

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.

Religious Misrule.

The occupation of Cuba, Porto Rico, the Philippines and the Carolines by the United States will of course be at once followed by the disestablishment of the R.C. Church in those countries. About ten millions of people will thus be freed from the compulsory support of many thousands of priests and friars of the various Dominican, Augustine, Franciscan, and Recolet orders, who have been in receipt of Government sustenance. In the Philippines the populace generally hate their religious oppressors, and they will receive scanty voluntary support. The Catholic Church there, however, is immensely wealthy and can well afford to spend some of its millions of money in sustaining a reasonable number of clergy until the faithful learn to contribute voluntarily as they do under other Protestant governments. Over 500 Spanish priests have already left the Philippines, and there will no doubt be a further exodus. The Archbishop of Manila has declared in an interview that "It will be necessary that the religious orders should go, because the whole people have determined to abolish them." He says "the Jesuits are blameless, but the rival orders quarrel and intrigue and increase the general discontent." The *Independent* of New York, from which we quote, also represents the Archbishop as "expressing the earnest hope that the islands will not remain Spanish, because the rebels are now so strong that it would entail appalling bloodshed, and that the reconquest of the natives would be impossible. He does not desire that the islands shall be independent, but that they shall be under the control of a strong Western Power." The truth is that Spain is unable to rule the Philippines, and that unless the Catholic Church is protected by a Protestant Power, all her property will be confiscated or destroyed. And this is the outcome of hundreds of years of religious and

political misrule by "the most Catholic nation" of the world.

"A Chamber of Horrors."

The *Church Economist* of New York, taking an idea from a Waxworks Show, in which there is a room devoted to representations of notorious crimes and criminals, gives a column selected from the daily papers, of advertisements and descriptions of a great variety of abnormalities in the way of church entertainments and services. This it entitles "Our Chamber of Horrors." The disfigurements exhibited bear such labels as "A Talent Lunch," "A Tom Thumb's Wedding," "Freezing a Mother-in-law," "Immigrant Party," "Bicycle Contest in Basement of Holy Cross Church," "Two Farces," "Dutch Justice," and "Medica," by boys who "have been rehearsing daily under the direction of their spiritual adviser, Rev. Thomas J. Heafy." There are "Lap Socials," and "Plum Pudding Recipes," and such sermon subjects as "A Great Cheap Sale of Fine Linen," by a preacher, warranted "not only to instruct, but to highly entertain." As the crimes and scandals pictured in the Chamber of Horrors in a Waxworks exhibition are shocking and repulsive to all respectable people, so such ecclesiastical freaks and monstrosities as above mentioned are repulsive and humiliating to all who love the pure religion of the New Testament.

Is the World Growing Worse?

Under the above heading J. J. Haley writes a thoughtful article in the *Christian Evangelist*, and after stating the case from the standpoint of the pessimist, concludes that he is wrong. This is how the writer puts it: "There are more bibles, more Christians, more churches, more missionaries, more Christian workers, more young people doing battle for the kingdom of God, a cleaner moral sentiment pervading public opinion than ever before. There has been more progress in science, art, education, religion, statecraft, and in sociological appliances for the alleviation of poverty and the betterment of the masses, in the last fifty years, than in all

the preceding centuries of the Christian era put together. As we look through the gate of the twentieth century, we can contemplate the dying century as a hundred years of amazing fruitfulness in facilities for the uplifting of mankind." He takes a very optimistic view of the future. Commenting on the recent war with Spain, he says, "On our side the late war was the most humane and generous in the history of the planet. Such magnanimous treatment of a captured foe would have been impossible a hundred years ago. The next step will be disarmament and international arbitration as the method of settling disputes between civilised nations. Slavery is gone. Polygamy is going. The saloon is doomed. The agitation for the purification of politics is spreading. Temperance sentiment is growing. The kingdom of God and its righteousness is increasingly the theme of the pulpit. Applied Christianity is the goal toward which we are forging. The kingdoms of this world are destined to become the kingdom of our Lord and his Christ." The editor of the *Evangelist* says the question, "Is the world growing worse?" always reminds him of the other question, "Is God dead?"

One Side Only.

It is somewhat difficult to avoid giving undue prominence to certain scriptural truths to the overshadowing of others equally important. This is a fruitful cause of sectarianism. A mind concentrated on the sovereignty of God is apt to lose sight of the free will of man and *vice versa*, and from these onesided positions it is easy to develop into Calvinism or its extreme opposite. The man who preaches on the human life of Christ to the exclusion of his divinity, may build up Unitarianism rather than Christianity, while neglect of the presentation of the humanity of Christ may tend to mysticism or Swedenborgianism. The advocates of the "word alone" and "Spirit alone" theories are simply extremists, who appear unable to see truth from more than one standpoint. The rejection of baptism by the Friends is but the opposite extremes from the baptis-

mal regeneration of the R.C. and some Protestant churches, and who can doubt but that both these distorted doctrines have a common root of truth. The man who reads "Baptism doth also now save us," or "Be baptised and wash away thy sins," may overlook "Believe on the Lord Jesus Christ and thou shalt be saved," or, "Ye are all the children of God by faith," while the "faith alone" advocates are apt to lose sight of the former passages; and both may fail to realise that the saving power is neither in faith nor baptism, but in Christ himself. Perhaps the greatest errors in the world to-day are based on the *partial* recognition of truth.

THE Australian Christian.

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The Leader.

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

The Ethics of Gambling.

If some resident of the planet Mars had paid a visit to our earth last week for the purpose of finding out what kind of people we were, and had landed in that part of it known as Victoria, he would undoubtedly have come to the conclusion that we were a race of men and women whose chief occupation was the pursuit of pleasure, and more particularly that form of it which finds expression in horse-racing. He would have concluded that the chief event of the year was one which depended on the speed of a few horses, and that compressed into a few seconds of time were issues of vital interest to hundreds of thousands of people. His opinion in this direction would have been further strengthened by reading the daily papers, which one and all united in giving him the impression that the most stupendous annual event in the history of the Southern Hemisphere was then taking place. Presuming that the residents of Mars are a superior race of people to those inhabiting our earth, it is easy to understand that the

report of their messenger, when he returned from his visit, would give rise to some rather curious comments, and that the opinion formed of the average Australian would not be of the most flattering kind. Doubtless, we will all agree that if such visitation between one planet and another were possible, any such visitor in forming an estimate of us at this particular time of the year would be warranted in concluding that we were a very superficial kind of people, with very peculiar views as to life and its real issues.

We need not, however, go to the planet Mars for a portrait of ourselves during this period; we can get one nearer home. Thus one writer expresses himself: "The race for the Melbourne Cup occupied, it seems, exactly 3 minutes 29 $\frac{1}{2}$ seconds; and an otherwise sane community, upon a contest that lasted for less than four minutes, spends a wealth of passion, toil and money which can hardly be expressed in words, and which is not aroused by any event of history in the public life of the State, or any cause of humanity or religion. There is a sort of general conspiracy to increase this lunatic absorption in a form of sport which Disraeli once characterised as 'a vast engine of national demoralisation,' and which certainly might make the calm observer doubt the public sanity. All our public men, from Lord Brassey downward, help to swell the general lunacy. The Press fans the flame diligently. Parliament assists the folly as much as possible. There is a general suspension, in fact, of common sense in favor of a sport which in itself is innocent enough, but which has become a huge instrument of vice and a cause of measureless ruin and sorrow." All that has thus been said we know to be true. The picture is not too highly colored. The sowing of last week is now being reaped in bitterness by many. Some of us know of cases in which young men will just keep out of the clutches of the law by a hair's-breadth; others, doubtless, will not be so fortunate, and so careers of promise will end in degradation. Even those who have been what is termed lucky have very little cause to congratulate themselves. These may read with profit the following words from the *Southern Cross*:—"It would be interesting to know how much money changed owners in the three and a half minutes of the Cup race, and as a result of the circumstance that one horse came in 'half a neck' ahead of another. Financially, what the race does is to effect, within certain limits, a sort of sudden and general re-distribution of caste, all based on pure chance. Some thousands of people go home with vast sums of money in their pocket which they have not earned, for which they have given

no equivalent, and which has been got dishonestly out of other people's pockets. A good many thousands of other people go home with the sense of huge sums suddenly lost; and the loss means, in thousands of cases, new misery in the home and anxiety in business. In some cases it means wreck of character and career. There is moral injury to both winners and losers. Those who have drunk the fierce wine of sudden gains, made without toil and equivalent given, are morally—or rather immorally—intoxicated with the experience. They undergo a subtle loss of moral fibre. Those who have lost are not seldom made desperate. And it must be remembered that the amount of money staked and lost in the three and a half minutes of the race probably exceeds a million sterling!" In view of all these facts it seems to us that the time has now come when a determined opposition should be given to anything in the shape of gambling. This opposition cannot be expected from the secular press, because, while the wind of popular favor blows in the direction of gambling, that is precisely the way in which the daily press will trim its sails. So far as the religious press is concerned it has generally denounced gambling outside the churches, but has not always been consistent in condemning it within. The influence, however, of the religious press is confined to a narrow circle. Even in the religious world there is a considerable section who do not read a religious newspaper. But if the press and the pulpit and pew became united in opposing gambling, there is but little doubt that the moral influence exerted would be very great on the whole community. The first thing to be done is to improve the moral atmosphere of the churches. When it is known that members of churches find their way to the race-course, the theatre and the ball-room, it is not surprising if outsiders do not speak of them in the highest terms. Those who make a habit of doing these things should be given to understand that in these matters they are not serving God but the devil. It is necessary sometimes that the temple of God should be cleansed. The germs of disease and death should not be allowed to accumulate. The air should be kept pure, so that all may breathe the pure air of heaven. In this way and this way alone can the church send out into the world a pure and bracing influence.

Burwood Boys' Home.

The annual meeting and demonstration of the above institution was held in the Athenæum Hall, Collins-street, on Thursday evening, October 27. Sir John Madden, the Chief Justice, presided, and the hall was



crowded in all parts. Judging by the general appearance of the audience, we should say that this work is attracting the attention of many of the more wealthy portion of the community. Now, while money is not everything in this kind of work, yet it plays a very important part. The boys must be fed and clothed, and this takes money; hence the necessity of attracting and interesting the rich. An interesting programme of all sorts of things was gone through. The most interesting things we saw, however, were the boys themselves, who during a short interval appeared on the platform and sang a number of choruses. The most indifferent in all that great crowd must have been moved by the appearance of those sturdy lads, who simply ask for a chance to make a success of life. No work, it seems to us, brings larger or quicker returns than efforts of this kind, and no duty devolving upon a community can be neglected with greater danger either to the community itself, or the object to be benefited. This work must be done at the right time, or it is but little use. The printed annual report of the Home is now before us. To show what they are doing, the management cite a few special cases. We give place to a couple of them.

Case A.—Orphaned, age 13. Parents were highly respectable; died within a few months of each other; boy left in care of relatives, who shamefully misapplied means at disposal, then cast him adrift; gravitated to Mr. Forster's Try Society, thence to our care. Dirty and in rags; clothes held together by bits of wire. Under half a cap beamed bright intelligent eyes that soon responded to kindness and teaching. Has been 8 months in situation, giving every satisfaction; keeps up his evening studies under our lesson time-table, and has already a nice little credit in Govt. Savings Bank.

Case B.—Neglected, age 14. Father deserted; mother lapsed through intemperance; boy sold papers, evaded truant officers; lived with indifferent relatives; could spell a few words, unable to sign own name; had received no religious teaching or training of any kind; dirty and sullen. After 12 months' training, carefully placed. Has been two years in service, bearing an excellent character. Keeps up evening studies; has upwards of £7 in Govt. Savings Bank.

admitted that the incongenial and unsuitable environment in which many boys are found is the cause of their drifting into bad habits and becoming, so far as their parents and guardians are concerned, uncontrollable. Give a boy proper treatment and training, and there is but little fear of his becoming other than a decent and industrious member of society. We are glad to know that this work among boys only requires to be seen and understood in order to provoke a warm enthusiasm in its behalf. The good done is so real and evident that it is impossible to observe it unmoved. In all the wide range of Christian effort, we venture to affirm that there is none which can show such grand results. In many other branches of Christian enterprise the seed may be sown and the work done, but the fruits of the same must be left to the eye of faith, there being little hope of the sower seeing the results thereof. In work among the young, how different! there we have material in its most plastic or mouldable state, the effect of almost every touch may be observed, and the gradual progress of change from the indifferent and careless to the serious and attentive is constantly evident. This in itself is a continuous inspiration, carrying us on to greater and increasing efforts.

The Treasurer's Statement shows a very fair support from our ever widening circle of friends, which is satisfactory so far as the past year is concerned; but with our increasing responsibilities in a larger number of boys, and consequently heavier expenses, the necessity of a liberal response from our friends and the public during the present year will be at once apparent.

It will be noticed that the

It will be seen that one of the great objects is to help the boys to help themselves. The following is the

ANNUAL REPORT.

In bringing before you our Annual Report for the year 1897-98, we have much pleasure in informing you of a steady increase in the number of boys dealt with, and a growing interest in the special nature of our work.

It is now generally recognised and

friends and guardians of the boys contributed during the year a substantial amount to the funds, and we are pleased to draw attention to this, because it shows that responsibility for the boy's care does not end when he enters the Home if he has friends or relations who are in a position to contribute towards his maintenance.

We would also like it to be understood that we receive nothing on account of many of the boys we take into our charge, there being no one to whom we could appeal on their behalf. Our principle in brief is this: when a boy has those who should help and assist him we insist upon it being done, but when a boy is destitute nothing is expected. No really destitute boy has ever yet been turned away from our doors.

No less a sum than £79 19s. 5d. has been contributed in amounts under 5/-; this we think points the direction in which we may get our chief support, if we could only get those who would interest themselves in looking out for these amounts among their friends and others. Are there any who would volunteer this service on behalf of the boys?

Another practical way in pressing the claims of our boys is the periodical concert, lecture, or public meeting. If those interested in this great work were to see to it that half-yearly or yearly meetings were arranged for in the various centres of influence, we would be glad to provide a lantern lecture to illustrate the work and interest the people. The truth about this work wants to be proclaimed everywhere. It cannot be too widely known that the worst class of boys in our midst can be saved. The helping hand is all that is wanted, and that we are anxious to give, if only the means to do so is provided. If the interest which might be shown were shown, there need not be an uncared-for or ill-behaving boy in our midst. Will you, dear reader, make another to help rescue the boys?

Our work is an economical one; it is the stitch in time which saves the nine later on. The labor and money spent in reclaiming and training the boys can all be accounted for; every penny does its work, and when once a boy is properly trained there is little fear of a relapse. With older boys, how different!—there seems to be but little assurance of its permanence and a continual fear



of its uselessness. We therefore feel justified in urging the claims of the boys to the utmost of our powers, feeling assured that one pound spent now is of more value than fifty would be later on. Remember this is not the work of any particular religious or social society, but rather a work to which everyone, no matter what their opinions may be, should feel called upon to contribute.

If the claims of the boys to our care as a community could only be properly presented to the thoughtful amongst us, there is no doubt but that they would meet with a generous response. We have all to be educated to understand our duty to one another, and especially to the weak, erring and helpless—the piteous cry of the fatherless and forsaken should awaken a responsive chord in every heart.

The expenditure is carefully watched, and only that which is really necessary incurred. The high aim for which we strive in endeavoring to turn out the boys efficient workers in garden or farm pursuits must be borne in mind. This entails a special expense in tools, material, and instruction, but which has been amply justified hitherto by the results, in the satisfaction most of the boys have given to their employers; and besides, we expect in the future to reap a substantial benefit therefrom in the trees and plants cultivated and the produce raised. The garden has been gradually improving; something is being attempted in the way of cut flowers and pot plants. The orchard is also coming forward, and there are indications of the prospect of a nice little crop of apricots and peaches this season. It is the ambition of the Management to make the Home, through its produce, largely self-supporting, so that the money which would otherwise be required might go towards extending the work by the opening of another Home or Homes.

Original Contributions.

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

Christ's Demands.

J. COLBOURNE.

I was struck the other day with the following suggestive fact:—George III. was the fortunate recipient of the smallest watch ever made, which was constructed by the famous chronometer-maker, Arnold, and was set in a ring like a jewel. It contained one hundred and twenty parts, and weighed about as many grains: so that the parts averaged one grain each. Of course, ordinary tools were useless for such microscopic work, and Arnold had to make a special set of implements for it. The king was so pleased with the wonder that he rewarded the skilful donor with five hundred guineas. The Emperor of Russia wanted a watch like it, and offered Arnold a thousand guineas for

Cr. Burwood Boys' Home, Boundary Road, Burwood. Dr.

1898.	
May 31st—To	RECEIPTS—
	Special Donations .. £140 11 5
	Pr Children's Guardians
	and Friends .. 100 4 4
	Collections under 5/- 79 19 5
	Subscription List .. 76 14 6
	Churches and Schools 15 17 7
	Entertainments .. 64 1 0
	Sale of Produce and
	Sundries .. 34 7 3
	<u>£511 15 6</u>
	<u>£511 15 6</u>

1898.	
May 31st—By	EXPENDITURE—
	Provisions .. £109 8 1
	Garden Requisites .. 26 3 0
	Furniture and Printing 23 11 2
	Salaries .. 201 18 10
	Clothing .. 30 0 1
	Horse Feed .. 17 15 1
	Tools .. 11 16 2
	Sundries .. 51 14 5
	Credit Balance .. 49 7 11
	<u>£511 15 6</u>
	<u>£511 15 6</u>

N.B.—In addition to above a sum of over £200 was spent during the year in additions and improvements to the Property.

Melbourne, 18th October, 1898.

Audited and found correct,

J. BARNACLE, A.S.A., Eng.

its counterpart, but in order that his gift to the king might not be depreciated, and at the same time to preserve its unique character, Arnold refused the offer.

On reading this circumstance, I thought we might learn from the devoted loyalty of Arnold some important lessons. He gave the best he could give to his king; and Jesus the King of kings claims and deserves the best we can give him. Arnold was determined that no one else should possess such a watch as he had made for his sovereign, that the one he had made and given him might remain a special and unique expression of his love and devotion. Thus we are to give our hearts to Christ *as we are to give them to no one else*. We are to honor him with the best of our substance, with the noblest of our faculties, and, in short, with a devotion that is to be supreme and inapproachable by anything we can feel towards a fellow-creature. He alone is to have our whole hearts. Husband or wife, father or mother, son or daughter, houses or lands, yea, even our own lives, are not to be loved as we love the Lord Jesus. We are to give him what we dare not give to a mere creature. We may not shrink from any sacrifice for our supreme Lord, but are to follow him, if required, unto death. Francis the First of France hazarded the battle of Marignano against the advice of his generals. When about to rush into the fiercest of the conflict, he turned to his army and cried, "Let him who loves me, follow me!" His troops followed with an enthusiasm that no obstacle could overcome, and they gained a decisive victory.

A terrible conflict is raging between the forces of light and darkness. Every day the conflict is renewed, and every day Christ the king turns to his soldiers, and cries, "Let him who loves me, follow me!" and with a devotion which no dangers can daunt, and no sacrifices arrest, we must follow the Lamb whithersoever he leads. Let him have the best of our hearts, of our service, and of our devotion. If for us to live be Christ, to die will be gain; for it will be to live again and to be forever with the Lord whom we honored and worshipped. All our loved ones who have passed on before, who followed the Lord here below, are now present with him. "And the Lamb who is in the midst of the throne shall feed them, and shall lead them unto living fountains of

waters: and God shall wipe away all tears from their eyes." (Rev. 7: 17).

"Take my life, and let it be
Consecrated, Lord, to thee;
Take my moments and my days,
Let them flow in ceaseless praise."

Selected Articles.

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

The Man and the Habit.

There was a man who had a habit. The habit was a pleasant, amusing creature, who when the man's soul was weary within him, would sing or cheer him with lively chat. It was small, of the figure of a manikin, and an inch or two high; and if the man grew tired of his tricks, he would take the little creature in his hand and put it away in a small box, and resume his toil. Now, the life of the man grew more sombre, and he took the manikin oftener from its resting place and bade it to amuse him. And at length so pleasant was the company of the habit that the man no longer banished it to its casket, but placed it in his bosom. The warmth of the man's bosom fostered the little creature, so that it grew larger; but still the man did not find it irksome to have the habit in his bosom. But the manikin continued to grow till its height was doubled, and each day, being often exercised to please its master, its strength increased and it became more daring, coming out not alone at his master's call, but even if his mind so much as dwelt for a moment upon it. Often he bade it return into his bosom, and the habit obeyed; and at other times he laughed at the readiness of its appearance, and watched its antics with amusement, saying to himself, "This is my servant; if I command, the habit will surely obey."

Still the habit grew in stature and in wilfulness: but so charming was its behavior, and so delightful its song, that the man grew less authoritative, saying, "It is a good creature, and would fain cheer me, its friend and master."

Once the man said: "Thou growest a great creature, sweet habit." But the manikin drew itself up. "Habit!" it echoed, "I am no longer a habit; I am now a passion."

Then the man grew angry at its presumption, and thrust away the puppet roughly, saying: "I will not endure thy boasting."

Yet he afterwards relented, and thought lovingly of the passion. "It is a kind creature," he said, "though self-willed; but I am a man and its master."

The passion grew more and more powerful, and clamoured unceasingly for a hearing and the fashion of its face altered so that it became somewhat ugly to look upon. Then the man would put it aside for a time, and strive to forget it. And when he took it out again, the passion was so humble that he forgave it and took it into favor. After a time it became so insolent that he began to feel afraid, for its strength and stature became greater daily, and he could with difficulty force it to obey him. And the man said, "I must subdue this passion ere it grow too powerful," but he ever put off the day, for he thought of the fellowship of the habit, and strove to think the passion was but a puppet still. The passion refused to stay at home when its master went forth to toil, and he was obliged to lock it up; but thinking upon it in the market-place, the passion would break away and come to him. At length the man said: "The passion must die," and he bound it with strong chains and gave it no food for a season; but ever, ere its life went from it, he relented and gave it sustenance, it broke its chains and clung to him.

One night the man awoke trembling, for a cold hand lay upon his heart. It was the passion.

"Away to the den; leave me," cried the man. "Go, passion." But the figure remained, grinning horribly.

"I am not thy passion," it said, "I am thy vice: thou has nurtured me, thou hast trained me; I am now thy master. Embrace me."

And the man folded the creature to his breast, closing his eyes, and striving to believe that it was only the habit.

He opened his eyes and beheld a ghastly skull close to his face, and it was a skeleton which he held in his arms. And his soul died within him. Then he said to the vice: "Kill me, I pray thee, for servitude to thee is worse than death."

"Nay," said the vice, "when I was thy habit, and amused thee, wouldst thou have killed me? Why, therefore, should I destroy my puppet?"—*Vegetarian.*

Sunday School.

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

LESSON FOR NOVEMBER 27TH.

"THE TWO PATHS."

Proverbs 4: 10-19.

GOLDEN TEXT—"My son, if sinners entice thee, consent thou not"—Prov. 1: 10.

"You know where the snags are in this river, I suppose," said a ship-owner to a candidate for the position of steersman on one of the great American rivers. "No, sir; I do not," was the cool reply. "You do not! Why then, pray, do you apply for this post?" "Because I know where the



snags ain't, and that is where I intend my boat to go." He was appointed. Most of us, probably, through life would be content to follow the advice of one whose unblemished life proclaims the fact that he has kept in the way of righteousness and clear of all hindrances to the development of the Christian character, one who, to adopt the metaphor, has on the voyage of life steered clear of all the snags; but doubtless it is more impressive at times to some to have the counsel of such as by bitter experience know where these snags are as well as where they are not. Such advice is given us by Solomon. When he tells us of the two paths—that which leads us upward to life, and that by which we are conducted down to death;—when he contrasts the present transient pleasures of the one and its everlasting wretchedness with the enduring joys of the other, having at least equal present happiness combined with eternal felicity, we must listen. He seems to say to us:—Give heed to what I say; I know whereof I speak. Choose the path of righteousness: its promises are sure, its joys lasting. My son, enter not into the path of the wicked: its pleasures are delusive: its alluring promises will never be fulfilled; it offers happiness, but it will really give you misery. I can certainly testify, because I have traversed it. I have given it a good trial; I beheld wisdom, madness and folly, gave myself over to eating and drinking, made my soul "enjoy good in his labor." "Vanity of vanities! All is vanity and vexation of spirit." My son, choose the former: it cannot be worse; it must be, it is, better.

Pythagoras is said to have compared life to the letter Y. It well represents the paths of two classes of individuals or two persons, alas! often of the same family, who starting from the same place separate and go their respective ways. The time comes when each must make a decision; he stands at the parting of the ways. He may go to the right or to the left. Then, it is about as easy for him to take the path of righteousness as the way of evil. The choice is simple; but how much depends on a good start! Still, even having started wrong, at first it is comparatively easy to cross over to the right. For a time, however, there is such a very small divergence of the two that sometimes he does not notice it, and so thinks he is all right. This is a common delusion; it is the foundation principle of every argument (?) of the "I'm-as-good-as-Jones" type. He looks at his tolerably good character (for as yet he has not gone far), but forgets the thing above all others to be noted, that he is on the wrong track! The progression or retrogression goes on, only

more so. He gets better or worse. The distance between the two paths becomes greater; he would now have much more difficulty in changing from one to the other. When we see one who has gone very, very far the wrong way come back to the point of divergence and take the right path, we call it "a moral miracle."

Then cometh the end. The end of the upright is peace; the end of the wicked shall be cut off. The path of the one is the shining light, that shineth more and more unto the perfect day; the other brings one to the darkness of blackest despair. Concerning the destiny of the travellers of different paths, let us notice one thing. A man has the choice of the way; inasmuch as he has, to that extent he has the choice of the end. But after traversing the way of his choice, he cannot choose the end. A person has the option of going to heaven or hell, but he must decide here and now. He does so decide when he resolves on the path he shall take. Be it noted, this is the only option he has. After he has gone his way and reached the end of life, he has absolutely no choice then where he must be eternally; he is settled that at the parting of the ways. How many make a mistake here! Do they expect to slip into heaven? Can they imagine it possible to sow to the flesh and reap of the Spirit eternal life? God says they cannot. "Whosoever a man soweth, THAT shall he also reap," is as true in the spiritual as in the natural world. Of the flesh, corruption; of the Spirit, life eternal, is God's method.

Sunday School Notes, Victoria.

The Fitzroy Tabernacle School to all intents and purposes is a Union School. Its delegates attend the Union Meetings, discuss its business, adopts its methods, and enter heartily and successfully in its annual competitive examination.

Bro. C. W. Mitchell has been its superintendent since its inception. Bro. T. J. Cook (vice-president of the Union) is the secretary, who, in consequence of being also a teacher, has an assistant. There is an increasing attendance of scholars, 128 present on the afternoon of the 6th inst. The school is orderly, classes attentive, and teachers in earnest. The organ is played while classes are forming and during dismissal. Gymnasium classes are held in connection with the school. The building is commodious and central. A vast population is at its door. There are frequent additions to the church being made from the school.

Let us Smile.

To everything there is a season . . . a time to laugh
Ecc. 3: 1-4.

An island is described by a schoolboy as "a body of land surrounded by United States battleships."—*Chicago Record.*

Woman—How much for children's pictures?

Photographer—Two dollars a dozen, madam.

Woman—Why—er—I've only got nine.—*Judge.*

The Australian Christian.

The Rev. Sam Jones, the Georgia evangelist, was holding a series of meetings at a church whose pastor was noted for his lack of good looks.

One evening at a revival service, as he was talking about the sin of hypocrisy and duplicity, he—in a sudden gleam of characteristic humor—turned round to the pastor, sitting in the pulpit behind him, and said, amid a whirlwind of laughter: "Well, John, your congregation can never accuse you of being a two-faced man, can they? For the Lord knows that if you had another face you'd certainly wear it, would'nt you?"

In the course of a speech in support of his "fox scalp" bill in the Kentucky Legislature, Representative Hatfield of Pike county said: "I ask for the passage of this bill in the interests of religion and morals. If you pay no bounty for fox scalps, no one will kill the foxes; if no one will kill them they will kill the chickens, and what you have no chickens you have no preachers, and what you have no preachers you have no religion and no morals."

At a reception held in a great hall in England not long ago Mr. and Mrs. Gladstone were honored guests. During the evening it happened that Mr. Gladstone was in a gallery directly above the place in the parquet where Mrs. Gladstone was chatting with some ladies. In the course of their conversation a question arose which the ladies could not settle satisfactorily. Finally one said: "Well, there is one above who knows all things, and some day he will make all things plain to us."

"Yes, yes," replied Mrs. Gladstone, "William will be down in a minute and he will tell us all about it."

As a lesson in neatness this incident is capital. While in a foreign port Admiral Dewey ordered the heaviest hoisting tackle in the ship out of the hold without delay. Nobody could see any occasion for it, as there seemed to be nothing either to be taken on board or to be sent ashore. But when, after two hours' hard work the tackle was ready, the Admiral ordered that a large wad of tobacco which had been thrown under one of the guns be hoisted overboard and dumped into the sea.

To our modern taste there is something positively comic in many of the epitaphs, haltingly rhymed and full of grotesque metaphors, which the lichens strive mercifully to efface in our old country graveyards. Again, there will be such a mingling of pathos and the oddity that it depends on the mood of the reader whether he is moved to sympathy or repressed mirth. In the Old Hill burying-ground in Newburyport rest many of the old ground in Newburyport rest many of the old sea-captains, merchant traders or gallant privateersmen who once made the town famous, while numerous ancient and slanting slabs of splintering slate commemorate others whose bones lie at the bottom of the ocean whose bones lie at the bottom of the ocean whose bones lie at the bottom of the ocean—the off China, or the Indies, or Labrador. The off China, or the Indies, or Labrador. The off China, or the Indies, or Labrador. The off China, or the Indies, or Labrador. These old sea-dogs, Captain Clouston, Captain Starkey and Captain Newman, are almost alike, and are quaint enough in their

nautical imagery. Thus runs Captain Newman's:

Boora's Blasts and Neptune's Waves
I was tossed to and fro—
Now quite Escaped from all their Rage
I'm anchored here below
Safely I ride in Triumph here
With many of our old Fleet.
Till Signal calls to Weigh Again
Our Admiral, Christ, to meet.

It is a far cry from such lines as these to "Sunset and the evening star, and one clear call for me," yet the poetic thought of the laureate when he composed his exquisite "Crossing the Bar," was perhaps near akin, after all, to that of the forgotten maker of verses who devised this inscription for a captain of "the old fleet," embarked on the silent sea.

Sisters' Department.

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

THE SERVICE OF GOD.

The hands that do God's work are patient hands,
And quick for toil, though folded oft in prayer.
They do the unseen work they understand
And find—no matter where.

The feet that follow his must be swift feet,
For time is all too short, the way too long;
Perchance they will be bruised, but falter not,
For love shall make them strong.

The lips that speak God's word must learn to wear
Silence and calm, although the pain be long;
And loving so the Master, learn to share
His agony and wrong.

From Sunday Afternoon Verses

EXECUTIVE.

Sister Maston presided and took for our bible lesson Rev. 1. Minutes and correspondence having been dealt with, it was resolved to hold a missionary meeting this month and a temperance meeting in December.

The Foreign Mission Committee of the Sisters' Executive was requested to send a special token of remembrance to Sister Thompson in the "India box." Four sisters reported visits to the Hospital last month.

The Home Mission report included the "Collectors' tea," kindly provided by Sister P. Ludbrook on 23rd ult., when a very profitable time was spent. The sisters have collected £50 9s. 4d. to date.

Next meeting, Dec. 2nd.

DORCAS.

The old-established class at Swanston-street was visited this month. They have done good work in the past, and are still actively engaged helping those in need. There were fourteen present and at work making shirts for the Burwood Boys' Home and a wrapper for an invalid sister. This society is under the able presidency of Sister Lyall, sr.

SUNDAY SCHOOL.

Additions reported from schools—Foots-

cray, 2; Fitzroy Tabernacle, 2; Brunswick, 1; N. Richmond, 3.

North Fitzroy has an average of 231 scholars. Bro. Cowley has a fine class of young men. Every class is well filled. The infants number 72. Singing good; dismissal orderly.

Fairfield Park had only 11 children present, but Bro. Phillips and daughters "keep at it."

Murrumbecna is another small school of about 23. The boys showed a good knowledge of the lessons.

Balmain-street is essentially a mission school with about 70 children. They have large hymn sheets on the walls, from which the children sing. Bro. C. Edwards is assisted by Sisters A. McCoughtry and Kelso. M.H.

From The Field.

The field is the world.—Matthew 13: 38

New South Wales.

SYDNEY.—On Friday the 28th October we held our second social in connection with the Sister's Visiting Committee. We intend holding them quarterly, as we wish all our sisters to become interested in the work, and in each other. We want to feel that we are in a measure responsible for each other, and that we must all do something to help on the glorious work of extending the Master's kingdom, and unless we come together and talk about it, we shall do but little. It is united effort that is wanted. There were nearly 40 sisters present, and Bro. Dickson. We had the pleasure of Sisters Gordon and Beddie from Brisbane, Sister Moysey from Melbourne, and Sister Jarvis from Tasmania, with us. A short programme consisting of songs, a reading by one of the sisters, and a short address by P. A. Dickson, was gone through, after which afternoon tea was served by the committee, and a social chat over "the cup which cheers."

MUNGINDI.—Am pleased to report that the work is prospering here. Bro. Palmer is still engaged in the preaching of the gospel, and last Thursday baptised a lady in the Barwon River, a large attendance of the public being present. T. MANN.

Queensland.

ROMA.—Last night Bro. Clapham completed the six months' term, which he arranged with the church here, and with the consent of the Brisbane church. We can truly say that his visit amongst us has been blessed by God, in fact our brother has been the most successful evangelist that has visited our town; the church has been built up by his morning addresses and thirty-two precious souls have been added to the kingdom. Our brother during his term has been successful in planting a church at Yingerbay, eight miles from here, which promises a flourishing future. Last Wednesday night a social was held to bid adieu to our brother, when the building was crowded, all denominations being represented. We believe our brother has won the respect and good-will of all the Christian bodies in the district. We can safely say that his departure is deeply regretted by the church here, and we trust that his future work may be still more abundantly blessed of God.

Oct. 31.

L. A. HOSKINS.

COUNTRY NOTES.—October 9th, Bro. P. J. Pond preached at Marburg, and one, a married woman,

united with the church. The church there has lost by removal Bro. and Sister Hall, who had won the esteem of the brotherhood.

The disciples at Toowoomba now have two old-time members, Bro. and Sister Kitchenham, added to their number.

On Saturday the anniversary of the Lord's day school at Marburg took place. The church building was nicely decorated. A good number were unable to gain admittance. Addresses were given by P. J. Pond and Carl Fischer, and a good programme was gone through. 31 prizes were distributed, and the S.S. superintendent, Sister Houston, can well rejoice at the progress made during the past year.

WM. BAILLS.

MARYBOROUGH.—Another good meeting last night (October 30). Two young men immersed, Bro. Nixon preaching. It has been decided to continue the services of Bro. Nixon for another six months. S O B.

New Zealand.

WANGANUI.—To-day we had the largest attendances so far obtained at our services. Sixty-three were present at the meeting for worship, fifty-one of whom broke bread. Five were received into the fellowship of the church, 2 being by letter of commendation from Auckland, and three (a young man and two young women) who during the past week had become obedient to the faith. At the gospel service over 100 were present. A. F. TURNER.

AUCKLAND JOTTINGS.—I have to acknowledge with thanks the receipt of £1 17s. for the Macri Mission Fund from the church at Newtown, Wellington. T. B. F.

HUNTERVILLE.—We are glad to report that another young man has received the word and been baptised into the body of Christ. To our Father be all the praise! "If God be for us, who can be against us?" Oct. 24. G. P. P.

South Australia.

HINDMARSH.—By the mail from Great Britain, arriving last Monday, Bro. James Johnson returned from America, having completed his studies, first at Kentucky, then at Hiram, colleges. Bro. Johnson was only absent a little over four years, but in that time, by dint of hard work in the shape of double studies, was able to complete a six years' course, obtaining his degrees with high honors, and in every exam. he came out on top. He had charge of two churches, preaching every Sunday, and during vacations holding special services, whilst working at college. The Endeavor Society gave him a right hearty welcome on Tuesday evening, and an impromptu social, at which our brother gave a good account of himself during his absence from us. On Wednesday our brother journeyed to Victoria, and was united in marriage to the dear one whom he had left behind awaiting his return. Yesterday morning we had the long looked-for address from him. His subject was the "Constraining Love of Christ." We appreciated our brother much, and predict for him a brilliant future. May God bless and guide him, and make him very useful. Bro. Johnson is open for an engagement after holding special services at Grote-st., Adelaide.

After the evening service yesterday one confessed Christ, the husband of Sister England. The assembly had left the building before he spoke to Bro. Pittman, who had given a powerful address. A. G.

"Immersion" by John T. Christian, is now in stock at the Austral. Price 6/6, by post 7/.

Here and There.

Here a little and there a little.—Isaiah 58: 10.

Jos. Evans, Mysis Railway Station, is now secretary of the church at Fernhurst, via Bro. Pattison.

Good meetings at Newmarket last night and two confessions. Bro. L. A. Williams preaching.

Bendigo had two confessions Sunday night, Dr. James Cook preaching from Matthew 11: 28-30.

Box for India. Last notice. Send all money or goods to 121 Collins-st. promptly on reading this.

There were three decisions at Brighton Sunday night, at the close of an address by F. M. Ludbrook.

Chas. Green, from the church at Manchester, is now on a visit to his brother, M. W. Green of Cheltenham.

If any of the churches in Melbourne have half a dozen copies of the Almanac for 1898 left over, I would like much to have them. A. B. M.

At the Tabernacle, Fitzroy, on Sunday night last one was immersed, who that evening made the good confession, and on October 30th one was baptised.

We regret to notice the death of the wife of A. E. Seedsman of Geelong. Mrs. Seedsman was a daughter of Mr. and Mrs. Christopher now in South Africa.

R. G. Cameron has commenced preaching at Sandford, Tasmania, under the direction of the Conference Committee of that colony. Sandford is a new field.

A. R. Main, who is a student in the Melbourne University, has passed successfully the first year arts course examination, taking honors in English and Logic.

The Kanaka brethren at Childers, Queensland, in response to the appeal of Bro. and Sister Pittman on behalf of the Rescue Home, raised in one collection £4 12s.

North Richmond church rejoices over two more confessions. One has also been received who was formerly a member, but for some time has been meeting and working with the Baptists.

Will all those Schools using lesson leaflets of any kind please notice our offer on the last page. The first supply of leaflets for 1899 will be sent out the 1st of December. Let us have your orders now.

As we require a few copies of the AUSTRALIAN CHRISTIAN for October 6th, we will take it as a favor if any of our agents will oblige by sending to the Austral Co. any spare copies they may have for that date.

J. Colbourne has accepted an invitation to labor with the church at North Melbourne. He expects to commence work there in about five or six weeks. A. B. Maston is preaching there until Mr. Colbourne's arrival.

We have received a number of news items lately without any name attached. No notice can be taken of such reports. The name need not necessarily be published, but we must know the source of our information.

We are printing off 20 copies of the CHRISTIAN weekly on a superior paper. At the end of the year these will be nicely bound. We have a few orders in hand, and as the supply is limited to the 20 copies those desiring them should order now. 10/-; post, 12/-.

In the "appeal" in our last week's issue on behalf of the Victorian Mission Fund there are two errors. First, the expenses of the committee are £54 per month, not per week. Second, that the meeting of committee and Sister-collectors was held in Swanston-st., not Lygon-st.

One of the men most learned in the bible was Dr. Adam Clarke, yet he said, in entering upon the Book of Revelation, "I do not understand the symbols and figures of this book, and yet I know as much about them as any other man." It is the ignorant man who is "cocksure."

In Damascus there is a long, dark, narrow lane, ending in a tunnel. It had been there for ages. The traveller descends and passes through; but on the other side he emerges into the courtyard of an Oriental palace, flashing with color and sunlight. This is a figure of a believer's death.

George Müller, whose glorious faith fed so many thousands of orphans, said that when a piece of work came to him he dared not touch it till he had settled three things: Does God want this done? 2. Does he want it done by me? 3. Does he want it done now? Those three points settled, no more worry for George Müller?

"Growler" writes to say that "Victoria is not all Australia, and that there are other Sunday School Unions and Sisters' Conferences besides those in Melbourne. How would it be for our Victorian friends in announcements and reports to qualify them by the use of the term 'Victorian'?" Will all concerned take notice. Just which one of the numerous families of growlers the above is, deponent saith not.

"GOSPEL LIGHT" is a most interesting little volume, containing 97 four-page Tracts. You can't go wrong in giving it to a man whom you want to interest in the things of the kingdom. It is neatly bound in cloth, opens readily, gold title on back, with stamped title on side. It can be handed to the most fastidious with pride. It contains our great plea in a condensed and attractive form. Price, post free, 1/6.

We are frequently asked questions to this effect: "How is it that no notice of so and so appeared in the CHRISTIAN?" Anything worth reporting never reaches this office that it does not find a place. We can't be everywhere and most depend entirely on our friends for information. We go to press about 11 a.m. on Wednesday, so all news items should reach us not later than Wednesday morning's post. Long reports should be in our hands as early on Tuesday as possible.

How frequently we are told of fields needing evangelising, and deplore our inability to present the primitive gospel to the people for lack of men and money! This same need exists in our suburban Sunday Schools, where the young congregate in numbers and there are not sufficient teachers to tell the old old story to them. Where are the brethren? Why are they not interested? Brethren and sisters, look in at the schools connected with your church and see if you cannot help.

A correspondent calls in question the following quotation from Byron, appearing in the notes on Sunday School Lesson in our issue of 20th October:— "Like the leaves of the forest when summer is green, That host with its banners at sunset was seen," maintaining that with correct quotation and grammar it should read,

"That host with their banners at sunset was seen." As to the latter objection, it is a mere matter of taste, being quoted in various ways. We prefer the first quotation.

A report has gone abroad that the CHRISTIAN has refused to insert Endeavor news or anything referring to Endeavor work. Let us say that such report is utterly false. The columns of the paper are open to reports of Endeavor work, articles dealing with the subject, or anything pertaining to the Endeavor cause, and always have been. If those engaging in that work

are not represented in the paper, they have themselves to blame. The editor has his own private convictions, which he sometimes expresses publicly, but he has sense and charity enough to allow other people the same liberty.

Every church should have a good roll book. The Austral Coy. has just got a fresh stock, and can supply them at 5/6, or post free for 6/.

GOSPEL ADDRESS.

A brother away in the country asks if we could not publish weekly a brief outline for a gospel address, or an address to Christians. Yes, we could and would if we had them to publish. If our preachers will furnish us with the outlines, we will only be too glad to publish them from week to week. Below is a sample of what we want.

WORKERS TOGETHER WITH GOD—God a Worker.—Gen. 2: 3; Ps. 8: 3; Job 10: 8. *He workers with him.*—1 Cor. 3: 9; 1 Tim. 4: 10; 2 Tim. 2: 15. *Faith and works.*—Acts 26: 20; Matt. 5: 16; Jas. 2: 18; Heb. 10: 24. *Our work blessed.*—John 14: 12; 17: 4-5; 1 Thes. 5: 13; Phil. 2: 12; 2 Tim. 2: 15. *Rever. 14: 13; Judged by our works.*—1 Cor. 3: 13; Matt. 12: 37.

Have you seen "PURE GOLD"? Its title is good, but its contents are better. From the very first it sold readily, and is still going, and is likely to sell well to the end. From one end of Australasia to the other we have received nothing but praise. The thirty pictures alone in it are well worth the price we ask, while it is crammed full of the very cream of our best literature. It is worth buying for what it will be worth in years to come. In 25 years from now, when men want to know something of the men and the teaching which influenced the cause in 1873, they will turn to "Pure Gold." Price, paper, 1/6; cloth, 2/.

A valued correspondent who knows something of an editor's woes, has sent us the following selected poem. It may be good poetry, but in our judgment it contains a lot of truth as well:—

TO OUR CONTRIBUTORS.

If you ever get a thought that's happy,

Boil it down—

Make it short and crisp and snappy,

Boil it down.

When your brain its coin has minted,

Down the page your pen has sprinted,

If you want your effort printed,

Boil it down.

Take out every surplus letter—

Boil it down;

Fewer syllables the better—

Boil it down.

Make your meaning plain—express it

So we'll know, not merely guess it;

Then, my friend, ere you address it,

Boil it down.

Boil out all the extra trimmings—

Boil it down;

Skim it well, then skim the skimmings,

Boil it down.

When you're sure 't would be a sin to

Cut another sentence in two,

Send it on and we'll begin to

Boil it down.

INASMUCH

The following is from the *Age*—

FALL DOWN A LIFT WELL.

A man named Frederick Coop, employed at the Co-operative Wool and Produce Company's premises in Collins-street west, met with a severe accident yesterday afternoon. He was engaged on

the third story shifting some bales of wool, near the goods lift. A step backwards, inadvertently made, precipitated him down the well. The lift had previously been lowered to the bottom, a distance of about 25 feet, and Coop fell on to the floor of it. When picked up, his head, which had bumped violently against the walls of the lift, was very severely cut, and bleeding freely. Fellow-workman placed him in a cab, and he was driven to the Melbourne Hospital. Dr. Shields examined him, and found that he had sustained concussion of the brain and minor injuries. Coop is a married man, and lived at Ascot Vale.

This briefly describes the injuries which has befallen one of our members, who for some considerable time past, although willing and terribly anxious to obtain work, was unable so to do till the morning of Thursday last, when he started at the above place, leaving a wife and six children depending on him for support, one of whom is a frail little thing, and quite a mother's care and work apart from anything else. These are left totally unprovided for, and we desire now, in their behalf, to make these facts known to the churches, feeling sure there are many who will be quite ready and willing to help us, so that we may place this family in a position where they can live. (Matt. 25: 35-40.) The doctors say it will be at least six months before our brother is able to be about again, and twelve months before he can work. May I ask you to kindly receive and acknowledge any contributions that may be sent for this most worthy object.

THOS. MINAHAN, Sec.,

Nov. 8. Ascot Vale.

[We will be glad to receive and acknowledge any donations.—Ed.]

Obituary.

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

SAGAR.—Sister Emily Sagar fell asleep in Jesus on October 18th, after seventeen years of great affliction born in patience and the love of Christ. Her membership in Grote-st. church dates from June, 1872. She was baptised by T. J. Gore when she was 15 years old, and for 27 years loyally and cheerfully trod the way of Christ. She was one of the brightest faced sufferers we ever met. She gave as much blessing to visiting friends as they sought to impart to her. Most acutely did her estimable mother and relatives feel her loss, assured that 'tis gain and rest for her now, with glory in the life to come. Truly the hope of the gospel compensates for all a saint may suffer with Christ. "If we suffer with him, we shall also reign with him." S.

BURGE.—It is our painful duty to record the death of our Sister Burge at the age of 36, which took place on October 18. Our sister and her husband, Bro. James Burge, were baptised 17 years ago at Wedderburn. During the past 12 years they have resided in Geelong, and we can speak from our personal observation of her Christian life, and also of her great attention to her family and her household duties, and whenever she had the opportunity she was always present at the meeting to remember the Lord's death. It was a very painful and touching scene, when her seven little children were brought to her in turn to say good-bye; she kissed each one tenderly, and with motherly affection bade them good-bye. Bro. Hagger at a very short notice came to Geelong and conducted the funeral service, and spoke some very encouraging and consoling words to the assembly gathered to pay the last respects to our departed sister. W.B.

Literature.

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

For a long time we had thought of publishing a Sunday School Leaflet for use in our Australasian schools. Last year we made our first attempt, and many of the schools encouraged the effort by taking the Leaflets, notwithstanding that they were slightly more expensive than those issued by the S.S. Union of Great Britain. We advertised the Leaflets this year again at the same price, but owing to the encouragement which we have already received by increased orders, we now propose to reduce them in price so as to meet the demands of all. For the coming year, all those schools who will send for them to the Austral office will be supplied at the rate of

4d. per package,

or 12 Leaflets for each Sunday in the month. When parcels have to be posted the price will be

5d. per package.

We certainly think our Leaflets are superior to those supplied by the denominational houses, and now that the price has been reduced we trust that our schools will encourage the effort we are making. The prices above, of course, will apply to all orders already received, and to those which we hope to receive for the coming year. The first supply of Leaflets for 1899 will be printed about December 1st, before which time all orders must be in.

SEND YOUR ORDERS SOON.

Austral Publishing Co.

Acknowledgments.

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

RESCUE HOME.

Thankfully received—		
Sister Lebean, Ballarat ..	..	£1 0 0
Mrs. Hunter, Doncaster ..	..	0 5 0
Mr. Lowan, Doncaster ..	..	0 1 0
Miss L. Crowe, Footscray ..	..	0 5 0
Mrs. McGregor, Malvern ..	..	0 10 0
Mrs. Heley, Castlemaine ..	..	0 10 0
Mr. John Thompson, Childers, Q.	..	1 0 0
From Churches—		
Ballarat West ..	..	2 0 0
South Melbourne ..	..	2 0 0
Childers (Kanakas) ..	..	4 12 0
Col. cards—Sister Houston, Marburg, Q.	..	0 12 0
Mrs. Richards, Thebarton, S.A.	..	1 12 0
Miss Robinson ..	..	0 15 0
Mrs. Tully, Doncaster ..	..	1 0 0
J. PITTMAN, Armadale.		

IN MEMORIAM.

In loving memory of R. Harry F. Payne, who fell asleep in Jesus at Collingwood, on Nov. 6th, 1893.

1 Thes. 4: 13-18

Inserted by his loving parents, sister and brothers.

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.

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