

# 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.

### To All Our Readers, Greeting!

We come to you at the commencement of 1898, and in wishing you the season's compliments respectfully request permission to assist you to spend a happy year. Will you kindly place us on your list of favored visitors and allow us the privilege of a weekly call. If so we shall not feel hurt if at any time you lay us aside to attend to others. We shall not take offence even though at first you slight us, feeling assured that as we become more intimate you will the better appreciate our principles and objects, and we trust that you will also find our deportment at all times to be in harmony with our name.

### Our Principles and Objects.

Our principles are those of the New Testament. We accept it—the whole of it—unreservedly as the CHRISTIAN's rule of faith. The able writer of that popular work "The Mind of the Master" has expressed a sentiment which appears to be gaining ground, that the mind of the Master is to be found only in the life and words of Jesus himself. With this idea the CHRISTIAN has no sympathy whatever. We believe the Master when he says to the apostles, "He that heareth you heareth me," and we believe Paul when, for himself and others to whom revelations had been made, he says, "We have the mind of Christ." Our objects are many, but, summed up briefly, they are to honor Christ and extend his cause. We have a profound conviction that the Christianity taught by Christ and his apostles is the most elevating and purifying influence on earth, and the grand and only panacea for the world's troubles; and that this simple and potent religion has been weakened by the accretions and traditions of subsequent times. To restore and maintain the doctrine and practice of the early church in all its pristine purity and strength is the work to which this paper stands committed. We

advocate this not as a missionary fad but as a practicable basis on which all who love and honor Christ may unite without compromise of principle; and as the only means by which the Lord's desire for his followers, "that they all may be one," may be realised. But we plead for more than Christian union. We plead for union in order to extension. Apostle is only another word for missionary, and apostolic Christianity is necessarily missionary Christianity. The CHRISTIAN will be emphatically a missionary paper; local missions, home missions, foreign missions, will always receive prominence. It is our purpose to supply our readers with articles calculated to build them up in their holy faith and to stimulate them with reports of the progress of our plea for the restoration of primitive Christianity. The fully developed disciple of Christ is always a *Standard* for others in doctrine and practice, being himself modelled after the divine pattern, and he is at the same time a *Pioneer* preparing the way of the Lord in the hearts of his acquaintances. The two combined make the perfect CHRISTIAN, and this is the ideal we have set before us.

### The Latest Denomination.

While there is a tendency among the larger denominations towards the abolition of denominationalism, fresh denominations are continually coming into existence. Many of these, however, are ephemeral and soon forgotten. One of the latest, born in America,—the birthplace of so many sectarian fads,—is the sect of the "True Believers." This body has a home in Southern Kansas and Western Arkansas. Its faith may be true enough, but some of its works are rather peculiar. The "holy kiss" is a rite of special prominence which is attended to when the members are moved by the Spirit. "They stand in a circle, each man kisses the woman on his right hand, then the next man to the woman, and so on around the circle until everyone has had a kiss." The leader is said to be an illiterate man whose mind is supposed to be deranged, but if so there is

at least method in his madness. It is remarkable what a weakness some religious enthusiasts have for the "holy kiss."

### "Give Attendance to Reading."

Whether the pen or the sword is the mightier is a question that has long exercised the intellectual faculties and oratorical abilities of the members of debating societies, and to them its solution may well be left. But we shall not lay ourselves open to criticism in affirming that the press is a mighty power both for good and evil. It is contended that the press is taking the place of the pulpit and the platform. Without endorsing that statement, we believe its influence cannot easily be over-estimated. The modern plea for a return to primitive Christianity owes much of its success to the judicious use of printers' ink. It was by means of his *Christian Baptist* that A. Campbell was enabled to attract the attention and gain the co-operation of thousands of intelligent minds, and from the time that pioneer paper was issued down to the present, the Disciples of Christ in America have been foremost in the advocacy of their principles through papers, tracts and books. And when the history of our reformatory movement in Australasia shall be written the historian will have to give prominence to the influence exerted by the A. C. *Pioneer* of the early days, the *Advocate*, *Witness*, *Watchman*, *Pioneer* and *Standard* of later times and also the AUSTRALIAN CHRISTIAN which to-day commences, we trust, a long career of usefulness. A religious weekly full of live, stimulating articles and up-to-date information should be taken in the home of every family connected with the church. At the great convention held in Indianapolis last October, one of the speakers stated that "Christian literature has been the main lever by which we have turned the hearts of the people to us." This witness is doubtless true, and if we would become a powerful people in Australasia we must use the press freely. Millions of tracts should be used where thousands are circulated to-day, and many of our brethren



might wisely invest a few shillings in some of the many excellent standard works published by our American brethren to be studied and then loaned out among thoughtful friends. The schoolmaster is abroad; every one is being educated, and the desire for knowledge thus created must be satisfied. Shall we support ourselves and supply to others a pure gospel literature, or shall we leave it to our religious neighbours to fill the want with what we regard as spiritual food of an inferior quality?

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## The Leader.

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

### Introductory.

With the advent of the New Year, the AUSTRALIAN CHRISTIAN makes its first appearance, and wishes all its readers a very happy and prosperous time, not only in matters of a temporal nature, but in what is of greater importance—spiritual life. It is intended that the AUSTRALIAN CHRISTIAN

shall be a means of blessing to all who come within its reach, and therefore a help to all who, with the beginning of the New Year, have resolved to give themselves more completely to the service of our Lord and Master. In this way it fully expects to secure an abiding place in the minds and affections of the brotherhood. In order to accomplish this purpose, no legitimate effort will be spared to make it instructive and attractive. Of course, it is not expected that it will please everyone. Past experience proves conclusively that all varieties of tastes cannot be satisfied either in one or even a score of papers. It is quite certain that some will not be pleased because sufficient prominence is not given to some idea which they regard as being of special importance. Frequently this particular thing will be a subject, comparatively speaking, of little importance, and in which the brotherhood generally are not at all interested. In such cases we will act upon the principle of "the greatest good for the greatest number," in harmony, of course, with the principles and teachings of the New Testament. As we understand the matter, it will be our duty to give prominence to the fundamental truths with which the Restoration movement stands identified, and upon which there is, or ought to be, general agreement. In our opinion, any paper which does this intelligently and honestly has a right to ask for the undivided and hearty support of the entire brotherhood. It is scarcely necessary to say that we will endeavor so to act as to place ourselves in the position of saying to our brethren, "We have done our duty, do yours."

Not only shall we seek to maintain "first principles," but side by side with these we will do what we can to give prominence to those teachings of Holy Scripture which lead to the development of the "higher life." The one is just as essential as the other; for after all the church is just like a school, with its infant, intermediate and higher classes. The different degrees of teaching are necessary to both. The infant class is an essential feature in the curriculum of education, but in itself will not turn out the finished scholar. To remain in the infant class of the spiritual school means stunted growth. Progress is therefore necessary, but not the progress which ignores elementary principles. In the very nature of things, that must be retrogression. A good grammarian does not need to continually refer to his primer, but he cannot afford to ignore it, nor forget the lessons which it taught him. The fundamental principles have been so well planted in him that intuitively he goes right, and if error is made he is at once conscious of it and proceeds to make it right. In like

manner the most progressive Christian should be he who, thoroughly educated in first principles, has gone on step by step in harmony with them, until he has reached as near perfection as it is possible for man to do. In other words, the best foundation should give the best building.

There is no necessary connection between error in doctrine and the higher Christian life. Yet it often happens that we find the highest spiritual culture in those, whose doctrines, we disagree with. The reason for this may be, that we have been looking more eagerly at "first things," whilst they have been more earnestly looking at "last things." It will be well, therefore, for us not to neglect any of the "necessary things," that our education should be well balanced and proportioned. Attention being paid to all the stages of development—primary, intermediate, and higher. The New Testament itself recognises these three stages, but in other words. The Scripture nomenclature has them as first, "babes"; second, "young men"; third, "old men." These three divisions are found in every church, and as in our State schools the infant class is always the largest, so in our churches. If, therefore, at times it should be found that the spiritual and mental pabulum purveyed by us is more suitable to elementary conditions, a discriminating analysis will disclose the fact that such catering is brought about by the actual condition of things. We, however, earnestly hope that there will be a general move in an upward direction. Our prayer to God is that such may be the case, and that he will inspire us with heavenly wisdom and Christ-like piety. That we all may learn more and more to be, in deed and in truth, temples of the Holy Spirit. May our song and prayer be—

"Gracious Spirit dwell with me;  
I myself would gracious be,  
And with words that help and heal  
Would thy life in mine reveal,  
And with actions bold and meek  
Would for Christ my Saviour speak.

"Mighty Spirit dwell with me;  
I myself would mighty be,  
Mighty so as to prevail  
Where unaided man must fail,  
Ever by a mighty hope  
Pressing on and bearing up."

We are sensible of the great and important work that lies before us, and realise how large a factor the AUSTRALIAN CHRISTIAN may be in promoting the welfare of the church of Christ, and in order that the brethren may unite together in helping us we would ask them to consider how potent is the press in the present day. That their thoughts may be directed in this channel we purpose in our next issue, to speak of the



"Power and Place of the Press in the Reformation." In the meanwhile we wish all our friends a Happy New Year.

## Original Contributions.

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

### Holding a Good Conscience.

1 Tim. 1: 18-20.

By T. J. GORE, M.A.

Nothing is more plainly revealed in the revelation of God than the necessity of faith in the heart and in the life. It matters very much what a man believes, for what a man believes in his heart is sure to manifest itself in the life. In the Christian system the great central truth to be believed is that Jesus is the Christ, the Son of the living God. When this truth has firm hold on the heart the life is sure to be Christlike. The Apostle Paul is anxious in his epistles that all to whom he writes should have Christ in the life as well as Christ in the mind and heart. It is remarkable that in writing to his son Timothy he should lay such stress on the necessity of holding firmly two things, faith and a good conscience. We do not suppose Timothy, a most pious young man, was in any particular danger of infidelity or of putting away his good conscience and thus making shipwreck concerning the faith. Yet Paul seems to think even this young preacher stood in need of caution. Who can say that Christians do not need to be very cautious about their faith in these days, when some seem to think it a sign of independent thought to doubt at least some part of what we have long understood to be the word of God. We have need to exercise caution in these days lest our faith be weakened and perhaps overthrown. Paul speaks about "holding faith." This undoubtedly refers to the principle in the heart by which we are justified and saved. Timothy as a young man had need to be much on his guard lest this noble principle should slip away from him. There is an element of danger here—but this is not the chief danger to which the follower of Christ is subjected. This seems to lie in his path as he endeavors to live the Christian life. When he gets the consent of his spiritual nature to treat lightly the faculty of conscience which God has placed in him for a noble purpose, then special danger is near at hand, and a possible shipwreck. Paul cautions Timothy as to the danger of thrusting from him a good conscience.

It may be particularly noticed that it is the good conscience which some put away—or thrust away as the word implies, and as the Revised Version has it. It seems the thought in the apostle's mind is that conscience is not so easily got rid of, but will constantly return and demand that its voice be heard. It seems there is not so much danger of intellectual unbelief as there is of heart and life apostasy. It does not take a man so long to thrust away his conscience as to become an atheist or an infidel. Many Christians have had in their experience young men to deal with whose departures from the ways of God began by putting away the good conscience, and then, after months and

perhaps years, unbelief followed and shipwreck concerning the faith.

It might be as well just here to give some definition of conscience. Conscience is that faculty in our nature which deals with motives—which approves our actions if they spring from belief of what is right; or in other words, if we do what we believe to be right conscience approves; if we do what we believe to be wrong conscience disapproves. Hence when one who has confessed the name of the Lord and has put him on and resolved to follow him, finds himself in any way careless as to the carrying into the practical life the commands of the Lord Jesus, there is a certain putting away of a good conscience. Nothing is more plainly revealed in the New Testament than the duty of all Christians to meet on the Lord's Day to remember Christ in attendance at the Lord's Supper. Yet many seem to put lightly aside this injunction of the divine will. It is in a certain sense putting aside for the moment a good conscience. Every well-instructed Christian feels this at once, and is very careful not to take too much liberty with his conscience. In fact it is necessary for every child of God to be careful so to live that he will in no sense be thrusting away from him a good conscience.

When the conscience has been repeatedly thrust aside—first by neglecting the commands of the Lord, then by violating them by indulging in what is strictly forbidden—then follows the open avowal of unbelief. Those who preach and teach the word of God sometimes come in contact with young men especially who stay away from the services of the church. The wonder is what is the difficulty. They can not get any very definite answer as to the reason of such absence. By-and-bye they hear that such young men are holding and avowing sentiments which are full of infidelity. It is now evident that these hearts have for some time been busy in thrusting away a good conscience. The practical life has not been lived; hence the theoretical has died. Hence Paul was very insistent that the practical life should always be strong and constant. Every child of God needs to exercise great care lest by setting aside the good conscience he may come to that awful state which the apostle calls shipwreck. We need to be more watchful about duty than about theory. Let a man do his whole duty in the church of God and his faith will be strong and full of life. Hence Satan does not care so much about Christian evidence as the daily life. If he can mar the latter, he is willing for the former to take care of itself.

The Apostle Paul himself furnishes a splendid illustration of holding a good conscience. He could look the members of the Sanhedrin in the face and speak those noble words which will never lose their power—"Men and brethren, I have lived in all good conscience before God until this day." When he drew near the end of his life he looked back the way he had come, and his words are full of all the stirring incident of the noble, Christ-like life which he had lived. He had been through toil and strife holding faith and a good conscience. He shows us his heart in his farewell words: "I have fought a good fight, I have finished my course, I have kept the faith."

## Biographical.

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

### Bro. M. Wood Green

Whose portrait we present herewith, first saw the light in Manchester, England, in July, 1840; and is consequently now in his 58th year, but looking years younger. To many who have known Bro. Green for the past 30 years, he seems to have undergone little change, and his hair still retains its dark color. This is the more remarkable considering the severe concussion of the brain which he experienced in South Australia, in October, 1893, through an accident, and from the effects of which he lay in unconsciousness for twelve days. He appears now to have entirely recovered from its effects, and anyone seeing him, and listening to his preaching, would never suppose that he had come through such a time of trial.

Our brother was led to give himself to Christ in early life, when fourteen years of age, and among the Wesleyans; although he was reared in the Church of England until that period. Being brought into daily contact with Bro. John Forrest, of the Manchester church, and hearing the late Bro. D. King while he was ministering in that city, Bro. Green saw it to be his duty to be baptised, and to stand wholly on New Testament ground. Among the works which had a great influence in leading him to this decision were Alexr. Campbell's "Christian System," and "Christian Baptism, its antecedents and consequences," along with Benj. Franklin's "Sincerity Seeking the Way to Heaven." As Bro. Green was not 16 when he applied to be baptised, the Elders of the church in Manchester, fearing that he might not fully realize the seriousness of the step he was taking, asked him "why he wished to be baptised?" His reply was, "I have been a member of the Wesleyan Church for over a year, and have been sincerely striving to do the Lord's will during that time; and I believe that had I died during that time, I should have been saved through the loving mercy of God; but now that I have come to know his will more fully, and see it my duty to be baptised; if I were not to obey I should be a rebel against God, and could not hope for salvation." After this statement the Elders had no further hesitation, and he was baptised by the late respected Wm. Perkins of Manchester.

Before Bro. Green saw his duty in regard to baptism, he saw that it was the custom of the early disciples to attend to the Lord's Supper on every first day of the week. Having two young companions in the Wesleyan body, he laid the matter before them, and they also became convinced that this was the teaching of the New Testament. To be convinced was to resolve to obey; Bro. Green therefore prepared raisin wine on the Saturday evenings, and the three lads would go into the fields on the Sunday mornings, and spreading a white handkerchief on the grass, they would worship together, and there remember the Lord in the bread and the fruit of the vine, which he had appointed.

Before Bro. Green was 17, he was asked





BRO. M. WOOD GREEN.

to address the church, and he gave his first address to a mixed audience on his 18th birthday. It is now close upon 42 years since his baptism, and during that time he has been preaching the gospel of the Lord Jesus for 39 years.

In 1862 Bro. Green, together with his sister wife, and their little son, formed portion of a non-conformist party, who decided to emigrate to New Zealand, arriving there in September of that year. Several other brethren of the Manchester Church also emigrated to New Zealand with Bro. Green in the same party, it being understood that he would devote a portion of his time to the work of preaching, and they agreeing to remunerate him by portions of labor on his land, so that he might have time for study. As, however, the expectations of the party were not realised, Bro. Green remained in the city of Auckland, and as there were already residing there Brethren Captain Rat-tray, Geo. Gilmour, Robt. Laing, and Peter McNair, with their sister wives, though not meeting together for worship as a church, it was decided to commence meetings at once to remember the Lord, and also in the evenings for the preaching of the word. It was thus, and under these auspices, that Bro. Green commenced his work as a preacher in the colonies. After spending five years in Auckland, a business crisis came over the place, and Bro. Green decided to leave for

Sydney. The brethren there at once availed themselves of his services, and he continued nearly three years, during which time the chapel in Elizabeth-st., Sydney, was built, and the little church, which on Bro. Green's arrival only consisted of a few members, had grown to one hundred and fifteen members at the end of his period of service.

In December, 1869, he accepted an invitation to labor with the Swanston-st. Church, but only stayed with them one year, much to their regret, and began to preach in a vacant Baptist chapel, in Chetwynd-street, Nth. Melbourne, which he rented, and formed the church at North Melbourne from a nucleus of four, who were baptised on the first occasion of meeting there, and several others who united from sister churches.

Bro. Green remained 5½ years at North Melbourne, during which he made a visit of three months to Dunedin, N.Z.; he also began regular services at Broadmeadows on Sunday afternoons, which resulted in the formation of a church. During the same period he aided the church at Maryborough, made a special effort at Dunolly, which resulted in the formation of the church there; and in company with the late Bro. Geeslin, spent six weeks in Castlemaine, preaching every night, and resulting in the baptism of between 60 and 70 believers. During his labors at Chetwynd-st., the Baptist chapel, which was at first rented, was purchased, and enlarged; and in the course of a few years, by the liberal gifts of brethren, was cleared of all debt; so that at the end of 5½ years' labor, he left a membership of over 300 persons, and the chapel purchased and free of all debt.

Bro. Green's next sphere of labor was with the Collingwood Church, which, owing to adverse circumstances, had drifted into financial difficulties; here he labored two years, during which time a heavy overdraft at the bank was cleared, and the condition of the church much improved. As Bro. Green had begun to fail a little in health, and the Lord had opened the way, he decided upon taking a voyage to England in 1877; and the brethren of Melbourne united in showing their appreciation of his labors by holding a combined farewell meeting in the Lygon-street chapel, and presenting him with a purse containing just upon £100.

After returning to the colony and to his labors with the Collingwood Church, Bro. Green received an invitation to labor with the church in Dunedin, and as his eldest daughter was then an invalid, and the doctors recommended an entire change for her benefit, he accepted, and arrived there in November, 1878. His stay in Dunedin continued for seven years, during which the commodious Tabernacle was erected. He was here engaged in debate with Mr. C. Bright on "The Divine Origin of Christianity;" also in exposing the nature of Spiritualism in opposition to Mrs. Hardinge Britten; and after these labors, such was the appreciation of the public that a subscription was got up, to which no one was allowed to subscribe more than one shilling, and at a large public meeting held in the Choral Hall, Dunedin, the Colonial Secretary, the Hon. Thos. Dick, on behalf of the subscribers, presented Bro. Green with a beautiful illuminated address, a valuable marble time-piece, and a purse of some 80 sovereigns.

After a residence of nearly three years in Dunedin, he was pressed to stand for Parliament. At first he declined, but on being again pressed, such was his interest in temperance work, and his desire to see the bible restored to the State Schools, that he consented, and represented Dunedin East in Parliament from 1881 till 1884.

In 1885 Bro. Green was invited to succeed Bro. T. J. Gore at Grote st., Adelaide, and commenced his labors there in September of that year, and continued in that city for a period of 12 years, during which time also he labored with the churches at York and Unley. It was while laboring at York, and after a lecture on temperance given in the country, that the accident happened which laid him aside for so long. At the beginning of 1897, the church at Lygon-st., Carlton, invited Bro. Green to succeed Bro. Isaac Selby in labor with that church, and as the invitation was very unanimous, there being only one dissident, he consented and began his labors there in May last.

During the years of his devotion to the work of an evangelist, Bro. Green has been unsparing in his labors, both in public as well as in private. As a public speaker he has met with much appreciation, and as a debater his labors have been most prolific. When in Auckland, he debated on the "Mode and Subjects of Christian Baptism" with Mr. Walter McCall; in Sydney, on the same subject, with Mr. Alfred Allen; in Melbourne, for ten nights with Mr. Walker, on "The Divine Origin of Christianity and the Evils of Spiritualism;" in Dunedin, for four nights on "The Divine Origin of Christianity" with Mr. C. Bright; and in the same city, Bro. Green gave a complete exposure of spiritualism in opposition to the trance medium, Mrs. Hardinge Britten. After going to Adelaide, Bro. Green had an 8 nights' debate with Mr. Isaac Selby, who was then an atheistical lecturer, on "The Divine Origin of Christianity; The Evils of Secularism; and The Existence and Being of God." During this last debate Bro. Green stated his conviction that as Mr. Selby became older and reviewed his position, he would recant his errors, and stand on Christian ground. This has become an accomplished fact. Mr. Selby has not only become



a Christian, but a preacher of the gospel, and has for five years labored with the Lygon-st. church, and now Bro. Green has had the pleasure of succeeding him there. The last debate in which Bro. Green engaged was with Mr. Curtis, a Seventh Day Adventist, which was held for four nights in the Y.M.C.A. Hall, Gawler-place, Adelaide.

We pray for Bro. Green, and for all our preaching brethren, and churches, the very richest blessings and the abounding mercies of our covenant-keeping God.

## Selected Articles.

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

### Knowledge of Salvation.

Romans 10: 14.

W. O. MOORE.

There are those who have knowledge, but no zeal. They have heard often the gospel and can talk intelligently with respect to Christ. They know his mission, what he has said and done, and what he has provided in order to salvation. They may hear a clear and earnest discourse on what one must do in order to salvation and, as they pass out from the meeting, they may say, "I have known all that for many years." Why are they without obedience? Why are they void of zeal for Christ? They are wanting in love, in conscience. They are indifferent to God and destiny. Within their hearts, and perhaps by their tongues, they say: "There is no fear of God before our eyes."

There is zeal without knowledge. The devotee to what is false has zeal without knowledge. The heathen in many instances is zealous of the traditions of his fathers. He has zeal without knowledge but not zeal without faith. His zeal is as it is because of his convictions—his faith. The Jews have a zeal of God but not according to knowledge. They have a zeal that corresponds to their faith. For ages they have been taught for doctrine the commandments of men. They have made void the law that they profess to honor by their traditions. They rejected Christ and still continue to reject him. They profess to be what they are not. They claimed, and to this day claim, for themselves the leadership of Moses. Christ during his ministry on earth said to them: "Had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words." Saul of Tarsus had, before Christ appeared to him by the way as he journeyed to Damascus, a zeal of God that was not according to knowledge. His faith in what was not true made him furious in his persecutions.

To be saved something is needful besides faith and zeal. If one's faith be false his zeal will cause him to frustrate the grace of God. One's zeal should be the outcome of a faith such as the word of God produces when rightly presented and considered. Walking by faith should mean walking in the light and walking in the light means to know that the steps that we are taking are ordered of the Lord. Hence we should add to faith knowledge. The better we know some men the greater is our faith in them. The better we

know Christ the greater our faith can become in him. The word of God makes knowledge as well as faith, essential to salvation. The Apostle Peter on the day of Pentecost said: "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." This knowledge—the light—destroyed the faith that caused them to be zealous of Christ's crucifixion. They heard the truth and believed. They seek further knowledge. They ask: "Men and brethren, what shall we do?" The Spirit through the apostle Peter said: "Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." It can be said of those who contradict this statement that their pretended light is darkness. Those who proclaim the word of God should teach aright. They should know the will of God so well as to make no mistake in telling it to others. Let the people, if possible, know the truth so well that they may have intelligent convictions—a sound faith.

Paul spoke of Israel as having a zeal of God, but not according to knowledge. He said: "They being ignorant of God's righteousness, and going about, to establish their own righteousness, have not submitted themselves unto the righteousness of God." If their zeal and faith had been according to knowledge they would have had the true righteousness which is submission to Christ and conformity to him in heart and life.

Paul said: "My heart's desire and prayer to God for Israel is, that they might be saved." He prayed that they might come to a knowledge of the truth and be saved. Their ignorance of Christ caused them to withstand what he taught and commanded in order to life and godliness.—*Christian Evangelist*.

## Sunday School.

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

LESSON FOR JANUARY 16TH.

"BEGINNING OF THE MINISTRY OF JESUS."  
Matt. 4: 17-25.

GOLDEN TEXT.—"The people which sat in darkness saw a great light."—Matt. 4: 16.

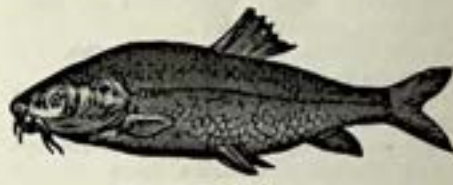


SEA OF GALILEE.

Probably the surest thing we can say of our lesson is that it does not deal with the "Beginning of the Ministry of Jesus." Mat-

thew tells us that Jesus' withdrawal into Galilee followed the base imprisonment of the Baptist by the despicable Antipas (4: 12). Yet before John was so maltreated, we know that Jesus was engaged in an important ministry, teaching, working miracles and baptising (John 3: 22-24). But "from that time"—since John was removed from his wonted field—"began Jesus to preach and to say, Repent ye, for the kingdom of heaven is at hand," thus seconding his trusty herald's message and taking up the work where he had laid it down. It was a business-like text. It was an awakening call to a degenerate nation,—to a people who boasted in being God's own,—who had, alas, ignored the obligations of their high calling, while their pride of privilege proportionately increased. That cry pierced the shell of punctilious religious scrupulosity, and broke up their rigid, frigid, false formality. It implied heart-searching, self-conviction, spiritual desires, hatred and forsaking of sin, and a turning to righteousness, as a preparation for the coming kingdom.

About this time the Master "began," also, to draw around him a chosen band of followers, whose education constituted no small part of his ministry. Walking by Lake Gennesaret, He came upon two pairs of brothers—Simon and Andrew, sons of John, and James and John, sons of Zebedee. The brevity of the call and the spontaneity of the response are suggestive. "Follow me!" and they "followed him." What an example of very "effective calling"! Inasmuch as causes operated to "incite and draw them to Jesus Christ," and since they were "willing and able freely to answer his call," they straightway left ships, nets and father, to be fishers of men.



FISH OF SEA OF GALILEE.

Their education soon commenced. Through all Galilee the gospel of the kingdom was proclaimed. At the voice of Jesus, numbers of John's disciples transferred their allegiance to him. One feature there was which impressed them much. John did no miracle, but to this man were brought the "sick, bolden with divers diseases and torments, possessed with devils, and epileptic, and palsied; and he healed them." "Works" of benevolence, as the miracles of Jesus were, their importance to us, and what doubtless was their chief design, is the fact that they were "signs" of his heaven-appointed mission. No violation of the laws of nature was suspected; but the new cause evidently inserted to produce the extraordinary effect these simple-minded Galileans, who were not philosophic enough to know that no evidence could be sufficient to overcome the violent improbability of such a wonder, accepted as stamping him a teacher sent from God, and, his fame spreading, multitudes followed him. To stand upon which position, and have a place in the adoring throng, we also feel highly honored.



## The Home.

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

### Octave.

#### The Story of a Milking-Machine.

IN FOUR CHAPTERS.—CHAPTER I.

##### What Happened on Decoration Day.

The Waynor milk-farm lies just across the valley from my homestead in Maine; and last spring, throughout April and May, nearly every day and often half a dozen times a day, I heard the folks over there shouting "Octave! Octave!" Sometimes the voice was of neighbor Waynor, himself; sometimes his wife or the hired girl shouted; or maybe Ed Waynor, or "Billyum," and occasionally Uncle Peleg Waynor, who draws a Civil War pension and lives in the family.

"They ought to have a string on that Octave!" my hired man would say. "There! Octave's lost again!" he would exclaim as, just at sunset, perhaps, we would hear Uncle Peleg Waynor roaring, "Oc-tave! You come down here and help us milk!"

The Waynors had forty-four cows, all of which must needs be milked, night and morning, by six men at most—often there were but four. To milk from seven to eleven cows is a long, hard task—one of the disagreeable things of a milk or dairy farm.

It is often difficult for Waynor to hire help by the season or the year, his hired men complain so bitterly of the long hours of milking, after work in the field. As for the Waynor boys, they can rarely have a holiday, or go far away for a visit.

I was driving to the post-office one afternoon when I overtook Ed Waynor, Octave's younger brother, and asked him to ride as is customary with neighbors in Maine.

"What's Octave doing now-a-days?" I asked.

Ed gave a little snort—it was evident that I had touched a sensitive nerve in their family affairs—"Tave's no good," said he laconically.

"Why I thought he was a pretty good boy to work," I remarked.

"Used to be," replied Ed shortly; then, after we had ridden on a little way, "He's off up at the old sugar-house most all the time this spring."

"What is he doing up there?" I inquired.

Ed did not reply at once. He disliked to explain the family grievance. "Oh, he's trying to make something, I guess," he said presently, in a tone of indifference.

"Away off there!" I said, for the sugar-house stood in the edge of the maple woods on the upper border of the great pasture of the Waynor farm, at a distance from the farm buildings.

A few evenings after my talk with Ed Waynor Octave called at my door, which surprised me, as he is a somewhat shy boy, who rarely goes to a neighbor's house unless sent on an errand. It was late too; he had not been free till all those cows were milked.

"Come in, Octave, and sit down," I said, heartily.

"No, thank you, I guess I won't stop."

He hesitated with a kind of wistful expression. "I was just going by he added."

I conjectured at once that he wanted something, but did not like to ask for it. A boy is painfully bashful when he is secretly inventing. So I said "Look here, Octave, I never half thanked you for that jar of maple syrup you made for me at sugar-time. I wish I could return your kindness practically, somehow."

"I should like to get a little piece of rubber hose," said Octave, visibly brightening. He knew that I had a long piece of hose for watering the garden. "I don't want much, only about two feet," he added.

When a boy asks for a thing like that, he always understates the amount; so I cut off six feet for him, all of which he seemed glad to get.

"I suppose you are making something or other," I remarked, carelessly.

"Oh, nothing—much," replied Octave, quickly. "I was just fooling with some pipes, that's all." And he departed with some haste, as if feeling that I might ask more directly.

It was a beautiful Decoration day. Nearly every one went to the memorial services. The rest of my household attended but I had to stay home and keep house and look out for things. The entire neighborhood seemed deserted. It was like Sunday, only much more quiet.

I set off for a long walk. As I went through the firs about a hundred yards south of the Waynor sugar-house, I heard a slight noise up there and stopped to look in that direction. Octave was standing in the open door with what looked like a halter in his hand.

I was surprised to see the boy at home. Why had he not gone with Ed and the others to the Memorial fair? Then I remembered what Ed had told me. "Octave is improving the chance to work at the sugar-house."

I was about to go on, but curiosity prompted me to linger, for Octave appeared to be looking covertly around, as if to make sure that no one was near. He came forward to a large rock, mounted it, and looked all about him. Apparently satisfied, he went back past the sugar-house and out into the open pasture, where some of the Waynor cows were grazing. After giving one of them a potato, he put his halter about her horns and led her to the sugar-house.

He had set a post and made something like a stall at the farther end of the house; now he tied the cow there, and then went back into the house and with difficulty brought to the door something which I at first supposed to be a large, heavy fodder-cutter. He did not at once bring it out, however, but came to the rock, from which he again looked around, as if to make sure that no one was approaching.

Reassured, he ran back and lifted the machine over the door-step. I saw it was provided with a fly-wheel and crank, and also, apparently, with two smaller cog-wheels. It was supported on short legs, which had what looked like a large tin box between them. There was also a broad leather strap and buckle.

My curiosity was so greatly excited by this time that I quite forgot that I was spying on

the boy in a somewhat ungentlemanly manner. Certainly I was his friend and meant kindly to him; but that is a poor excuse for peeping, even though I was present accidentally.

Evidently Octave was intent on some project. First he bought a provender-box and fed the cow either with meal or with more potatoes; then he carded her coat, plainly with the intention of putting her in a good humor. When the cow was busy with her provender, he pulled forward a mysterious machine and pushed it beneath her.

It was not till he raised the broad strap and buckled it tightly around the cow's body that I began to catch a glimmering of his purpose. "Aha," I thought "It's a cow-milker—a milking-machine! That, then, is what Octave has been trying to invent so long! Bravo, my boy! I hope you have succeeded."

"So, bossy, you sha'n't be hurt," he continued; and I now saw that he was inserting all four cows teats in what seemed to be parallel channels or slits in the top surface of the machine.

I could not see very distinctly from where I stood among the green pine-boughs; but I thought I perceived leather or rubber cushions on each side of the slits or channels in which the teats were held.

Octave was occupied for some time adjusting and arranging the machine, setting it at the right height, tightening the strap, etc., all the while encouraging the cow with gentle words. Then, after another pause and a careful look all around to see that the coast was clear, he began slowly to turn the crank.

I could see that it was a great moment in Octave's life, and that he was both elated and nervous.

"So, bossy, so!" he exclaimed, reassuringly. "Quiet now, bossy! you sha'n't be hurt. You are only going to be milked, bossy; that's all. Just as you are every night and morning, bossy; that's all. Easy now, bossy! easy! That won't hurt you a bit, bossy. So, so!"

He turned the crank slowly around, and the cushions seemed to be rubbing back and forth, apparently squeezing and relaxing the teats, alternately, as the cog-wheels revolved. I could hear them clicking. The cow heard them too. She stopped eating suddenly and looked around, as if a new sensation had claimed her attention.

"So, bossy; so, good bossy!" murmured Octave, still turning gently; but "bossy" appeared, all at once, to have made up her mind that something objectionable was happening to her. She gave an uneasy jump backward, then raised one hind foot.

"So! so!" cried Octave sharply. "So, bossy!"

But bossy would not "so." Her foot had caught the leg of the machine and caused the vat to rattle. She jumped backward, then sidewise, then tried to kick upward. Discovering now that the strap was tight and that some heavy object was fastened to her, she "cut up" with might and main.

"So! So! Behave yourself!" shouted Octave, authoritatively.

The cow was now thoroughly frightened. She set herself in earnest to get free from the encumbrance. Like a young ox slung up to



## From The Field.

The field is the world.—Matthew 13: 38

## South Australia.

UNLEY.—To-night closes Bro. W. Donaldson's engagement with the Unley Church. At a church meeting the majority were in favor of the recommendation of the officers that an invitation should be sent to Bro. T. J. Gore to labor with us, and a requisition has since been signed by a large majority of the members, and has since been sent with the invitation to Bro. Gore for his consideration, and we hope to have a favorable reply in a few days.

Dec. 26th

T. G. STOKER.

NORWOOD.—Since writing last one has been added to our number by faith and obedience. Yesterday evening two young maidens confessed Christ. One is from the Sunday School.

The choir gave a beautiful Christmas Service of Song on Thursday evening last entitled "Birdie's Message."

Dec. 27, '97

A. C. RANKINE.

BALAKLAVA.—Bro. Keay has been with us four weeks, and on Lord's Days and at week night services delivered stirring addresses. The results so far have been six confessions, all young people from our Sunday School Bible Classes.

W. T. S. HARRIS.

HENLEY BEACH.—Our Sunday school, mainly due to the energy of Bro. F. Charlick, not forgetting Sisters Verco (2) and Lile, were taken for a picnic on November 15th to Jordan Park, where every one seemed to thoroughly enjoy themselves. In the Scriptural Examination of the Sunday Schools of the Churches of Christ in South Australia, we were successful in gaining the prize of £5 5s. offered by Bro. W. Burford for the library, besides one second prize and twelve first and second class certificates. Thus both teachers and scholars are encouraged.

## New Zealand.

MATAURA.—On December 5th one young man confessed Christ and was immersed the following Lord's day. At our meeting last night a lady confessed Christ and was immersed the following Lord's day. At our meeting last night a lady confessed Christ and was baptised. I may say that we have held two meetings at Wyndham, and the lady above referred to is the "first fruit" of our efforts there.

W. J. WAY

## Queensland.

WEST MORETON NOTES.—We take this opportunity of wishing success to the AUSTRALIAN CHRISTIAN.

It is a twelve-month since the church house was opened at Rosevale, so the brethren there celebrated the first anniversary on December 10th. A goodly number were present, including visitors from Mount Walker, Coleville, Bundamba and Marburg. The motto "God Bless our School" was neatly arranged above the platform. The superintendent of the S.S., Bro. August Hennrichsen, after putting the scholars through their lessons, called on P. J. Pond to give out the prizes, who, after a short address, made the presentations to the successful scholars. At the public meeting the chapel was crowded. Bro. Pond presided, and addresses were given by Bro. Russell, Bro. J. J. F. Hennrichsen and the chairman.

On December 26th the scholars of the Lord's Day School at Coleville gathered for the Sunday School treat. Bro. Pond held a gospel service at night.

W. N. BAILLS.

## Here and There.

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

A crowded meeting and one confession at Enmore on the 26th ult.

Bro. J. Ferris is now secretary of the church at Mooroolbark, Bro. Burgess having removed to Warrnambool.

The address of Geo. T. Walden and P. A. Dickson is now "Bethany," Stanmore-road, Stanmore, New South Wales.

A. M. Ludbrook left Melbourne for Adelaide last week, where he expects to engage in evangelistic work with the church at North Adelaide.

Octave, the story of a milking machine, will be read by both young and old with pleasure; especially by those who admire push, pluck, and perseverance. There are four parts.

Intending contributors to the Dunn Testimonial Fund will oblige by sending in their contributions to the treasurer, W. C. Craigie, 254 Little Collins-street, Melbourne, as soon as possible.

Bro. H. Mahon made a good start at his work in Collingwood on Sunday last. We sincerely trust that he may be the means of reviving this church, which has had such a brilliant history.

Our next issue will contain a picture of the old and new chapels at Coolgardie, W.A., together with a brief account of the opening services. The old meeting place is a study in itself.

The *Bible Advocate* announces the death of Andrew Ferguson, a prominent member of the church at Manchester, England, and a much esteemed worker in connection with the Conference.

By telegraph we are informed of two very large meetings in Enmore and Sydney, with four confessions in Enmore and one in Sydney. Things seem to be on the up-grade in the northern city.

We are glad to notice by the public press that Bro. A. R. Main not only succeeded in passing in the recent Matriculation Examination, but stood amongst the highest, and in one branch, that of physiology, stood at the very top.

J. Wiseman, the Secretary of our Victorian S.S. Union, being in Sydney the opportunity was taken to hold a social meeting of our S.S. workers in N.S.W. last Thursday night at the Enmore Tabernacle, when a very pleasant time was spent.

The advertisers in the CHRISTIAN are genuine business people who are advertising in this paper because they think it a good medium. They all pay for the space occupied, and if our readers when dealing with them will mention the CHRISTIAN they will do us a favor.

The address of H. Milner Black is 32 Marine Parade, Brighton, England. He is now in business as a chemist, but we learn from a private letter just to hand that he is doing active work in connection with the Y.M.C.A. and other movements. His wife and son and daughter are doing well.

We want all sorts of news for this and the Church News Department, but it must be *news*, stated briefly. We want every inch of our space to count for righteousness. The managing editor is a busy man, and writers will save him much trouble by putting everything they send into the smallest possible compass before sending it on.

To subscribers supplied fortnightly we have sent two copies of this week's number, and will do the same next week. This is in order that they may have their paper quickly, and if possible use the extra



BOSSY DOES NOT BEHAVE.

be shod at a black-smith's forge, she leaped and bounded to and fro. Poor Octave now attempted to unbuckle the strap, but the cow's struggles were too violent.

In another moment she pulled up the post to which she was tied, and attempted to run away, dragging the milking machine under her, for the strap held fast. In her wild efforts to cast it off, she pranced backward and whirled around in circles among the maples.

Octave tried to head her off and seize the rope. Once he caught it but the beast broke away and went clattering over a pile of fence-poles. A moment after one foot caught in the fly-wheel and literally tore the contrivance to pieces. I saw one cog-wheel dancing over the knoll, and heard the crumpled tin-vat rattling on some stones, as the terrified cow ran off at speed, the strap and several dangling fragments flying high at every leap.

It was laughable, no doubt; but I was looking at Octave rather than the cow. His work of months was going to pieces in a moment!

"Oh, there!" he cried out in anguish. "Oh, there, there!" I really thought that he would shed tears.

He ran to pick up the wheels, and looked to see if they were broken, then stared into the vat. "It did draw some milk," I heard him mutter shaking it. "Oh, why need that old fool act so!"

The fear that some one might have seen the performance recurred to him, and again he ran to mount the rock for a sharp look all around. He had scarcely done so when, from some green bushes farther round to the west of the sugar house, I heard a great snort of laughter. Someone besides myself had been watching the experiment.

At that unfeeling outburst of mirth, poor Octave seemed actually to collapse. He slunk down from the rock and went hurriedly to the sugar-house; and betinking myself that I, too, had been a shameless intruder on the privacy of the young inventor, I stole away home.

CHARLES ADAMS in *Youths' Companion*.

(To be Continued.)



number to get another subscriber. Single subscribers will find they have two copies instead of one. Use it please to get others to subscribe.

A letter was received too late for last week's *Pioneer* from E. T. King, Bairnsdale. Bro. K. is an advocate of the Anglo-Israel theory and discusses the Seventh Day Adventist claims from that standpoint, writing with special reference to the paper of M. W. Green and editorial utterances published in the *Pioneer*. He is strongly opposed to the observance of the seventh day as a Sabbath.

Boxing Day, the 27th ult., was a picnic day among our Sydney brethren. There were at least three picnics—one at Coogee, one at Botany and one at Fayrecoote. The weather was delightful and the enjoyment correspondingly great. Some of the seniors fancied they were young again, and in their exuberance acted accordingly. They were wiser and sadder men next morning.

On the evening of December 22 the Sunday School and church at South Melbourne gave a farewell social to Miss Annie Cowie, one of the oldest teachers in that school, prior to her marriage and departure for her new home in the Golden West. Mrs. Paterson presented Miss Cowie with a fine teacher's bible. A few appropriate remarks were made by Bros. Mann, Martin, Cowie, and Prior, her future husband. On following Wednesday at 6.30 at the chapel Bro. G. B. Moyssey united the happy couple in marriage.

There will no doubt be a little confusion over the subscription list of the *CHRISTIAN* for the first few numbers, but in a few weeks all will be right. Many will receive this number of the paper whose names are not on the permanent subscription list, but if they receive a second number they may know that it will be sent regularly unless they order otherwise. Every effort has been made in compiling a new list from the lists of the *Standard* and *Pioneer* to make everything satisfactory, and if they are not so write and let us know. See all particulars over the Leader on second page.

We have to acknowledge the receipt of a cheque for £50 from Mr. A. Quilliam, the executor in the estate of the late Bro. J. Quilliam, who requested before his death that an amount be handed to A. B. Maston to assist in the distribution of tracts in Victoria. For this we are thankful. Since the Austral Publishing Co. was started six years ago, many thousands of tracts and other kinds of literature have been sent out entirely free, and brethren everywhere might reasonably remember this work. The Austral Publishing Co. is run on business lines, yet its object is not the enrichment of those who are interested in it. It exists for the glory of God.

We have much pleasure in announcing in our first issue of the *AUSTRALIAN CHRISTIAN* a generous gift to the Victorian Mission Fund. Our late esteemed Bro. Quilliam was always a consistent supporter of Home Missions, and so by this means extending the gospel throughout our land. Some time ago when he was laid aside through serious illness (and which ultimately proved fatal) he simply requested his son, when his affairs were settled, to hand to Bro. Craigie, who was then Conference president and ex-treasurer and to whom Bro. Quilliam had been in the habit of handing his contribution) the sum of £100. Mr. Quilliam has now carried out the wish of his father, he having handed Bro. Craigie the amount named, and which it will be seen in this issue has been acknowledged by the Conference treasurer (Bro. Davies). Thus though our brother has passed away he is still assisting in the work he loved so well. These generous gifts come too seldom to be allowed to pass unnoticed.

## Obituary.

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

DICK.—Catherine Eliza Dick died Dec. 14th, 1897, aged 51, at Latrobe, Tasmania. She was a member of the church for about 17 years. R.C.F.

## Acknowledgments.

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

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328 Elizabeth-st., Melbourne. M. McLELLAN, Liquidator for A.C. Standard Co.

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## Literature.

Of making many books there is no end.—Ecc. 12: 12.

This day marks an important epoch in the history of the literature which has for its sole object the restoration to the world the

### Faith and Practice

of the primitive church. To-day, at the beginning of this glad New Year, the *AUSTRALIAN CHRISTIAN* is born, and starts out on its mission in the world. This paper now represents our united interests in the way of a religious newspaper, and this day

### 4,000 Copies

are sent out, and we want it to be seen and read by every man, woman and child in these Colonies who may be set for the defence of simple New Testament truth. Many, of course will receive it who were not subscribers to either of the old papers. The direct object of offering you this copy is to induce you, if possible, to

### Become a Subscriber.

If we only had 4,000 subscribers, we would make a paper that would be a mighty power for good in these new lands of ours. I shall be content, however, with a far less number than 4,000, but with a membership of more than 12,000 we should easily obtain a permanent subscription list of

### 3,000 Names,

and I shall not feel that we have reached high water mark until that number is obtained. I wish to most earnestly press upon all who read this number the importance of the work to be done. We are living in the youthful days of what in a few years will be a mighty empire, and the responsibilities resting on us are very great. This is especially so with us who are pleading for simple New Testament Christianity in faith and life. If we are to improve the golden years in whose presence we stand, we must have a solid and

### Vigorous Paper

to represent the cause we plead amongst all classes.

I want your help. Not only do I desire you to take the paper yourself, but I want you to use your influence in inducing others to subscribe for it. You may have been a regular subscriber to either the *Standard* or *Pioneer*, and if so we shall take it for granted you desire the *AUSTRALIAN CHRISTIAN* unless you otherwise advise us, which we hope you will not. If you have not been taking either of the papers, this is placed in your hands as a sample, and unless you send word either to me or some local agent it will not be sent again.

I shall attempt to make the *AUSTRALIAN CHRISTIAN* a bright and lively paper; at the same time it will be

### Solid and Sensible.

Its mission is not as a vendor of church news and airy bits of gossip, but it goes out as a champion of New Testament truth. The paper will contain church news in a condensed form and items of general interest to the brotherhood, but this is

### Not its Mission.

Its mission in the world is to preach Christ and him crucified; and if it fails in this it will fail in every thing as far as I am concerned. I want both your moral and financial support in making it GO!!

As ever, Yours,

A. B. MASTON,  
Managing Editor.

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328 Elizabeth-street, Melbourne.