

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.

American Conventions.

Our American files report the Annual Convention of the American Christian Missionary Society, the Foreign Christian Missionary Society, and the Christian Women's Board of Missions, which were held at Chattanooga, Tennessee, in October. Many able addresses were delivered, but space will not permit of their reproduction. The reports all round were of a most encouraging character. A people 1,100,000 strong are awakening to a sense of their responsibility in missionary work. The A.C.M.S. confines its operations to the United States. 71 missionaries have been supported, who have organised 58 churches and added 6,247 members. The income for the year was £8,489. But this does not represent all the Home Mission work. All the states and many districts have their own Home Mission committees, and raised last year £32,620. As a total result of this co-operative work 234 churches were organised and 23,604 members were added. The C.W.B.M. raised £14,011. These faithful women support a number of workers in America, Jamaica and India, and their home and foreign work is flourishing. Then there is the Church Extension Board, which has added £8,484 to its funds, and now has a capital of £34,341, which is lent out at low interest to churches needing help in building. The Ministerial Relief Fund, owing to the illness of its enthusiastic advocate, A. M. Atkinson, who was laid aside the greater part of the year, only received £915.

The Foreign Christian Missionary Society.

Our readers will feel more particularly interested in the foreign mission work of our American brethren. The F.C.M.S. receipts amounted to £27,313, an increase of £5,072 on the previous year's income. Of this amount £9,373 was received from church collections and £7,050 from Sunday Schools.

The balance came from individuals, Endeavor Societies, bequests, and by the "Annuity Plan" recently described in this paper. Eleven new missionaries have been sent out. The society has mission stations in India, Japan, China, Africa, Turkey, Norway, Sweden, Denmark and England. There were nearly 200 additions in India, 129 in Japan, and a large number in China. The increase in these three fields was: India, sixty per cent.; Japan, thirty-four per cent.; China, forty-six per cent. Several new mission buildings have been erected, and there has been a great development in hospital, day school, Sunday School and orphanage work. At the Nankin hospital 16,787 out-patients had been treated, and there were 760 in-patients. This will give some idea of the medical work. In our various hospitals and dispensaries in India over 22,000 patients have been treated. In the Danish orphanage there are over 300 children to be fed, clothed and educated. The work is growing in all lands. While referring to the organised mission work of our American brethren it is well to bear in mind that many churches do not co-operate in conventions, but several of these support missionaries direct. In addition to agents thus employed in the home fields there are missionaries supported in Turkey, Japan and Cyprus, and among the Red Indians and Negroes of America.

Mutual Relationship of Churches.

That the New Testament churches were independent in the management of local matters requires no argument. It is readily admitted that the church at Corinth had the power to "put away from among themselves that wicked person," guilty of gross sin. This was not to be done by the representatives of many congregations gathered in Conference, Presbytery, Synod, or General Assembly, but by the congregation itself as the highest tribunal on earth. But there is a possibility of carrying church independency to an absurd extreme. Churches have mutual interests, and no action should be taken by any congregation without considering its bearing

upon sister assemblies. The churches of Christ pleading for primitive Christianity have so much in common that they cannot afford to ignore each other's existence or welfare. They can and do co-operate through conferences in the work of evangelisation in needy fields. They also, as a rule, endorse each other's actions in cases of church discipline. But in other matters in which the mutual relationship of churches is concerned congregations sometimes experience a difficulty in the absence of sufficient data, in deciding what course to adopt. A few brethren, for example, without seeking the permission of the church to which they belong, and perhaps in opposition to its expressed wish, commence a meeting for worship, and other congregations are puzzled to know whether to recognise it as a sister church. Occasionally an unhappy division takes place, and churches are unable to judge between the parties. Again, churches will sometimes retain unworthy men in their communion and grant them letters of commendation which sister churches, against their better judgment, often feel constrained to accept. There have been cases in which a new arrival with a ready tongue has been engaged as a preacher, and after he has occupied a representative position before the world as one of our ministers, the cause, as a whole, has suffered by his unworthy conduct. Had his antecedents been carefully enquired into by an independent board, he would probably not have been engaged. In cases such as above stated, no church lives unto itself. May it not be that our ultra-congregationalism is largely responsible for the difficulties referred to? It is easier, however, to state the problem than to suggest a practical solution. The appointment of an advisory committee at each annual conference to whom all such matters might be referred, and whose counsel might guide those interested, has been suggested. Perhaps the executive committee for the time being might be requested to act as a committee of advice. Such a proposal at the annual meeting would probably be met with the objection that it would affect the

independence of the churches, but if the committee's functions were understood to be advisory and not legislative the objection would not stand. It is certain that the advice of a committee commanding the respect of the brotherhood would carry weight and in most cases be adopted. Probably nine-tenths of the troubles arising from hasty discipline, church dissensions, and the engagement of unworthy preachers would then be obviated, and in all cases the final decision would be with the individual congregations.

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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 Unity.

Amongst the papers read at the recent Anglican Church Congress, held at Ballarat, there were none of more importance than that of Archdeacon Langley's on "The Church of England in her Historic Relation to Other Communion." Many luminaries of the Episcopal Church have spoken and written upon the same subject, but none, we think, have dealt with it in the same broad and statesmanlike way. It in reality deals with the question of Christian unity, and though in its treatment of this great subject it leaves much to be desired, it is nevertheless a distinct advance upon anything we have seen from the Anglican side. As a rule, when churchmen deal with this question they do so with an air of lofty superiority in which there is scant courtesy for their brethren in other communions. With them the solution of the problem is simple and easy. Dissenters went out from the Church of England, and thus caused division; let them come back again, and there will be no division, so far as Protestants are concerned. Doubtless, as a true churchman, Archdeacon Langley would also advo-

cate a return to what he would call the "mother church," but unlike many of his brethren, he would not do so without admitting that, before such were possible, some concessions and modifications would have to be made. Thus in speaking of the causes of division he said: "It is simply and entirely misleading to sit in judgment on our separated brethren, as though the whole fault was their's who went out. Will the history of the church since the Reformation bear out this theory? I do not think so. The truth is there was blame on both sides—those who went out for overhaste and impatience of authority; and those who helped to drive them out for unspirituality and carelessness about the souls committed to the charge of the church, and for an attempted tyranny over men's consciences that could not fail to lead to such results as we see." But here, while admitting much, and speaking with a candour that is to be very much admired, he scarcely goes to the root of the matter. He rather treats the difficulties and obstacles of the past as though they had been incidental and temporary and not fundamental. He is evidently under this impression when he says:—"Is it impossible even at this late day to retrace our steps, to undo anything of the past? Surely not. We believe that the Church of England in England and its dependencies is the lineal descendant of the church of the first three centuries. We think her government tends to make for liberty, and yet freely recognises authority. We believe her Articles are wonderful and exact statements of Christian doctrine. We believe that the incomparable Book of Common Prayer is not only a heritage to us, but to all Christian people. Should we not seek to bring the advantages we possess to others separated from us more by prejudice than conviction, and when God has evidently brought them into union with himself?" Here then is the great mistake made by the Archdeacon. He regards those things which divide other communions from the Church of England as arising from "prejudice" rather than "conviction." This is the weak point in an able and sympathetic paper. However much we may admire his fine and tolerant spirit, it would be dishonest on our part if we allowed him to think that he had diagnosed the case with scientific exactness.

In a matter of vital importance such as Christian Unity, it amounts to a very serious charge when it is implied that the unity which has been broken is now perpetuated by "prejudice" rather than by "conviction." No doubt, the Episcopal Church could right some of the wrongs of the past, but others she could not, save at the sacrifice of herself. In the latter view, prejudice takes no part,

because it is a conviction growing out of calm and mature reflection. The very things that make the Church of England what it is are the things, which, from a deep and abiding conviction, we must reject. The "advantages" spoken of by Archdeacon Langley, so far from being so, in our view, are insurmountable obstacles to unity. If the Church of England could demonstrate that she was the "lineal descendant" of the church of the first century, she would establish such a claim upon the loyalty of all Christian people that continued rebellion would be exceedingly sinful. If this were one of the "advantages" pressed upon our attention it would be irresistible; unfortunately it is not, but we are asked to accept her as the lineal descendant of the second and third centuries as well. This is only another way of telling us that the Church of England is the offspring of the New Testament and tradition. It is the latter part of her pedigree that makes her the Episcopal Church and differentiates her from the church of the apostles. Here she gets her "orders" and her sacerdotalism. In pointing these things out, we only do so with a desire to show where the real difficulty lies. We have no desire to magnify obstacles, but rather to point out that they do exist, so that the question of their removal may be duly considered. If the conference suggested by Archdeacon Langley is held, it will only accomplish lasting good by honestly and bravely looking the difficulties in the face, and settling them upon the basis of New Testament teaching, irrespective of either the Book of Common Prayer or tradition. It is these unauthorised additions which have caused and still cause division. It will only be when they are discarded that unity will be possible. The church of the future, if it is a united one, will not be Episcopalian, Presbyterian or Methodist—it will not bear any of the names which men have invented, because these names are now the symbols of a divided church and as such cannot be fitly used as expressive of unity. Nevertheless, though we cannot agree with all that Archdeacon Langley has said, we appreciate the fine brotherly spirit manifested by him. Were all Churchmen and Dissenters animated by the same Christ-like feeling, the possibility of unity would be no longer a dream—it would be within measurable distance of realisation.

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Selected Articles.

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

"Is the World Growing Worse?"

T. DAVIS.

The *Christian Evangelist* of September 22, 1898, contains an article from the pen of Bro. J. J. Haley under the above caption. In that article Bro. Haley seems to have departed from his usual clear and analytical style of thought and diction.

Our good brother makes sundry statements to show that the world is not growing worse, some of which I wish to notice briefly.

1. As regards the appliances for the relief of poverty, I suppose it is the proper thing for the millions of hungry wretches in the world to be thankful for small favors. Doing a scanty charity to relieve present suffering is no justification for a social condition which compels men and women to drag out weary lives of menial toil; lives as destitute of real enjoyment as those of beasts. Whatever amelioration of suffering has come to the laboring class is a product of force exerted in the face of danger of death or imprisonment, and the church, as a unit, has no right to claim one iota of credit for it; for she has ever been, as now, a passive spectator in the conflict. I will say in this connection, that it will be in order to boast of the civilisation which protects the horse from the brutal treatment of his driver when there are laws made and executed that will effectually protect the laborer and tenant from the worse than brutal treatment of master (employer) and landlord.

Here is the proper place to notice what our brother says about disarmament—that pleasing but delusive dream. Delusive, because so long as there are so many millions of struggling human beings to write and groan and contend against the oppression of mammon, just so long will it be convenient for those whose wealth shapes legislation to use bullets and bayonets to hush the mutterings of discontent and to reduce the refractory to obedience. Nations will not disarm, because nations are ruled directly or indirectly by those whose interests it is to maintain armies.

2. "Modern liberty has completely triumphed over the brutal despotism of the past." I think the facts hardly warrant so positive an assertion. But let that pass while we reflect for a moment. What does our brother mean by *modern* liberty? Was it not liberty that inspired Miltiades and Leonidas and Judas Maccabæus and the heroes of all times, who raised their arms against the usurpations of tyrants?

But how did this fact called "modern liberty" become such a factor in the world? Did tyrants in every form, political and ecclesiastic, touched by the cries of suffering, grant willingly, peaceably, to the victims of their cruelty the right and privilege to enjoy unmolested the sweet boon of liberty? Is it not rather the product or achievement of long ages of the most fearful and persistent conflict? Rivers of blood,

prisons, tortures, racks, and scaffolds, sufferings unutterably horrible, are a few of the items in the terrible price paid for liberty up to the present time.

I challenge any one to point to a single case in history wherein the "powers that were" granted peaceably one solitary right to the masses. Are there still some concessions to make? Have all an equal chance to-day in the terrific struggle for existence? And does the sweet angel of love and fraternal fairness pervade the hearts of those to whom want and wretchedness kneel in tearful supplication, in sufficient strength to impel them to relax their inhuman grasp without more bloodshed? Time alone can tell.

3. I do not know our brother's age, but if he is as old as I am, I am at a loss to know why he should go back to the wars of Cromwell and Napoleon in his search after exhibitions of savage brutality in war. Our own civil war furnished examples by the thousand that would call forth the blush of shame on the swarthy cheek of a Comanche. Whether we are so changed since then as to justify us in saying we would not do so now if the opportunity were given us by letting loose our passions can be partially guessed after witnessing a "modern" lynching.

4. All that is said about our war with Spain seems to me to be in rather bad taste just now, when our patriotic fervor is chilled and the air murky with charges of mean, low, arrant knavery and political favoritism, which threatens to smirch even the garments of our chief magistrate. Would we not better be a little modest until we ascertain to what extent a greed for pelf and political preferment have been mixed up in the affairs in which so many seem disposed to make the providence of God a prominent factor?

5. "Slavery is gone." Yes, and to one who witnessed the fiendish display of evil passion in the tragic events which marked its exit, the bare mention of its going as being one of the triumphs of Christianity must needs seem monstrous. If there was anything Christian about the destruction of slavery, how can we account for the existence of the bitter prejudices which perpetuated the distinction, "Church North and Church South"?

6. "Polygamy is going. The saloon is doomed." Before venturing any remarks of my own I wish to quote from a recent sermon by Dr. Talmage. First as to the status of saloons, he says: "Then look for a moment at the evils of drunkenness. Whether you live in Washington, or New York, or Chicago, or Cincinnati, or Savannah, or Boston, or in any of the cities of this land, count up the saloons on that street as compared with the saloons five years ago, and see they are growing far out of proportion to the increase of population." How many weeks has it been since there was quoted in the *Christian Evangelist* a statement from a prominent religious paper, showing that the municipal power of St. Louis was held a powerless victim in the grasp of the rum power of the city? What is the condition of our own proud Iowa? In 1882 we gave a majority vote which we confidently believed our fair state of the rum

curse. To-day the saloon is "regnant and rampant," and in almost every contest with the people judicious rulings seem to be on the side of the saloon. So much for the "doom" of the saloon.

In the matter of polygamy, Dr. Talmage, in the sermon referred to, says: "It is no uncommon thing in our cities to see men in high position, with two or three families, or ladies willing solemnly to marry the very swine of society if they be wealthy. The bible is all ablaze with denunciations against this impure life, but many of the American ministers uttering not one point blank word against this iniquity lest some old libertine throw up his church pew." This is a testimony of a witness who certainly is in possession of means of knowing whereof he speak. How many other ministers could give evidence to the same effect if they were not muzzled by the fear of losing the patronage of the wealthy.

And so it seems that it does not require a very exhaustive research to show, not that the world is growing worse, for that I do not believe, but that much that is said and written about the semi-miraculous triumphs of Christian civilisation in these times of ours is wholly unauthorised by the facts in the case, and is therefore misleading and harmful. Also, that the prime factor in the perpetuation and extension of all the great modern evils is the power and love of wealth. All of which goes to prove that there remain many adequate reasons for the complaints of the "vile pessimists."—*Christian Evangelist*.

Sunday School.

Then were there brought unto him little children.

—Matthew 19: 13

LESSON FOR DECEMBER 25TH.

"THE INFANT SAVIOUR."

Luke 2: 1-20

GOLDEN TEXT—"Unto you is born this day in the city of David a Saviour, which is Christ the Lord."—Luke 2: 11



BETHLEHEM.

The above is the title of the alternative lesson for this day, the other being a "Review." In connection with the one we have chosen, we give an extract from Farrar's "Life of Christ," which beautifully sets forth the facts of the lesson and provides seasonable thoughts, as follows:—

"One mile from Bethlehem is a little plain, in which, under a grove of olives, stands the bare and neglected chapel known

by the name of 'the Angel to the Shepherds.' It is built over the traditional site in the fields where, in the beautiful language of St. Luke—more exquisite than any idyll to Christian ears—"there were shepherds keeping watch over their flock by night, when, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them," and to their happy ears were uttered the good tidings of great joy, that unto them was born that day in the city of David a Saviour, which was Christ the Lord. . . .

"And suddenly," adds the sole Evangelist who has narrated the circumstances of that memorable night in which Jesus was born, amid the indifference of a world unconscious of its Deliverer, 'there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace among men of good will.' . . .

"Come now! let us go unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known to us," said the shepherds, when the angel songs had ceased to break the starry silence. Their way would lead them up the terraced hill, and through the moonlit gardens of Bethlehem, until they reached the summit of the grey ridge on which the little town is built. On that summit stood the village inn. . . .

"From their northern home at Nazareth, in the mountains of Zebulun, Joseph, the village carpenter, had made his way along the wintry roads with Mary, his espoused wife. Fallen as were their fortunes, they were both of the house and lineage of David and they were traversing a journey of eighty miles to the village which had been the home of their great ancestor while he was still a ruddy shepherd lad, tending his flocks upon the lonely hills. The object of that toilsome journey, which could not but be disagreeable to the settled habits of oriental life, was to enrol their names as members of the house of David in a census which had been ordered by the Emperor Augustus. . . .

"The enrolment had drawn so many strangers to the little town, that 'there was no room for them in the inn.' In the rude limestone grotto attached to it as a stable, among the hay and straw spread for the food and rest of the cattle, weary with their day's journey, far from home, in the midst of strangers, in the chilly winter night—in circumstances so devoid of earthly comfort or splendour that it is impossible to imagine a humbler nativity—Christ was born.

"Guided by the lamp which usually swings from the centre of a rope hung across the entrance of the khan, the shepherds made their way to the inn of Bethlehem, and found Mary, and Joseph, and the Babe lying in the manger. The fancy of poet and painter has revelled in the imaginary glories of the scene. They have sung of the 'bright harnessed angels' who hovered there, and of the stars lingering beyond their time to shed their sweet influences upon that smiling infancy. They have painted the radiation of light from his manger-cradle, illuminating all the place till the bystanders are forced to shade their eyes from that heavenly splendour. But all this is wide of the reality. Such glories as the simple shep-

herds saw were seen only by the eye of faith; and all which met their gaze was a peasant of Galilee, already beyond the prime of life, and a young mother, of whom they could not know that she was wedded maid and virgin wife, with an Infant Child, whom, since there were none to help her, her own hands had wrapped in swaddling-clothes. The light that shined in the darkness was no physical, but a spiritual beam; the Dayspring from on high, which had now visited mankind, dawned only in a few faithful and humble hearts."

Correspondence.

I also will shew mine opinion.—Job 32:10

To the Editor of the AUSTRALIAN CHRISTIAN.

In your issue of the CHRISTIAN, Oct. 20th, appears an answer to the query "Is Baptism Essential to Salvation?" I consider that in some points it is not satisfactory. G. B. M. propounds the question "What is to become of the thousands of believers who in every other respect give evidence of love and loyalty to Christ, but who through misunderstanding the nature and import of the duty have never been baptised?" "Are they to be consigned to everlasting condemnation?" I humbly submit that the ordinance of baptism is THE test ordained by Christ of the believer's love and loyalty; the first and chiefest test, and until he has in love and loyalty submitted, he takes his or her place outside the kingdom of God, is not recognised in the New Testament as a son of God, and will finally appear as stated in Matt. 7: 21-23. As I understand it, "love and loyalty" are not acceptable save from God's children (see Mark 7: 7, 8, 9). How can love and loyalty be accepted from the man whose sins are unpardoned? As regards "misunderstanding the nature and import of baptism," &c., surely the matter is set forth in the New Testament in terms so clear that the "wayfaring man though a fool need not err." Were the same terms used in which the nature and import of baptism is set forth, in connection with some large temporal reward. I opine few would misunderstand them then. G.B.M. says the "neglect of baptism arose from what in God's sight is an error of the head rather than of the heart." How does G.B.M. know what the neglect will be or appear in God's sight? Nowhere in holy writ do we read of "errors of the head." Matt. 15: 14—"Out of the HEART proceed evil thoughts," etc., not out of the head. G.B.M. goes on to say a "mistake of the understanding rather than the will." Christ says men "understand with the heart" (Matt 13: 15). Then the mischief comes from the heart, not the head, after all. I submit that Christ has not issued any commands or conditions essential to salvation that any sane man can misunderstand with either head or heart. The idea is dishonouring to the Lord. No man with the New Testament in his hand can make any mistake as to the "nature and import of baptism." "Are these believers . . . to be consigned to everlasting condemnation?" G.B.M. writes, "We cannot say so." Certainly not, we cannot say so, but where does the New

Testament place them? Is not the whole Pædobaptist world guilty of the sin of sectism? Paul says "They shall not inherit the kingdom of God." Sectism is to a large extent to blame for the misunderstanding of the nature and import of baptism. I take it to be the tap-root of disobedience in this matter. "We cannot but hope," writes G.B.M., "that they will share in God's pardoning mercy at last." He admits this to be only "an inference." So it is, and one without a single line of scripture to rest hope upon, for Luke 12: 47-48 does not apply to any but the servants; the people in question are not such. As I understand the position of the "pious unimmersed," they are blind followers of blind leaders, as a whole "deceived by the sleight of men," but they cannot hope to escape the punishment for disobedience on that plea. I believe that the New Testament holds out no shadow of a hope for the people in question, and that if we individually or as a people hint or infer that they may attain to a lesser state of bliss than the obedient believer, we are raising in them a hope without a scriptural foundation, and hardening them in the position they now occupy. In the time of Noah only those in the ark were saved, not one of those who were outside, no matter what were the circumstances which hindered their entering in. We may draw a strong inference here with a scriptural basis to rest upon. Christ is the "author of eternal salvation to those who obey him," not to those who disobey through "errors of the head" or heart. If our preachers would attack sectism and its surroundings as faithfully as they attack some other sins, Zion would soon resound with rejoicing over more souls saved, and the realm of Satan would totter to its base.

A DISCIPLE.

Sisters' Department.

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

Choosing a Husband.

AN ARTICLE FOR YOUNG WOMEN.

BY J. B. MILLER.

There is something very sacred, almost awe-inspiring, in the act by which a woman, at her entrance into the marriage state, confides all the interests of her life into the hands of him whom she accepts as her husband. She leaves father and mother and the home of her childhood. She severs all the ties that bind her to her old life. She gives up the friends and friendships of her youth. She cuts herself off from the sources of happiness to which she has been accustomed to turn. She looks up into the face of him who asked her to be his wife, and with a trembling heart, and yet with quiet confidence, entrusts to him and his keeping all the sacred interests of her life.

It is a holy trust which he receives when she thus commits herself to his keeping. It is a life-long happiness and well-being of a gentle heart, capable of ineffable joy or of unmeasured misery. It is the whole earthly future of a life which may be fashioned in the beauty of Christ, or marred, its beauty for ever shattered. Will he be faith-

ful to the holy trust reposed in him? Will he love this confiding wife with an undecaying love? Will he shelter her from the blasts, protect her in the day of peril, and deal tenderly with her at all times? Will he seek her highest good, and help her to build up in herself the truest and noblest womanhood? Is this man who holds her hand worthy to receive into his keeping all that her confiding love lays at his feet.

It is in this way that every thoughtful woman must enquire concerning the man who asks her hand in marriage. To rush heedlessly without thought or question or prayer into the marriage state—who can characterise the folly, peril, of such trifling, such presumption?

What are some of the qualities which a woman should demand in the man whom she assents as her husband?

He should be a good provider. He may be a poor man, but he should have something besides poverty to commend him. He should have two strong hands trained to do something worth while, and ready ever for hard tasks. He should have an occupation, and a position which may reasonably be depended upon to yield a comfortable living.

He should be industrious, and not self-indulgent. A woman ought to have no "Yes" for answer to a proposition of marriage from a lazy man, a man who has no fixed occupation. In the marriage vow a husband promises to love and cherish the woman who puts her hand in his. She would have reasonable confidence that he will keep his vow.

A man fit to be accepted as a husband should have good habits. They say love is blind; it is very unfortunate if love's blindness prevents a woman seeing the evil habits in the man who asks for her hand. "But he is going to give up his loose habits when he is married." Is he? He says he will—possibly he thinks he will. But the records of life are most discouraging to those who would like to build their hopes of happiness on such promises of amendment. The natural tendency of evil habits is not to wear themselves out, but to grow in strength—spiders' threads to-day, cables to-morrow, a single glass now and then, at present; after a while, drunkenness and debasement, and the wreck of all that is worth living for. The man into whose hands a young woman may safely entrust her happiness must be a man of pure, good, and worthy habits.

He should be a man also of gentle, affectionate disposition. A bride's mother is supposed to address to the bridegroom, as she entrusts her daughter to his care, words like these:—

"Deal gently, thou, when far away,
Mid stranger scenes her shall rove,
Nor let thy tender care decay;
The soul of woman lives to love;
And shouldst thou, wandering, mark a tear
Unconscious from her eyelid break,
Be pitiful, and soothe the fear
That man's strong heart can ne'er partake

By all thy treasured hopes of heaven
Deal gently with my own dear child"

The ideal man is brave—courage is set down as one of the finest things in manliness. Truth is another noble quality. Strength is a manly attribute. So is uprightness. But if

a man is brave and strong and true and upright, and yet is not gentle, he lacks one of the essential things in manly character. We recognise this in the name which we give to a man who is refined, who has a full-rounded character, who realises the best type of manhood. We say he is a gentleman; that is, a man with a gentle heart, a kindly spirit, an affectionate disposition. Someone gives as a definition of a gentleman a man who will never cause another pain, never do anything which will hurt another's feelings. This includes thoughtfulness; it is want of thought that causes much of the wretchedness which human lives make for each other. A gentleman is thoughtful.

None but a true gentleman can ever make a good husband. A young woman needs for her husband a man who will take her mother's place in her life in tenderness, in patience, in kindness; one to whom she will never fear to go when her heart is sore; one who will be her comforter in sorrow, who will be to her always like the very love of Christ. St. Paul teaches that a husband should love his wife even as Christ loved the church. That is, he must be as Christ to his wife—loving her with utter unselfishness, and ministering to her with gentlest affectionateness. Such a man every true-hearted woman should rightly expect to find in him whom her heart chooses as husband.

Once more, a woman should seek for her husband a man who will help her to grow by his side into whatsoever things are pure, whatsoever are lovely. Countless women have injured their husbands with noble aspirations which have led to most worthy life. A husband should also be to his wife a true helpmate. The aim of his life should not be merely to provide fine things to wear, and luxuries for her home, but to help her towards higher culture, to adorn her mind, to cultivate her character, and refine her spirit. Every true husband's yearning for his wife may be expressed thus, in words which George Macdonald puts into the lips of one of his characters:—

"For God's sake, be as beautiful
As the white lily that dwelleth in my heart,
Yet better still as that ideal pure
That waketh in thee when thou prayest God,
Or helpeth thy poor neighbour."
"Justify my faith
In womanhood's white-handed nobleness.
And then, its revelation unto me."

The man a good woman is willing to marry should be one whose influence over her is such as will draw out all the best things that are in her life, helping her indeed to be the noblest, most beautiful woman possible.—*From the Christian Endeavor World.*

The Prayer Meeting.

While in the United States I was much struck with the spiritual power and uplifting nature of many of the prayer and praise meetings I attended. I tried to find out the secret of the success of these meetings. I found that most of them had some definite thought or theme before them which dominated the whole gathering. Mark Collis of Lexington gave me the themes used in Broad-

way church during the present year, stating that they had been arranged by I. J. Spencer and himself, and that they were used by many of the churches of the South. To my mind they are very suggestive and helpful, not only for use in the week-night prayer meeting, but are suggestive themes for morning and other addresses. I present them here with a few slight alterations for the general good. I intend printing them in a handy form, and will supply them in any quantities, free, to churches and others desiring to use them during the coming year. Orders should be sent as soon as possible, stating definitely the number required. Ask for all you want, but not more than you can use. The dates are for Wednesdays, 1899.—Ed.

Prayer Meeting Topics.

- Jan. 4 "New Opportunities" Luke 13: 6-9; Eph. 5: 16; Gal. 6: 10; Col. 4: 5; Rom. 13: 11-14; Ec. 9: 10.
- Jan. 11 "The Hidden Future" Jas. 4: 13-16; Acts 1: 7; Prov. 27: 1; Luke 12: 19, 20; 2 Cor. 6: 2.
- Jan. 18 "Peace" John 14: 27-31; John 16: 33; Rom. 5: 1; 2 Thes. 3: 16; Phil. 4: 7; Col. 3: 5.
- Jan. 25 "Burden-Bearing" Gal. 6: 1-10; Gal. 5: 13, 14; Mat. 8: 16, 17; 1 Peter 2: 24; Luke 11: 46; Rom. 15: 1; Mat. 11: 28-30.
- Feb. 1 "Sins of the Tongue" Jas. 3: 1-10; Prov. 15: 1, 2; Prov. 18: 6-8; 2 Tim. 2: 16; Jas. 4: 11; 1 Peter 2: 1; Col. 3: 8, 9.
- Feb. 8 "The Death of the Saints" 1 Thes. 4: 13-18; Phil. 1: 21; Heb. 11: 13; 2 Cor. 5: 8; Phil. 1: 23; 2 Tim. 4: 8; Rev. 14: 13.
- Feb. 15 "Christian Hospitality" Gen. 18: 1-8; Luke 10: 5-7; Rom. 12: 13; 1 Tim. 3: 2, 5, 10; Heb. 13: 2; Luke 14: 12-14; Mat. 25: 35-40.
- Feb. 22 "The Right Use of Money" 1 Chron. 29: 1-17; Mat. 6: 19-21; 1 John 3: 17; Luke 16: 9; 1 Tim. 6: 17-19.
- Mar. 1 "The World for Christ" John 17: 18-23; 8: 12; 1: 29; 3: 16; Mat. 24: 14; Mark 14: 9; 16: 15; Rev. 7: 9.
- Mar. 8 "The Christian Warfare" Eph. 6: 10-17; Jas. 4: 7; Mat. 4: 3-11; Eph. 4: 27; 1 Peter 5: 8-9; Rev. 12: 7-12.
- Mar. 15 "Fellowship" Acts 2: 41-47; 2 Cor. 8: 4; Gal. 2: 9; Phil. 1: 5; 1 John 1: 3, 4; Rom. 15: 26; 2 Tim. 1: 16-18.
- Mar. 22 "The Mind of Christ" Phil. 2: 1-11; Mat. 11: 29; Mat. 20: 26-28; Acts 10: 38; Acts 20: 35; Rom. 15: 3-5; 1 Cor. 10: 33; 11: 1.
- Mar. 29 "The Spirit of Caleb" Num. 13: 26-33; 14: 6-10; 26: 65; Deut. 1: 36; Josh. 14: 6-14; Josh. 15: 13, 14.
- Apr. 5 "The Right Use of the Tongue" Psalm 5; Psalm 27: 7; Mark 10: 47; Heb. 13: 15; 1 Peter 3: 15; Mat. 13: 52; Eph. 4: 29; Mal. 3: 16.
- Apr. 12 "Children of God" Rom. 8: 12-17; 1 John 3: 1, 2; John 1: 12, 13; 2 Cor. 6: 17; 7: 1; Gal. 3: 26-29; Rev. 21: 7.
- Apr. 19 "Selfishness" 1 Cor. 9: 19-23; Rom. 15: 1, 3; 1 Cor. 10: 23, 24; Mat. 20: 20, 21; 1 John 3: 17; John 6: 26.
- Apr. 26 "Our First Duty to Australia" Luke 24: 45-47; Rom. 1: 16; Acts 3: 25, 26; Acts 13: 44-46.
- May 3 "The Old Paths" John 5: 39-47; Jer. 6: 16; Luke 16: 29; Acts 17: 11; Jude 3; Gal. 1: 6-10.
- May 10 "Favorite Hymns" 1 Cor. 14: 15; Eph. 5: 19; Col. 3: 16.
- May 17 "Self-Examination" Psalm 139; Jer. 17: 9; 2 Cor. 13: 5; 1 Cor. 11: 28-31; Gal. 6: 4.

May 24. "The Preciousness of Christ." 1 Peter 2: 1-8; Phil. 3: 8, 9; Heb. 1: 4; 1 Peter 1: 18, 19; John 6: 68; Eph. 3: 8; Mat. 13: 44-46.

May 31. "Judah, the Betrayer." John 12: 1-6; Luke 22: 3-6; John 13: 21-30; Mat. 26: 46; John 18: 1-6; Luke 22: 48; Mat. 27: 3-5; Acts 1: 18.

June 7. "Obedience." Phil. 2: 5-8; John 14: 15-21; 15: 10; 1 Peter 1: 2; 2 Cor. 10: 5; 1 Sam. 15: 22; Acts 4: 19, 20; Acts 5: 29; Rom. 6: 17.

June 14. "How to Treat Our Neighbors." Luke 10: 25-37; Ex. 20: 16; 22: 26; Deut. 15: 2; Prov. 3: 28; 25: 17, 18.

June 21. "Forgiveness of Injuries." Gen. 45: 1-11; Mark 11: 25; Rom. 12: 19; Mat. 18: 21, 22; Luke 6: 36; Eph. 4: 32; Col. 3: 13.

June 28. "When and Where Christ Prayed." John 17: 1-11; Mark 1: 35; Mat. 14: 23; John 12: 27; Luke 5: 16; Luke 22: 31, 32; Mat. 26: 36; Luke 23: 34.

July 5. "Examples of Faith." Heb. 11: 17-40; 2 Tim. 4: 7, 8; Acts 6: 8; Acts 7: 55-60; Heb. 11: 5-10.

July 12. "As Lights in the World." Phil. 2: 12-16; Mat. 5: 14-16; Rom. 13: 12-14; Eph. 5: 8-14; 1 John 1: 5-7.

July 19. "The Endeavor Pledge." 1 Cor. 6: 20; Psalm 18: 32; 27: 1; 28: 8; Isa. 26: 4; Psalms 76: 11; Eph. 3: 16; Eccl. 5: 4; Mal. 1: 14; 2 Cor. 8: 11; Col. 3: 16; Psalm 119: 24; Ex. 17: 11, 12; 1 Cor. 16: 2; Heb. 10: 25.

July 26. "Value of Little Things." Mat. 14: 15-21; Mat. 10: 40; Mark 12: 41-44; John 2: 5-7; 2 Cor. 8: 12; Luke 16: 10; Mat. 25: 31-46.

Aug. 2. "Single Mindedness." Mat. 6: 22-34; Num. 22: 12-24; 2 Peter 2: 15; Jude 11; Jas. 1: 6-8; 2 Cor. 11: 2, 3; Gal. 6: 14.

Aug. 9. "Sympathy." John 11: 30-44; Mat. 9: 36; Heb. 4: 14-16; Luke 22: 54-62; John 19: 25-27.

Aug. 16. "Growing in Grace." 1 Peter 2: 1-3; 2 Peter 3: 13-18; Hosea 14: 5, 7; Eph. 4: 15; Mark 4: 26-28; Acts 24: 16.

Aug. 23. "Secret Sins." Josh. 7: 1-26; Psalm 139: 23, 24; Psalm 51: 6; Psalm 19: 12-14; 2 Kings 5: 20-27; Psalm 90: 8.

Aug. 30. "Caste in the Churches." Jas. 2: 1-10; Acts 6: 1-4; John 13: 13-17; Luke 18: 10-14; 10: 29-37; Mat. 9: 10-12.

Sept. 6. "Religion in the Home." Luke 10: 38-42; 1 Sam. 1: 27, 28; Gen. 18: 19; 1 Tim. 3: 4, 5; 1 Tim. 5: 8; 1 Peter 3: 1-4; 2 Tim. 3: 15; Eph. 5: 25; 6: 1-9.

Sept. 13. "My Duty to the Church." Acts 4: 23-37; Heb. 3: 13; 10: 24, 25; 1 Cor. 1: 10; 16: 2; Gal. 5: 13; Phil. 2: 14, 15; 1 Cor. 11: 23-26; Rom. 15: 1, 2; 1 Cor. 12: 26.

Sept. 20. "Study of the Word." Psalm 1: 2; 1 Tim. 3: 14-17; Acts 2: 42; Acts 20: 32; 1 Peter 2: 1-3; Col. 3: 16; Psalm 119: 9.

Sept. 27. "Examples of Liberality." 2 Cor. 8: 1-15; Mark 14: 3-9; Ex. 35: 29; 2 Sam. 24: 21-24; Luke 21: 1-4; Acts 20: 33-35.

Oct. 4. "Worldliness." 1 John 2: 14-17; 1 Cor. 2: 12; John 14: 27; Jas. 4: 4; John 17: 14-16; Mat. 13: 22; 2 Tim. 3: 4; Gal. 6: 14.

Oct. 11. "Be Honest and Truthful." Psalm 15: 2; Cor. 8: 16-24; 1 Thes. 5: 5; Rom. 12: 17; Rom. 13: 8; Micah 6: 8; 1 Thes. 4: 6; Ex. 22: 1-4.

Oct. 18. "Repentance." Psalm 51; Mat. 12: 41; Rev. 2: 4-5; Rev. 3: 19; Luke 16: 30, 31; Heb. 6: 4-6.

Oct. 25. "Life in Christ." John 15: 1-15; 2 Cor. 5: 17; 2 Cor. 13: 5; 1 Cor. 3: 1, 2; Gal. 3: 27; Rom. 6: 3; Phil. 3: 9-11.

Nov. 8. "Realising God's Presence." Gen. 28: 10-17; Heb. 11: 24-27; Acts 27: 23-25; Rev. 1: 17, 18; 2 Tim. 4: 16-18; Mat. 28: 19, 20; Ex. 33: 14, 15; Psalm 23.

Nov. 8. "Temperance." Rom. 14: 21; Prov. 20: 1; Prov. 23: 29-32; Eph. 5: 18; Rom. 13: 1.

Nov. 15. "The Holy Spirit." John 14: 15-20; Luke 11: 11-13; Jude 20, 21; Eph. 4: 30; 3: 14-19; 1 Cor. 3: 16.

Nov. 22. "Thanksgiving." Psalm 103: 92, 1, 2, 118; 1: 4; 107: 1-6; Isa. 63: 7; Rom. 1: 8.

Nov. 29. "Unity and Co-operation." 1 Cor. 12: 4-27; Mark 2: 3-5; Phil. 4: 3; Eph. 4: 1-3; Rom. 15: 30; 2 Cor. 8: 13, 14.

Dec. 6. "Christian Courage." Acts 21: 8-14; Mat. 10: 28; 2 Peter 1: 5; Mat. 18: 15, 16; 1 Tim. 4: 1-5; Dan. 6: 10-16; Psalm 91: 5, 6; John 11: 8-10.

Dec. 13. "Jesus Receiving Sinners." Luke 15: 11-32; 7: 26-50; 19: 1-10; John 6: 37; Mat. 11: 28; 9: 9-13.

Dec. 20. "Receiving Jesus." Luke 2: 7-12; Isa. 57: 15; John 1: 11-13; Rev. 3: 20; Luke 19: 6, 24; 28, 29; Mat. 25: 45; John 14: 23.

Dec. 27. "Experiences of God's Mercy." Psalm 34: 1; Psalm 23; Rom. 5: 1-5; Hosea 14: 5; Psalm 62: 5-8; 2 Tim. 4: 16-18.

From The Field.

The field is the world.—Matthew 13: 38

New Zealand.

WELLINGTON.—Bro Hales has been engaged for another three years. Bro. Lang has preached in Petone for months past, and has consented to do so to the end of the year. The South Wellington brethren are going to build a meeting house. Yesterday we had a good day. Three were received into the fellowship of the church—two by faith and obedience and two restored. We also had several visitors from other churches. Among them were Sister Hill from Sydney and Bro. Clapham from Roma, having a rest.

Nov. 21.

G. K.

Queensland.

GYMPIE.—It was with a thrill of genuine pleasure that three were restored to Christ and given the right hand of fellowship before breaking bread.

28th Nov.

A. H., Sec.

New South Wales.

MEREWETHER.—We had a splendid meeting last night. One disciple was buried in baptism. We are working up the annual picnic of the Lord's day school. A river excursion is planned for Boxing Day.

Nov. 28.

R. C. GILMORE.

LISMORE.—We were agreeably enlivened by a young man in business here who has been receiving Bro. Watkin's little monthly, *Good News*, coming to be immersed as the result of reading some articles written by E. T. Ball. If we could only realise God's watchfulness in all our affairs we should rejoice more often than we do. 200 miles apart the preacher and the hearer, but the gospel was the power of God to bring about the result.

Nov. 28.

J. P. F. W.

WAGGA.—I have visited Currawarna eleven times during past year, and the meetings have been well attended, and great interest taken in the gospel addresses. I have great hopes of seeing some fruits very soon. Early next year it is expected that a hall will be available, when we expect still larger meetings. Gospel meetings have also been established six miles from town on the Albany rd. once a month, and at J. Rahley's, Downsidge, ten miles from town, and one meeting at E. Mousar's, Marar, which is 23

miles out. The last year has been one of pleasure, for all have been pulling together and doing their best to help along the Master's cause. We have missed our Bro. F. Goode, and have been sorry to hear that he has been very ill in his new home.

Nov. 28.

J. HAWKINS.

WOOLLAHRA.—At a meeting of the teachers of the Lord's day school, held last Friday night, it was resolved that a hearty vote of thanks be conveyed through the CHRISTIAN to all who assisted in making the picnic a success. Our financial statement proved very satisfactory. After all the bills were paid, we were pleased to learn that we had a credit balance of £5 10s. Sixpenny picnics no failures.

Dec. 5.

T. CREDGINGTON.

South Australia.

GLENELG.—The anniversary services were held on Lord's day, November 20th. Very good congregations morning and evening. Bro. Colbourne addressed the church in the morning and the Sunday School in the afternoon. Bro. Gore preached the gospel at night. The people hear the gospel repeatedly, yet are content to be hearers only, and not doers of the word. On Tuesday, November 22nd, the tea and public meeting was held. Splendid attendance, especially to the after meeting, when capital addresses were delivered by Bro. Ludbrook from North Adelaide, Pittman from Hindmarsh, Johnstone from America, Smith from Grote-st., and Rankine from Norwood. Bro. W. Hurford was chairman. Bro. Gore led in prayer, and Bro. Colbourne moved a comprehensive vote of thanks to all helpers in the services in his usual happy way. He announced his resignation from the churches at Glenelg, York and Henley Beach, and his acceptance of the invitation from the North Melbourne church. The three named churches regret exceedingly the step taken by our brother, yet sympathise with him in the actual necessity of the case. We all are confident of his return to us in the near future, because we know that, although the people of Melbourne are very agreeable to him, the well-known atmosphere of Melbourne is not, and he is not of the new school of thought which will enable him to say he has no pain when he can feel it all the time. We all wish him souls for his hire, and no pains in service.

Nov. 27.

W. B.

HENLEY BEACH.—The last two Lord's days we received into fellowship, one by letter of the church at Norwood, and three by faith and obedience. On Thursday evening last after a baptismal service we were again cheered by seeing the husband of Sister Stanford come out and make the good confession.

G. A. H.

NORWOOD.—Bro. Ludbrook gave his lantern lecture entitled, "Egypt, the Land of Mystery and Marvel," last Thursday evening week in our chapel to a fairly good audience. Bro. Johnstone (from America) preached last Thursday evening. Yesterday was a scorching day here. The audiences were thinner than usual. Nevertheless we had one confession for Christ last night. On Dec. 14th our choir will render a Christmas service.

Dec. 5.

A. C. RANKINE.

Here and There.

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

Is the world growing worse? If you want to read something on the dark side look on page 395.

"God never accepts a good intention instead of a good action, where that action may be done."

VICTORIAN MISSION SUNDAY!

ANNUAL COLLECTIONS!!

LORD'S DAY, JANUARY 1ST, 1899!!!

A NEW YEAR'S GIFT FROM ALL!!!!

One confession at Fremantle (W.A.), Nov. 27.

Large meeting at Woollahra last Sunday. One confession.

One young man confessed Christ at Corowa (N.S.W.), Dec. 4.

One confession at Newmarket Lord's day evening last, L. A. Williams preaching.

A few copies of the Standard S.S. Commentary are for sale at the Austral office. Price 3/6; post 4/-.

The church at Horsham wishes to acknowledge the sum of 10/- from church at Perth, W.A., for their building fund.

A fresh supply of "Hymns and Bible Songs" for the use of Sunday Schools is now in stock at the Austral office.

The Almanac for 1899 is now ready. If you want your supply in good time for the New Year send in your orders at once.

IMPRESSION BAY, Tasmania.—I am glad to be able to report one addition by faith and obedience.—G. SPAULDING, Nov. 25.

C. G. Lawson recently spent a pleasant time in Horsham, preaching, teaching, and visiting. The church was much helped.

"Infidelity and Freethought Examined and Exposed," by Chas. Wait. This is a readable pamphlet of 41 pages. 2/- per dozen copies, or 1/6 post free.

W. Wilson will be speaking for the next three Sunday evenings at least at Surrey Hills. Subject next Sunday evening, "Christianity and its Enemies."

The Band of Hope at North Fitzroy will give an entertainment in the chapel, St. George's rd., on Thursday evening, December 22nd. A splendid programme is promised.

There was a splendid meeting at North Carlton on Sunday evening last, and two more made the good confession. We rejoice to know the cause is being revived in that place.

Bro. Rankine paid a visit to Williamstown, (S.A.), on November 27, and at the evening service held in the chapel there one confessed Christ—a daughter of Bro. Paffin. The brethren are again cheered.

The superintendent of the Burwood Boys' Home wishes to acknowledge a parcel of stockings for the use of the boys from H. Holmes, Dunedin, N.Z., and at the same time to express his thanks for his very useful remembrance.

On Sunday afternoon last at Fitzroy Tabernacle, the teachers had the pleasure of presenting a bible to each of three scholars who have recently given themselves to the Lord. In the evening, Bren. Swain and Cook, speaking, another of our scholars from T. J. Cook's class confessed her faith and was baptized.

Looking over some books in a second-hand shop, a pedo-baptist, with questionable taste, pointed to a book in favor of infant baptism and said: "Here, Mr. Spurgeon, here is your thorn in the flesh." "Finish the quotation, brother—'A messenger of Satan to buffet me,'" was the smart rejoinder.—*Great Thoughts*.In last issue we stated in our Editorial Notes that the total amount raised by disciples in Missouri last year for home and foreign missions was \$595,567. The *Christian Evangelist*, from which we quoted, has since published a correction. The amount for missions was £16,537, and the total for church purposes was £143,717.

"The annual promenade concert and Xmas Fair on behalf of the Burwood Boys' Home will be held in Cambervell Shire Hall on Saturday, December 17th. Friends are earnestly solicited not only to attend, but to help make it a success by contributing cakes, lollies, fruit, toys, or fancy goods. Remember we save the boys; co-partners wanted."

The *West Australian* says—"At a well attended special meeting of the board of management of the Young Men's Christian Association on Friday afternoon Mr. A. E. Illingworth was unanimously appointed general secretary of the association. The board expressed its gratification that Mr. Illingworth had seen his way clear to come to the assistance of the association at a nominal salary."

We are preparing a very complete index and title page of the *CHRISTIAN* for 1898, which will be of great use to those desiring to preserve the volume. We will be glad to send a copy free to any one desiring it. A post card will bring you a copy as soon as it is ready, which will be the first week in January, 1899. We still have a few copies of the special paper volume unnumbered. Nicely bound, 10/-; by post, 12/-.

There will be no issue of the *CHRISTIAN* on December 29th, but the issue of December 22nd will be a double number, filled with a fine selection of seasonable reading; that is to say, the issue of December 22nd will be a grand Christmas and New Year number. Will all please take note, and not write us wanting to know what has become of the issue of December 29th. *It's usual a rest!!*

The following has been sent as a useful outline—
FOUR GARDENS.

EDEN—Gen. 2: 8 and 3: 24—Garden of the Fall—from life to death—by sin. GETHSEMANE—John 18: 1—Garden of the Victim—He suffered for us—sinners. JOSEPH'S GARDEN.—John 19: 41—Garden of the Empty Grave—He rose for our justification. FOURTH GARDEN.—The Paradise of God—Rev. 3: 7.

A correspondent wants to know—"If you were to see three or four brothers outside a Salvation Army ring on a public street striking matches and lighting their pipes, what would you think? Is the brother who chews tobacco anything better than the one who smokes?" 1. We would think that they ought to go off and hide. 2. They are in our judgment about the same, for while one pollutes the air, the other soils the ground.

Miss E. E. Hill writes—"In your issue of 24th inst. a mistake was made in the statistics of Endeavor Societies. We have seven societies in Victoria in connection with the Union. The active membership (not including Newmarket society) is 198. As our church membership is 100 per cent. of actives, your readers will at once see, it should be "Of church members there are 198 in connection with societies, and not 89."

[We simply followed the copy supplied us.—ED.]

Do you want a story of thrilling interest? Do you want the finest treatise on the ordinance of baptism that was ever written? Do you want a book that will bring your pedo-baptist neighbor to see the way of the Lord more perfectly? If you do, send to us for a copy of "On the Rock." Some books are interesting. Other books are instructive. Only occasionally is a book both interesting and instructive, but "On the Rock" is one of this kind. If you once begin it you will surely finish it, and then you will read it again before you lend it to somebody else to read. We will send a copy of this book to the AUSTRALIAN CHRISTIAN for 1899 for 5/- or 7/- to either a new or old subscriber. Go out and get a new subscriber to-day before you forget it.

The *Christian Standard* says—"H. G. Harward, of Eureka College, and minister at Mackinaw, Ill., won the first prize in the Inter-Collegiate Oratorical Contest, Oct. 7th, over the representatives of five other colleges of the state—Knox College, Wesleyan University, Monmouth College, Blackburn University and Illinois College. The contest was held at Galesburg, and the association was the guest of the Knox College. The theme of the oration which won the prize was "The Grand Old Man." Congratulations.

From many sources we receive word that the idea of a series of S.S. lessons on first principles is hailed with delight. The following is a sample of much which has come to us:—"The proposed list of lessons for Sunday Schools on first principles is a splendid idea. I hope and pray that someone peculiarly adapted for preparing such a course of lessons will be led to take the matter up, for I am sure mighty good will result therefrom. Why, heaps of our church members don't know a tittle they should know about first principles, let alone the Sunday School children!"

Last Monday evening a special meeting of the Lygon-st. dorcas society was held, to which the officers of the church were invited. After a few remarks by the president of the society, Mrs. McLellan, the secretary, Mrs. S. G. Dickson, gave a report of the class from its commencement. The treasurer, Mrs. Craigie, then presented the sum of £42 to the officers of the church, as the profits arising from the late sale of work, this sum to be devoted towards reducing the debt on the chapel. J. Gristead presided at the meeting, and a number of brethren and sisters assisted by songs and recitations.

A social gathering was held in the Lake-st. chapel in connection with the Chinese mission on Friday evening, November 18th, when a good number of Chinese were present and spent an enjoyable evening. A. E. Illingworth occupied the chair, and a programme of songs and recitations was given by the mission workers as well as some of the Chinese visitors, after which some lantern pictures of the life of Christ were shown by a brother who is interested in the mission. The various scenes were explained by one of the Chinese in his own language. Refreshments and parlor games followed, which were thoroughly enjoyed by the Chinese, the number of whom on the roll is 36.

A tea and public meeting was held in the Tabernacle, Fmors, on Nov. 20. Although not held as the anniversary, which will be celebrated after certain improvements to the building now in contemplation are completed. It is forty six years since the church first met in Nov. 1852. Geo. T. Walden in his address as chairman stated that 83 had been immersed since the first of the year. Dr. Kingsbury, senr., led in prayer. Solos were rendered by M. Whately and A. Kingsbury, and Mr. Tingate, a duet by Mr. J. Sockley and Miss M. Whately, and some choruses by the choir. D. A. Ewers gave an address on Progress, T. Bagley, on Work in Order to Progress, and P. A. Dickson on Elements of Progress.

G. L. Nicholson of Collins-st. East, Melbourne, has secured letters patent for an automatic window lock—the locking or rather spring dove-tailing of the sashes on impact virtually forms the two window-sashes into one. This will be a safeguard to the too frequent carelessness of leaving the window unfastened, making way or rather inviting the burglar to enter and help himself. The specimen on view at Mr. Pearce's rooms in Oxford Chambers, Bourke-st., has been tested within the last few months by thousands of people, and oftener than a window is likely to be opened in a century, still the lock is as good as the day it was made. Visitors are cordially invited to view this contrivance. It is sure to come into general use, as it is safe, economical, and strong.

Four confessions at Bendigo Sunday night.

Petersham, Sunday night, large meeting, one confession.

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/-.

"THE CHURCH IN THE LIGHT OF HISTORY."—An ably written essay by A. B. Mason. 24 pages interesting and instructive reading, 3d each or 2/6 per dozen, post free.—Austral Coy.

One of the best meetings for several years at South Melbourne last Lord's day evening. Bro. Meekison is greatly cheered by the increasing and interested audiences who gather to hear the gospel. A liberal distribution of tracts in the district is showing good results. The field is ripening and a good harvest is expected soon.

In the course of his address as Chairman at the opening of the New Parkside Congregational Church, Adelaide, on Monday, the Lieutenant-Governor and Chief Justice, Right Hon. S. J. Way, said that they must all have watched with interest the recent discussion of many important religious questions at the at the Church Congress. Much as he admired the courage and earnestness of Bishop Thornton, he could not help thinking that in his endeavour to direct attention to the vices which they all deplored, the Bishop had done an injustice to the national characteristics of the Australian people. He had fallen into the error of representing as the dominant features of the national character the vices which were to be found in greater or less degree in every community and every country and every nation. It was a caricature, and not a portrait, of Australian life which represented these blemishes as dominant features of the national character.

From a Moree (N.S.W.) paper we take the following extract:—"At the church of Christ on Sunday evening a baptismal service was held, and attended by a large congregation. Mr. Ball and Mr. E. Winter were the speakers, and both these gentlemen gave lengthy and lucid explanations of the baptismal service, showing on scriptural authority that the baptizing of infants before they are able to comprehend the obligations by the ceremony was not in accord with Christ's teachings, and had no warranty in Holy Writ. Mr. Ball asked if anyone in the congregation was willing to consecrate themselves by baptism in the service of the Saviour, and Mr. Sherwood, of the Lands Office, stepped forward, and was duly received by immersion into the church. The faith and moral courage shown by this young gentleman made an evident impression on the congregation. After the ceremony Mr. Ball in kindly terms, congratulated the new member on the step he had taken."

Since my return from America I have received from all over the colonies many kindly letters. To these I would like to reply separately, but I trust that all will accept this note instead of a separate letter. I thank all these good friends for the kind words spoken and the good wishes expressed. As far as present appearances indicate I am free from trouble. What time may bring forth I do not know. My usefulness as a public speaker has been somewhat lessened; the reason will be apparent; but it is my intention to give most of my thoughts sometime to come to our publishing interests, especially to improving and enlarging the influence of our paper. In this way I think I can still be of use to the churches in Australasia. From time to time I trust to see the churches of the various colonies and talk to them the best I can of the great work in which we are mutually interested. While life and health are spared I hope to serve the cause of truth. A. B. MASON.

Literature.

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

PRIZE COMPETITION.

We have decided to offer prizes for the best outlines of addresses, (a) for morning meetings for worship, (b) for gospel services, sent to us in accordance with the following conditions:—(1) The outlines shall contain not less than three and not more than five main divisions, and there must not be more than four subdivisions. (2) Outlines must reach this office, 525 Elizabeth-st., Melbourne, not later than January 16th, 1899. (3) Anyone may, if desirous, send in not more than four outlines for each division. Each outline must be on a separate piece of paper, and distinctly marked whether intended for morning or gospel address. (4) Competitors will please enclose name and address on a separate paper. No *nom-de-plume* is required. (5) Marks will be allotted for the following points: (i) Clearness of statement; (ii) Directness of scripture reference; (iii) Adaptability. This last is important, as these are intended for practical, helpful addresses, not a display of theological acuteness. The subjects may be either textual or topical. We need hardly say that a manifest connection between subject or text and the matter of the outline is essential. (6) Prizes will be given to the number of four for each of the divisions (a) and (b) mentioned above, provided that number reach the required standard. If that number do not so attain, prizes in order of merit will be given to those whose outlines do come up to it. The prizes are good, and we expect to receive in return good outlines. (7) All outlines sent in will become our property, and we retain the right of publishing any of them, whether taking prizes or not.

The prizes will be as follows.—Division (a) 1st, *Memoirs of A. Campbell* 2nd, *Life of Elder John Smith* 3rd, *The Lord's Supper* 4th, *Talks to Young People*, by J. Z. Tyler. Division (b) 1st, *Memoirs of Isaac Errett* 2nd, *McGarvey's New Commentary on Acts* in one volume. 3rd, *Evangelistic Sermons* by R. T. Mathew 4th, *Walks about Jerusalem* by Isaac Errett. When outlines are received they will be set up and numbered and submitted in printed form to three independent judges. We hope that all our preaching and other speaking brethren will compete not only for the sake of the prizes offered, but for the helpful use we hope to make of the outlines received.

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Obituary.

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

WASHING TON.—Our Sister Washington, with her husband, has been called upon to part for a season with her youngest child, a boy of four. Little Roy, in consequence of his delicate health, had been a good deal dependent on others, in consequence of which he had endeared himself still more to those who now mourn his loss. May he who is not lost but gone before be the means of drawing them nearer to him who said, "Suffer the little children to come unto me."

Mynyip.

A. R. BENX.

Acknowledgments.

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

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