

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

Vol. I.—No. 44.

THURSDAY, NOVEMBER 3, 1898.

Subscription, 5s. per annum.

Editorial Notes.

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

A Pentecostal Convention.

It is a good thing to have people enquiring after "Pentecostal Christianity." Commencing Oct. 10, a "Pentecostal Convention" was held in the Centenary Hall, Sydney. We should all be interested in Pentecostal Christianity. It was at Pentecost that Peter, using the "keys" committed to him, opened the kingdom, the near advent of which had been proclaimed by him and his fellow disciples throughout the land. It was then and there that he announced the coronation of the King and issued the first command ever given in the name of Christ. Then, too, the glorious gospel was first preached in all its glorious fulness, the conditions of salvation were proclaimed, and the church of Christ was formed. The preacher who does not realise the significance of that first "Pentecostal Convention" has much to learn in order to efficient service. It is therefore deeply interesting to find ministers of various churches discussing the lessons of Pentecost.

A Pentecostal Baptism.

The baptism of the apostles in the Holy Spirit naturally attracted the attention of the Sydney Convention, but judging from the newspaper reports it does not appear to have occurred to any of the speakers that in this baptism the spirits of the apostles were so completely submerged in the Spirit of God that "they spake as the Spirit gave them utterance," and that their words were therefore inspired, authoritative, and infallible. Moreover, this Spirit-baptism was accompanied by visible miraculous manifestations, and the subjects of it spoke in languages they had not learned. We read once again, and only once, of a baptism in the Holy Spirit, when Peter opened the kingdom to the Gentiles, and on this occasion also the subjects were the recipients of miraculous power. Now, if any claim to have received

the baptism of the Holy Spirit in our time, is it unreasonable to expect them to indicate it by the performance of miracles? If they produce these essential New Testament credentials of their baptism, we should accept them as the inspired representatives of Christ and regard their utterances as authoritative and infallible. But if they produce no such credentials, we may reasonably hesitate to conclude that they are the subjects of the baptism they believe themselves to have received.

The Gift of the Spirit.

There is a difference between the "baptism of the Holy Spirit" and the "gift of the Holy Spirit." While we read that the Holy Spirit is "given unto them that obey him," we only read of two instances in which persons were baptised in the Spirit, and, as already pointed out, this immersion in the Spirit was accompanied by miracles. The baptism of the Spirit was promised to the apostles, but the gift of the Holy Spirit is promised "to all that are afar off, even as many as the Lord our God shall call." It is somewhat singular that in a convention specially called to discuss Pentecostal Christianity, no one appears to have called attention to the terms on which the remission of sins and gift of the Holy Spirit were promised to Pentecostal enquirers. It is difficult to understand how these important directions embodying the very first command issued in the name of the newly-proclaimed King could have been overlooked. They could not have passed by because of any lack of definiteness either in the instructions to be obeyed or the promises to be fulfilled. How is it that the 38th verse of the second of Acts is so generally ignored by those who advocate "Pentecostal Christianity"? Why should ministers of religion hesitate to announce as publicly as Peter did and in his very words the terms of forgiveness? Peter speaking under the influence of his baptism in the Spirit 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." Surely

no one baptised with the Holy Spirit would hesitate to give such directions to the unforgiven now!

The Baptist Trouble.

The Queensland Baptists appear to have trouble ahead. At the annual meeting last month a lively discussion took place on the question of admitting "open membership churches" into the Association. The report in the *Southern Baptist* says: "The atmosphere became very warm and an appeal was made to the honorary solicitor, W. H. Bell, Esq., whose opinion was that any church admitting unbaptised persons to membership committed a breach of the constitution." An appeal to the New Testament would have led to the conclusion that the original church of Christ knew nothing of "open membership." In the days when the churches were under apostolic guidance only those "baptised into Christ" were members of his body the church, and no congregation ventured to commit a breach of the apostolic constitution. The matter is settled in the New Testament, but among the Queensland Baptists we regret to learn that: "The matter is by no means settled, and it will need great care to prevent serious consequences to the Association."

"Who'll Get the Breakfast"?

An exchange tells of a cook in a large boarding-house who was taken suddenly ill one Sunday morning. "I think I'm dying," she gasped, "Who'll get the breakfast?" She passed away in a few minutes, but when the boarders gathered round the table a little later the meal was ready. Someone had stepped into the dead cook's place and performed her work. It was a pity that her last moments should have been saddened with anxiety of this kind. The good-meaning soul made the mistake of supposing she was indispensable just then. No one is really indispensable. If the writer and reader of this paragraph died to-day the work would go on to-morrow. The Lord's boarding-house has more resources than we imagine. When we cannot any more get the breakfast he'll have somebody else ready to do it.

When a prominent church worker is suddenly removed we are apt to think the work has suffered irreparable loss. It is a mistake. Someone will be found to step into the vacancy. It may be painful for some of us to reflect that the world and the church can get along very well without our aid; but it ought rather to be a comforting thought that when we can no longer do the Lord's work he will have someone ready to take our place and the interests of his cause will not suffer by our removal.

THE Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth St., Melbourne.

A. B. Maston - - - Managing Editor.

All Communications should be addressed to **The Austral Publishing Co., 528 Elizabeth St., Carlton, Victoria, etc.**, of any length intended for next issue should be in hand not later than first post on Monday. Short News Items, Coming Events, Wanted, etc., received as late as Wednesday morning. Births, Marriages and Deaths, 6d. each. Coming Events, 4s. words, 6d.; each additional 4s. words or fraction thereof, 6d. Wanted Advs., 1/- To insure insertion this must be paid in advance.

We do not hold ourselves responsible for any views or opinions expressed in the communications of our correspondents.

Terms.—In Victoria, 1 copy or more in one wrapper, 5/- each, post paid. Other colonies, 4 copies or more in one wrapper, 5/- each, post paid. Single subscribers in Victoria can secure their copy for 2/- by having it sent fortnightly. Single subscribers in the other colonies may secure their copy for 2/- by having it sent monthly. Or when two copies are taken in the other colonies they may be obtained for 5/- each by having them sent fortnightly. Single copy, to any part of the world, 7/-.

Printer's Copy, and correspondence pertaining to Publication, should be on separate sheets of paper from any correspondence concerning Books, Tracts, or other business in connection with the Austral Co. This will save confusion and possible delay.

Cheques must include 6d. exchange from country and 1/- from other colonies. When payment is made from other colonies in postal notes, the original cost of the note must be added in stamps for exchange. Payment of small sums in stamps will be received, but where outside of Victoria 10% must be added for exchange.

No Notice can be taken of anonymous communications. Whenever is intended for insertion must be authenticated by the name and address of the writer, not necessarily for publication, but as a guarantee of good faith.

Persons desiring the return of their manuscript, if not accepted, should send stamps. We cannot, however, even in that case, hold ourselves responsible for its return. Authors should preserve a copy.

Subscribers should be careful to give their correct post office address, and when desiring it changed be sure to mention the former address.

If you desire to please the compositor and prevent annoying mistakes, write plainly, especially names of persons and places, and on one side of the paper only.

Remember that the Publishers must be notified by letter when a subscriber wishes his paper stopped. After having received the paper with the terms published regularly until you owe for 3 or 3 years, to order it off without saying anything about the rest does not make a very favorable impression.

Cheques, P.O. Orders, etc., made payable to the Austral Publishing Co., will be right, but to prevent confusion and delay, and ensure greater safety, Cheques, P.O. Orders, etc., should be crossed and made payable to A. B. Maston.

If the above Notices are carefully observed it will continue in the happiness of all concerned.

In doing business with our advertisers you will do us great good and yourself no harm by mentioning this paper

before the event comes off. In railway train and tramcar, in office and warehouse, and in almost every other conceivable place the one thing talked about is the probable winner of the Melbourne Cup. Even in our churches announcements are made that certain events, of course not associated with racing, will take place on "Cup" day. Thus the day has become a fixture in our calendar and is dedicated, as its friends say, to the worship of the horse, but as others say, and with more truth, "the horse is not the real deity, but the goddess of Chance is that which men worship." With one accord our secular newspapers assist in cultivating the gambling spirit so prevalent in our community. For days and weeks they find ample room in their columns for all the details connected with the various racing events. Indeed, it is the publicity they give to the various items that enables the youthful and other gamblers to talk learnedly of things connected with the stable, and eventually leads them to put their money on the wrong horse. The day after the "Cup" nearly the whole of their columns are filled with matter pertaining to the "great" event. The gospel of racing is enunciated with the greatest gusto, and all connected with it are proclaimed to be a jovial band of brothers, while those who stand aloof are, for the most part, regarded as a band of hypocrites or puritans who know very little about the real pleasures of life.

This tendency to crack up racing and other sports and to partially ignore great social and religious movements is one of the weak points in our secular press. A. B. Maston in his lecture on America instituted a comparison between the American and Australian press in connection with this matter. He said that while the press in America would give plenty of space to sporting matters, it was also ready to give equal space to any great religious or social event; but in Australia this was not the case, for while column after column could be given up to sport, religious matters were condensed into paragraphs. Whether this state of things is altogether the fault of the newspaper proprietors is not quite clear; to some extent we think the fault lies with religious organisations themselves, who do not manifest sufficient enterprise in pressing their claims upon the attention of editors. The religious community is strong enough to ask and to get what it wants in reason, but in this matter, as in others, it lacks the wisdom of the "children of this generation." Doubtless the daily press finds an excuse in its dealing with racing matters on commercial grounds; but what excuse can be urged on the part of prominent citizens, who meet together for the special purpose of singing

the praises of racing men and racing generally? It was at such a meeting as this that his Excellency the Governor declared that "racing was a noble sport, and as long as an Englishman lived there would not be wanting men who loved and admired a horse, and who could and would enter into the sport of horse-racing with the determination to play the game fairly." On the same occasion the Chief Justice, Sir John Madden, observed that "racing is a noble sport. No country took a prominent part in history unless its people loved a horse. The sport taught them to take a defeat as if it were a victory, and to take victory as an every day occurrence. These were the qualities out of which sprang the spirit which led our forlorn hopes, and placed the nation, whether at sea or on land, on the topmost pinnacle—the spirit which to-day makes as quite calm whether to-morrow we have to meet France or Russia, or both of them with someone else thrown in. He did not claim that the turf had a monopoly of virtue, any more than the churches did." Both of these distinguished citizens declared that racing is a noble sport, but neither of them gave the slightest indication of just where the nobility could be found. If they were challenged to give any logical reason for so asserting, it is quite certain that they would be unable to do so. If the sport is a noble one, it ought to be true that a closer acquaintance with it resulted in a corresponding elevation of character. But so far from this being true it is just the reverse of this that is found to be the case. As a matter of fact those who make horse-racing an occupation cannot be cited as men possessing any elevation of character. The mere book-maker does not as a rule impress anyone with a sense of his moral superiority. The qualities which make him a successful operator in fleecing the public are not those which we are in the habit of holding up for imitation, nor should we care to see them generally adopted by the community at large. To do him justice, we do not think that he himself would care to pose as a specimen of true nobility. It would surprise him to learn, on the authority of the Chief Justice, that his occupation was calculated to foster the development of the heroic quality in men. So far as we are concerned, it is the first time we have heard that gambling had any connection with heroism. All the authorities on the subject we have come across are quite on the other side of the question. Possibly, the Chief Justice may excuse himself for saying what he did by pleading that he was led away from the straight track by his environment, and that no after dinner speech should be taken too seriously. Be this as it may, we nevertheless venture to say that no man occupying his

The Leader.

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

The Great Carnival.

Last Saturday inaugurated the great racing carnival of the Southern Hemisphere. To some minds it is the event of the year, and there is nothing else connected with the colonies which will bring together so vast a concourse of people from east and west and north and south. The "Cup" is the one great topic of conversation for weeks

exalted position should give the force of his influence and approbation to a custom which is one of the great curses with which our land is afflicted.

The charge against horse racing is that it is the greatest agent known to us in fostering the gambling spirit in the community. The two things are so closely associated that they cannot be separated. This being so, the indictment against horse-racing becomes an extremely grave one. So far from being elevating, it is degrading. Instead of making a nation, it helps to destroy it. It saps the very foundation of true nationhood. Instead of elevating those virtues, which form the basis of true and solid success, it drags them in the dust and tramples upon them. In a word, instead of placing before men an ideal of righteousness, it places before them the goddess of Chance, and bids them worship it, and so far as this worship obtains, the moral fibre of the world is to that extent destroyed.

The Australian Christian

For 1899.

I sat down first intending to write private letters to a number of people whom I know to be specially interested in our paper, then I thought, Why not widen the circle and get the letter printed and send it to many more? and I had this letter written out, when it occurred to me that the circle might still be made larger, and all the readers of the CHRISTIAN taken in. Will the one who is now reading kindly consider that I am addressing him or her personally, and that I expect an answer to it just the same as if it were an individual letter written with my own hand.

Now I am deeply anxious to very materially improve the paper for the coming year. I want you to distinctly understand that the paper does not belong to me, neither is it being run in my interests or to suit me, but the paper belongs to the brotherhood of Australasia, and I am trying to conduct it in their interests and for their good. I want to see the paper enlarged to at least sixteen pages including the four pages of advertisements; this will give twelve pages each week of reading matter. At the present time we have not space to give that variety which a good Christian family paper should have without leaving the paper open to the charge of being "scrappy" and light. If we had 500 more subscribers this enlargement could be made, but with our present circulation it can not be done without risk of involving the paper in financial loss, which can not be while I have the management of it. We should have no trouble in procuring 500 new subscribers by the beginning of 1899, when we could have a paper which for size and variety would take its place by the side of any of the religious weeklies of the colonies. I want you to answer the following questions:—

1. Have you any suggestions to make as to how our paper may be improved for 1899?

2. Can you suggest any means to be used by which the circulation may be increased?

3. Are you willing to help me from now right on until the 500 new subscribers are obtained?

Please give this whole matter your immediate attention, and write me at once, clearly and concisely, as I want to publish from week to week the names of my helpers in this work of putting a copy of THE CHRISTIAN in every Christian home in Australasia, together with any suggestions by which this may be done. Write briefly, concisely, and at once, as I am deeply anxious to place our paper on a higher level and to put a copy of it into every Christian home in all this great country. Who will be the first to speak? A. B. MASTON.

Original Contributions.

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

The Moral Life a Work of Art.

HUGH McLELLAN.

The Creator has filled the earth with a great variety of matter—wood, stone, silver, and iron: things on the earth and things under the sea. All these are the materials for the arts. Art lays hold on these masses of matter and changes them—changes them from shapeless lumps into beautiful and proportionate forms. Art must always have two things,—a material to work on and an ideal to work to. The difference between a mere artizan and an artist is that the artizan is a worker without an ideal, and the artist the worker with an ideal. This matter of the ideal is of paramount importance. The ideal is not merely a dream, it must be felt as a possibility. We are all dreamers, and see visions of better things, but these visions are not ideals to us until they become real possibilities and definite objects of effort. How many are the pictures never painted! How many the books never written! How many white statues of the mind never become white marble!

"A few may touch the magic string,

And greedy Fame is proud to win them:

Alas for those that never sing

But die with all the music in them."

The moral life is a work of art. It has its materials and its ideals. The materials for the moral life are the thoughts and words and conduct of our daily existence. We have plenty of material. Our streets are crowded with it, and our own hearts are full of it—full of the subtle material with which to build up the beauteous moral character. The ideal for the moral life is the life of Jesus Christ. Thus is each man furnished with material to hand and an ideal in full view. If we use the materials of life and neglect the ideal, we become mere artizans in character building, and a disproportionate life is the result. Alas for the failures that are made! Failures that neither dress nor money nor position can ever hide—characters warped, minds weakened, tastes depraved, consciences seared, souls ruined. The figures on the Totum poles that adorn the but of the Alaskan are not farther removed from the Minerva of Phidias, than the immoral life is removed from that true life, which,

made up of choice, acts in harmony with the divine ideal, grows indeed into a work of art.

The first thing necessary in this artistic moral life is a *choice of materials*. The painter selects his canvas, his colors and his brushes. The sculptor seeks out the flawless block of marble. The novelist selects his incidents and his characters. The selection of proper material is quite important, for the material having the fewest limitations and best suited to the personality of the worker will be the best basis for the work of art. Now in the moral life we select material. Miss Barton selects the field of suffering, Livingstone seeks an Africa, Ellen Terry chooses a stage, General Booth prefers the slums of London, and we, well we take our own daily lot, some at the bar, some in the shop, some in the pulpit, some in the kitchen, and thus are we all provided with the material for the fair, moral life. Now it might seem to those whose lot is cast in the kitchen that they have rather poor material. It looks at first sight as if there were little possibilities of art in pots and pans and brooms. Such an objection is a mistake. It is the discovery of modern times that the lowly life is the most fruitful field in art and morals. It was not many years ago that it was thought that the proper material for a good novel was in high society. The pages of fiction were crowded with lords and ladies, dukes and duchesses. Everything they did was on a grand scale. They lived in baronial mansions and dined on caviare. They never walked, they glided. That kind of thing is gone. The novel of to-day gets into kitchens and cottages, and from the lowly life the most successful works of fiction take their materials. Give Ian Maclaren or Dickens or Geo. Eliot a good kitchen, and the result will be a work of fine art. It is the same in poetry. Virgil sang of "Arms and the illustrious man." Milton's muse was invoked to an

"adventurous song,

That with no middle flight intends to soar

Above the Aonian mount, while it pursues

Things unattempted yet in prose or rhyme."

This was all very grand and lofty, but soon the poets saw that not only in these elevated planes was the material of art, but that the lowly life afforded scope for the loftiest genius and the most inspiring poetry. Gray's Elogy, the noblest lines in our language, sings the short and simple annals of the poor. Robert Burns in his Cottar's Saturday Night lifts the kitchen with its pots and pans into an undying glory. The painters of olden days stooped to nothing less than saints with halos, or Madonnas or kings and kingly possessions, but to-day the artist places a peasant man and wife in a potato field with uncovered heads and an evening sky, and lo! the angelus is ringing in our hearts. So is it in morals. The moral life can be worked out into the most artistic results from the common material that lies at hand. Take the environment into which you have been called, be it the shop, the pulpit, the farm or the kitchen, and use it in the light of the life of Christ, and it will grow up into a thing of beauty of which we shall not be ashamed when we stand before our God. Too many of us are anxious for a vast field and a prominent

position. We want reputation before we are useful, and much money before we are liberal. We can be of service before we are noted, and we can be liberal without being rich. Our sphere no matter how humble is full of precious material, God-given and glorious, out of which to make a noble character. If the result is not a masterpiece, it will not be the fault of the material.

The next thing necessary is a *moral enthusiasm*. Every great work of art is the result of an artistic rapture. This is what we call the inspiration of the artist. A divine afflation must fill the whole being of the worker, and impelled by the surging of this "fine frenzy," he puts into words or colors thoughts that live and uplift. The true artist is always possessed. To work under any other motive is mere professionalism, and the result is cold and formalistic. There must be the vitalising and creative power of rapturous impulse fusing all the elements into an artistic climax. When Burns was contemplating Tam o' Shanter, he was seen to walk around his farm as one possessed. He muttered and laughed, and when the inspiration reached its full tide he sat down and dashed out one of the longest sustained pieces of imaginative poetry in our literature. Pope leaped from his bed to write while the impulse was strong upon him, and "The Dying Christian to His Soul" shows the sign of an inspiration not common to Pope. When he sent this poem to a friend, he said "This is hot from the brain." Now what we need in the moral life is more moral enthusiasm. There must be an impelling rapture for goodness—a divine zeal in doing good. Goodness and love must come hot from the heart. The Holy Spirit dwelling within us must be an impelling force—a "fine frenzy" for righteousness. The Saviour had this passion for goodness: such a passion that even to eat and drink seemed secondary to his great purpose. The apostle Paul had much of this spirit. To him it was a glorious privilege to work for men. "For me to live is Christ." "Woe unto me if I preach not the gospel." This is the enthusiasm of the artist in morals, and this must be our spirit if we would grow up into those graces of mind and heart which distinguished the artistic moral life.

In the third place, in this moral art, as well as in all other art, there must be *self-sacrifice*. Art becomes great only as the personality of the artist is projected into it. That is work in which actual brain matter is consumed. An artist "cannot save himself." To the extent that he does so is his work enfeebled. The poetry that moves is the poetry in which the rhythm is the poet's heart-beat. Poems like those of Keats and Shelley, who seem to have written their lines in their own blood. The artist cannot stand off from his work and send it on ahead of him. This *extra* work is cold and unvitalised. It is only by the surrender of self that the work of self is glorified. "He emptied himself." "I lay down my life that I may take it again." It is the life that is laid down which appears in so many other lives. Even in the case of the Great Worker it is by virtue going out of him that the sick are healed. So shall it be with us in our moral lives. The dying self is the growing soul. The surrender of self is the victory of the spirit.

There is one form of philanthropy that sits in its office and writes a cheque for the alleviation of suffering or for the advancement of human enterprise. Such philanthropy is commendable. But there is a philanthropy that, besides giving money, gives itself. It is the spirit of Livingstone and Howard. This is a noble philanthropy. This is the living form which has an abiding influence when the tablets inscribed to the cheque-writer have crumbled into dust.

"I gave myself for thee,
What hast thou given for me?"

As a concluding thought, we might notice that the end of all art is *perfection*. The perfect circle has never been drawn, the perfect statue never carved. The future holds the fulfilment of all ideals. The ideal lies hidden in Christ, as yet unreached by mortal man. But is not exhortation to that life a promise of its attainment? God holds no vision before the eye that he does not fulfil to the heart. What our eyes see and our minds dream will one day become realities in our own experience. Then will art in morals be the every-day conduct of the saints, and these halting steps and feeble efforts become a strong life. Then shall all these rebellious passions and follies of the flesh be brought as captives at the chariot wheels of him whose throne they sought to subvert, and with all thoughts captive to the ideal, the life must necessarily be balanced in beauty and finished in grace.

Shelbyville, Kentucky.

Selected Articles.

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

Progress of Christianity.

Christianity was born in the midst of Judaism and paganism. It was obliged to obtain its followers from its opponents. It is estimated that its progress was as follows:

End of first century	500,000
End of second century	2,000,000
End of third century	5,000,000
End of fourth century	10,000,000
End of fifth century	15,000,000
End of sixth century	20,000,000
End of seventh century	25,000,000
End of eighth century	30,000,000
End of ninth century	40,000,000
End of tenth century	50,000,000
End of eleventh century	70,000,000
End of twelfth century	80,000,000
End of thirteenth century	75,000,000
End of fourteenth century	80,000,000
End of fifteenth century	100,000,000
End of sixteenth century	125,000,000
End of seventeenth century	155,000,000
End of eighteenth century	200,000,000
In year 1877	400,000,000
In year 1880	410,000,000
In year 1890	492,000,000
In year 1894	500,000,000

Dr. Daniel Dorchester says: "The above are probably the most reliable representations of the progress of Christianity, and show its wonderful growth in latter years, far exceeding its earlier progress. In 1,500 years it gained 100,000,000; then in 300 years it

gained 100,000,000 more; then in 80 years it gained 210,000,000 more. In the last 20 years, 106,000,000. During nearly ten centuries of almost exclusive papal dominion, Christianity gained only about 85,000,000. Since the birth of Protestantism, a period about one-third as long, it has gained nearly five times as much.

"The population of this earth is about 1,500,000,000. Of these about one-third are Christian adherents, and two-thirds are non-Christians. Of the Christians about 170,000,000 are Protestants, about 210,000,000 are Roman Catholics, about 110,000,000 are adherents of the Greek Church; about 10,000,000 belong to the Armenian, Nestorian and other Eastern churches. Of the non-Christians about 8,000,000 are Jews, 172,000,000 are Mohammedans, and about 820,000,000 are pagan and heathen.

"Of the population of the earth, about two-thirds are under the rule of Christian nations. Of the 1,000,000,000 under Christian rule, about 600,000,000 are under Protestantism; 250,000,000 are under Roman Catholicism; 150,000,000 are under the Greek Church.

"The hopeful element of modern life is the growing influence of Jesus. Not only is the number of those who openly profess allegiance to him growing, but they are increasingly gaining insight into the meaning and spirit of his life and teaching; they are more and more perfectly carrying out his instructions—living his life. The influence of Jesus is also more powerfully felt beyond the ranks of professing Christians than ever before."—*Gospel in all Lands.*

Sunday School.

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

LESSON FOR NOVEMBER 20TH.

"MANASSEH'S SIN AND REPENTANCE."
2 Chron. 33: 9-16.

GOLDEN TEXT—"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John 1: 9.

Hezekiah, the son of wicked Ahaz, was one of the best kings of Judah. His son, Manasseh, was worse than Ahaz, and undid the work of the reformer's twenty-nine years' reign. Coming to the throne when twelve years of age, he reigned fifty-five years. The high places which his father had broken down, he rebuilt. He reared altars for Baal, and for all the hosts of heaven he built altars in the two courts of the house of the Lord; yes, as a supreme offence it is stated that he set a carved image, an idol, which he had made, in that house of which God had said: "In this house . . . will I put my name forever." He made his son to pass through the fire in the frightful worship of Molech. In short, Manasseh made Judah to do even worse than the heathen; those who refused to follow him in his abominations he slew, for he "shed innocent blood very much, till he had filled Jerusalem from one end to another" (2 Ki. 21: 16). Since the king refused to listen to the prophet of the Lord, the hostile army of Assyria invaded Judah, and carried him away to Babylon, the capital of the kingdom under Esarhaddon, who

reigned there thirteen years. In the A.V. they are said to have taken Manasseh "among the thorns"; in the R.V., "in chains." From the former rendering it has been concluded that the king was hiding among thorns; from the latter, either that he was bound with chains or that with a ring or hook through his nose or lip he was led captive in the Assyrian manner. This had more effect on him than the words of the prophets. There seems to have been a good deal of human nature about Manasseh, for we read: "When he was in distress, he besought the Lord his God, and humbled himself," i.e., as long as he thought he could scrape along without him he did so. His repentance seems to have been sincere. God heard him, was treated of him, and brought him back to his kingdom. "Then Manasseh knew that the Lord he was God"—a significant statement. Before he would not have troubled to dispute it, but recognised others' claims also; now he realises that Jehovah, and he alone, is God, that all others are of no avail, his service alone worth attending to. Then he set to work to undo the wrongs he had committed. The insulting idol had to be removed from the temple, the heathen altars overthrown; the altar of Jehovah was rebuilt, and sacrifices and peace offerings offered thereon. The people whom before he had urged on to idolatry were now commanded to serve the Lord. Manasseh's repentance was sincere, his desire to atone for wickedness deep-rooted, but he could not so easily remove the consequence of his sin as he could cause the evil. He turned to God, and was restored; but the nation was ruined. The sin of Manasseh was a fearful thing, and its effect far reaching. It is after Manasseh's repentance as indicated in one lesson that we read such words as these: "Surely at the commandment of the Lord came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did; and also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the Lord would not pardon" (2 Ki. 24: 3, 4).

Sunday School Notes, Victoria.

The Bendigo School is an example of the benefits derivable from good systematic work. Less than two years ago, disorder was very noticeable here. Now a transformation has taken place and everything is quiet, orderly, and interesting as possible, and good results are strongly evident. This is through the system adopted by the superintendent, J. Southwick, and the secretary, A. Mollatt. There are 10 classes, 125 scholars on the roll, average attendance of 95; while 97 were present on afternoon of visit. Dr. Cook has a bible class of 30. The singing is good, and is led by Miss Dickens at the organ. Sankey's Hymns and International Lessons are used. The amount of collection from each class is announced. There is no library. The Bendigo church has a fine lot of young members, many of whom have come from the school, and they should, if faithful, make their influence felt for much good in their beautiful city. At the last Union Examination, the scholars gained six certificates. During the present year six scholars

have decided for Christ. The school here uses the Austral leaflets.

There were 162 scholars at the South Melbourne school on the afternoon of the 30th ult. Bro. C. H. Martin, superintendent, has a lot to do, but is ably assisted by Sister Rometsch who acts as secretary. A feature of the school is its large infant class, consisting of half the total number of the entire school. This class is well managed by a sister, the collections taken every Sunday are devoted to school prizes and picnic funds. The church pays for all school requisites. More teachers are wanted.

The Home.

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

The Riddle of Things that are.

We walk in a world where no man reads
The riddle of things that are,—
From a tiny fern in the valley's heart
To the light of the largest star,—
Yet we know that the pressure of Life is hard
And the silence of Death is deep.
As we fall and rise on the tangled way
That leads to the gate of Sleep.
We know that the problems of Sin and Pain,
And the passions that lead to crime,
And the mysteries locked from age to age
In the awful vault of Time;—
Yet we lift our weary feet and strive
Through the mire and mist to grope
And find a ledge on the mount of Faith
In the morning land of Hope.

William Hamilton Hayne.

A Good Motto.

Is life a fret and tangle,
And everything gone wrong?
Are friends a bit disloyal,
And enemies too strong?
Is there no bright side showing?
Then—as a sage hath said—
"Polish up the dark side,
And look at that instead!"

The darkest plank of oak will show
Sometimes the finest grain,
The roughest rock will sometimes yield
A gleaming golden vein;
Don't rail at fate, declaring
That no brightness shows ahead,
But "polish up the dark side,
And look at that instead!"

Priscilla Leonard.

The Borrowing Habit.

There is no habit so easy to fall into, nor one so hard to break, as that of borrowing. It is so simple to say: "Will you lend me?" But when the time comes to pay back the loan, you are almost sure to begrudge it, and murmur something about "paying for a dead horse," forgetting how much you appreciated the kindness shown you at the time you hesitatingly whispered: "Will you lend?"

The Story of a Lost Dog.

MAY FRICH POTERT.

My next-door neighbors are two dear little sunbeams. Why I call them sunbeams,

guess for yourselves, little readers. The little girl is Ray! Her real name is Josephine Rayburn. Sunbeam number two is Albert Gallatin. Albert is seven, and Ray five. These were very wise little folks, plotting and planning, and building great castles to keep "the big old giants from getting the pretty princess," and a really show nuff house for sick cats and dogs, just with a yard full of bones and pans of milk.

They were fond of going to church, and belonged to the Junior Y.P.S.C.E. Such funny little meetings they had in the empty chicken coops! Albert preached and prayed, while Ray played the organ upon an old rusty pan, used for chicken food. Ray sometimes was mother, and brought all the family to church; and such an odd-looking family it was! There was Polly, the rag baby, and "one-eyed Ann," and "legless Tom." Poor "Marthy Susan" had lost both legs, her right arm, and was "born blind"; she was the "widowed daughter," and had passed through the Indian war with her late husband, "Abraham Blinbins." I forgot to tell you that Mrs. Blinbins was bald, and "altogether sadly afflicted"; she was Mamma Ray's favorite child. The other members of the congregation were Miss Grey Kitten, and Mrs. Mammy Cat; they were usually forced into service. Fido sat just without the door and barked with all his might during the most solemn parts of the exercises; Albert called it singing "bass." Their favorite church songs were "Boom-de-ay," "McGinty," and "Yankee Doodle."

There was one thing that Fido could do—and do it well; he could beat any dog in the neighborhood catching rats. Albert called him "the very bestest rat dog on earth, I do reckon!"

A little black cloud of sorrow crept o'er the blue sky of this happy family—and one morning Fido was missing! Oh! oh! the sorrow of it! How the April showers began to pour from their eyes! The search began in earnest—from attic to cellar—up, down, under—yet no dog! The idea dawned upon Ray that perhaps she could solve the problem as to Fido's fate.

"I specks, Albert, the big dumernicher rooster has et him up, and you'll never see him no more."

But mamma and papa doubted the capacity of the "big dumernicher" for such an undertaking; it could be scarcely possible that even a very large rooster could eat a very small dog. That idea exploded, and Fido must be sought elsewhere than in "dumernicher's" gizzard!

Another idea! This time it springs from Albert's active brain. Why not advertise in the town paper? Grown-up people did it; so would he. Off to his "sanctum" (the chicken coop) he goes, and there writes out the following advertisement:

LOST.—MY BROWN PUP, WITH WHITE HAIRS IN HIM, IS LOST. HIS NAME IS FIDO. BLACK ON HIS TALE AND BEFORE YOU COME TO HIS TALE. CATCH HIM AND PUT HIM UNDER THE BACK PORCH IN THAT BOX AND PUT A ROCK ON HIM.

Four days of weary, anxious waiting, and nothing of Fido! Surely, surely, "the rooster has et him."

One morning the lost dog was found. When Ray and Albert came out to play one

morning, they saw him sitting in his usual place at the chicken-coop door. He was a little thinner, and his tail was drooping disconsolately, but otherwise he was the same.

"Fido, dear, where have you been?" questioned Ray. But Fido never told them of his adventures.

A Consecrated Cash-Book.

Don't divorce your religion and your business. The cash-book needs praying over as much as your prayer book.

An antique ledger has been discovered belonging to an old Edinburgh merchant living in the sixteenth century. It was similarly solid and heavy to those used to-day, but in the top corner of the inside board were inscribed these words, "God blis this Buik, and keip me and it honest."

Our Missions.

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

Victoria.

AN APPEAL.

A few years ago, when the fund for carrying on the work of Home Missions in the colony was very much in arrears, appeals were repeatedly inserted in our papers asking for aid. One brother, an officer in one of our churches, wrote stating that if less were said about money matters through our papers the money would come in all right—it was this perpetually appealing that made people stop from giving.

Since last Conference (a period of over six months) no appeal has been inserted in the CHRISTIAN for Victorian Home Mission funds, and it seems to us that this is a fair test of our brother's suggestion. The result, however, does not warrant us in concluding that silence as to money requirements is the best course to adopt. We believe that the brethren have a right to be informed occasionally as to the position of affairs, so that they may know when their aid is most urgently required.

The Victorian Missionary Committee commenced this financial year with a credit balance of £105 (due to the bequest of £100 received from the late Bro. Quilliam). This surplus has gradually disappeared, and we are now in a deficit of £42. The sum of £54 per week is required to meet current expenses, so that as there are still six months to run until next Conference a total of £324 is required.

It may be urged that at the beginning of the year the annual collection will be obtained, but this is not likely to exceed £80 (it was £73 last year), so that the sum of £244 will be required in addition to the annual collection to enable the committee to meet their responsibilities.

The following are fields occupied:—Bro. G. H. Browne is in the Mallee District, from Warracknabeal to Hopetown; Bro. A. W. Connor in what is known as the Kaniva District, but which includes a large tract of country between Yanac in Victoria and Carew in S. Australia; Bro. E. Griffiths occupies the Wedderburn District, which extends from

Wedderburn to near Swan Hill, while Bro. F. W. Greenwood is located in Echuca and surrounding district. Besides these fields, subsidies are provided to churches in the Maryborough District and the North Carlton church. In addition, it is probable that assistance may shortly be extended to the struggling church at Geelong.

From this programme it will be admitted that a good work is being done, work deserving of the co-operation of the Victorian brethren. Forty additions by faith and obedience are already reported since last Conference.

In order to enlist the sympathy and co-operation of the collectors in the various churches, the Sisters' Executive Committee and the Home Missionary Committee met the sister collectors last week in the Lygon-st. lecture hall, and held a very profitable conference as to the matter of systematic collections. It was agreed that if all our churches were to join in the penny-per-week collection movement, ample funds would be forthcoming to meet all liabilities. We therefore appeal especially to those churches which have not yet adopted this system to at once take steps to do so. We would also confidently submit the claims of Home Missions to those who can give more substantial aid, so that the Committee may not be hampered by want of means to continue the good work. As this is the first appeal that has been made this year, we trust that the response will be so liberal that no other will be required.

On behalf of the Victorian Missionary Committee,

J. A. DAVIES, Treasurer,
Church-st., Hawthorn.
M. McLELLAN, Secretary,
528 Elizabeth-st., Melb.

1/11/98.

Christian Liberty.

I was an attentive listener at the meeting of missionary collectors last night, and had some practical ideas of my own upon the subject, but was afraid I could not properly give expression to them in the face of the audience, so did not try to speak, but I fancy there is no harm in giving you my notions for what they are worth.

I think, and I have thought all along since ever I became a disciple of Christ, that too little prominence is given to the subject of "Christian Liberty" in all our churches. It is curious, to me, the almost apologetic way in which money is alluded to on almost every occasion, and in almost every church I have visited, the words, "Seats free, no collection," which are constantly brought before our minds, have a tendency to make insiders as well as outsiders fancy that we as a people are very indifferent to money, and that we have some way of managing better than among the denominations, where they say "one is always putting his hand in his pocket." New converts do not understand at first, and as nobody instructs them, they gradually fall into the same impression, and get the notion that things will be managed somehow. The needs of contributing are not brought before their minds properly, but apologetically, and they fancy that if they put something in the box on Lord's day morning that is all that is required. I know of a church where the table

is spread in the evening, when over a dozen will partake, and often only one sixpence is collected. This is accounted for, to my mind, by the fact that the box is placed in a corner, almost as if it were ashamed to be seen. Now since coming to the colonies I have often heard the Scotch sneered at for their penuriousness, and great jokes are perpetrated about the "bawbee," but it's the bawbee and the regularity that tells. There are many things which, in my more enlightened mind, I can condemn in the Presbyterian Church, but for all that, I am of opinion the church of Christ might take some lessons from it that might be of great use, especially in the matter of giving. For one thing, churchgoers in Scotland go with great regularity, and take all their family with them, and all occupy the same seat. None of this scattering of families all over the place which we see here. The father sits at the door of the pew, and keeps an eye on the young ones. No matter how small the amount contributed, it is regular, and comes to something at the end of the year. Then there are regular monthly or quarterly collections for the various schemes—Church Extension, Aged Ministers' Fund, British and Foreign Bible Society, Mission Work, &c.—the people are reminded of these collections the Sunday previous, and their claims brought forward. Added to this the monthly collectors for mission, who have their districts. These are all responded to liberally. In conclusion, I think our duty as to giving should be well taught from the platform, that young converts should be taught without that fear of giving offence, and that it be specifically mentioned who is the collector, and that the collector be ready to receive any sum every Lord's day, or any day. One can give a penny almost any time, but might not be able to give that sum multiplied by thirteen. They might at one time be able to give 6d., and yet not be expected to repeat that if not convenient.

26/10/98.

M. HALL.

From The Field.

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

Victoria.

ECHUCA.—Bro. F. W. Greenwood is working steadily away building up the church by his splendid addresses to the brethren, preaching the gospel to attentive and appreciative audiences. Yesterday we had the pleasure of seeing two young men ob-y Christ in baptism, one of whom was the son of Bro. G. Freeman.

Oct. 24.

W.A.R.

LILLIMUR.—As part of the abundant labour of our Bro. LAWSON we had an immersion here last Lord's day morning. A married man having journeyed from Serviceton—nine miles, that morning to make the good confession, was baptised into Christ. This took place at 10 A.M. Our brother was received into fellowship at 11, also a baptised believer from the same place, and who also had been instrumental in teaching our brother the truth, taking membership with us.

B. J. L.

NORTH RICHMOND.—The tea and public meeting held here on the 26th proved one of the most successful we have ever had, the after meeting being addressed by Brethren Ghent, Ludbrook, Maston, Main,

and Mackinson, and J. Grinstead, who had that day arrived from England, made a few remarks. The choir also contributed some anthems. The secretary's report for the year ending Sept. showed an increase of 100 in membership, whilst the finances, showing a credit balance of £5, might be considered very satisfactory. The Sunday School has been well attended during the year. The Endeavour Class and Choir have also been very helpful in the church work. The most successful move the church has made, however, was the engagement of Bro. Hagger for 12 months, who began his labors in August last, since which time nine have been added by obedience and eight by letter. This satisfactory increase is doubtless due to our Bro's. practical and earnest addresses and persistent visiting.

G. W.

BANDICO.—Throughout October J. Selwood has occupied our platform, the church appreciating his address very much. One young lady last night made the good confession. At Eaglehawk we have seen the first fruits of instructive and earnest preaching. Two have confessed Christ and others are enquiring. The Baptists have kindly lent us their building for Thursday night, when we will hold a baptismal service.

JAMES COOK.

South Australia.

YAK.—One immersed last evening. Two more made the good confession. J. Colbourne preaching.

NEARWOOD.—Three were received into fellowship yesterday morning—the brother who was baptised Thursday evening last, and his wife, who was formerly immersed. One young man from the Millang church was received by letter.

We began a week's special gospel mission last night. The chapel was filled.

A. C. RANKINE.

KEMMERS-ST., NORTH ADELAIDE.—Since the report a fortnight ago, five more, four being from the school, have come out on the Lord's side. Thus the Lord has rejoiced our hearts, and caused us to go forward with increasing earnestness and consecration.

T. B. F.

USLEY.—On October 23 T. J. Gore preached, when five made the confession, and on Wednesday evening four of these were buried with Christ in baptism. We are hoping for more to follow, as there are a number attending Park-street, who should be on the Lord's side. On Monday evening 25 of our Sunday School scholars went up for the Sunday School Union Examination.

T. G. STORKE.

GROTE-ST., ADELAIDE.—It will interest your readers to know that Bro. H. D. Smith has resumed work here, after being laid aside with acute sciatica for over two months. His work meanwhile was taken up by various brethren, to whose kind help he has been greatly indebted.

Since last report three from this church have died; four members have been transferred to other churches; six have been received by faith and baptism; one previously baptised and ten others have come into fellowship by letters of transfer.

The church is moving along peacefully, and is now arranging a plan by which to annually remove a portion of the debt on our buildings. Bro. Morphet, our energetic treasurer, formulated the scheme, which ought to work well.

After over two years' good service, Bro. W. M. Green, our school superintendent, resigned in favor of Bro. W. Clark. Just now our teachers and scholars are preparing for the annual picnic.

We have Bro. Jas. Johnston with us now. After over four years at Lexington and Hiram, he has re-

turned, secured a wife, and commenced a series of special services here last night. These are entered into by the church and Endeavor Society co-working for the ingathering of souls. Bro. Johnston spoke well to a large audience last night.

POINT STURT.—I have to report the confession of another young lad from the Sunday School last Lord's day evening. The church is in a flourishing condition. Bro. D'Neal is spending the next three Lord's days with the church at Stirling East. A. W. P.

West Australia.

BOULDER.—A meeting for breaking of bread was held in this town on Sunday morning, October 23rd, at the house of Bro. J. Bennett, King-st. Thirteen members were present, and Bro. Shacklock presided. A pleasant hour was spent around the table, when those present discussed the advisability of forming themselves into a church and making a united effort to further primitive Christianity. All present were desirous of so doing, and it was decided to hold a meeting for worship every Lord's day at 11 a. m. J. Bennett was appointed secretary and Bro. Shacklock treasurer. We now have meetings at Kalgoorlie, Kanowna and the Boulder, and members are making themselves known every week. There appears to be a good opening here for the presentation of the truth, and we hope ere long to record additions here. Any members coming to this town would do well to communicate with John Bennett, 69 King-st., Boulder, who will be pleased to conduct them to the meeting house. Greeting to all brethren. H. W. B.

COOLGARDIE.—H. Banks' time is now fully taken up, he being actively engaged working up the cause of primitive Christianity at Kalgoorlie, Kanowna, and Boulder, at each of which places there are meetings of brethren. We in Coolgardie have the benefit of his help on Sunday evenings in the proclamation of the gospel. A. A. L.

Queensland.

MARYBOROUGH.—On the 9th inst., when the nine young persons were immersed, one young man made the good confession, was immersed by Bro. Chaplain and received into the church yesterday morning. Last night there were three more confessions by two young men and one young woman. One of the young men and the young woman are from the Sunday School. The other young man is the son of a sister in the church. S. O. B.

Tasmania.

QUEENSTOWN.—I am glad to be able to report progress here. The brethren have purchased a block of land and intend erecting a meeting-house as soon as circumstances will permit. An appeal was made some time ago through R. G. Cameron to the churches in Tasmania, with the result that £12 was collected. The block which cost £57, is paid for, and as soon as we can raise an additional £40, the building will be commenced. JAMES METHVEN.

New Zealand.

AUCKLAND JOTTINGS.—I have to acknowledge with thanks, the receipt of £3 for the Moari Mission, from the church in Stuart-street, Dunedin.

The M. M. Committee has decided to publish five tracts in the Moari language. They will be put in the hands of the printer as soon as possible. THOS. J. BULL.

HUNTERVILLE.—We rejoice that another in this place has been united to Christ by faith and obedience. Our young brother manfully came forward, "dismissing the shame," was immersed at an early hour this morning in the local stream, and was received into fellowship a few hours later, when we gathered round the table of the Lord. S. P. P.

New South Wales.

MEREWETHER.—One confession on Oct. 16. The candidate was immersed on the 23rd by Bro. Fraser at the request of his father, who was also baptised by our brother. GEO. BODDY.

Here and There.

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

We have not troubled the general reader by appeals in our columns to those in arrears for subscriptions, but we wish to say to all who owe us that we would consider it a great favor if they would send in their subscription at once. The paper has been sent out for nearly a year in good faith and we hope that now you will act in the same way towards us.

Two confessions City Temple, Campbell-street, Sydney.

Owing to next Wednesday being a holiday, the CHRISTIAN will be printed on Tuesday.

J. Pittman has been laid aside with illness for quite a few days, but is now improving.

Bro. J. G. Shain is still preaching at Brunswick. Two confessions last Lord's day evening.

The new meeting house at Bayswater will be opened with a tea and public meeting to-night.

Bro. A. Redman, King William-street, Kent Town, S. A., is now secretary of the Norwood church.

We learn that W. J. Way, who for some years has been laboring in New Zealand, is open to an engagement as an evangelist. His address is Mataura, N. Z.

The N. S. W. Home Mission Committee reports the serious deficit of over £50. This amount has been advanced by the treasurer and should be cleared as soon as possible. Who will help?

We are sorry to state that while D. M. McCrackent was absent in the country on a brief holiday he met with a painful accident, being thrown from a horse. He will be unable to speak for at least two Sundays.

Bro. House, a very old member of the church in Drummond, was buried about 10 days ago. He came into the church there when it was organized by Stephen Check. To the very last he was faithful to the master. A. B. Maston attended the funeral.

The annual meeting and demonstration in connection with the Burwood Boys' Home took place in the Athenaeum Hall, last Thursday evening. There was a large attendance and an interesting programme. Next week we will give an extended and illustrated report of meeting and work being done.

Why do not our scribes send us regular reports of progress? Many of our churches are receiving additions but keep the good news to themselves. Three or four lines on a post-card would be sufficient. For several weeks past we hear indirectly that there have

been confessions at Enmore every Lord's day. Why not let us all know about it? There are other churches even more negligent than Enmore. Will preachers and secretaries kindly take notice.

J. Grinstead, one of our English evangelists, arrived in Melbourne last week and is now the guest of W. C. Craigie. He preached in Lygon-st. on Sunday night last to a fair audience. We understand that Bro. Grinstead is open for an engagement as an evangelist.

The annual picnic of our Sunday School Union will be held (D.V.) on Wednesday, 9th November, in the Royal Horticultural Society's Gardens, Burnley (about five minutes walk from the station). All friends are cordially invited. Hot water will be provided free of charge, and milk will be for sale on the ground. City friends take trains from Princes Bridge Station.

The F.M. Committee of N.S.W. sent Miss Thompson of the Hurda Mission a large Christmas box of goods for children and others connected with the missions. The box was insured for £30 and included donations from Enmore, Sydney, Petersham, Marrickville, Rockdale, Rookwood, Merewether, Taree, Wingham, Chatham, and Lismore Endeavor Societies, Sewing meeting and Sunday Schools in many of these places gave ready assistance.

A good brother writes protesting against "the insertion of anecdotes in our paper which controverts its expressed object." By the same post we received two other letters highly approving of the light matter lately appearing in our columns. Personally, we do not care for this kind of thing. But in order to save the paper from that "heaviness" of which some complain it is necessary to have something of this kind. We must simply bear with one another. We may say that the story told of H. W. Beecher in our issue of October 13 is specially referred to.

On Monday evening, 7th Nov., a special meeting of the Sunday School Union of Victoria will be held (D.V.) in the Swanston-street Hall, at 8 o'clock, in order to discuss the question of our Examinations for 1900, as requested by our Sydney brethren. Two of our prominent brethren have been requested to specially prepare short addresses, or papers dealing with the matter. And, as we desire to finally deal with the subject upon this evening, it is hoped that a large number of friends and Sunday School workers generally, will avail themselves of the opportunity thus afforded, and be present, so as to assist the Union in its decision. The meeting is open to all who are the friends of Sunday Schools. A cordial invitation is extended to such as can make it convenient to be present.

Obituary.

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

POND.—The angel of death has passed over the little flock of disciples meeting in Perth, and the good shepherd, our blessed Saviour, has taken to his bosom one of the lambs of our flock.

On Tuesday, October 13th, our dear young sister Edith Pond (only daughter of our Brother and Sister William Pond) was called to rest. She was baptised by Bro. Lockhead in Geelong, Victoria, on February 13th, 1897, and was only 13½ years of age when she died. But though young in years, she has been a bright and happy little Christian, dearly loved at home and also by all in the church. Our young sister was taken ill about nine months prior to her departure with diabetes—a peculiarly trying complaint for one so young, as in order for life to be saved there was to be very severe and rigorous self-denial in diet. A few months ago she seemed to rally somewhat,

but it was only a temporary change for the better, for although every possible care was taken by her parents, they were not able to keep her strength up, and at the first appearance of the hot weather her strength failed completely. Though not confined to her bed she had been gradually fading away, and our hearts had been sad for some time as we saw the once healthy girl slowly but surely passing from us. Throughout her illness she was most patient, and the testimony borne by her family to her good life is one of our most cheery reflections. We carried her mortal remains to the cemetery on Saturday, October 15th, when quite a large gathering of her young friends and church members assembled around the grave, to show the last token of love for one who had gained a warm place in all hearts. Many beautiful wreaths and flowers decorated the coffin. On Sunday, October 16th, we held a memorial service in the chapel, which was most impressive. Her end was most peaceful and she leaves behind her a beautiful record of youthful piety. We do not sorrow as those who have no hope, for though we have laid her body in the grave, we have done so in the sure and certain hope of the glorious resurrection. "She is not dead, but sleepeth." We deeply sympathise with those who are left to mourn her loss. As an only daughter she will be greatly missed (especially by her mother). It is particularly encouraging to those who love the Saviour to hear their words of calm resignation. Though their loss is very great, yet they realise that "The Lord has called her," and as she was already in his fold on earth, they are resigned to his will for they know she has been taken to his fold in heaven. We think of Sir Bulwer Lytton's verses taken from his poem "There is no death."

"The bird-like voice, whose joyous tones
Made glad these scenes of sin and strife,
Sings now an everlasting song
Amid the trees of life.

"Where Jesus sees a smile too bright,
And heart too pure for taint and vice,
He hears it to that world of life
To dwell in Paradise.

"And ever near us—though unseen—
The dear immortal spirits tread;
For all the boundless universe
Is life—there is no death."

Oct. 17th. A. E. ILLINGWORTH.

McClure—Elizabeth.—It is with a deep sense of loss and bereavement that we report the death of our beloved sister in the 68th year of her age and the 20th of her discipleship. Our dear sister was born in Bathgate, North Britain, in 1830, and at the age of 18 was married to our brother, the late David McClure, at Whitburn. With her husband she migrated to Australia, in 1859, by the then famous clipper ship "Marco Polo," and since that time has been one of the best known and universally respected and beloved of the residents of the Malmesbury district. At the time of her decease our sister was on a visit of helpfulness and comfort to her daughter Sister McDonald of "Rosevale," Koondrook, whose only son was lying "sick unto death." Whilst here a seizure of her old troubles, affection of the heart, prostrated her, and though she rallied for a time, syncope intervened, and she passed away peacefully from labor unto rest, from pain and suffering, into the presence of her Lord. At the time of her decease, the 19th October, owing to the suddenness of the attack, only two of the members of the large surviving family of eleven were privileged to be with her—Sister McDonald, and Bro. Colin W. McClure of Carlisle. Mrs. McClure with her late husband was amongst the fruits of the labors of Bro. Stephen Cheek, in the Malmesbury district, having been baptised into Christ in the year 1878. From that time onward she adorned her profession by an eminently practical Christian life, the

children of her affection, the friends of her hospitality, or the recipients of her charity and bounty, all who came in contact with her bear concurrent testimony to the solicitude, tenderness and tact with which she anticipated every want, and provided for every necessity of those dependent upon her kindly offices. A very Martha, inner anxiety for the comfort of all, she blended the Mary's love for knowledge of truth, sitting at the feet of the great Master, in her communion of spirit with him. A good life of Christ-serving closed calmly in perfect faith and restful peace, to be continued in the life eternal where there is fulness of joy for evermore. Our sister's mortal remains were interred beside those of her late beloved husband in the cemetery of Malmesbury on the 21st October, in the presence of a large concourse of sorrowing witnesses of her worth, by Bro. Harding of the Prahran church. Our sister leaves a family of four sons and seven daughters, eleven in all, of whom nine have been united with their parents in the communion of faith and fellowship in the gospel of Christ. Our prayer is for all that by steadfastness in faith and obedience of the gospel, they may, in God's good time and pleasure, be re-united an unbroken family, in the kingdom of our Father, God. J. T. H.

Acknowledgments.

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

VICTORIAN MISSION FUND

A Sister, Lygon-st.	£0 5 0
A Sister, Malvern 0 10 0
Sister McGregor, do 0 10 0
Brighton, per Sister Woodward 1 0 0
	£2 5 0

"Milford," J. A. DAVIES, Treas.

FOREIGN MISSION FUND

TASMANIA.	
Church, Kelleve	£2 18 6
VICTORIA.	
Church, North Melbourne 0 2 0
A Sister, Malvern 0 10 0
A Sister, do 0 10 0
121 Collins-st, Melb	F. M. LUDBROOK, Sec.
146 Queensberry-st., N. Melb. ..	ROBT. LYALL, Treas.

N.S.W. HOME MISSION FUND.

Statement to 31st October, 1898.
Receipts to 30th June, £61/4/8; Merewether, £30; Sydney (special) £20; Sydney (per Sister Kerr) £7/19/0; Rookwood, £4/11/3; Petersham, £3/5/5; Woollahra, 9/-; Bro W. H. Morton, £1/1/-; Bro. Jas. Hunter, £1; Bro W. G. W., £1; Bro. H. G., 10/-; Bro and Sister J. T. Roberts, 2/2. Total, £137/2/6. Expenditure, £188/1/11. Deficit, £50/19/5. Outstanding assets, £11; Liabilities, £11/8/6.

W. H. BENSON, Treas.

WANTED.

GIRL as General. Thorough. Mrs. Lyall, 74 Story-street, Parkville.

WANTED.

Position as Sewing Mistress in State School, eleven years' experience. School with a Sixth class preferred, or with a Teacher willing to give extra to one girl. Apply Austral Co., 528 Elizabeth-street, Melbourne.

SEASIDE BOARD AND RESIDENCE.

Visitors to Melbourne, New Arrivals, and others, can have comfortable Accommodation at 25 BEACONSFIELD PARADE (facing the Bay), ALBERT PARK, near Tram Terminus. Terms Moderate. MRS. LAWRIE.

Printed and Published by the Austral Publishing Co., 528 Elizabeth-street, Melbourne.