

# 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.

### Christian Science.

One of the most remarkable of modern crazes is that miscalled "Christian Science." It is neither Christian nor scientific, and yet men, and especially women, of education and refinement are to be found among its advocates, and Boston, the "modern Athens," is its home. Christian Scientists teach that pain exists only in the imagination, and will cease to trouble us when we cease to believe in its existence. We call this an age of scepticism, but the credulity of intelligent people is simply astonishing. Millions of men in the full possession of their five senses, and in defiance of them, actually believe that when the priest pronounces certain words the wafer in his hand becomes the real body and blood of Christ, containing the very bones, sinews, veins and nerves that hung on Calvary, and they believe that millions of such Christs have been and are being continually created. Then, again, the gullibility of the public is evidenced by the millions of gallons of swill, or worse, annually swallowed in the shape of patent nostrums guaranteed to cure all diseases incidental to humanity, and the nastier the medicine the more profound appears to be the faith in its efficacy. The country is flooded with testimonials from all parts to the potency of all kinds of pills and potions, and the patent medicine vendors reap a golden harvest from the wonderful and exhaustless credulity of the people of this enlightened century. "Christian science" has a literature and vocabulary of its own, and like the priests and patent medicine men its "Healers" know how to extract the cash from the pockets of their dupes. The cablegrams tell of the arrest in London of "a Miss Mills and Mrs. Lyons, a Christian Science Healer, for neglecting to call in medical aid" in the case of Mr. Harold Frederick, journalist and novelist. They were charged with manslaughter, and may

be punished, but thousands will still pay their guineas to the plausible frauds who travel around in the interest of "Christian Science." It is such reflections as these that recall to our minds the well-known saying of the cynic to the effect that the population of Great Britain numbered "thirty millions, mostly fools."

### "Open Membership."

This is the term applied by Baptists to the membership of unbaptised persons. Many of the English and Australian churches are open membership in practice, and in others open membership is advocated. If we understand rightly, most of the South Australian churches admit unimmersed persons as members. The S. A. editor of the *Southern Baptist* considers that open membership logically accompanies or follows open communion, and it is difficult to avoid the conclusion. This is how he puts it: "Nothing advanced is sufficient to convince the Baptists of this colony (S.A.), after many years of experience, that they are wrong. So long as there is open communion, it is only a question of whether we shall have a number of unimmersed believers (wives and husbands of members) sitting down regularly with us at the Lord's table or in full membership." It is clear that the first Christian churches had no trouble on the subject of either open membership or open communion. In those days all believers in Christ who wished to be regarded as Christians were at once immersed into the name of Christ. They did not wear the name of Christ until they had been baptised into it. The Lord's table and the Lord's church were for those who had thus "put on Christ," and hence the bible is as silent on open communion and open membership as it is on infant baptism or purgatory. There is certainly no logical consistency in inviting an unbaptised man to the Lord's table on the ground that he is a Christian, and refusing him admittance into the Lord's church on the ground that he is not baptised. The matter can only be settled by an appeal to the teaching and practice of the primitive Christians. Christ

instructed his apostles to (1) make disciples, (2) baptise them, and (3) teach them to observe what he had commanded. This was the divine order, and when we place baptism before discipleship, or the Lord's supper before baptism, we change the order Christ has laid down. The advocates of a restoration of primitive Christianity should have no trouble over this question.

### Over in America.

The *Lookout*, an Endeavor paper published by our American brethren, often contains spicy and suggestive paragraphs. In a recent issue we read of a father who said to his little daughter as they left the house, "Shall we walk or take a car?" "I think, papa," said the child, "that I would rather walk if you will carry me." The editor knows of older persons who are of like mind. "They are ready to vote for the hardest work if only some one will carry them. The church ought to be more aggressive, only it is the preacher and a few others who should see that it is so. A young woman, who had never known what it is to be denied anything she wanted, found fault with the preacher who on account of the small salary refused a call to the church of which she was a member. 'I think our preachers ought to be willing to practice self-denial,' she said. 'They ought to think of the good they can do and not about making money.' Well, she was right, only she had no right to exempt herself from the obligations she laid upon the church." Of course this young lady was in America. We might get into trouble if we suggested that any church members of that class lived in Australia.

### A Municipal Public House.

Quite a stir has been raised in Sydney among religious and temperance organisations by the determination of the City Council to take out a publican's licence for a coffee palace in the New City Markets. Petitions are being signed and resolutions carried against the municipality identifying itself with the liquor traffic. It is urged that the building will not pay unless drink is sold, and so the ratepayers are to be compelled to



take part in a business which many of them believe to be vicious and demoralising. The *Daily Telegraph*, which makes no pretension to be a temperance paper, puts the matter clearly in stating that "Unless the people advisedly authorise their representatives to sink the municipal funds in public house property, nothing of the kind should be attempted. . . . The Council might as well start a brewery or a distillery as a public house." It remains to be seen whether the action of the Council will be tolerated.

THE

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## The Leader.

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

### An Anglican View of Primitive Christianity.

The development of ritualism in the Episcopal Church is not confined merely to Great Britain, but has also extended itself throughout the Empire. It is to be found, for instance, in the Colony of Victoria, and as an evidence of its progress, it may be cited that it is now strong enough to run an organ

of its own, which, under the title of *The Mitre*, is set for the propagation and defence of ritualistic theories and practices. As affording an illustration of the teaching advocated by it, we may quote from its issue of Nov. 1, in which we find the following:—

A PRAYER FOR THE FAITHFUL DEPARTED.

"O Almighty God, unto whom all live, we beseech thee to remember the spirits of all flesh who have departed this life in the hope of thy appearing, especially our parents, friends, kinsfolks, and benefactors. Grant them, we beseech thee, a place of refreshment, light, and peace, in the bosom of Abraham, Isaac, and Jacob, when all sighing and sadness are vanished away, and the light of thy countenance shineth for ever: through Jesus Christ our Lord. Amen."

With this before us as a specimen of High Church doctrine, it becomes a matter of more than passing curiosity to learn what views this ritualistic organ entertains in reference to primitive Christianity.

In the first place we are informed that the Anglican Church, as embracing both "high" and "low" divisions of it, is faithful to primitive Christianity. As evidence of this, the *Mitre* says:—"In the Anglican Church the mistakes of Rome and those of Protestants are both avoided, and she remains faithful to primitive Christianity."

In order to prove that she is thus faithful, it is further stated that "all the Catholic belief, as declared by truly Ecumenical Councils, she holds; she preserves that power of modifying her formularies, of altering her liturgy to suit the needs of successive ages, of revising her vernacular scriptures, which ensure that the Faith shall be properly expressed; and if she were called upon to declare whether any doctrine were part of the Catholic heritage, her decision would be guided by the faith of the primitive church, as contained in the holy scriptures and *taught by the Fathers*. After this declaration, it is not difficult to understand the sense in which the Anglican Church is faithful to Primitive Christianity. She has simply abstracted another leaf from the book of Romish propaganda and made "the Fathers" the interpreters of primitive Christianity. According to what the *Mitre* says elsewhere, primitive Christianity in the days of the apostles was incomplete, and required expansion, which expansion, it appears, was duly afforded by the Anglican Church. If, for the sake of argument, the foregoing is taken as a correct statement of the case, it will be a matter of interest now to enquire what has become of primitive Christianity. We ask this question because the *Mitre* quotes with approval a statement made by Mr. W. S. Lilly, in the September number of the *Nineteenth Century*, that "primitive Christianity differs from anything now in the world." "Of course it does," says the

*Mitre*, "and the mighty tree overshadowing the world cannot be only a replica on a large scale of the Church at Jerusalem or Antioch; governed directly by the men who had lived with Christ. Doctrine develops like everything else. Even the dogma of the Trinity is a development. It is nowhere expressly stated in the New Testament, and the word itself is unknown till the end of the second century." From all this it will be seen that the faithfulness of the Anglican Church to primitive Christianity is of a somewhat doubtful character. According to her own confession, she took primitive Christianity into her own keeping, and now after the lapse of nineteen centuries, she unblushingly declares that primitive Christianity is lost. In the commercial world transactions of this kind receive a somewhat ugly name, but in the theological world it is usual to cover up such affairs with a redundancy of sophistical arguments of a more or less audacious character.

Our friend the *Mitre* is, however, at this early stage, somewhat modest. It steals the thunder of Rome, but is afraid to use it. Rome has no hesitation in declaring that it stands in the place of primitive Christianity, but the *Mitre* is vaguely suggestive in reference to the position of the Anglican Church. We have to read between the lines before we see that its real position is one of usurpation. True, it does not use so offensive a word as usurpation, but conceals the nature of the transaction under the name of "development." According to it, the apostles left many truths in a state of solution. These truths were implied, but needed argument and logical deduction before they could be categorically expressed. And as such a state of things could not be regarded as satisfactory, something must be done. "It is obvious," contends the *Mitre*, "that in such a process there must be a body having authority to decide in disputed points, and also there must be a stage when finality is reached." Evidently, from the standpoint of the *Mitre*, this "body" could not be the "Church of Rome" or the "Protestant sects," for both are in error; there remains, therefore, the Anglican Church, as the only body competent to finally decide upon all points of faith and practice in connection with the Christian faith. This is made quite clear, for we are told, "The Romish Church, in her doctrine of development, seems to us to have abandoned the anchorage of scripture and tradition, and to have broken that continuity on which she so prides herself. On the other hand is the error of the Protestant sects. They ignore, or think they ignore, tradition altogether, and bind themselves down to the New Testament, nor do they hold anything as true which cannot



be clearly shown to be so from their own interpretation of that book." We do not know whether the Church of Rome has "broken that continuity on which she so prides herself," but we have a shrewd suspicion that it is the ambition of the ritualistic party in the Church of England to go hand in hand with their Romish brethren in the pathway of apostasy. As for the "Protestant sects," we only wish it were true that they "bind themselves down to the New Testament," for when that day comes it will sound the death-knell of Romish priestly arrogance and the weak imitations of it found in the Anglican Church.

## The Australian Christian

For 1899.

I am in real earnest about the 500 new subscribers for 1899, and intend to keep it constantly before the present readers of the paper. You can do the cause of truth no greater service than by working for the increase in the circulation of good literature. Without your co-operation I can do but little. It would be an easy thing for each of our present subscribers to get another one, and many of them could even do more than that. Will you kindly look at the following offer and see if, with it as an inducement, you cannot help us. My object is to get our people to give the paper a trial, with the hope that they will become permanent subscribers. If you can help in this way, I would be very glad to send to you copies of the paper as samples, or post direct to any address or addresses you may send, with a view of inducing all our old subscribers to renew promptly and to pay in advance, together with a lot more who have never taken the paper at all. I make the following offer: To every one paying their subscription in full for 1899, I will send post free any one of the following books:—The Gospel Preacher; Truth in Love, by Stephen Cbeek; On the Rock, by D. R. Dungan; Gospel Light, a bound volume of tracts; Elements of the Gospel, by Isaac Errett—all the above in cloth, or Pure Gold, in paper boards, or by a payment of sixpence extra the latter may be had in cloth. Remember that the amount must be paid in full and that the offer applies to either old or new subscribers, the only condition being that a full year's subscription for 1899 must be paid in advance, either a five shilling or a seven shilling subscription as it happens to be, and in case of old subscribers all arrears must be paid up to December 31, 1898. This offer applies to all orders with cash, received either direct or through our agents, and the book may be sent to any address supplied. In this way the AUSTRALIAN CHRISTIAN for 1899 may be obtained and in addition a valuable book. Besides this, all new subscribers will be supplied with the paper from the time their subscription is received to the end of the present year without extra charge. This offer will extend to January 15, 1899. In sending in subscription state whether a book is required and which one of the books offered is preferred. Will all our friends kindly go to work from this

on and assist us in enlarging our subscription list and thus enlarging the paper in size and its sphere of usefulness.

A. B. MASTON.

## Selected Articles.

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

### Falling Away.

The tendency of human nature to relax its hold upon a given fixed theory, after a time, especially in religious matters, is very marked. To the Galatian brethren Paul said, "I marvel that you are so quickly removing from him that called you in the grace of Christ unto a different gospel." To the church at Ephesus the Holy Spirit said, "But I have this against thee, that thou didst leave thy first love." There is also a trace of this weakness in the lives of some of the apostles, especially in Peter's return to his former occupation on the sea of Galilee after having accepted a position in the apostleship of Christ.

Ecclesiastical history is burdened with the accounts of the blackslidings of men from all ranks in the church. Then there is that great apostasy, the "falling away" predicted by that great apostle to the Gentiles. It is a weakness that has been encountered by every religious movement in the world's history, whether pagan, Jewish, Christian or Mohammedan. It is a weakness which shall try the strength of every existing and future religious movement.

Especially is this falling-away disposition manifest in religious congregations and hence one of the causes of weakness in a church. It is one of the most difficult things in the life of a church to preserve a continuous growth. There will come those seasons of relaxation and falling away. Some become indifferent, lose their first love and relax their activities; and, once started, the contagion soon affects the whole church, and a general falling away follows. First the prayer-meetings run down; next the Bible School discovers that it is lacking in teachers; the Lord's table is neglected and the audience at the public worship begins to grow less; missionary collections begin to fail and the finances of the church begin to suffer; one after another the activities cease and finally the preacher resigns for want of support. The general disposition towards apostasy asserts itself, the falling away comes and the church dies or else ekes out a miserable existence worse than death.

There are many causes for these phenomena. Some at the first pitch their religious life at a tension in religious activities which cannot be maintained. Some are sored because of offences and quit. Some are overtaken with temptations and surrender. Some gradually absorb the spirit of worldliness and are almost unconsciously drawn away from the church. Some are led away by their associations with the unconverted. Some are wrongly taught and upon the discovery of their error become disgusted and quit. Some are beguiled by new doctrines and separate themselves. Some are infatuated with riches and die. Some are blinded by self-interests and fall into the ditch. Some

were never converted and return to their own. Some are left by the church growing away from them. Some are spies from the enemy's country and are driven out by the search-light of truth. Some, in one way, or somehow, come to think that some other way is just as good, and so forsake their first love.

As to remedies they are not so difficult to discern as they are to be applied. This is largely the work of the preacher, and for the decadence of a church he may therefore be largely responsible. Yet not altogether; for if churches suffered retrogression under apostolic care, how much more will they under uninspired men with the increased temptations characteristic of the age in which we live. But the preacher is not alone responsible for the counteracting of these falling-away tendencies in his congregation. Every enlightened member should assist him in his work. The remedies of course are bible reading, prayer, keeping faithfully the ordinances, Christian fellowship, an overcoming faith, constant warfare against sin, love for the truth, activity in evangelistic and missionary work, exhorting one another daily, and a constant remembrance of the dangers of sin and the great price by which we have been delivered from its bondage. After having escaped the pollutions of this world we as followers of Christ should never again become entangled in carnal things.—*Christian Evangelist*.

## Sunday School.

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

LESSON FOR DECEMBER 4TH.

"THE BOOK OF THE LAW FOUND."

2 Kings 22: 8-20.

GOLDEN TEXT.—"Blessed are they that keep his testimonies, and that seek him with the whole heart."—*Psa. 119: 2*.



Josiah was regarded as one of the three perfect kings of Judah. Yet he was grandson of the apostate Manasseh and son of the wicked Amon. For his loyalty to and zeal for Jehovah we read that "like unto him there was no king before him," neither was there any such after. He was a great reformer, restoring the temple service and cleansing the land of idolatry. In this work Shaphan the scribe, Hilkiah the priest, and Huldah the prophetess, materially helped him.

A feature of Josiah's reign is dealt with by our lesson—the finding of "the book of



the law," in the house of the Lord. Hilkiah the high priest is best remembered by his connection with this, and how truly noble is it to have a name handed down to posterity as that of one who restored to the people this priceless possession. So Luther will ever live because he gave to the people the open bible; and so Alexander Campbell will be honoured because he taught the people how to read and understand the living oracles.

Just what it was that Hilkiah found has been a matter of discussion. In harmony with bible usage, we regard the "book of the law" here as referring to the Pentateuch, the five books of Moses. Some have claimed that it was only Deuteronomy, because it would take ten hours to read the five books—not a very telling argument. In 2 Chron. 34:14 we are told the priest "found a book of the law of the Lord given by Moses" (the margin of the A.V. has, *by the hand of*). Chiefly from this text, it has been held that the copy discovered by Hilkiah was none other than the original autograph copy penned by Moses himself. We know that "Moses commanded the Levites which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it by the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee" (Deut. 31:25-26). It is possible that after eight hundred years this was discovered by the high priest. Another question is sure to arise: Were there no other copies of the law in existence? Was all knowledge of such law dependent on tradition? Scholars are not agreed. Some contend that during the persecutions under Manasseh, which we have already considered, all the available copies were destroyed, and that this finding was the restoration of a book, no copy of which was in possession of king, priest or people. This, if true, would best explain the violent commotion produced by its reading, because of "the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us." Those taking the other view hold that that extraordinary effect is best explained by the fact that it was the original book written by Moses, averring that several copies, or part copies, were in existence, that they would not trust wholly to tradition in the temple service, and that it is incredible that the law could have wholly disappeared.

The honest reading of the scriptures produced its usual effect, bringing conviction of sin and stimulating the desire of better serving the Lord. It started Josiah on a career of zealous activity for God. He gathered the people together and read to them out of the book found. He began vigorously to uproot all traces of idolatry out of the land. But no permanent remedy took place, despite the king's noble efforts. The land had gone too far. The good king died at the age of thirty-nine years. The wicked kings Jehoaahz, Jehoiakim, Jehioachin and Zedekiah succeeded him for a period of twenty-two and a half years. Then came the captivity foretold by the prophets as a punishment for Judah's sins.

#### First Principles.

At a large meeting of the Victorian Sun-

day School Union held in Swanston-street, on Nov. 7th, the advisability or otherwise of preparing a series of Sunday School lessons on "First Principles" for three months of the year 1900 was up for discussion. Thinking that this subject may be of general interest, and it certainly is of great importance, we give the following short paper on the subject, read by M. W. Green at the meeting referred to. A communication from "A Sister Teacher" will appear next week.—Ed.

The question of the advisability of preparing a series of Sunday School lessons for the instruction of the young persons in our Sunday Schools, many of whom are, happily, members of the church, and in which they may be examined with a view to testing their knowledge, and in order to the more fully impressing such knowledge upon their memories, is one worthy of careful consideration.

Some may feel a scruple on this matter, because they may think it has the semblance of the formation of a creed; or it may be objected that as we take the whole of the Scriptures for our guide, and not a part, that it will be giving undue prominence to a number of items and placing the other portions of scripture in a subordinate position.

Looking at these two objections carefully, it will be seen that while giving those who urge them credit for only desiring to preserve the purity of the truth, as given to us by the Lord and his apostles, that there is really no danger of falling into either of these dangers. We do not make a creed, for we have many cherished and strong convictions upon many other points of scripture teaching, in addition to those which may be included in the lessons, and which, were we making a creed, would need to be presented. And we do not place other portions of scripture teaching in a position of subordination; we merely present to our young people the scriptural teaching on some of those points, which, by our clearly holding and distinctly teaching, have forced us into a position of separation from some of those whom we gladly recognise as truly loving the Lord, and whose attention we also earnestly desire to call to these very points, as worthy of notice, and which loyalty to the Lord seems to demand that we all should observe.

In considering the points advisable to place in such a series of Sunday School lessons, the desire has been to restrict the number to 12; and to make them as complete and all comprehensive as possible. In doing so, it has been seen how easily the number of lessons might have been increased, but the temptation to this increase has been firmly resisted.

The list of lessons which I would venture to suggest, with deference to the judgment of my respected fellow-workers, is the following:—

- I.—The New Covenant.
- II.—The Gospel of our Salvation.
- III.—How is the knowledge of pardon obtained?
- IV.—What is Faith? How obtained? What are its fruits?
- V.—What is repentance? How obtained? How is it manifested?
- VI.—What is Christian Baptism? Who are its subjects?
- VII.—The Good Confession.

VIII.—The gift of the Holy Spirit. Is it a baptism? What are its fruits?

IX.—The Lord's Supper? What it is; who ought to observe it?

X.—The Contribution; a duty and privilege; the conditions of its acceptability.

XI.—The Church of God.

XII.—Ministry in the Church.

XIII.—The Review Lesson on the above.

As already observed, they might have been increased, but it is hoped these will be found to be sufficiently comprehensive to accomplish the purpose desired by their preparation.

In preparing the respective lessons, it is not necessary to do more now than briefly to indicate a simple possible analysis.

I. The New Covenant. This necessarily implies an Old Covenant. Their distinctive characteristics might be pointed out, as to their priesthood, sacrifices, worship, &c.

II. The Gospel of our Salvation. Show what gospel means; what it is:—That it is the highest possible expression in action, of divine love for man; also the purpose for which it was made known in regard to man, and how that purpose may be attained.

III. How is the knowledge of pardon obtained? This can only be obtained by the one against whom we have sinned telling us how. This he does through his Son. The Son, having died, been buried, and risen again, had interviews with his apostles, when he gave them instructions as to how men might be saved. They, in their preaching to the people, told how they might be saved, and men may know how pardon is now obtained by doing as the apostles instructed their hearers.

By simple analyses on the lines just indicated, the older scholars might have a clear and fairly complete knowledge of the points it is important for them to know, and all who are Christians would thus be able to give a reason to every one that asked them of the hope that was in them with meekness and fear.

#### Sunday School Notes, Victoria.

Ascot Vale Sunday School's seventh anniversary has passed, also its annual picnic held November 1st. The school has again settled to steady work. The teaching staff has a majority of married folk, five of whom are ladies. Bro. Minahan is the superintendent and Bro. A. Baily secretary. The school is one of many in the neighbourhood, but it has an excellent attendance. 159 were present on the afternoon of the 13th inst. So many as 189 have attended. The number of boys and the number of girls, and the amounts collected by each, are announced at close of school each Sunday, which creates a wholesome rivalry. The school is orderly. Classes evidence interest in lessons, which must mean teachers prepared. There is a Band of Hope in connection with the school, held on alternate Thursdays. A dismissal hymn is sung. Teachers and scholars do not appear in a hurry to leave the building.

"Infidelity and Freethought Examined and Exposed," by Chas. Watt. This is a readable pamphlet of 41 pages. 1/- per dozen copies, or 1/6 post free.



## Our Missions.

Go ye into all the world and preach the gospel to the whole creation.—Mark 16. 13 (x v)

Let there be Light.

By D. A. EWERS.



JUGGURNAUT

Juggernaut means the "Lord of the World." The city of Puri, on the east coast of India, is the seat of the original temple and idol. What the temple in Jerusalem was to the Israelites, that the temple of Juggernaut is to the Hindus. Juggernaut remains in this temple except when taken out for certain festivals. One of these is the bathing festival when the gods are taken out of the Hindu Pantheon and on the high platform are bathed by the priests in the sight of all the people. As a result of this exposure Juggernaut takes cold and has a great fever. In order that he may recover from his fever, the priests say he must have a change of air; so they take him to his summer house, a mile or two away. They build for him a car of wood, forty feet square, and forty-five feet high, having sixteen wheels, each nine feet in diameter. Three large cables made of the fibre of the cocoanut are attached to the car, and the people take hold by the hundred and draw the car to the summer temple, while the priests blow horns, beat drums and gongs, and urge the people to worship, while the people shout and sing, "Victory to Juggernaut." In former times the priests taught the people that if they would go to Puri, worship Juggernaut and present their bodies a sacrifice to the idol by casting themselves under the wheels of his car and be crushed to death, their souls would pass immediately over all intervening births and become absorbed at once into the existence of the great Brahm. Thousands did so, and were crushed to death. The British government has taken charge of the festival, and sees that no one is killed.

The car remains at the summer temple ten days. In that time the god is supposed to recover from his fever. Then he is taken back to Puri.

The people of India need the gospel. They need a knowledge of the Christ who came, not to crush, but to seek and save the lost.

The growth of the China Missions of our American brethren since 1891 has been as follows: Membership in 1891, 42; 1892, 52; 1893, 70; 1894, 83; 1895, 99; 1896, 132; 1897, 204; 1898, 282. Notice the advance in the rate of increase in the last few years. Our missionaries are rejoicing in the bright outlook.

Ten missionaries were sent out by our American Christian Missionary Society in September.

There are 124 members in the church of Christ at Nankin, China, a net increase of 40 for last year.

Dr. Griffith John tells of a native preacher in Foochow whose wages were three shillings a week and refused a consular offer of £10 a month because of his desire to preach the gospel to his countrymen.

Our Japan Missionaries report a net increase of 125 members for last twelve months. They have forty regular preaching places, an increase of 10 for the year. This is the greatest year of progress they have had, but greater triumphs are anticipated in the near future.

The American Foreign Christian Missionary Society has adopted the "Annuity Plan." They invite brethren who are not in a position to at once give their money—to deposit it with the Society and they pay them interest for its use as long as the depositors live, when the money becomes the property of the society. Recently one brother gave them £3,000 and they have received altogether nearly £8,000 by this plan. The money thus received has been largely used in erecting suitable buildings in various mission fields in place of others for which exorbitant rents were paid. Although only lately adopted, the Annuity Plan, as it is called, has evidently "caught on" in America.

At the last meeting of the N.S.W. Conference Committee it was decided to adopt the first Lord's day in January as Home Mission Sunday. This is the same day as Victoria has had for years. We trust the N.S.W. churches will take the matter up heartily.

### Western Australia.

At the Home Missionary Committee Meeting held on November 4th our past half-year's work was reviewed with very gratifying results. The reports from Bro. Banks in the Coolgardie field exceed our most sanguine expectations. On his arrival there on July 13th last, he found only one church, viz., Coolgardie. Its membership was 44 on the roll; actual working strength, 33. At his first gospel meeting 26 were present, but owing to active visitation, tract distribution and so forth, he and his active workers have been cheered by seeing the meetings steadily improving—so much so,

that it has been found necessary to add a vestry to accommodate 50 more. There have been 9 additions, 3 by faith and obedience. To this we must also add many members discovered, not meeting (or else meeting with the denominations); these have been induced to come to the service, and the strength is now 55. But our brother has a large field, and Coolgardie is only one place. He has visited Burbanks, Bonnie Vale, Kalgoorlie, Boulder, Kanowna and Broadarrow. He has organised churches at Kalgoorlie, Kanowna and Boulder, the numerical strength being—Coolgardie, 55; Kalgoorlie, 20; Boulder, 22; Kanowna, 17; total, 114.

Thus a comparatively ineffective body of disciples, isolated and separated, over 100 strong, two-thirds of which were not meeting, has been transformed into four organised churches with regular meetings and good prospects. In view of these reports and the favorable prospects, the Committee carried a special resolution to Bro. Banks, expressing their gratification and pleasure at the success of his energetic work.

In addition to the above, Bro. Jackel (by request) was sent for one month to the Harvey District, where he organised the church and had 4 additions by faith and obedience.

The contributions have not come up to our expectations, but still have been sufficient to meet all demands. But, brethren, we wish to be more aggressive. We want to send other men out into the great field which lies at our door. Any contributions from those interested in our work will be faithfully used for the Master's work. Fraternal greetings to all co-workers. A.E.I.

### Chinese Missions.

Knowing that there are many in the Australian colonies deeply interested in the above mission, we feel almost inclined to apologise for the length of time that has elapsed since we last reported, but we feel pleased to be able to inform the readers of the CHRISTIAN that our Mission work among the Chinese still continues, and with unabated interest.

Conversions are necessarily slow for a large number of reasons. Seven Chinese in all have made the good confession and it is impossible to calculate the good that is being done. A branch school now numbering about thirty scholars has been started by Sister Thompson in Union-st., Windsor, and bids fair to be a big success. Bro. F. M. Ludbrook has also started a school for the Chinese in Brighton, which, because of the occupation followed by the Chinese in that district can only be carried on in the winter months. Bro. Ludbrook's school was unique for the fact that he was so well supported by the members of the Brighton church, he always having sufficient teachers to enable him to provide one for each scholar. Then one of our old and respected teachers, Bro. Everett, having removed to West Australia, has established a school in Perth, where some of our Victorian taught scholars have decided for Christ, and so the good work goes on. We wish Bro. Everett every success in the work. Our Carlton Mission with its Windsor branch, united their forces on Wednesday last (Prince of Wales birthday),



and held an exceedingly enjoyable picnic at Preston. Some 130 persons were present, and neither the cold wind that blew nor the slight showers that fell were sufficient to damp the ardour of the friends present. All returned in the evening thoroughly satisfied that a picnic with the Chinese is about the pleasantest possible way of spending a holiday.

F. McClean, Pres.

## Sisters' Department.

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

MRS. THURGOOD'S LETTER.

"When the work of day is ended,

I count it rest most sweet:

As the evening shadows gather,

Sitting at Jesus' feet.

"He has lessons there to teach me,

For trials I must meet—

Lessons of love and patience,

I learn at Jesus' feet."

Beloved Executive, Greeting.—Just home from another Convention, and before arranging the material therefrom for publication I must send you off a few love jottings. This is a lovely season of our American year, so like dear Australia, cool in the morning, hot at noon, and sweet and balmy in the evening; so the weather was fine, and the Convention one of unusual interest. The brethren discuss church work and every activity in the blessed service, for the developing of an all-round church life, to the upbuilding of the cause of Christ, and saving souls (see programme). One speaker, Dr. Thayer, whose subject was "The making of a preacher," said one of the means was the help of the women, to visit the sick and indifferent ones, but they must go furnished with the word of God, from the Bible-school lesson, some extract from a sermon, some beautiful promise fulfilled in their own experience, and a heart of love for the Master. Another thing he said was, preachers needed a word of encouragement, as well as loving criticism. When a brother said to him "you helped me this morning!" and another "you hit us too hard, brother—try gentler methods," he said "all this goes towards the making of a preacher." Material, maker, and methods, are the three points he developed so well.

The chief part of our sisters' part of the programme was the Childrens' Work. This was discussed by those who are making this work a success. This year the children of our junior societies and Mission Bands in U.S.A. have sent \$10,000 for missionary purposes, and the information they have gained in these societies far exceeds monetary value. We are persuaded the hope of the future is in rightly training these dear little ones. Jesus said "Feed my lambs," and their wonderful capabilities are ever opening out before us. We have a little imbecile Jewish girl who would come to our kinder school with her sisters, and with patient kindness, in three years she has really learned our motion songs, and seems to understand the work, and she really loves us and the school. Little Nellie is ever ready to say hello! when

she sees us on the street. Her parents are so grateful, for she is really happy now. The fall work is starting very happily, although on the 13th of October we have our great National Convention at Chattanooga in Tenn. If we go we hope to meet our dear Bro. Moore and family, and it is always a joy to see the good workers of all the states and hear the trials and triumphs of the work.

Now, dear sisters, you are coming into the bright spring time of the year, and we pray that every one is ready to respond to the call of the Master. May God bless and be with you all until we meet again, some sweet day. Your loving sister in the joy of Lord.

ANTOINETTE K. THURGOOD.

1931 Fifth-av., Pittsburgh, Pa.

## Good Manners.

Mrs. Hugh Bell's *Plea for better teaching of Manners, in the XIX. Century* should not be passed over too lightly by those who are responsible for the younger generation and their ways. It is quite true, as she remarks over and over again, that manners are not everything, and that men and women of lofty aims and high purposes may often be careless in behavior. But then they sacrifice so much of their good influence by this failure. Goodness may be its own best adornment, but we are all liable to start off at little things; and so we may fail to recognise goodness, just because we miss the adornment. No doubt, if you visit a philanthropic lady full of wise and beneficent schemes, and if she expounds these schemes to you instead of pouring out your tea, you ought to be wiser than take offence; perhaps you ought to be even grateful to her for showing that she is absorbed in what is highest; but will this be the effect produced upon the average person? It may be very silly of a mother to take a prejudice against a teacher, to whom she means to entrust her son, because while she is talking to him, he insists on looking at an open letter on his table; but would you not like him to look at you, as well as listen to you? And would you feel quite sure that you had his undivided attention, if you saw him looking at a letter? We have heard criticisms of one of the kindest of medical men, because while waiting with his patient he would sometimes read a paper or book. Surely it would be better to be outside the patient's room before beginning to read. Equally offensive it is for nurses and surgeons to carry on a private conversation while dressing a wound, or even performing a minor operation, a thing not unheard of, we fear, in this enlightened age. On the score of good feeling, all such acts must be condemned; and after all are not good manners good feeling? the art of putting yourself in the other's place, and doing as you would be done by? And Mrs. Bell is right in her view that "if urbanity were persistently taught and practised in the home, there would not be so much to learn, and especially to unlearn, with regard to the world at large." Most true is this view of the case, and so the home is the best school for manners. And here alas! we all come short. Mrs. Carlyle complained that her husband kept all his brightness for outside use; so many of us forget our manners at home, and at times forget

them elsewhere as well. No doubt the poet is right, good manners are of the mind and soul. Is it not true also that love, i.e. unselfishness, here as elsewhere is the fulfilling of the law? Love may not teach us the conventional usages of good society, but it will certainly help us to be kind, courteous, tactful, and deferential to each other. In other words, it will give us good manners. As for the rest, manners are best learned in the home, and if we are to be truly well behaved on important occasions, we must seek to be well-behaved on all occasions.

## From The Field.

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

## Victoria.

SHEPPARTON.—The first anniversary services of the Sunday School were held in the Temperance Hall on Sunday, November the 6th. In the afternoon, Bro. F. W. Greenwood held the attention of all present by an interesting and instructive address. Several hymns were well rendered by the children and teachers, after which Bro. Greenwood distributed about thirty prizes. The progress made during the first year has been very gratifying to the superintendent and teachers, as the school was organized by Sister M. Lee in her home only thirteen months ago with six scholars; now we boast of 32 and still on the increase. R.E.D.

DAYSWATER.—The church celebrated the opening of its new chapel on November 3rd by a tea and public meeting. It was cheering to see such a good company gather together. The after meeting was opened by singing "All Hail the Power." The subject for the evening was, "Our Plea, the Primitive Gospel." Bros. Finger, Gilmour and Mahon spoke. Sisters Tully, Taylor and Crouch from Doncaster gave us some very nice singing; also our young sisters gave us some songs and recitations.

We thankfully acknowledge one beautiful lamp from Bro. Thomas Mitchell; from Doncaster—Bro. A. Taylor, £1; Bro. G. Bullen, 10/-; Bro. Lowen, 10/-. The total received to date is £11/7/6. We shall be glad of a little further help. F. WIELAND.

BAIRNSDALE.—We again desire to remind the brethren that debentures are to be had at the Austral Co. and from all church secretaries in Victoria. We are not asking for donations, but merely for a loan by way of debentures, repayable quarterly by ballot, together with interest at two and a half per cent., and we would ask all members of the church in Victoria (or out of Victoria) to interest themselves in this matter and take them up freely. And here we would thank the brethren who have already taken some. We have secured about forty, but we shall require a lot more yet to complete the three hundred required to be taken up. E.E.

BERWICK.—The church held one of those country tea-meetings which are both a surprise and a delight to visitors from the city, on November 1st, in the Rechabite Hall. The beautiful decorations and the abundant choice provisions on the tables were a delight to all. After the tea C. Newham presided over the public meeting. Addresses were given by Messrs. Burt, Mahon, Hagger, Moysey and M. W. Green. Songs, etc., were excellently rendered by the Misses Organ, and the choir gave an anthem. The Cheltenham choir rendered some nice selections. Miss Ada Organ recited "The Coming of Christmas." O. A. C. Green proposed a vote of thanks to those who had



taken part in the proceedings, which brought one of the most successful meetings ever held to a close.

J. RICHARDSON.

**MARYBOROUGH AND BET BET.**—We have rejoiced in witnessing the submission of six more to the Lord Jesus in baptism. At the close of Bro. Little's address in Maryborough on October 22nd a man and his wife confessed their faith, and were baptised on October 24th. On Thursday, November 3rd, one of the senior scholars put on Christ. At Bet Bet, in the afternoon of October 29, one who has been enquiring for some time came forward, and on November 6th two others responded to the invitation; these three were baptised in Maryborough last Lord's day evening. The church is progressing in other ways as well as numerically. The average attendance at worship meetings is excellent, the bible class still increases, and at the gospel meetings in Maryborough the chapel is well filled.

## New Zealand.

**ACCLELAND JOTTINGS.**—Sunday, Oct. 30, Bro. Bull spent at Turua on account of the Sunday School Anniversary. On the preceding evening an entertainment was held in which the Sunday School children supplied the chief items of the programme, Sister Miss Bagnall having very efficiently trained them to fill their parts. Bro. L. J. Bagnall, the superintendent, gave a short address. On Sunday afternoon Bro. Bull gave an address to the School on "Christ the Bread of Life," illustrating with suitable objects. The morning address was suitable for parents and children, a goodly number of the latter being present. The evening meeting was well attended, when a gospel address was given, illustrated with a large diagram. Bro. Murray spoke acceptably at the evening meeting in Poonosby-road. On a previous visit of Bro. Bull to Turua, Bro. H. N. Bagnall kindly came up to speak at the evening meeting here.

7th Nov.

T. J. B.

**QAMARU.**—At the quarterly meeting of the church held on the 19th inst. the treasurer (Bro. Hood) presented a very agreeable balance sheet, which showed all the church's liabilities paid off, and assets amounting to about £90. The chairman (Bro. Cunningham) congratulated the church upon being once more free from all debt, and a hearty vote of thanks was unanimously passed on behalf of the senior and junior sisters' sewing class, who handed the treasurer something over £10 from a recent sale of work. The church at that meeting decided to do without a preacher for another three months; by that time, and until another is engaged, there ought to be a considerable sum on hand to carry on the work of the Master. At the same meeting it was agreed to start a building fund. Our heavenly Father has blessed us in times past, and we are persuaded in the belief that he will bless us in this direction as well.

The church is keeping exceedingly well together. On Lord's day over 70 assembled round the table of our Master, and the fellowship amounted to nearly £4, several brethren being present who have not been with us for months owing to sickness and other causes. In the evening Bro. Hadfield delivered a very impressive address to nearly a full hall on the "goodness and justice of God to saint and sinner."

Oct. 23.

W. CAIRNS.

## New South Wales.

**PETERSHAM.**—The S. S. Anniversary was celebrated on the 6th. In the afternoon Bro. Benson, the superintendent presided over a crowded flower service, when several hymns were pleasingly sung by

the children, conducted by Bro. T. Walker. G. T. Walden delivered an address. The secretary, W. Hall, reported 134 scholars on the roll, an increase of 20 for the year, and 14 additions to the church from the school. The balance sheet presented by the treasurer, Miss Thompson, showed total receipts £10 11s. 11d. Expenditure, £9 17s. 11d. Balance, 14s. Bro. T. Bagley preached to a large audience at night, 250 were packed in, and several were unable to gain admission. The building was beautifully decorated with leaves, flowers, wreaths etc. and a large motto "Christ our Leader." On the 9th the annual picnic was held at Paryecotte, Abbotsford. In addition to our own folks a large number were present from Enmore, Sydney and Woollahra. The success of the anniversary was partly owing to the pleasant weather on both days. Some noticeable features in connection with the school are: 1. Fully half the scholars are the children of non-members. 2. We have scarcely room to accommodate the children who attend now and could double the attendance if we had space available. 3. We need more teachers badly. Enmore and Sydney please note. E.

## West Australia.

**SUBIACO.**—On Lord's day last H. Symon, of Fremantle, commenced preaching for the church in this place, with the result that a young man went forward and made the good confession, upon which we had much rejoicing, this being the first confession we have witnessed since the establishment of the church in this place.

On November 2nd a social gathering of the brethren was held, when Bro. H. Gould on behalf of the church conveyed our heartfelt thanks to Bro. A. Lucraft, who for some time past assisted us by proclaiming faithfully the gospel. He has resumed preaching at Fremantle. G. P.

## South Australia.

**HINDMARSH.**—Yesterday morning Bro. England, who previously had confessed Christ and was baptised on Wednesday evening, received the usual welcome into the church, as also Sister Hawke and her daughter from the Baptist Church, Carrondown.

Nov. 7.

A. G.

**UNLEY.**—On Lord's day, October 30th, we received into fellowship seven—four by faith and obedience and three by letter of transfer—and on the same evening one confession. The immersion took place on the following Wednesday, with a sister who had previously confessed her faith in Christ.

Nov. 13.

T. G. STORER.

**HINDMARSH.**—The usual quarterly meeting of the Foreign Missionary Society was held on Wednesday evening. A large number gathered to listen to Gee Wah and his friends. Gee Wah is a local Chinaman in training at Hope Lodge. He gave us an account of his conversion to the Christian faith, and his subsequent work amongst his countrymen in Adelaide, making an earnest appeal for them, and those in the far-off land of his birth. Hymns were sung in Chinese. A letter received that day from Bro. H. H. Strutter was read in the meeting. Bro. Strutter is well; his letter was full of praise notes, telling how great things the Lord is doing in connection with the Poona mission.

Yesterday was essentially a day with the children, being the S. S. anniversary. The superintendent and teachers were busily engaged in their spare time the whole of the previous week erecting a gallery-platform and otherwise working for success, and for which they were amply repaid at the three services

yesterday. Bro. George Duncan with Bro. Harry Sharples wrought hard in training the children for singing special hymns. Two solos were sung deserving special mention, one by Sister Ada Goodall, "Lift up your Hearts unto the Lord," the other by Bro. Alfred Daley, "The Better Land." Bro. T. J. Gore addressed the children and parents in the morning on "Children, obey your parents in the Lord. . . . Parents, provoke not your children unto wrath." Such an address reminded one of apostolic days and the Apostle John the speaker.

The afternoon meeting was presided over by Bro. James Johnson, an old member of the bible class, whose address, illustrated by candles, all sorts and sizes and colors and qualities, in all kinds of positions, kept the attention of the children spell-bound. In the evening Bro. Pittman preached on the "Good Shepherd." At this service the people were literally packed into the building, many being unable to enter. If numbers are counted success, great success was ensured yesterday, but we look deeper and wider for lasting impression in the conversion of children and grown-up people to Jesus the Good Shepherd, and pray it may be so. A. G.

## Here and There.

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

One confession Sydney Sunday night.

Petersham, Sunday night, one confession, large meeting.

One confession at the Fitzroy Tabernacle on Sunday night last.

Packed audiences and nine confessions at Enmore last Sunday night.

One confession at Fremantle, W.A., Oct. 30, at the close of an address by H. Gibson.

Brighton S.S. broke the record last Lord's day—54 in the morning, and 119 in the afternoon.

All our subscribers can help us by dealing with our advertisers, and mentioning the CHRISTIAN when doing so.

Campbell Edwards of Melbourne spent last Lord's day in Sydney, worshipping with the Petersham brethren.

We are sorry to learn that young Somerville son of Sister Somerville of Wedderburn was accidentally killed on November 9th, whilst returning from the Sunday picnic at that place.

We have received a letter signed "Inasmuch," in which the writer speaks of the needs of W. W. Davy. We have no idea who "Inasmuch" is, or we might publish his letter. Let us say again that no notice can be taken of anonymous letters.

Last Lord's day evening at Brighton, in a crowded meeting, we had the pleasure of immersing into the blessed name, J. G. Griffiths and J. G. Hollins—husband and son of our sister, the late Mrs. Griffiths. "Their works do follow with them." F. M. L.

In reporting the Christmas box sent to India from N.S.W. our correspondent inadvertently omitted to state that the Sisters' Conference took a prominent part, writing to schools and other organisations and also giving freely. The success of the movement was largely owing to their efforts.

The Almanac for 1899 will be published about the first of December, and those sending in their orders will receive them as soon as they are off the press. The sheet this year will be a "Missionary Number," and promises more than ordinary interest. Samples will be sent out, but trouble and time will be saved by ordering now. Price, post or carriage paid, 2d.



The South Melbourne church is having a fortnight's special gospel services, commencing last Tuesday, when Bro. Mooney gave an address on "The Three Witnesses." After the meeting one lady signified her intention of becoming obedient to her Lord.

The Austral Publishing Co., as well as being printers of the CHRISTIAN, do all manner of job printing. You have only got to say what you want, and the work will be executed to your entire satisfaction, both as regards neatness and cheapness. The address is 525 Elizabeth-st., Melbourne.

W. T. Clapham and wife arrived in Sydney last Thursday. Bro. Clapham spoke at Enmore in the morning, and Marrickville at night, when a young man confessed Christ. He left on Tuesday for Christchurch, New Zealand, where he goes as a witness in a Court case, and he expects to return very soon. Sister Clapham remains in Sydney during his absence.

We are glad to notice by our "Church News," and to hear from other sources, that A. F. Turner is doing a good work in Wanganui. Rumours reach us of other good work in various parts of New Zealand, but things never seem to crystallise into news for the CHRISTIAN. Do not forget that if you have anything good to tell all the readers of our paper want to hear it.

Dr. Jas. Cook of Bendigo writes.—"I am just home from one of the best meetings we ever had. Subject, 'Shall the unbaptised enter heaven?' Every seat was crowded, some turned away, some standing. Three made the good confession, two of them addressing the meeting giving briefly the reasons of their step—one a young Methodist preacher, and the other a lady who gives Bible instruction in the State School, both signifying their conviction of and readiness to obey the truth. We have had four conversions including the lady just mentioned, so I have had an exciting night. Of course there is rejoicing among the brethren. I know you will rejoice also."

On Monday evening the 7th inst. the special meeting of the Victorian Sunday School Union of the churches almost unanimously adopted the proposals of our brethren in New South Wales re Examinations for the year 1900. It is suggested to hold the Examinations for the year 1900, in this and the sister colonies, on a special set of lessons embodying what we are wont to term "First Principles"; and the importance of the subject needs no special pleading, as the brethren are fully aware of the necessity for being thorough in all the bearings of our distinctive features. We would avail ourselves of this opportunity to draw the attention of all the Sunday Schools connected with our churches, (whether belonging to the Union or not), to the proposed effort in the direction of giving prominence to this subject, and would earnestly solicit their hearty co-operation.

"DOCTRINES AND DOGMAS OF MORMONISM EXAMINED AND REPUTED." By D. H. Bays.—The subject of Mormonism is given a thorough treatment by one who is acquainted with every phase of its teachings. The author was himself a powerful advocate of the doctrines of the Mormon Church for a period of more than twenty years. Every important question pertaining to the peculiarities of Mormonism is discussed and answered from a biblical and philosophical standpoint. Every question is met with painstaking argument. He does not resort to ridicule and burlesque to supply the place of argument. Those who desire to know the teachings of Mormonism, and how to meet them, will find this work will supply their wants. It is truly *Mormonism Examined and Refuted*.—The Austral Co. has a few copies for sale. 460 pages. Price 6/6; Post Free 7/.

## Obituary.

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

GRIFFITHS.—On the second inst. at her residence, William-st., Brighton, Victoria, our Sister Mrs. Griffiths was called home suddenly. At the close of our picnic on the preceding day at the home of our Bro. and Sister Wilsons, Black Rock, we sang "God be with you till we meet again," little thinking that one of our number would be stricken down unconscious and in a few hours would have "crossed the river." On the 4th inst. sorrowing ones stood around while Bro. F. M. Ludbrook committed her remains to the dust in the sure and certain hope of a glorious resurrection. Exactly a year ago our sister confessed her Saviour in baptism, and since that time her faith in him stood firm and an interest in his meetings fully sustained. May the God of tender pity console her bereaved husband and ten children, and may they all soon find shelter under the Almighty wing in the family of God on earth.

"And when at last my labor o'er  
I cross the narrow sea,  
Grant Lord that on the other shore  
My soul will dwell with thee;  
And learn what here I cannot know  
Why thou has ever loved me so"

F. M. L.

WEDGWOOD.—On Oct. 20 Bro Frederick L. Wedgwood fell asleep in Jesus. He had been a consistent member of the church at Lygon-st for about 22 years. A reliable brother and a regular attendant. He was a patient sufferer for many years displaying throughout true Christian fortitude. Bro. M. W. Green conducted the funeral service. The brethren deeply sympathise with Sister Wedgwood in her late sad bereavement, and pray that God's blessing may be with her and her little one.

M. McL.

## Coming Events.

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

DEC. 10.—Don't forget that the Annual Tea is to take place Rosevale Q, on Saturday, Dec. 10. Tea on tables at 12 and 5. Adults, 1/-; Children, 6d. All heartily welcome.

DEC. 6th.—Church of Christ, South Yarra, corner of Toorak and Surrey roads. The Fifth Anniversary of the Church and Sunday School. Tea and Public Meeting on Tuesday, 6th Dec. Tea at 6.30. Public Meeting at 8 o'clock. Tickets for Tea—Adults, 1/-; Children, 9d.

NOV. 29th and 30th.—Lygon Street Lecture Hall. A Sale of Work made and contributed by the Sisters of the Lygon-street Dorcas Society, will be held in the Lecture Hall on the afternoon and evening of Tuesday, 29th, and Wednesday, 30th of November, opening at 3 p.m. Music by the Church Choir each evening. A hearty invitation is extended to any of the members of sister churches. Admission free.

## Acknowledgments.

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

FOREIGN MISSION FUND.

VICTORIA.

Church, Collingwood, penny-per-week subscriptions, per Sister Rowles .. .. 1 3 0  
Bro. Phillips, Fairfield .. .. 0 10 0

INDIA.

A Sister, for Kanaka Work .. .. 3 0 0

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J. Paradine, 2/-; J. G. Burt, W. C. Thurgood, 5/-; Susie Taylor, 6/3; Miss L. Ross, Geo. Horley, S. G. Dickson, Samuel Sharp, 7/-; D. A. Lewis, 8/9; H. G. Maston, 10/-; Thos. Coles, 14/-; R. G. Cameron, 16/3; W. Bardwell, 17/6; Thos. B. Hunter, 17/11; Geo. Dickens, Jas. Dunning, J. J. Booty, 20/-; Mr. Hobbs, 22/6; A. E. Seedsman, 7/6.

## MARRIAGE.

PORTEOUS-HEPBURN.—On the 22nd Sept., at the residence of the bride, Stour street, Oamaru, by Mr. Charles Watt, evangelist, George Porteous of Puriri to Catherine Hepburn, eldest daughter of Andrew Hepburn, Oamaru.

## DEATH.

WEDGWOOD.—On the 20th October at his residence 28 Arnold-st., Princes Hill, Frederick Lawrence, dearly beloved husband of Elizabeth Alice Wedgwood, also cousin of Mrs. Annie Dougall, of Auburn, after a painful illness, aged 38 years. At Rest.

THOMPSON.—On the 11th November, 1898, at 132 Rae Street, North Fitzroy, Sydney Robert, the son of R. and E. Thompson, aged seven months.

## 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. 525 Elizabeth-street, Melbourne.

## BEREAVEMENT NOTICE.

Mrs. Frederick Lawrence Wedgwood returns her sincere thanks to her many kind friends for expressions of sympathy by visits, beautiful floral tributes, letters, and telegrams during her recent sad bereavement. 28 Arnold-st., Princess Hill, North Carlton.

## 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.

## (COPY.) A FAMILY STANDBY.

To S. W. Browne. Parkhill-st., Kew, Vic., 20/6/98.  
Dear Sir—I have the greatest pleasure in highly recommending your "YARBA" LINIMENT, having used it for some time in our family, especially for neuralgic pains in back. My son also finds it most efficacious in removing bruises received in cricket, &c. I also gave some to a friend suffering from lumbago, and the cure was most effectual. I consider it ought to be in every household as the family stand-by.—I am, yours truly, C. J. PROWSE. "Yarba" Liniment is on sale at the Religious Tract Depot, 275 Little Collins-st., Melb.; J. Roder, 246 Swanston-st., Melb.; and all Chemists & Grocers everywhere.

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