

# The Australian Christian.

CIRCULATING AMONGST

CHURCHES OF CHRIST

In Australian Colonies, New Zealand and Tasmania, for the Advocacy of Good and Right and Truth.

"He wrought good and right and truth before the Lord . . . with all his heart and prospered."—2 Chron. 31 : 20-21

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## Editorial Notes.

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

### Treat All Alike.

The *Roll Call* of N.S.W. very pertinently says:—"It is a Britisher's boast that under his flag there is one law alike for the rich and the poor. It scarcely looks like it when a Governor can publicly declare that he has successfully 'backed the winner,' and the announcement of his gambling is received with applause, while a poor Chinaman is arrested for playing 'fan-tan' in the back rooms of his house, or a wretched newsboy run in for playing 'pitch and toss' in the streets. Why not treat all alike, and if gambling is illegal put Chinaman, newsboy and Governor together."

### A Sacrifice for Christ.

Last year E. Faris and Dr. H. N. Biddle were sent to Africa by the F.M.C.S. of America to found a Christian Mission. They met with some difficulty in selecting and obtaining permission to settle in a suitable spot, and just as they were on the eve of doing so word has been received of Dr. Biddle's death. He was a talented young man of considerable ability as a medical missionary. He had fever several times, and finally succumbed. One of the first missionaries sent to Africa many years ago by our brethren, named Cross, died of fever, and now another has laid down his life for Christ in the same field. But the field will not be abandoned, and before long another consecrated young life will be on its way to take up the work Bro. Biddle had to lay down. With such sacrifices God is well pleased.

### Home Mission Sunday.

In our interest in Foreign Missions, "distance lends enchantment to the view" sometimes, and we may, in contemplating the needs of the Hindus and Chinese, overlook those who for want of the pure bread of life are starving around us. There are open doors all over our own land to be entered, and the light that shines brightest near home will

extend its beams furthest afield. We can scarcely realise how much the success of to-morrow depends on the work of to-day. The four and a half millions in Australia will become forty millions before another century has passed, and if the cause we love is to grow with the growth of the population we must sow the seed unsparingly now. Our country is destined to take its place among the world's sisterhood of nations, and we should not be satisfied until the church we love takes her place among the great religious forces of the land. No other ecclesiastical body known to us gains so many accessions in proportion to the amount of money expended in the support of preachers, and were our faith in Christ and our contributions in cash commensurate with the importance of the occasion the cause of apostolic Christianity would receive such a mighty impetus on Home Mission Day, as would materially accelerate its progress for all time. In Victoria and New South Wales the first Lord's day in January, New Year's Day, is to be observed as Home Mission Day. It is to be hoped that every church will respond to the appeal, and that every member will co-operate in making it an unqualified success. Isolated Christians can send their contributions direct to M. McLellan, 528 Elizabeth-st., Carlton, Victoria, or to R. Steer, "Lares," Stanmore-rd., Stanmore, New South Wales.

### An Anglican View of Dissenters.

Last week we commented on the liberal spirit manifested in Archdeacon Langley's paper at the Church Congress in Ballarat. A paper of a somewhat different character was read last month at the Churchmen's Union, Adelaide, by the Rev. W. S. Milne, B.D., Warden of St. Barnabas' College, N.A. The subject was "Common Mistakes regarding the Church." The flavor of the whole may be judged by the following sample from the closing part: "The historical Church or Kingdom of Christ is established in this land, and by divine permission our Bishop occupies the Episcopal throne. His claim to be regarded as the minister and represen-

tative of Christ is as authentic as the claims of the present Governor to be the representative of the Queen, as she in her turn is the minister and servant of God. It therefore becomes those who acknowledge Christ as King to honor him as such and to submit to the authority which his servant possesses, according to the rules of the Church. And no difference of opinion on minor points can justify separation from his communion." Mr. Milne does not admit that "dissenters" can form churches, for "Be it remembered that the true notion of a church is a people united to their bishop," and to support this assertion he characteristically quotes, not the New Testament, but Cyplan of the third century. His views of what he calls "dissent" may be judged from the following extract: "After the Revolution of 1688, an Act was passed giving toleration to Dissenters. This Act caused a separation between Church and State, and was the first step towards the national repudiation of the sovereignty of Christ. I am not calling in question the wisdom or necessity of this action on the part of the State. It was, perhaps, thought a political necessity. (Yet from a religious point of view we must deplore the necessity of it). But because the State gave up the attempt to enforce acceptance of the doctrine of the Church and compliance with her ritual, that did not make dissent or non-conformity to be any the less dissent or non-conformity." From our standpoint the real "dissenters" are those who dissent from the teachings of the New Testament, as the Episcopalian denomination undoubtedly does. Take, for example, the single question of episcopacy, regarded by Mr. Milne as fundamental. It is certain that the churches in Jerusalem, Ephesus, Crete, Philippi and other places had each a plurality of bishops, while in the Church of England each bishop rules over a plurality of churches or congregations. Our friends are clearly "non-conformists" to the apostolic model in this as well as in other respects.

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## The Leader.

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

### A Romish View of Unity.

It is the custom of the representatives of the Roman Catholic Church, when they are comparing their own ecclesiastical system with any other, to boast of the unity which prevails in their ranks as against the disunity which is found to exist in other organisations. Broadly speaking, they divide Christendom into two great sections—Roman Catholicism on the one hand, Protestantism on the other. The first of these is seen to be united under one ecclesiastical head, whilst the latter is found to be split up into a great number of sections—without cohesion so far as any external organisation is concerned. Thus, Cardinal Moran of Sydney, in his attack on the Anglican Church, said that "one who had taken the trouble to go into the matter asserted that fully 700 sects looked to the Anglican Church as their mother." Further, that "looking at the Anglican Church in England and

Australia, it must strike an observer that there was not a single truth upon which the bishops, the clergy and laity had agreed." Without doubt this is the language of exaggeration, nevertheless it may be admitted that the Anglican Church is not a united body, and that so far as Protestantism is concerned it is in a most fearfully divided state. This much admitted, it remains to be seen whether the vaunted unity of the papacy is in any way a more desirable thing than the deplorable divisions of Protestantism.

Let it be distinctly understood that we have nothing to say in favor of divisions, in themselves alone considered. In our view they are contrary to the spirit of Christ, and for this reason we cannot agree with the *Southern Cross* when, in replying to the strictures of Cardinal Moran, it refers to them in the language of apology. "It is possible," it says, "to turn out a row of bricks which are the exact duplicate of each other; but that is because they are bricks; mere lumps, that is, of unconscious and dead clay. But life is a thing of infinite varieties. The flowers in a garden have an infinite diversity of tint, and shape, and perfume; and that diversity is itself the charm of the garden. What would a garden be if all the flowers were of one form, and of a single tint? Who would desire every human face to be the exact copy of every other face! In the Protestant churches variety of belief is both the result of life, and the proof that life exists. It is the price we pay for freedom. It is a mistake to exaggerate our differences; it is a mistake, too, to be ashamed of them. The 'unity' the Roman Catholic aims at is the 'unity' of a brickyard, or of a cemetery!" Here, we think, the *Southern Cross* is wrong. The editor is not speaking with the same voice as when he advocated so strongly the unity of the various branches of the Methodist body. The diversity of the flower garden is a diversity within the limits of law, but the diversities which divide the church are in defiance of law. Outside of certain well defined and clearly laid down principles there is a reasonable liberty which finds expression in diversity, but in the principles themselves there is not this liberty. It is when these principles are violated in division, as they are, that the religious world has need to be ashamed and mend its ways. Having said this much, we are now prepared to say that there may be cases where, as a matter of comparison, divisions may be preferable to unity. A unity may be a unity in wrong, and divisions may be so many different ways of protesting against the wrong. This, we venture to suggest, is really how the matter stands in regard to the Papacy

and Protestantism. It is not enough for the Romish Church to say, "We are united, you are divided." It must go farther than this, and demonstrate that its unity is heaven-born and not earth-born. Cardinal Moran may say to a credulous audience, "Let us thank Almighty God that we are members of the church of the divine Saviour—members of that church whose unity is as perfect to-day as when the church first came from the hand of God"—but who believes him? save those who are ignorant of history, or read it through Roman Catholic spectacles.

Mahomedan unity is, so far as unity is concerned, a greater thing than the unity of the Vatican, but only the followers of Mahomet would dream of proclaiming it as a thing to be desired. The unity of the one is very much on the same lines as the unity of the other. The one requires unity with God and the Prophet, and the other with God and the Pope. In the first, whatever is good in it comes from God, and whatever is bad from Mahomet. And so in the second, the good is from God and the bad from the Pope. Under the influence of the teaching of Mahomet there is stagnation and deterioration, and so it is with those who come under the influence of the papacy. As the *Southern Cross* observes, "it is the unity of the graveyard." For it is a unity which involves the surrender of one's religion to the keeping of another. A unity only possible by the surrender of spiritual birthrights and the disposal of conscience to the keeping of a usurping priesthood. The great power behind this unity is the confessional. Referring to the latter, the Archbishop of Canterbury recently said: "It killed spontaneous moral action and sapped the vital force of good deeds themselves. It produced a decline of moral and spiritual activity, the penitent getting forgiveness from the priest on easier terms than from his own conscience." All this and more lies behind the boasted unity of the Romish church. Wherever this "unity" exists and has full swing, it blights and degrades, because it is a unity in which the "wisdom" of man over-rides the wisdom of God. Every priest-ridden land, is a land of crime and decay. Even in lands where saving influences are at work, the spell of this "unity" is seen and felt. Thus in this colony the members of this "unity" give the greatest percentage to our criminal class. For instance, the statistics in reference to the religion of those arrested for drunkenness show that "5,658 were Protestants, 5,101 Catholics, and 201 of other religions. The preponderance of Roman Catholics," says Mr. F. J. Sincok, "was striking. They were only 23% of the population, and the prison statistics showed that when 100 of their number should



be in gaol 176 were actually in restraint." Thus the Roman Catholics furnished 75% in excess of Protestants. It is quite true that this "unity" represents a grand and colossal external organisation, but that fact only suggests that the sooner it looses that which binds it together the better it will be for the welfare of society. In the days when the Inquisition was triumphant, its "unity" was most complete, and as we do not want those days back again, we have no hesitation in saying that a divided Protestantism is better than a united Romanism.

## Original Contributions.

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

### The Christian's Position and Prospects.

S. ELBORN.

Although it is not possible for any human being to lay before us an exhaustive statement of the high position and glorious prospects of the redeemed children of God—while it baffles all description and beggars all illustration to do so properly—still we at the same time may present in a few remarks such a view as will show that no other position, be it ever so exalted, and no other prospects, be they ever so bright, can for a moment be compared with them. Human incompetency to do this very thing need not surprise anyone when it is borne in mind that inspired men were unable to do so; for although they lay hold of all that is grand in human conception and agreeable to human tastes and pleasing to human eyes and ears in order to give us a worthy idea of the position and prospects of the Christian, it is quite clear that the half has not been and never will be told us in this life.

With reference to the position and prospects of the Christian it may in general terms be said that God is their heavenly Father and they are his children by adoption, and as such they are heirs of God and joint-heirs with Christ (1 John 3: 1-2). Occupying such a high position, and having the bright prospects placed before us by the Apostle John, the sons of God have many titles which are neither earthborn nor man-given, but are God-created and bestowed; for example, such are called the issue of God, the chosen generation, royal priesthood, holy nation, people for God's possession, body of Christ, elect, living stones, seed of Abraham, light of the world, salt of the earth, kings and priests who shall reign in glory forever. What could not be said on these and other most honorable titles which Christians have? Far more than the greatest genius could conceive or the most gifted pen could write or the most eloquent tongue express. All that we can therefore attempt is simply to say a word and quote a passage or two on this great and fascinating subject.

1 Peter 2: 9. Here we are told that Christians are a "chosen generation." As such they are as distinct from other people as were the Jews from the nations around them, and as such the objects of God's special care and tender regard—dear to him

as the apple of the eye, and engraven as it were upon the palms of his hands, and continually before him to protect, guide, and bless according to his own wisdom and goodness and their need. They are also a "Royal priesthood." Here we see the high honor and dignity belonging to the priestly office of the Christian profession. Christians may differ from one another in many things, but in the matter of the priesthood they are all equal and enjoy kingly rank, and may officiate before God in his temple, arrayed in the royal robes of the righteousness of Jesus Christ. They are also a "holynation," that is a people consecrated, body, soul and spirit to the service of God, which is holy in every part of it. They are to be clean who bear the vessels of the Lord in his house, and only those shall ascend into the bill of God and stand in the holy place who have clean hands and a pure heart, and have not lifted up their soul to vanity, nor sworn deceitfully. Such shall receive the blessing from the Lord, and righteousness from the God of his salvation. They are also called a "purchased people," and so they are, for they have been redeemed, not with such corruptible things as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot. It is this fact that led our apostle to say, "You are bought with a price, therefore glorify God in your body, and in your spirit, which are God's." Why have Christians all these expressive, impressive and beautiful titles? They are given to be worn not merely for ornament, but for practical purposes, and that is to show forth the perfection of him who hath called us out of darkness into his marvellous light. It should never be forgotten by the Christian that all these names imply service, obligation and responsibility, as well as honor, privilege and blessing. May we all realise this and act out in our lives the names that we wear as disciples of Jesus Christ, for it is only as we do so that we can publish to the world the wisdom, mercy, grace and love of our God in the scheme of human redemption.

1 Pet. 1: 3-5. There is much in this passage of scripture deserving attention more than we can give at present. The hope that is here spoken of is brighter far than any other that can possibly fill the human mind. This is so because the object of it is so heavenly that nothing earthly can be compared with it in beauty, grandeur and glory. This inheritance, which is the object of the hope begotten in the Christian by the resurrection of Jesus Christ from the dead, is incorruptible, that is to say, it will never be broken up, but will last for ever. No flood of waters will ever flow over it to destroy it. No fire will ever catch hold of it to consume it. No element of any kind will ever act upon it to mar its beauty or disfigure its fair proportions or crumble any part of it into dust. In addition to this it is also undefiled, that is, perfectly free from anything of a sinful nature. It bears not the marks of sin, such as this sin-cursed earth exhibits. Therefore nothing whatever that defileth or worketh abomination or maketh a lie will ever be permitted to enter it, for only the righteous will dwell in it for ever. Another feature of this inheritance is it is unfading, which means that it will never in the course of ages lose

any of its freshness and beauty, for it will remain a thing of beauty and a joy for ever. Its power to charm and delight will never lessen, nor will its pleasures ever become insipid to the natural taste, for after the lapse of untold ages its brightness and loveliness will be as new as ever.

From what we have briefly said regarding the object of the Christian hope, it is quite clear that God in blessing his own adopted children as seen in the rich provision he has made in the other world for their happiness, he has dealt most handsomely with them. Evidently there is nothing paltry, mean or shabby in any of his favors, for when he gives he does so like a God who cannot be impoverished in doing so. If this of all hopes the most exciting and inciting is ours, then it is fair to suppose and expect that it is exerting an ennobling and purifying influence over our hearts and lives. Indeed, this is what the scriptures say it will do in the case of all who have it. That this may be so is the sincere prayer of the writer.

### The Richest Man in Australia.

D. A. EWERS.

The late Hon. James Tyson, M.L.C., who died on Dec. 4, was reputed to be the richest man in Australia. The writer frequently met him in the train in Queensland years ago, and formed a speaking acquaintanceship with that somewhat eccentric individual. He had the reputation of being hard and miserly, but he was susceptible under favorable influences to generous impulse, and many kind deeds unostentatiously performed bear witness that beneath the hard crust there was a reservoir of the milk of human kindness. Occasionally his liberality would take public form, though no one shrunk from publicity more than himself. Immediately after the death of General Gordon, Archibald Forbes published a sketch of his life in cheap book form. Mr. Tyson was reading this one day in a compartment of the Warwick train, in which were also seated a commercial traveller and the writer. As he finished the book he expressed himself in terms of the highest appreciation of Gordon's character. Just then the N.S.W. Government was receiving contributions toward the expense of the Soudan contingent, and thinking of Mr. Tyson's wealth, the writer said he saw the Government of the sister colony was raising a contingent to be sent to Egypt. Looking up sternly, the old gentleman said, "Young man, you needn't remind me of my duty, I'll give £2000 towards the expenses," and sure enough in a few days the fact of his donation was in all the papers. It was not known, however, that this outburst of liberality was the direct result of reading Archibald Forbes' work. With all his wealth he could scarcely be regarded as a happy man. On one occasion we were the only passengers in the compartment. A fly had stung his eye, which was swollen and painful. To a suggestion that he should apply a lotion obtainable at a chemist's, he replied that he had never spent sixpence for medicine or medical advice in his life. After chatting awhile he laid down on the cushions and went to sleep, and as the writer sat opposite and looked at the poor old man he felt a pro-



found pity for him. The flies are no respecters of persons and had treated him with no more consideration than they would a pauper. With no wife to welcome him at his journey's end, no children to brighten his home, to soften his heart, or to inherit his wealth, and with, apparently, no treasures laid up where neither moth nor rust can corrupt, the lonely old millionaire was poor, aye poor, indeed!

## Selected Articles.

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

### Would They do as Well?

J. W. MCGARVEY.

We are constantly told by those who deny the historicity of many Old Testament narratives, that on the supposition that they are fictitious their value is not impaired; they still teach the same lessons and with the same force. They are compared to the parable of the prodigal son, which, it is said, has as great value as if it were a true story. They are also compared with a certain class of novels which enforce moral lessons with great power, though they are known to be fictitious. This is a very plausible plea. It is doubtless believed by those who urge it, and it is readily accepted by those who are this way inclined. But is it true?

The comparison involves the assumption that the moral force of a real example and an imaginary one is the same. The moral force of Abraham's example is offering Isaac at the command of God has been felt by all believers in all ages. We are asked to believe that it would have been equally effective had all believers in all ages understood that Abraham never offered Isaac—that the story is a fiction. Let a man preach from that text a sermon intended to arouse his hearers to personal sacrifices in the service of God, closing with a statement that the story is all a fiction, and see what effect his sermon will have.

The difference in effect of the two classes of narratives is this: That in moral fiction we are told how men *ought* to act, but in true narrative we are told how they *did* act. The former has the force of precept; the latter, the force of example. The hearer or the reader can parry the force of the former by answering, Oh, that is well enough to talk about, but nobody ever acted in that way, and you must not expect me to do it. But the force of the latter could not be voided, because, what one man *has* done another may do.

As to novels, dramas, and all such literature, their moral effects are grossly exaggerated. While they often move the feelings very deeply, they seldom show fruit in actual life. The inveterate novel reader, and the constant attendant on the play-house, are about the most selfish beings. They learn to indulge in emotion as a luxury, and not as a stimulus to active benevolence. The lady who heard the play of "The Three Orphans," which had a great run a few years ago, and wept profusely in sympathy with the unfortunates, and then, as she started home, spurned from her presence three real orphans who stood at the carriage door, is a

fair representative of the whole class, and a good illustration of the practical value of fiction.

As to the story of the Prodigal Son, the assumption that it is fiction is without a shadow of foundation. Amid the countless multitude of rich men with two sons, both of whom have acted parts almost identical with those of the parable, it would be strange indeed if none had ever done precisely what the parable narrates. The Lord's parables were realities, and not fictions. No man can prove of a single one of them that it had not actually transpired. There is a double deception, then, when men assert that the narratives of the Old Testament would be just as effective if regarded as fictions, and then appeal to any of the parables as examples in point. As well declare that a picture of a thunderstorm, or an imitation of one by an orchestra, would as thoroughly purify the atmosphere as the storm itself.—*Christian Standard*.

### Dancing.

W. G. SPURLOCK.

Some well-meaning men and women who are members of the church firmly believe there is no harm in dancing. How often we hear young church members ask: "What harm is there in dancing? I read in the bible of people dancing, who were good people." I believe that dancing is a great evil, and is doing more to demoralise church and society than the Christian mothers who are training their daughters for the ballroom have any idea. While I see no reason why Christians should engage in dancing, I see many why they should not:

1. It is nowhere commanded in the bible.
2. Although engaged in by many of the women of God at times under the old dispensation, it was never sought as a pleasure, as now, but was one of the ways they praised God in the time of victory.
3. The sexes did not dance together as now.
4. The New Testament tells of but one case of dancing, and that in purpose is more like the dancing now-a-days than any dancing in the whole bible. This dancing, which was engaged in by the daughter of one of the wicked women of the Roman Empire, resulted in the death of John the Baptist.
5. Dancing is not done in the name of the Lord. Paul says: "Do all things in the name of the Lord."
6. Dancing is revelling, and Paul says those who do such things shall not inherit the kingdom.
7. It is heatbenish. The less of civilization a nation has, the more of dancing.
8. It leads to expensive and gorgeous dress.
9. It unfits the mind for reflection.
10. It leads to the violation of the laws of health, among which are the great loss of sleep and too much exercise.
11. It keeps people up all night who are too delicate to sit up with the sick or dying for one hour.
12. The ministers of the Gospel cannot engage in it without doing serious damage to the religion of Christ.
13. Our Saviour did not dance.
14. The apostles and early Christians did not dance.

15. Dancing is of ill repute.
16. No one dying sends for a dancing master to pray for or comfort him.
17. No good dancer wants it placed on his tombstone when he is dead: "Here lies Dick Jones, the dancing master."
18. No one dances in memory of a departed friend.
19. It creates and fosters a love for the cup.
20. It tolerates a freedom between the sexes which is immodest and often results perniciously.
21. Hundreds of blasted characters can date their first step to ruin to their first visit to the ballroom.
22. It creates a jealousy between man and wife, between lover and lover.
23. It requires no brains to be a dancing master.
24. It weakens a person morally.
25. It weakens his influence for good.
26. It is a useless art.
27. No Christian can attend balls and keep unspotted from the world.
28. We cannot let our light shine in the ballroom.
29. Dancing is not a healthful exercise.
30. We are to glorify God in our bodies and spirits. Can we do it by dancing?  
*Gospel Advocate.*

## Sunday School.

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

LESSON FOR JANUARY 1ST., 1893

"CHRIST THE TRUE LIGHT."

JOHN 1: 1-14.

GOLDEN TEXT—"In him was life; and the life was the light of men"—John 1: 4.

Many are the opinions held concerning the incarnation, and of the relationship between the Father, Son and Holy Spirit. Whatever we may think of the numerous doctrines, of the "trinity in unity" and the "unity in trinity," or other item of the Athanasian creed, or any other unscriptural way of trying to express a scriptural idea, a recognition of the great fact embodied in the sublime statement with which John opens his record must be strenuously pleaded for by all who believe the word of God: "In the beginning was the Word, and the Word was with God, and the Word was God." Our acceptance or rejection of human speculations and opinions does not matter much (how thankful we should be that this is so!); but much depends upon our attitude towards the inspired utterances of the apostles of Christ. All things were made by him. When we read in the first chapter of the bible of the divine proposal, "Let us make man," the Word of whom John speaks was employed, for "without him was not anything made that hath been made." Who was that Word? It was he who became flesh, to whom John (*i.e.*, the Baptist; readers will note the humility of the Apostle John, who talks of the Baptist as if he were the only John in existence) bare witness, who was rejected by "his own" to whom he came, whose glory the apostle beheld, *i.g.*, on the Mount of Transfiguration. It was he of whom Paul after spake, "God was manifest



the flesh," who himself said, "Before Abraham was, I am," "I and the Father are one," who also on one occasion said, "The Father is greater than I." We accept all these and kindred statements just as they stand; with the theories of men we have nothing to do.

Regarding Christ as the light, we note a few things: (1) The life was the light of men. From him, the fountain of life, all life came. Man received a higher life, greater enlightenment from his Maker. When "fallen on evil days, . . . in darkness and with dangers compassed round," Christ, "the light of the world," dispelled the gloom. In a very literal sense, concerning the personal ministry of Jesus on earth, could it not be said, "The life was the light of men"? So of his followers, *their life* is often that which attracts men to the Saviour. (2) John calls him "the true light,"—"not 'true' as opposed to 'false,' but 'true' as answering to the perfect ideal, and as opposed to all more or less imperfect representations." The apostle tells us the Baptist was a witness to the light, not the light itself, thus correcting the error of an early sect which held that the Baptist was the Messiah. Jesus called John a light (John 5: 35). There we have a different word from that used in our lesson. Here it is a word said to mean "original, self-shining light, like the sun; in John 5: 35, it is one that means a reflected light, like the moon." As John, so all Christ's followers present a reflected light; thus best are they "the light of the world." Of the enlightening power of Christ, through the gospel, we have abundant evidence. It has been put thus. Draw a map of the world, marking the countries, according to their enlightenment and advancement, in various tints and shades, the brightest the most advanced, the most degraded the blackest. Make another similarly colored, in proportion to the acceptance of the gospel of Christ. You have not really two maps; but two copies of one map. (3) "The light shineth in the darkness, and the darkness apprehended it not." He came unto his own (place, or country; the word is neuter), and his own (people; masculine here) received him not. That eleventh verse is one of the most pathetic in the scriptures. Yet there were exceptions. Some did receive him. To all such a glorious privilege was given, the right to become children of God. Some, also, of those who believe on his name do not avail themselves of their right; those who do are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (cf. John 3: 3, 5; Titus 3: 5).

### Sunday School Notes, Victoria.

Lygon-st. Sunday School has been superintended by Bro. Thurgood for 21 years; A. L. Crighton has been secretary for 18 years; well-known names, such as Dickens, Payne and Reed, are found regularly at their posts of duty. 124 scholars were present on the afternoon of the 11th inst. The attendance has been better lately. There is a programme of opening and closing services in large letters, so that the whole school can see it. Part of the closing service is the repetition by separate classes of the Golden Text, and then by the whole school. This

may appear formal, but when vigorously engaged in it is calculated to impress the scholars with such verses as "The word of our God shall stand for ever." The school accommodation is the best we have in the colony; 10 separate classrooms. This, with its excellent staff of officers, including the secretary of our Union, could efficiently work a school of greater numbers. There have been some good lads educated religiously here who are now doing noble service for Christ and his church; indeed it might be designated an historic Sunday School.

Brighton Sunday School has been on the up-grade for some time. It was in low water for years. It has an attendance of over 100 every Sunday afternoon. There is a morning school held, which is well attended. Bro. F. M. Ludbrook is the superintendent, and is well helped by cheerful workers. The school is kept well informed of church meetings and encouraged to attend such. The church and the school seem more closely related than is generally the case.

## The Querist.

Avoid foolish questions . . . for they are unprofitable and vain.—Titus 3: 9.

By G.B.M.

1. When a brother is called upon to return thanks for the bread or the wine at the Lord's Supper, is it sufficient for him to return thanks for having been permitted to come, and ask God to bless it?

REPLY.—When a brother is asked to do a certain thing, if the thing is right, and he professes to respond, he should do it and not something else. For example, to read a chapter from the Old Testament when one is requested to read a lesson from the New is in bad taste, and shows disrespect to the president of the meeting; and to pray for say, miss, Home and Foreign, when one is desired to give thanks for the emblems of the Lord's broken body, shows a want of both taste and judgment. In every one of the four accounts of the feast given by inspiration the giving of thanks is expressly mentioned. Matthew and Mark say Jesus "blessed," *i.e.*, asked a blessing upon the bread; Luke and Paul say he "gave thanks" for it; while all four say he "gave thanks" for the cup. Undoubtedly Jesus did both, and hence some evangelists relate one and some another, and we shall be strictly correct if we imitate his example.

2. If, instead of returning thanks, the brother called upon makes a general prayer, is the presiding brother justified in proceeding to administer the emblems?

REPLY.—Some latitude must be allowed; and all cut-and-driedness, especially *driedness*, should be avoided. In a case where no thanks either in general or specific terms, has been given, the presiding brother should add while the brethren are still standing, a few words of thanksgiving and blessing. In almost every case where an error like that referred to is likely to occur, a kindly word of instruction to the inexperienced will prevent it, and where it does not, the brother's gifts should be employed in another direction.

3. Who were the "sons of God," and who

were the "daughters of men"?—Gen. 6: 1, 2.

REPLY.—The phrase "sons of God" most likely refers to the worshippers of the true God, and the "daughters of men" to the women of the race of Cain. It was an early example of the unequal yoke condemned in 2 Cor. 6: 14.

4. Are the dead unconscious till the resurrection?

REPLY.—We think not. The idea that they are appears inconsistent with the teaching of Luke 16: 19-31; 23: 43; 2 Cor. 5: 6-9; Phil. 1: 20-24; Rev. 6: 9, 10, &c.

5.—Will Christ have a temporal kingdom?  
REPLY.—Not that we are aware of. Christ's kingdom is *spiritual*—not of this world (John 18: 36). The kingdom of glory will be *eternal* (2 Peter 1: 11). Of course, in the strict sense of the word *temporal*, *i.e.*, relating to time, Christ has a "temporal" kingdom, which will merge into the kingdom of glory when "time shall be no more," but we have taken our querist as using the term in the sense of *earthly* or *worldly*.

NOTE.—In the last issue an article appears finding fault with a portion of a reply I gave to the query, Is Baptism Essential? To go out of every 100 disciples of Christ it would be sufficient to re-read our article of Oct. 20, and which in the meantime we ask them to do, but for the benefit of the odd 10% we will add a few lines in next issue and show that disciple though assuming to teach the majority of us, has still something to learn.

## Endeavor.

Arise, therefore, and be doing, and the Lord be with thee.—1 Chronicles 22: 10.

NORTH MELBOURNE.—The anniversary of the North Melbourne Y.P.S.C.E. was celebrated most successfully on Tuesday, Nov. 15th last, several kindred societies attending in full force and others sending representatives. The meeting was a spiritual blessing and an educational treat, the topic being "The Endeavor Justified." D. M. McCrackett, president and chairman, speaking upon "Our Pledge," spoke of it as a means of strength, a help to all, and a promoter of spiritual growth. F. M. Ludbrook was allotted "Our Object" as a topic. He spoke of the objects of the Society as being first, the fishing for souls through the medium of the meetings and society contact. The pursuit of knowledge in the study of God's word, and training and practising of our abilities for the work of the Lord. Thos. Hagger followed with "Our Usefulness." He referred to the opposition to Endeavorism. He would justify the Endeavor movement on the ground of its usefulness. Proved its utility by showing it. The addresses were interspersed by solos, quartettes, and greetings. The secretary reported a most successful year. We suffered much through the removal of Mr. and Mrs. McCrackett and other workers from our midst. The roll book shows a membership of 40—25 active, 13 honorary, 2 associate members. We opened the year by promoting a concert for the purpose of assisting a widow and five children to reach friends in West Australia, realising about £9. We closed with an entertainment in aid of our Sunday School



Picnic, clearing about £4. Our contribution to those in distressed circumstances amounted £2 5s. 9d., and to the Indian Missionary box of last year, clothing, toys, etc., valued at £2.

Our committees, six in number, embrace every member of the society, giving all something to do. The Missionary Committee accomplished much. Our collector for the home missions raised £8 by the penny-a-week system. They also collect used postage stamps for the purpose of aiding an evangelist in Denmark. This committee also attended to the visiting of sick with words and gifts to cheer. The tract and Dorcas committees have accomplished as much as the means at their disposal would allow. For all this we sincerely thank our heavenly Father and ascribe to him all the honor and glory.

NEWMARKET.—Since its inauguration this society has gone on by leaps and bounds. They have selected the following brethren and sisters as office-bearers:—President, Mr. Williams; vice-presidents, Mr. Winson and Miss Prout; treasurer, Miss Tate; secretary, Miss Alloway. The society has had the joy of seeing four of the associate members baptised into Christ and become active workers. They have six committees—Look-out, Missionary, Syllabus, Temperance, Room and Sunshine, the latter receiving great encouragement by a letter of thanks from one who appreciated the flowers and sunshine of their visits. The society has nearly doubled its membership since the opening.

## The Home.

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

### Rainy Days.

Dear Lord, shall I remember up in heaven,  
How all the air grows sweet when leaves are wet,  
And the warm summer rain is dashed and driven  
Across the beds of fern and mignonette?  
Shall I remember there, where angels wander,  
Shining across thy fields and singing still,  
How the wind sways the willow branches yonder,  
And the rain murmurs over grass and hill?

Dear Lord, shall I remember then, beholding  
Thy light which rises not, nor sets, nor pales,  
How all this day the mist is folding, folding,  
Saintly and white along the silent vales?  
When all the heavenly courts are hushed and holy  
With thy deep peace, which stills the sound of  
praise:  
Will it be like this benediction lowly,  
Breathed in the blessedness of rainy days?  
—Young People.

### An Oasis.

Doctor Wright, a well-known missionary for forty years in the West, said once: "During my long service I remember no more helpful personal encouragement than was once given to me by a poor rancher's wife in Colorado. Droughts had prevailed for a long time; the fields were scorched; the whole surface of the country was a bare, desolate wilderness.

"After travelling several days through

this arid desert, I came one morning in sight of a little cabin surrounded by a green patch of grass. Beside the door grew a honeysuckle vine covered with blossoms. I confess that I choked, and the tears rushed to my eyes at the sight. It was as if all the dear folks from home had suddenly risen in my path. I rode up to the cabin door and dismounted. A cheerful, tidy woman came out smiling.

"How is this?" I cried. "What has worked this miracle?"

"I did it," she said. "It is no miracle; but I was so tired of the almost barren desert, dry and hot around me for days and weeks, that I resolved to keep my own home free from it. I have carried water to this little bed of grass and to the vine. I tended and nursed them. My husband thinks my grass has warded off the fever, and some of the people who have passed by have said it gave them fresh strength and courage to go on their journey."

"I have not forgotten the lesson of that cheery little home," said the missionary. "None of us can make the great wilderness bloom, but each one of us has his own little patch which he can keep green if he will."—*Youth's Companion*.

### Liberal to the Devil, Stingy with God.

A man once said to Sam Jones: "Jones, the church is putting my assessment too high."

Jones asked: "How much do you pay?"

"Five dollars a year," was the reply.

"Well," said Jones, "how long have you been converted?"

"About four years," was the answer.

"Well, what did you do before you were converted?"

"I was a drunkard."

"How much did you spend for drink?"

"About two hundred and fifty dollars a year."

"How much were you worth?"

"I rented land and plowed a steer."

"What have you got now?"

"I have a good plantation and a pair of horses."

"Well," said Jones, "you paid the devil two hundred and fifty dollars a year for the privilege of plowing a steer on rented land, and now you don't want to give God, who saved you, five dollars a year for the privilege of plowing horses on your own plantation. You are a rascal from the crown of your head to the sole of your foot."—*Unknown*.

### To-morrow Night, Mother.

M. T. COOPER.

It was in 1859 that Joseph Long, a strong athletic man, of middle age, moved from Illinois to a mining town in Pennsylvania. Having been a coal digger all his life, he felt that it was his duty to seek a place where he might be better able to provide a living for himself and family.

Joseph Long and his wife were both excellent Christians, and having but one child, a boy eighteen years old, they were anxious that he should become a Christian. Three years passed, and yet Henry failed to confess Christ. The war was now raging, and the husband and father, loving his country and

flag, enlisted and went to the front. His letters to his wife and boy were always filled with love and earnest solicitation to Henry to confess his Saviour.

A year passed, and then the news came that Joseph Long was killed. With a bleeding and broken heart, the wife seeks comfort under the strong arm of her son, but as yet he had put off becoming a Christian. A few weeks after the death of the husband and father a protracted meeting began at the miners' camp, and Henry becomes a faithful attendant. He dug coal through the day, and attended meeting at night.

Each evening after returning from church he said to his mother: "Mother, to-morrow night I am going forward." The meeting continues into weeks, but it's the same promise: to-morrow night.

On returning from meeting one evening, Henry was feeling sad, and he said to his mother: "Mother, lots of the mining boys went forward to-night, and if God will just let me live till to-morrow night I promise you that I will obey my Master's will."

All the next day the mother felt overjoyed with the thought that Henry was to step out on the side of all that was noble and good. Late in the afternoon a courier called at the home of Mrs. Long, and handed her the following note:

"An explosion at the mine at 3 o'clock; thirty killed, and among them your son Henry."

To-morrow night never came for Henry Long to lay his burdened heart on the loving breast of him who said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."—*Christian Standard*.

WE WANT

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And in order to induce all our old friends to renew promptly, together with Five Hundred others who do not now take the paper, we make the following offer: To everyone paying their Subscription in full for 1899, whether 5s. or 7s., we will send Post Free any one of the following Books:—

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Remember that the amount must be paid in full and free from any exchange, and that the offer applies to either old or new subscribers, whether receiving the paper through an Agent or Direct, the only condition being that a full year's Subscription for 1899 must be paid in advance, either a 5s. or 7s. Subscription, as it happens to be, and in case of old subscribers All Arrears must be Paid up to January 1, 1899. In this way the AUSTRALIAN CHRISTIAN for twelve months may be obtained, and in addition a Valuable Book, besides this all new subscribers will be supplied with the paper from the time the Subscription is received to the end of the present year without charge. This offer will hold good up to January 15, 1899.



## Selected Paragraphs.

A word fully spoken is like apples of gold in pictures of silver.—PROV. 25 11

Almost the whole of the public debt of the nations of the world has been incurred since 1702 Great Britain has added £904,000,000 to her public debt in seventy-five years of war, and diminished the debt £776,000,000 in one hundred and twenty years of peace. Thus it takes more than five years of peace to pay the loss occasioned by one year of war.—*Youth's Companion*.

"You could not hire me to preach every Sunday to so small a congregation. Why, there were not two hundred people in the house." This is what the ambitious young preacher said to his older brother in the ministry whom he had condescendingly consented to help with one of his fine sermons, while visiting in the country.

The venerable man replied, with a sad and solemn look: "Small as my congregation is, I often think that there are as many souls in it as I will care to be held responsible for in the day of judgment."—*Christian Guide*.

Many a hard working, suffering little woman, with divine patience and capacity for cheerfulness, is a better exemplification of courage, sustained vital courage, than a thousand "cuirassiers of the guard." Witness the case of the wife of Ex-Senator Taber, of Colorado. In the story of the turning of the tide in his fortunes, the newspapers contained the striking paragraph:

"His wife, who was charged with marrying him for his millions, has remained his faithful companion. She and her two children occupy the little cabin, the furniture of which would not cost more than fifty dollars, and she proved herself a perfect helpmate, cheering her husband at his daily labors, and frequently aiding to haul rock from the shaft where they were unable to employ any help."

This calls to mind Henry Irving's favorite conundrum, and its beautiful answer: "Why is woman like the ivy? Because the greater the ruin the closer she clings."—*The Victor*.

"Don't copy copies," said a successful artist to whom an ambitious young woman submitted some specimens of her work. "Don't copy copies. You have copied this landscape from a picture that was itself an imperfect copy, with the result that all its errors are reproduced and magnified. Go out into nature and paint directly from your own landscape. Or if you must copy, copy from a masterpiece, anything else is not worth while."

How many Christians are copying copies, and poor copies at that. They imitate church-members, teachers, deacons, ministers, leaders, reformers, all of whom are imperfect and fallible; and they copy errors more easily than excellencies; and so at each remove they go farther and farther from the divine original—the perfect pattern.

Shall we not come back to Christ and copy from him alone? We shall have errors enough and mistakes enough, even when we

copy from a perfect standard. Let us look to Christ.—*The Christian*.

A man rushed up to his boy and cut out of his arm a great piece of flesh. Cruel! do you say? No, loving; for the boy had been bitten by a mad dog. A man went to a neighbor of mine, not a week before the time of this writing, and beating a rod of red-hot iron, burned his friend. Terrible in a Christian land! do you say? No, merciful; for it was a doctor who did it, and the neighbour had a poisoned wound, and would have been dead in two days unless the seemingly cruel act had been performed. There are some acts we must do on trust. But never one clearly wrong, or against the plain dictates of conscience. If we are impelled to evil that good may come of it, we may be sure that the impulse is not of God. God never commands us to do an immoral act. Yet, as Dr. Joseph Parker says, "We also know that God may see reasons for an act which, in a narrow view, seems wrong, would appear right to us, nay, divinely heroic, if we knew all the circumstances and reasons."—*Christian Leader*.

## From The Field.

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

## Tasmania.

HOBART.—At the monthly meeting of the Conference Executive held on the 6th inst. Bro. R. G. Cameron, the general Evangelist, reported having held meetings at Sandford, South-Arm and Rokeby with very satisfactory attendances, had delivered eight addresses, made 39 visits, and distributed a considerable number of tracts, to accomplish which he had walked 170 miles, from the 9th November to the 6th of December. It was resolved that the church in Collins-st., Hobart, be asked to sanction such an arrangement as will enable Bro. Cameron to carry on the work in the above named districts while giving a portion of his time to the city church. The treasurer reported funds almost exhausted. Will churches interested in supporting this mission kindly send remittances to the secretary, H. Witcomb, Union-st., Hobart.

## Victoria.

EMERALD.—Since last report W. Burgess has been preaching here. On Lord's day the 4th, at the close of his address, one young lady made the good confession.

Dec. 7.

W.D.

FRENCH ISLAND.—Since my last report five have been added by faith and obedience. JAL. BOND.

SURREY HILLS.—It is with pleasure we report a very marked increase in the attendance at our Sunday evening service. From the interest manifested and the apparent undistracted attention of the audience it is evident that our Bro. William Wilson's instructive discourses are highly appreciated. Bro. Wilson has kindly consented to preach for us for at least three months. We pray that his labors may be abundantly blessed and that many precious souls may be won for the Master. H. M.

SOUTH YARRA.—On December 4 and 6 the fifth anniversary of the church and Sunday School was celebrated. It was the most successful yet held. For the first time we ventured to hold a tea-meeting, and at once reached our "century"—100 sat down to

tea. Though several speakers failed to attend, our audiences were fully satisfied. Bro. Ludbrook's address on "Watch" will long be remembered. Bro. T. Hagger, who helped us greatly, distributed the prizes: each scholar received a gift.

The church has increased from 34 to 54 during the year, the school maintaining its numbers, now 66, with a very good average attendance. Most of our teachers never miss a day, except through sickness, and then usually find a substitute. Our school has collected during the year for Hospital Sunday, 36/6; Children's Hospital, 23/-; Burwood Boys' Home, 45/10. The present position of the church is a good lesson on faith. Heavy expense was undertaken in face of a deficit, yet now we rejoice in a surplus, and the church is prosperous. D A L.

## New Zealand.

WELLINGTON.—The first annual meeting of our S.S. Union was held at the Dixon-st. schoolroom on the 23rd ult. There were about 32 officers and teachers present, representing schools at Wellington, Petone and Newtown. Reports from each school were read and considered satisfactory. It was decided to hold next midwinter an examination in connection with our Union. The following officers were elected for the year—President, Mr. Hales; secretary, Mr. J. H. Kraft; treasurer, Mr. McLeod. Mr. Dick, the essayist for the evening, read an interesting paper on the System of Sunday School Work. The following factors have an important bearing on Sunday School work—1. Capabilities of officers and teachers; 2. Their willingness to work; 3. The material to work upon; 4. The system of working. The following three headings were dwelt upon—1. System in the superficial workings; 2. System in the internal workings; 3. Essentials to systematic work. The essayist pointed out that the school was controlled jointly by officers and teachers, and if the school was well systematised it must have a beneficial effect upon the opening, assembling and closing exercises. After some consideration into a few maxims, we find that the teachers are the workers, the secretary the life, the superintendent the controller.

Dec. 7.

J. H. KRAFT.

## West Australia.

KARONNA.—With pleasure we report one addition, a youth who made the good confession here yesterday morning, and journeyed to Coolgardie at night, where he was buried with our Lord in baptism.

Dec. 5.

A J

## Queensland.

COUNTRY NEWS.—Last week our evangelist visited Killarney. Wednesday he preached in the Anglican mission hall there, and again on Sunday, to attentive audiences. Friday, P. J. Pond visited Emu Vale, where G. and J. Carey jun. are setting up a business. We trust they will form the nucleus of a church in that place. Saturday our evangelist visited Killarney township; next morning the disciples there met for the breaking of bread, a refreshing time being spent, Sunday night the Christians at Tannymorell, and Bro. Marriage from Yangan, gathered to the house of Bro. Keable, to attend to the solemn ordinance in remembrance of our Saviour's death. Bro. Pond exhorted on "Christ our Substitute."

Dec. 7.

F. G. PATES.

BRISBANE.—Upon my arrival home yesterday from New Zealand, the first letter I opened was one from our Bro. J. Marriage, enclosing a cheque for £200 as a thankoffering, the money to be used in the Lord's



work in Brisbane. This is a noble gift, and shows how truly our brother recognises that he is only a steward. It would be well if we all as Christians felt our responsibility to use for the Lord, not only our tongues, but also the wealth with which many have been blessed, but which is too often wasted in the pleasures and gambles of life. Thank God we have a few of these noble spirits among us, who prefer to sacrifice for Christ rather than indulge self. W.T.C.

### South Australia.

**HINDMARSH.**—Since last report two have been received by letter, namely:—Bro. J. Hammond, from Long Plain, and Sister E. Begent, from a church in Victoria whither she removed from here eight or nine months ago. Last evening there was a crowded meeting, Bro. Pittman preaching on behalf of the Armadale Rescue Home, Victoria. "The woman taken in adultery" was his theme. At the close two females came forward and confessed their faith in the Lord Jesus. One of these, Mrs. Bice, has for some years attended the preaching at Robert-street. Our hearts are full of rejoicing on her account, she having been the subject of much prayer and effort, as also other members of her family. May God our Father bless them. A.G.

**NORTH ADELAIDE.**—The anniversary of the sisters' meeting was held in Kermodest-st. chapel on Wednesday evening, November 23. There was a good attendance, the churches in the city and suburbs being well represented. J. Colbourne kindly took the chair. Miss H. Jones read a good report, showing that 292 garments had been made since our last public meeting and given to the needy, beside 188 yards of useful unmade material, which these imitators of the ancient benevolent Dorcas had given to those who could not buy, but could use and make up. The treasurer's report entered into details of receipts and expenditure, mentioning an anonymous letter received from New South Wales with a sovereign enclosed, and regretting her inability to thank the generous friend. A good, satisfactory, successful meeting was closed by singing "Shall we gather at the river?" L.C.H.

## Here and There.

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

VIC. & N.S.W. MISSION SUNDAY!  
ANNUAL COLLECTIONS!!!

LORD'S DAY, JANUARY 1ST, 1899!!!!  
A NEW YEAR'S GIFT FROM ALL!!!!

One confession Sunday night at Cheltenham, William Judd preaching.

J. Colbourne will commence his work in North Melbourne on January 1, 1899.

Two confessions at South Melbourne last Lord's day evening at the close of an earnest address by Bro. Meekison.

Large meeting at Woollahra last Sunday. Much interest manifested. One baptism and two more confessions.

Mrs. Geo. T. Walden and family passed through Melbourne last week on their way back to Sydney, from their holiday in Adelaide.

At the preachers' meeting held in Grote-street church vestry, S.A., on December 12, Bro. Gore read an interesting and profitable paper on "Inspiration."

At Norwood, S.A., two were received by letter last Lord's day, and one by obedience, and in the evening three confessed Christ—one young man and two young women.

W. T. Clapham having returned from N.Z. to Sydney went on to Brisbane with his wife last week. He spoke on the 4th at Woollahra in the morning and Marrickville at night.

The secretary of the church at Hayswater, Vic., wishes to acknowledge the receipt of £1 towards their building fund. They are needing a little more help in this direction. This is a worthy cause.

The combined churches—Glenclog, York and Henley Beach, S.A.—have accepted an application from Bro. Key to labor with them and take up the work just where our Bro. Colbourne leaves it off.

About 60 of the Petersham Sunday School scholars repeated their "Children's Day Exercise" in the Sydney City Temple last Thursday night. A collection for Foreign Missions amounted to about two pounds.

By a misprint we are made to say in an Editorial Note last week that "In the Danish orphanage there are over 300 children to be fed, clothed and educated." It should have read "the Danish orphanage." This is in India, not Denmark.

Dr. James Cook of Bendigo made a pleasant call at this office one day last week during a few hours' visit paid to Melbourne. The church in the golden city is very much alive and accessions are frequent. The people there "have a mind to work."

Two of the Chinese Mission Scholars made the good confession on Sunday last and will be buried with their Lord in baptism in the Lygon-st. Christian Chapel on Thursday, 13 inst., by Bro. Grinstead, who at the close of his lecture on John Wesley, will, through Bro. Ah Wong, address the Chinese present on the Duty of Christian Baptism.

There will be no issue of the CHRISTIAN on December 25th, 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!

On November 26, the church at Merewether, N.S.W., gave a farewell social to Miss Isabella Muir, who was leaving for W.A. to be married to Mr. Jos. Dawson. For a long time Miss Muir has proven to be helpful in the church and Sunday School, and many kind and appreciative things were said. Miss Muir passed through Melbourne a few days ago on her way to her new home in the Golden West.

At the last meeting of the Evangelistic Committee of the Churches of Christ, South Australia, the following resolution was unanimously carried:—"That we place on record in our minute book our appreciation of the loving services rendered to the Committee by Bro. Colbourne, and that we accept his resignation as secretary with regret." Bro. Rankine was elected as secretary of the Committee by a unanimous vote.

Bro. Ewers wishes us to state that he has on hand two or three volumes of the *Christian Pioneer* for 1896-'97. The two years nicely bound in one book in cloth, Price 10/- or posted for 11/-. Send to D. A. Ewers, 22 Crystal-st., Petersham. These volumes contain historical sketches of Primitive Christianity in N.S.W., H. G. Picton's articles "Looking Backwards" or sketches of the Early Work in Victoria, articles and portraits of prominent brethren, &c.

The Enmore Sunday School held a flower service in the Tabernacle on December 4. The building was packed but this is not surprising seeing there are about 400 scholars on the roll and many of these brought their parents. There was abundance of blossom and foliage and the chairman was almost hidden behind the floral decorations. G. T. Walden presided and the programme included hymns by the

children, under the conductorship of Bro. Tingate, a solo by Miss A. Kingsbury, a quartette by four members of the choir, and an address by D. A. Ewers. The teachers are to be congratulated on the prosperity of the school. A large proportion of the scholars have attained or are on the verge of young manhood and womanhood and so the outlook of the church's future is bright. It is to be regretted that the number of scholars is limited by the lack of accommodation.

## Obituary.

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

**WILTSHIRE.**—On the 25th November we laid at rest in the local cemetery, Dorothy, aged four months, the younger daughter of Mr. and Mrs. Wiltshire, of Brighton. We sympathise with our sister and her husband in their loss, and pray that in this fire of affliction God may weld their hearts in love of Christ. F.M.L.

## Coming Events.

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

**DEC. 26.**—Endeavor Union Picnic. Horticultural Gardens, Burnley. All friends invited. Hot water provided free.

## Acknowledgments.

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

BRO. F. COWAP RELIEF FUND.

Collected from members of the church, North Fitzroy, and forwarded by W. Forbes—Bros. B., 2/-; J., 6d.; C., 1/-; G.C., 2/-; B., 2/6; C., 2/6; M., 1/-; S., 6d.; P., 5/-; W., 3/-; Unknown, 1/-; G., 1/-; C., 2/-; G., 2/-; S., 1/-; L., 6d.; N., 5/-; P., 5/-; L., 2/6; M., 10/-; T., 2/6; Sisters F., 1/-; G., 2/-; C., 5/-; L., 3d.; F., 10/-; Unknown, 3d.; L., 1/-; R., 2/-; F., 1/-; B., 1/-; T., 5/-; B., 2/-; H., 1/-; C., 5/-; Total, £4/10/-.

Gertie Taylor, Sulphur Creek, Tas., 20/-; Sympathisers, Geelong, 10/-; Mrs. Lilly, Collingwood, 2/-.

Collected from members of the church at Cheltenham, and forwarded by W. H. Barnett—Mr. and Mrs. McDonald, 15/-; Cecil Judd, 5/-; J. Fisher, 2/6; W. Wolf, 2/6; Mr. Foreman, 2/6; J. Monk, 4/-; J. Smith, 2/6; W. Organ, 2/-; R. Judd, 2/-; G. Organ, 2/-; W. H. Barnett, 2/6; W. G. Duff, 2/6; Friend, 2/6; Mrs. Bodley, 1/-; Mrs. Meeres, 1/-; R. Tuck, 5/-; E. T. Penny, 5/-; W. Judd, 5/-; Total, £3/4/6.

Church at Shepparton, 10/-; church at Warrnambool, 35/-; church at South Melbourne, 20/-; Thos. Potter, 2/6; Church at Mitchie, 13/6.

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