord's Supper, and if they attempt to join audibly in the worship they are removed as unceremoniously as unbaptised infants. They may not vote, take part in business meetings, or even become members of class. Moreover, when they attain to years of responsibility they

have to express faith and repentance, and apply for membership again. The question arises: At what age does a baptised child cease to be a member of the Methodist church in order that it may apply for a second membership? If it be urged that infants are too young to partake of the Lord's Supper and enjoy the other privileges of church membership, would not this apply to baptism itself? The Roman Catholic and Episcopalian position can at least be understood, but the Methodist appears enveloped in mist.

Tithes.

An increasing interest is being taken in the matter of systematic and proportionate giving for the Lord's work. The giving of one tenth of the income is growing in favor. Among the Seventh Day Adventists, Christian Catholics and some other small sects, the payment of tithes is compulsory. In the Christian Endeavor Society, the "Tenth Legion" consists of those who pledge themselves to give a tenth, and the number is rapidly increasing. It is probable that the tithing system of the Episcopalian Church in England, made compulsory by the law of the land, is responsible for the dislike with which many have viewed the practice, but in countries where there is no compulsion this dislike is passing away. We are all familiar with the Old Testament teaching, and the thought naturally presents itself, that if the Jew gave one tenth, the Christian with his far greater privileges should certainly not give less. The origin of tithing is hidden in the midst of antiquity. Professor Sayce, the eminent Archaeologist, points out in his recent work, "Early Israel," that in the library unearthed at Mugheir, the ancient Ur of the Chaldees, the payment of tithes is alluded to, so that when Abraham paid tithes of the spoils of Melchisedek, he but observed a custom with which he had been familiar in his home land. In the "Zend-Avesta" of the Persians, Zoroaster enjoins the payment of tithes. As Mr. Wilson states in his paper published in our last issue, "Carthaginians, Lydians, Phœnicians, and even Greeks gave a tenth" for religious purposes, and Christ himself, speaking of tithing small things, said, "This ought ye to have done, and not to have left the other undone." There is an absence of explicit teaching in the epistles, but as the converts to Christianity from both Jews and Gentiles had been in the habit of contributing one tenth of their income for religious purposes, it requires no great stretch of imagination to suppose they continued to do so when they became Christians. Here is a systematic and proportionate method of giving which comes down to us with divine sanction, and it is

certain that were it generally adopted, the financial problem, so perplexing to our church officers, would be solved, and the cause of Christ, now languishing for want of funds, would advance with leaps and bounds.

Biographical.

A good name is rather to be chosen than great riches.
—Proverbs 22: 1.

Life of Elder John Smith.

CHAPTER II.

When John was about nine or ten years of age, the schoolmaster came along, and, arguing wisely at each fireside, made up a school of such children as could be spared from work and indulged in the luxury of an education.

John was permitted to lay aside his work—except on Saturdays—and was urged by his father to make good use of the present opportunity to get his schooling. On the appointed morning, with a spelling book in his hand, and a piece of Johnny-cake in his pocket, he struck out a new path across the fields, and over the hills, to the newly-raised hut of the master.

John's writing table was a long, rough board, that rested, with the proper slant, on stout pins driven into the wall, where a log had been sawed out to admit the light. Along this window sat another row of boys, and sometimes of girls, bending over spattered copy books, or idly gazing into the woods without. Usually, the genius of Dilworth, and of Pike, and sometimes of John Bunyan, supplied the frontier school with its text; and the low hum of the busy spellers, the clicking of the ciphering pencils, and the shrill voice of the solitary reader, as he stood before the master, kept up the lively discord till the sun went down. Sometimes the only reading book was the New Testament. John passed at once from the dull columns of the spelling-book to the beautiful pages of the Evangelist. And as he learned to read the words, doubtless the influence of many a holy text fell unconsciously on his heart.

John Smith spent about four months at this, his first, and for years his only, school; but in that short period he learned to read. Beginning with the first letter of the alphabet, he passed through the spelling-book, and, at the end of the quarter, was a tolerable reader of the New Testament. The good book was sealed to him no longer. His father, anxious for his improvement, now enjoined it upon him as a task to read the scriptures every Sunday. Nothing was further from his father's mind, however, than the thought that such reading would have any religious influence upon his child. He had no conception of any agency whatever, in the work of conversion, save the power of that Spirit which breathes where its lists. He would rather have withheld the Bible entirely from his boy, than the Spirit might work freely and sovereignly on his heart, than to have grieved it away by the presumptuous attempt to give life by means of the word. He was wholly innocent of any religious aim, therefore, when he required of John a lesson every

Sunday. The Bible, however, was thus made his earliest reading-book; and it may have been that some of its life-giving truth was appropriated by his young mind even before the unction of the Spirit came upon him.

The people of the neighborhood were pious, industrious, and rigidly Calvinistic. Holston Association, the oldest community of Baptists in the State, had been recently organized, and formally constituted on the Philadelphia Confession of Faith. One of the churches of the new connection had its place of meeting not far from the cabin of George Smith; and as he was one of its most devoted members, the preacher, who came into the neighborhood every month, was often a guest at his house. John, it is true, was still too young to hold, with distinctness, any article of a speculative faith; but a young mind may be warped by doctrines before their formulas are comprehended. And surely, no theory of religious conversion was more likely to seize upon the imagination and heart of a child, than Calvinism as it was understood and practically exhibited in our early western churches.

A hell of the most appalling horrors, into which even little children might be cast—an unalterable destiny for every one, regardless of his conduct or his creed, as God might have chosen him for heaven or doomed him to hell before he was born—the dread uncertainty that rested on his fate—his utter inability to understand the scriptures, to believe or to repent, to love God or to obey him, until endued with power from on high—the necessity of some supernatural sign or sensation, some miraculous voice or vision as an evidence of pardon and acceptance with God; the recital of these strange experiences, as they were termed, to the breathless congregation or to the solemn group around the evening fireside; the musical voice of the preacher at meetings, beseeching with melancholy chant for sobbing penitents kneeling at the altar; the prayer of the almost despairing mourner, tossing on his bed at night, or, with strong crying and tears, agonising alone in the depths of the forest; and still the exhortation, often repeated, to wrestle on till the blessing of the Spirit came, if, peradventure, it would come at all: all these, and many other phases of the early Calvinism, would strike with wonder and concern a thoughtful child, even before he could read the Philadelphia symbol. And should his own reason, or some text of scripture, learned as a Sunday reading lesson, suggest some other view of God or man, the anointed preacher was at hand to rebuke the presumptuous thought, and thus save his young mind from every error.

John imbibed the temper of his father's creed, as freely and unconsciously as he breathed the air upon his native hills. He soon began to wonder whether the voice of the Holy Ghost would ever call to him; and he listened in the forest, when strange sounds were passing by, to hear his own name called by unseen lips. He wondered whether some glorious vision would ever bless his eyes; and he peered into the evening shades for spectral forms and beckoning light. Woods and streams and all solitary places, were, in the dawn of his religious faith, the haunts of that mysterious Spirit that quickened the elect. He was not of course, in the language of the times, a seeker

of religion—anxious and alarmed, and waiting for the gift of pardon. His conceit was not the offspring of a guilty conscience. It was the poetry of a dawning faith—a superstition, rather—devoid of either penitence or prayer.

The stories of conversions that went round the neighborhood, were always full of marvellous incident and spiritual adventure; and he listened to these narrations as he listened to his mother's legends of the weird Banshee—with simple wonder and a childish faith.
(To be continued.)

From The Field.

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

Tasmania.

ZEEHAN CHURCH NOTES.—We are having improved meetings here lately, mainly owing to the arrival of various visiting brethren and sisters from South Australia and other parts of the island. We have had two additions by faith and baptism since opening here, lately augmented by the arrival of Bro. Methuen from Queenstown and Sister Tonkin from Kermode-street, South Australia, who have thrown in their lot with us, for which we thank God and press on. We have now a membership of fourteen, which should be considerably increased if those who were formerly connected with us here and elsewhere were true to their colors, but we shall press on, endeavoring to uphold the truth and consequently must increase. Any visitors to the wet West Coast of Tasmania will receive a cordial welcome and we shall be encouraged. I.G.P.

HOBART.—During Xmas and New Year week we spent a busy time. On Lord's day, 21st December, all the meetings were splendidly attended. We started at 9.30 in the morning with a big children's service in connection with our social work amongst the poor children of the city. The youngsters turned up in mass, and behaved splendidly while Breen, Smith, Jarvis, and the president (A. Adams) talked to them. They did their part well in singing the Xmas hymns which the workers have been for some time teaching them. At the morning meeting of the church we were glad to see so many brethren in their places. The Sunday School also held a service in the afternoon, at which the scholars and teachers listened with interest to an address from our Bro. Dalgleish. We closed the day with one of our best gospel meetings, the subject being "Emmanuel." On Xmas morning we were early astir again. By 7.30 most of the workers of the social union were at the chapel preparing the Xmas treat for the children. At 8.30 most of them were waiting outside with eager eyes and expectant faces. Everything was conducted in an orderly manner. We marched the children in in single file, and gave each one their present, which consisted of a bag containing fruit and cake, also a 2lb. pkt. of self-raising flour, procured by our Bro. Jarvis. We supplied just on 80 children in this way, and it did our hearts good to see how glad it made them. Last Sunday all our meetings were good, especially the watch-night service, which to say the least was soul-stirring. We sang and talked and prayed, and preached the gospel, and when the shadows of the old year were passing over the hills, we invited souls to the Saviour of the world, and two young men accepted the invitation and boldly made the confession just at the dawn of the New Year. We thank God most sincerely and humbly for all he has done for us during the past. We are glad to see so much love and concord dwelling within our walls; may it continue only in a more intense degree. We

have started the New Year well, so let love, unity and work be our mottoes right throughout.

Jan. 8.

J. A. PALMER.

New Zealand.

NEW ZEALAND NOTES.—In the Tabernacle last Lord's day morning, two more were received into fellowship from the late meeting in Stuart-street. No doubt the many brethren in Australia who have such a kindly feeling for the old cause in Dunedin, will be glad to learn that the unfortunate difference that had existed so long has now been completely healed, that the Stuart-street meeting has disbanded, and the many staunch brethren and sisters whose leaving so sadly weakened the church in the Tabernacle, are back into happy fellowship again. This gives unfeigned joy all round. It has been a burden on my heart since we landed in New Zealand, and now that the re-union has been so happily consummated, and all are entering on the great work with earnestness and unity, we look forward—in this the fifth year of service in Dunedin—with joyful confidence for the Lord's blessing.

We are right in the midst of our Xmas holidays. Boxing day we had our Sunday School picnic at Tahana Park, and but for one unfortunate accident, it was a pronounced success. A little son of Bro. Clark had the misfortune to sustain a fracture of the collar bone through a fall. The poor little fellow was taken at once to a doctor, who reduced the fracture, and no doubt in a few weeks he will be about again. The day was a perfect one, and old and young gave full reign to their enjoyment. Bren. Löwe, Wright, and James and Henry Stokes being conspicuous in their efforts to entertain the little ones, the first-named especially. At 74 years most men are content to leave the running about to younger legs, but the man who refuses to ride a bicycle because its too slow, is built on entirely different lines.

Now that the din of war is over, and the smoke and dust of battle have cleared away, we are able to reckon up and tabulate the results. The whisky ring and renegade Christians who voted with it have put forth all their strength in the fight. It was a lovely fight—we for liberty, they for license—and now they are welcome to the grain of comfort they can get from the text o' scriptur' to which the old lady was wont to turn, "grin an' bear it." During the three years that have elapsed since last poll, those voting for "Continuance" have increased by about 1,000, while the number who went for "No License" has increased by 25,000! How is that for high? It tells us that the steady efforts put forth by the temperance reformers to educate the public mind are rapidly winning over the people to the side of righteousness, and that the time is quite within measurable distance when this foul stain of our nineteenth century civilisation—the licensed bar system—will be, so far as fair New Zealand is concerned, a thing of the past. CHAS. WATT

Victoria.

BRUNSWICK.—We have much to be thankful for when we remember how God has been showering blessings in our midst. Since last Conference returns 43 have decided for Jesus and all are happy in the Master's service. On Tuesdays we hold a Young People's Class, and at present we are going through the Acts of Apostles, and have an attendance of about 40. The Bible Class on Thursdays takes up the study of the school lessons, while on Saturday evenings we are having fine open-air meetings. The Sunday School is crowded; on last Lord's day 27 were in the Bible Class alone. Our gospel meetings are well

attended. The simple message has caught the people's ear, and we trust it may soon reach their hearts also and bring forth the golden fruits of obedience. Many are almost persuaded. The singing, led by Bro. Barnard, is all to be desired. J. G. SHAIN.

POLKEMMET.—One young girl confessed Christ on Sunday, 24th, and was baptised on Friday the 29th, also a married woman was baptised at the same time. Good meetings, Bro. Connor preaching.

Jan. 3.

A. HOUSTON.

Queensland.

MARYBOROUGH.—On the 26th December Bro. Nixon tied the nuptial knot between Bro. Robert Parke and Sister Edith Vanderwolfe, being the first marriage connected with the church. A large number went out to partake of the good things provided by Bro. Vanderwolfe at his residence. The presents were numerous, including a beautiful Bible by the church, which was much appreciated. S. O'B.

ROMA.—We are happy to report that our members here are as active as ever, and although there does not appear to be very much immediate results, yet we do not forget that the sowers and the reapers are not always the same persons. Our open-air ring is well attended and our brothers are blessed with the grace of boldness in no small degree. There are plenty of thorns around, but we trust that the good ground is not far off. L. A. HORSKINS.

South Australia.

WILLIAMSTOWN.—On New Year's eve, at the close of Bro. Tecker's address, two—a young woman and a young man, decided for Christ.

Jan. 1.

W. G. P.

NORWOOD.—On Sunday, December 24th, we had a choral service, attended by a large audience. At the close of the address two confessed Christ. Yesterday one was received by letter. Last night we had a watchnight service, attended by a large number, and one confessed Christ.

Jan. 1.

A. C. RANKINE.

UNWLEY.—On Christmas eve we had a very enjoyable service at Park-street, the rendering of a selection of Jude's Christmas carols by the choir and elder scholars of the school under the leadership of Bro. Fred. Charlick. The scripture lesson by Bro. A. Verco, and Bro. Wm. Charlick gave short addresses on the prophecy relating to Christ and his birth, which was much appreciated by a large attendance. The collection taken for Christmas cheer for the poor of this district, was duly distributed to those in need. On Sunday, Dec. 17, Bro. Wm. Campbell, the newly appointed evangelist for York preached to a good attendance, and at the close a son of Bro. Payne made the good confession and was immersed by Bro. Wm. Charlick.

On Sunday, December 31st, we had a watch-night service. Bro. Uncle led the service. A good number were present to meditate on the closing moments of the old year, and to hail with joy the new year.

On the first Lord's day in the new year we had Bro. D'Neel with us in the morning, when he addressed the church, and in the evening Bro. A. T. Magarey preached the gospel to a fair attendance.

During the week our Sister Moeller was called home after a long and trying illness. Bro. H. Smith read the funeral service in Bro. Gore's absence. Our sympathy is with the three children who are left to mourn their loss. The two daughters are members with us at Park-street, and to our Father in heaven we commend them. T. G. STORER, Sec.

HINDMARSH.—A week ago two young lads from the Sunday School made the good confession. Further interest seems manifest in the church.

An incident of unusual interest occurred at the residence of Sister Robert Young on Wednesday evening, January 3rd, and testifies to the worth of Sister Young in the church and school. A knock came at the door, and on answering the call Sister Young was surprised to find the young ladies of her S.S. class all clustering around the door. These had come, each with suitable provisions, to spend a pleasant evening with their teacher—and a pleasant evening was indeed spent together.

At an early hour they all unpacked their baskets and the tables were laid out with choice little dainties of which their teacher was invited to partake in company with her scholars. At the close of the repast Sister Florrie Bragnard, on behalf of herself and fellow scholars presented Sister Young with an exquisite little butter dish, accompanied with a very encouraging letter setting forth their appreciation of Sister Young's worth to them as their teacher. The class numbers 25.

Sister Young replied in suitable language, expressing her feelings of joy at the kindly acts thus shown towards her, and said she had always labored for their best interests, which was their conversion. The whole company then rose and sang "Auld Lang Syne." We can add our testimony to the value of our Sister Young's work in the school and church. A. G.

Here and There.

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

The usual full house at Brunswick, and two more confessions.

R. G. Cameron's address is now 23 Abbotsford-st., North Melbourne.

Bro. J. C. Symes of Euroa was in the city last week and gave the CHRISTIAN office a pleasant call.

Geo. Petty reports one baptism at Doncaster on the evening of Jan. 7, while the meeting was fine.

"On the Rock," one of the books offered for paid up subscribers, is now exhausted and so cannot be sent.

It must be distinctly understood that our book offer closes on January 18th. After that date no books will be sent out.

There were two decisions on December 24th, two on 31st, and another last Lord's day evening, at North Richmond.

Bro. R. C. Gilmoor of Sydney has, we hear, accepted a short engagement with the church at Roma, Queensland.

Bro. and Sis. D. Denham of Brisbane were in the city over last Sunday, on their way back from a brief visit to Hobart.

The church at Kanowna, Western Australia, will sustain a severe loss through the removal of Bro. and Sis. Johnson to Perth.

Excellent encouraging address at Enmore Sunday morning by Bro. Walden—forgetting those things behind, press forward.

We hear that W. T. Clapham's engagement at Brisbane terminates this month, but have not heard of his future arrangements.

Bro. P. J. Pond arrived in Sydney on December 30th. Spoke in City Temple Sunday morning, and preached at Petersham in the evening.

Josiah Richardson, late of Grote-street, Adelaide, is now secretary of the church at Kanowna, Western Australia, in place of Bro. A. Johnson.

FEBRUARY 4.
SOUTH AUSTRALIAN
HOME MISSIONS
TO THE FRONT



FEBRUARY 4.

Advance, South Australia, February 4th.

Bear in mind that the collection for 8th. Australian Missions will be taken up the first Sunday in February. Prepare for it.

"The field is the world," and part of that world is South Australia, for which the collection is to be taken up on February 4th.

One confession at Cheltenham Sunday night.

One confession at Eaglehawk Sunday night, Dr. Cook preaching, and one received into fellowship at Bendigo Sunday morning.

C. M. Gordon passed through Melbourne last week on his way back to his work in Launceston, Tasmania, after a visit to his home in South Australia.

Nice meeting and another confession at Ascot Vale on Sunday night. Last month a sister of Mrs. Potts confessed Jesus, and was baptised into his name.

We notice that our young sister, Violet Petty, daughter of T. Petty, J.P., of Doncaster, won a resident scholarship at the University High School, at the recent examination.

We have a few copies of W. J. Way's pamphlet, "Is Satan a Myth?" on hand, which we will send for 4d. post free. It is a good pamphlet, and contains a lot of information in small space.

Will all the churches in Victoria send in their annual collections by next Tuesday, as in next week's paper all amounts received up to Tuesday afternoon will be acknowledged. The same equally true of the other colonies. Our columns for acknowledgments and mission intelligence are open alike to all of the colonies.

The life of Elder John Smith which will run through a part of this year was written by John A. Williams. It was abridged by D. A. Ewers, as we have not the room for it in full. Bro. Ewers has had occasionally to put in a few words or lines in order to make the connection, but the story will be substantially as it originally appeared.

We call attention to our picture in S.S. Notes this week. This is the picture for our S. S. leaflets. The picture on the leaflets issued by the Victorian Sunday School Union, which leaflets are being used by some of our schools, represents Christ standing in the water and John pouring water on his head out of a shell. This, it seems to us, is rather out of harmony with what we teach.

Bro. J. Saunders, of Roma, Q., is making a tour of New Zealand, and some of the Southern States of Australia. Bro. Saunders is an earnest worker in the church, preaching the gospel publicly, and is superintendent of the Sunday School in Roma, and is anxious to see as much of the churches and schools as possible. We bespeak for him an extension of Christian courtesy wherever he may go.

We trust that all our subscribers and agents will be a little patient with us, as in a few weeks we expect to get everything straight. Just at this time of the year there are many changes, and it takes a little time to fix everything up. Will those writing about the paper make themselves clear as to what they want—writing their own names and addresses plainly, and we will try to attend to all.

Four reasons why you should help the Woollahra Building Fund:—

Because it is a good field with a dense population.
Because they meet in a dancing hall, and they have no permanent place for week night services.

Because of the large number of additions. It is no longer a mission, but a self-supporting church.

Because the evangelist needs encouragement. The difficult task of raising money, in addition to his other duties, ought to command the warm support of all.

Donations may be forwarded to T. Bagley, 40 Chelmsford-street, Kensington, during his stay in Melbourne, or to Brethren R. Lyall, J. A. Davies, W. C. Morro, or A. H. Maston.

While calling attention to the Students' Loan Fund on another page the Committee wish us to state that it is not their desire to limit their aid to students needing financial help alone, as they are most willing and anxious to extend all the assistance they can to young men desiring to fit themselves to preach the gospel. The secretary would be glad to answer any questions or give any information possible.

RESCUE HOME.—Through the indulgence of the CHRISTIAN, I wish to remind our friends that parcels sent to our Rescue Home per Victorian Railways come free, but they must be addressed, J. Pittman, Armadale Rescue Home, TOORAK STATION. When "Toorak Station" is omitted, the parcel may be detained at head office, and if collected from there the freight has to be paid. May I also remind all who desire to help in the funds, that our financial year closes at the end of January. Any monies received after that date will not be included in present year's report. JOS. PITTMAN, Hon. Sec., Armadale.

Obituary.

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

DRING.—With sorrow we record the bereavement of Bro. and Sister Dring, of Hindmarsh. Their daughter, Ada May, passed away on Dec. 17 after a long period of sickness and much suffering at the age of 16, years. Some years ago she had a severe attack of rheumatic fever, leaving in its train a complication of diseases, ultimately developing into heart trouble and dropsy. Her suffering, though intense, was borne with much patience; indeed, it seemed to have wrought in her the very perfection of that precious virtue. She had always been a dutiful, affectionate child, much loved of her parents and all who knew her. She was extremely fond of home and friends, but, far better, she exhibited much of the beautiful Christian character, ripe for the ingathering. Her frail health prevented her putting on the Lord Jesus by baptism—as very recently her young sister and brother have done—but her conversation testified of her love for the Saviour and her attachment to his people, and the looking forward to the bright and happy home beyond the grave. She was exceedingly fond of singing and playing, and often has the evening breeze wafted the sweet cadence of her voice and instrument across to the open window of the writer, who lives hard by. Just before she died she sang, "Lead me gently home, Father." This last song was too overpowering to the anxious parents who were watching beside the deathbed, completely unnerving them for the time being. To our young people, what an example! Love the Saviour as Ada did in the springtime of life, whilst yet the tender leaf and the newly forming bud just appear; to make him your friend early, what a blessed choice! "Twill save you from a thousand snares to mind religion young," and secure to you a blessed Com-

panion through life and a passport in death to the eternal home beyond. "A flower when offered in the bud is no vain sacrifice." We are glad Ada did this, so that her friends, though sorrowing and broken-hearted, "sorrow not as those that have no hope." May he who comforted the sisters at Bethany comfort the sorrowing in this case, and help them to look for the reunion above. A.G.

Acknowledgments.

RESCUE HOME.

Mr. Trivett, Lygon-st.	..	£0 5 0
Mr. J. Gould, Horsham	..	.. 0 5 0
Miss E. Rylands, Dunmunkle	..	.. 1 0 0
Mr. J. Howard, Carnsdale, N.S.W.	..	.. 0 3 6
A friend	..	.. 0 10 0
Friends from South Australia	..	.. 0 5 6
Sister C., Brighton	..	.. 1 0 0
Mr. and Mrs. P. Brown, Roma, Q.	..	.. 1 11 6
A friend	..	.. 1 1 0
J. E. Lowen, Tully Ho	..	.. 0 5 0
Mr. Geo. Newby, Taree, N.S.W.	..	.. 1 0 0
Isolated Sister, Donald	..	.. 0 5 0
Mr. R. Thumbleby, Castlemaine	..	.. 3 0 0
Mrs. W. Brown, Ascot Vale	..	.. 0 5 0
S. School, Mornington, Dunesdin	..	.. 0 14 3
Gloria, N.Z.	..	.. 1 0 0
Collected by Mrs. S. J. Cowley, N. Fitzroy	..	.. 0 14 6
.. Miss Robinson	..	.. 0 3 0
.. Miss Kerr, Sydney	..	.. 1 10 0
.. Mr. E. Forsyth, Stanley Brook, N.Z.	..	.. 0 14 0
.. Mr. J. E. Reeve, Dover, Tas.	..	.. 0 15 0
Sisters' Executive, Victoria 1 0 0
Sydney Church S.S. 0 6 8

J. PITTMAN, Armadale.

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Bro. Thos. Hair, Kammanto	.. £0 17 6
S. A. Committee, per Bro. A. C. Rankine	.. 60 0 0
VICTORIA.	
Bro. H. G. Maston	.. 0 10 0
Church, Swanston-st., per Sis. Mary Lawson	9 11 6
121 Collins-st., Melb.	F. M. LUDBROOK, Sec.
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WANTED.

YOUNG MAN from the country wishes to obtain employment about Melbourne or suburbs, with view to attending Mr. Morro's classes. Low remuneration accepted. Apply to Austral Office.

SILVER WEDDING.

STIMSON—REID.—Dec. 30, 1874, at the bride's residence, Forest Lodge, Sydney, by J. J. Haley, evangelist, Church of Christ, Joseph, eldest son of William Stimson, of Fairfield, N.S.W., to Barbara Stuart, fourth daughter of James Reid, St. John's-rd., Forest Lodge. Home and American papers please copy.

A SUMMER RESORT.

HEALESVILLE.—GLENARA FARM, prettily situated among the Hills. Trains met if advised. Terms, 25/- per week. J. M. GILMOUR.

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