

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.

Churches and Preachers.

Taken as a whole the cause of primitive Christianity has gained a firmer hold and made more substantial progress, in proportion to the population, in Adelaide, than in any other of the Australasian cities. This is perhaps largely owing to the fact that for some reason the preachers and churches there appear to agree together better than in other places. At all events they are not so partial to changes. T. J. Gore at Grote st., H. D. Smith at Hindmarsh, and A. C. Rankine at Norwood are instances of long continued service in one place that have no parallel in the other colonies. Frequent changes, as the *American Standard* has recently pointed out, are beneficial neither to churches nor preachers. The preacher is apt to rely upon the sermons he delivered at his last place and does not devote the time to study requisite to keep him abreast of the thought of the day, and to enable him to lead his congregation into higher and still higher conceptions of spiritual life and duty. The churches suffer still more. Just as the preacher becomes intimately acquainted with the members and the peculiarities of their environment, and is thus in a position to influence them for good, he leaves, and the experience gained at their expense, and which is so essential to efficient pastoral service, is lost. And so the work jogs along with a continual procession of fresh preachers who possibly recite over their oft-repeated sermons and then move on. "A man is like a tree; he cannot be transplanted often without loss of power." And a church is like a garden; it cannot have a frequent change of gardeners without loss of spiritual productiveness. Our own conviction is that preachers and churches are about equally to blame for this unhealthy state of affairs. There are preachers who, as soon as difficulties arise, run away to fresh fields; and there

are churches which, because their preachers do not please every member, lose no time in seeking new ones. "More of the spirit and mind of Christ, of that love which 'beareth all things, believeth all things, endureth all things, hopeth all things,' and covers a multitude of shortcomings in the ministry and membership, is needed, to keep every preacher at work and every church co-operating to secure a more cultured, consecrated and stable ministry."

Unworthy Preachers.

Our Baptist friends are just now being exercised over the question of how to keep unworthy preachers out of their churches. The *N.S.W. Baptist* for the current month contains several editorial notes on the subject. The difficulty with the Baptists as with ourselves is that each congregation being, in all matters of internal government, quite independent of other churches, no Central Committee, Conference or Union can authoritatively interfere with its choice. An effort is being made to induce churches to bind themselves to engage no preacher whose credentials have not been submitted to and endorsed by the Union Executive. It appears to us that much may be urged in favor of this position. We have suffered in times gone by through the hasty reception of unworthy men who, it is safe to say, would never have gained the footing they did had their *homo fides* been searchingly investigated by a competent Committee such as we may reasonably suppose the Executive of the Conference to be. In the case of preachers from other lands or from other religious bodies seeking engagement, we would strongly urge churches concerned to ask the advice of the Conference Committee of the colony in which they are located, and to be guided by it. If a preacher is unwilling to submit his credentials or state his case to the Conference Committee and abide by their recommendation it may be taken for a sign. As it seems to us, worthy preachers and churches would both gain by such a step, and the only ones likely to lose are those whose characters will not bear the light.

What our Young Members Need.

One of the most encouraging signs in the majority of our large churches is the number of young members. This is, no doubt, largely owing to the influence of the Sunday School, which deserves greater attention and encouragement than it always received from brethren. These young men and women are our hope. We sometimes wonder whether they are as well informed on the truths which may be termed our distinctive peculiarities as is to be desired of those who are shortly to take the lead in church work. While many of them have grasped the essential principles of our plea, it is to be feared that others have but a faint understanding of the position we take. It would be well for our church officers and preachers to devote special attention along this line. In America a handbook for study in Endeavor and other societies has recently been published at a low price, dealing with the origin, principles and objects of the reformatory movement with which we are associated. We think it would be a good thing if in our Bible classes, Endeavour societies, and other young people's meetings, some such course of study were adopted to extend over several months. We recently heard an aged brother plead for the young members to become intimate with the New Testament principles which differentiate Churches of Christ from the denominations. It is not sufficient that these principles should be given prominence in our public meetings; they require to be studied and discussed. Let our young people learn how to contend earnestly and intelligently for the faith once for all delivered to the saints.

The Faithful Two's and Three's.

The success of the cause at Coolgardie as evidenced in the pictures of the old and new buildings shown in last issue, reminds us that many of our flourishing churches, including several city congregations, owe their origin to the faithfulness of the "two or three" first on the ground. Had they waited for an evangelist to visit the field and organise a church, before they commenced meeting, they would have been waiting still. The

writer once visited a town at the request of three Christians who had for several months been meeting simply in the name of Christ to break the memorial loaf and build each other up. While there he learned of about 30 Baptists who were meeting with paedobaptist churches, and taking no steps whatever to uphold the distinctive truths they advocated. A flourishing church was established on New Testament lines as the direct result of the faithfulness of the original three, and from this church the gospel has sounded out to other districts. There are scores of such cases throughout the colonies. Let isolated brethren take courage, advertise for others, use tracts and tongues freely, and, asking God's blessing, they shall in due season reap if they faint not.

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The Leader.

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

Old Words in New Settings.

GRACE. No. I.

As a general rule the study of words, in reference to their meaning and history, is regarded as dry and uninteresting. Probably this verdict is the result of a foregone conclusion rather than the expression of an opinion arising from actual experience. Certain it is that the student frequently finds that the very reverse of this is true. Especially is this the case when the subject under consideration is certain words found in the New Testament, which have been taken out of their old settings and placed in new ones. In such cases there is always a feeling of pleasure experienced when it is discovered that a change has taken place in the meaning of certain words when by such change there has been a distinct gain in their power to express beautiful ideas. Not that the words

lose altogether their old significance, but they mean more—much more. The old, so to speak, were of the earth, but the new are touched with the radiance of heaven. Many instances might be given in which such a transformation has been effected, but for the present we will confine our attention to the word "grace," which, from the position it occupies in the New Testament, is one that has a first claim upon our most serious and earnest consideration.

The word "grace" in its Greek or Pagan setting is expressive of that which is extremely beautiful. "The Greeks," says a writer, "were passionate idolators of the beautiful in form and color. To them more than any other race do the poet's words apply—

A thing of beauty is a joy for ever."

It was their creed that "the whole world without art would be one great wilderness." As beauty was to them the chief creator of gladness, they naturally gave the name grace to every striking embodiment of beauty; they called the beautiful the graceful, and the goddesses of beauty "the graces." With them grace was an effect rather than a cause. It made no difference to them what produced the effect. "The cause was a matter of indifference and consequently might be moral or immoral. Whatever was extremely beautiful was right and worthy of adoration. And as Greek thought ruled the intellectual world prior to the advent of Christ, its conception of the idea of grace would be the prevalent one. It was part of the work of Christianity to take this word out of its pagan surroundings and so to speak lift it out of the mire. For if the Greeks associated with it the idea of beauty they just as frequently made it the companion of vice. Their gods and goddesses were creations of their imagination, magnified reflections of themselves. "If greater in power and beauty, they were greater also in passion and in crime,—at once enshrining the noblest virtues and sanctifying the foulest vices of their worshippers." In fine, the hall-mark on the Greek word was "earth," whilst that on its Christian equivalent was "heaven." With Christianity grace was a cause and not an effect. It is *because of grace* that men are graceful or beautiful. God is the fountain of all grace, and men are beautiful just in proportion to their God likeness.

In the New Testament grace takes its place side by side with the greatest of words. The greatest of all is, doubtless, the word "love." In the centre we would place "love," and on either side of it the words "grace" and "truth." In passing, we would draw attention to the comradeship existing between the two latter words. "We beheld

his glory," says the Apostle John, "the glory of the only begotten of the Father, full of grace and truth." This combination is essentially a Christian one. With the Greeks, grace and untruth might and did go hand in hand, but with the Christian conception, *never*. With it the line of beauty is the line of truth. And this is a thought that should ever be present with us—there is no grace or beauty without truth. Many things may seem desirable to have, and frequently may be had at the sacrifice of the truth or part of it, but their seeming desirability or beauty perishes the moment a grain of truth is sacrificed. Grace therefore stands in eternal relationship with truth.

The Greek word for grace, says Dr. James Wells, is found one hundred and fifty-five times in the New Testament; and kindred words on the sacred page are like the stars in an Eastern sky for brightness and multitude. He who knows grace may be said to know the core of the Bible. . . . The English word *grace* has in it no self-revealing light. It comes from the Latin *gratia* through the French *grâce*. The Latin *gratia* helps us a little, not by its obscure etymology, but by its associations. "What a man receives from God is called *gratia*, one old writer says, because he receives it *gratis*, and because it makes him *gratum*. But the Greek *charis* is 'sun-illuminated.' Its root is *charin* 'to rejoice,' and it is almost the same as *chara* 'joy.' The dictionary meaning of *charis* is 'that which gives joy.' Indeed the word is translated 'joy' in the Epistle to Philemon, ver. 7, and twice 'pleasure' in Acts 24: 27 and 25: 9. . . . Grace then, is that which in all its parts and outgoings, begets 'joy.' Taking then its derivations and its New Testament usage, grace may be defined, as the 'beautiful giving of God,' and this grace when received into the heart of man produces joy and gladness. Hence '*gratitude* is the *gratia-habitude* or *grace-habit*: the habit grace creates in every heart it subdues.'"

In no one's heart did the grace of God produce more intense gratitude than in that of the Apostle Paul's. His epistles are filled with references to it. He seems never to forget the great love shown to him who once was a persecutor. He cannot find words strong enough to adequately express his thoughts. The Greek language, the most expressive of all languages, seems utterly barren, as he strives to express his sense of gratitude to God for his wonderful grace. Hence, he speaks of "the exceeding riches of his grace," and again it is "exceeding abundant." The latter phrase, we are told, is very rare in the Greek and possesses superlative force. The idea sought to be expressed is that the grace of God in Paul's case had "overflowed its

wanted channels." This is the secret of Paul's intense devotion and his splendid self-sacrifice. He cannot do too much for the Master who bought him. He is his slave, and the chains that bound him were those of gratitude. May we also so learn of the grace of God, that the "grace habit" may be formed in our hearts and produce abundant fruit in our lives.

Original Contributions.

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

Yea and Nay Men.

2 Cor. 1:15-22.

A. C. RANKINE.

One has but to study the life of the Apostle Paul to find how very true he was to the profession he made concerning the Lord Jesus Christ. Having put his hand to the gospel plough he did not look back with a desire to go back. His union with Jesus unified his life. He could, and did say, "This one thing I do." Paul was a man who could be relied on as a Christian. He was, by no means, this to-day, and something else to-morrow. What he purposed he did not purpose after the flesh, making his own will his law, and going now one way, and now another, just as he himself willed. With him there seemed to be singleness of eye, of heart, and of purpose. In no sense did he use lightness of speech, trifling with God. He was not a yea-and-nay man.

The readers of these lines will remember that Paul had proposed to visit Corinth on a certain occasion, but did not fulfil that purpose. As a consequence he was charged by some of insincerity. Paul gave the reason why he refrained from going to the Corinthians. When he wrote that he would visit them, he really meant to carry out that purpose, according to the will of God. In writing to them upon the matter the apostle gives them to understand that they had not judged him in the spirit of that charity which he had taught them in his former epistle, and that, at the same time, he was entitled to credit when he said he had sufficient reason for not fulfilling his intention. Paul, who was ever ready to seize an opportunity of making the most of any argument for good, seems to realise that here is a chance to impress it upon the Corinthians that while they may look upon him as being insincere, there was One whom he could recommend as being always sincere. He could not but refer to the sincerity of the Lord Jesus Christ as his mind was being exercised with the thought of his own singleness and honesty of purpose.

In the words which Paul uses (2 Cor. 1:17-22) are lessons which all require to learn. We cannot afford to pass them by. What the age demands are men of honest purpose, men of reliance, men sincere, yea men. Jesus in these respects, is our Exemplar, as in

every other. He was not yea and nay, but yea. In his personal character he was yea. He was ever the same. "He is the same yesterday, to-day, and forever." The Master never trimmed his sails simply to catch the breeze of popularity. There was no uncertainty—no double-mindedness in him. Jesus could adapt himself to all—the widow weeping over her only son, and the trembling sinner fearful of conscious guilt. At times his voice was heard in tones of stern reproof, and at others words of consolation and hope came from his blessed lips. But he was ever the same, ever yea.

As we look at the gospel of Christ we are struck with the fact that about it there is no variability, no uncertainty. The gospel speaks to all, but it does not say "yea" to one, and "nay" to another. Like its great Author, it adapts itself to all classes and conditions of men, but it accommodates itself to none. The gospel breathes forth certainty in its every utterance. It marks out one plain pathway, even by Jesus who is "the Way," and sounds forth the words to all—"This is the way, walk ye in it." Paul himself had but one message to deliver to people. As the gospel was preached by him it was a positive thing. Even among the learned Greeks at Corinth he had not altered his message, for he had determined to know nothing among them but Jesus Christ and him crucified.

Then the apostle refers to the promises of God. He said "they are not yea and nay, but yea." "They are yea in Christ," made good to us in him, and, in him, receive their fulfilment. Not only are the testimonies of the Lord sure, but his promises, exceeding great and precious, are certain.

"God is faithful that promised, and what he has promised he is able also to perform," and he will perform it. God, in promising his people blessings, meant all he said when he promised. His word is "yea." Paul wanted the Corinthians to understand that Christ was his model as to character, and therefore he was not influenced by the flesh in not carrying out his first intention. He had acted according to the new spiritual nature which he had received from God.

There are many classes of people in the world. It is extremely difficult to classify some of them. But who has not come across individuals who are yea to-day, and nay to-morrow? They are the men who have no regard for right or wrong. Just that which suits their purposes they are. They twist themselves like snakes. They are to be found among all ranks and conditions of men. They may be politicians, business men, or men in social life. Sometimes they find their way into churches. But whatever they are, and wherever they may be, the yea-and-nay men are humbugs, authors of confusion and every evil work. No reliance can be placed upon them. You don't know when they have you or when you have them. This class thus referred to are wicked yea-and-nay men, who intentionally make their moves to gratify their own evil desires.

There is another class of yea-and-nay men to be met with in the world. We cannot say they are possessed of wicked hearts. But they vary very much indeed. Unlike God, we cannot say concerning them

"that there is no variability, neither shadow of turning." The men belonging to this class are constantly forming and changing purposes. They agree with number one company, and when in the company of another class of people, with different views altogether, they agree with them. Though not wicked in heart yet such persons lack true consciences, strength of will, and steadiness of life.

The world, to-day, needs men and women of decision for the right, the good and the true. In every department of life we need "yea men." In business life we need yea men—men who will stoop to no unrighteousness. "It's hard to be honest in business to-day" we are told. Some men even admit that there are more unrighteous dealings than straightforward practices carried on in commercial life in these days. Of that we cannot now write. The yea men may find that to be yea always is the furthest road to success; yet if success as the world looks upon it never comes to them, it will be better in the end always to be pure, honest, and true. The Christianity of Christ calls upon all men to "abhor that which is evil, and to cleave to that which is good." Let all of us ever seek to be right, and to do right.

Whatsoever things are good, and lovely, and true, and just, and of good report, let these things be practised by us day by day.

In our religious life we need to be yea men. God requires men of faith in his service—men and women too, with true hearts, and a faith ever strong. Are we to constantly dwell in the region of doubt, as those who profess to serve God? Nay, we must ever believe "that God is, and that he is a rewarder of all them that diligently seek him." Doubt is of the devil, but faith is of God, and belongs to the things of God. Would to God that all could say, as David said, "My heart is fixed, trusting in the Lord." We are not orphans thrust on a world governed by fate or chance, to be left to the mercy of powers unknown and ungovernable, and, at last, like the distressed ship in the jaws of the merciless waves, to be swallowed up and to be lost sight of forever. Ah no! we have a Friend above, a loving Father to whose hand we can submit ourselves, and realise he will give us guidance, help, and life forevermore.

The age demands that we are to be true to Christ as his followers, true to his church, and true to his teachings. He calls upon all to "follow him." The age needs the Christianity of Christ. If we are his people, let us be true to our calling, and "walk worthy of the Lord unto all pleasing." Let us not only be true Christians, but great saints:—great from a spiritual standpoint—those who have the spirit of Christ, and follow his example. These are the men and women who make the world less carnal, less selfish and less grovelling.

To be all this, we must abide in Christ, and Christ must abide in us. It is this abiding in Christ that will make us yea men. We must not be continually vacillating from yea to nay, and from nay to yea. We are called to a whole-hearted consecration to Jesus Christ, and to the service of God and for God. May we all give heed to the call,

The Supreme Need.

"Tarry ye...until ye be clothed with power from on high."—Luke 24: 49.

By FERDINAND PITTMAN.

Our Lord thus intimated that his apostles were lacking in the power they needed. They were not yet equipped for apostolic service. Although they had been so long in the Master's presence; had worked with Christ; had witnessed the greatest miracles ever wrought; had learned the sublimest truths ever taught; had been placed in the most exalted positions to which men had ever been raised; had, after many struggles, won great victories over natural evil inclinations; had hands to work for Jesus, feet to run upon heavenly messages, tongues to sing and speak his praises and to tell the glorious tidings, yet with all their qualifications and privileges they were destitute of the needed power, unfit for the Master's work; and in our text the Lord directed them to keep quiet, to be still, silent, until they be clothed with power from on high.

The apostles were at that time destitute of THE SUPREME NEED. I am quite aware of this: it was the supernatural power we can never hope to possess, and yet this important truth remains, that there is a spiritual power needful for all Christians to possess of which many are entirely destitute. They have been baptised and introduced into the kingdom; thoroughly understand the facts of the gospel and the essential truths of religion; possess an affection for Christ and love for his work, and yet lack that peculiar spiritual power which is the supreme need to accompany effective service for Christ; and to all such the injunction is alike appropriate—wait a little; tarry awhile, until ye be clothed with power from on high.

As surely as the supernatural was promised to the apostles, spiritual power is promised to us. "But this spake he of the spirit, which they that believed on him were to receive" (John 7: 39). "Ye shall receive the gift of the Holy Spirit" (Acts 2: 38). "The love of God hath been shed abroad in our hearts through the Holy Spirit which was given to us" (Rom. 5: 5). "Know ye not that ye are a temple of God, and that the spirit of God dwelleth in you" (1 Cor. 3: 16). From these and other scriptures it is evident that the indwelling spirit is the distinguishing badge of Christians, the mark of the sheep of the Good Shepherd, the seal of the members of the Royal Family of heaven.

We are apt to think that a knowledge of the truth of the gospel, and a clear understanding of first principles is enough: that the mere story of the cross should have a resistless power everywhere. If that were true, Christ would never have delayed his heralds as he did,—but with their possession of the true message, they were still unequipped for apostolic work, and were sent back into silence by the Master; and so, although we possess a knowledge of first principles, and the story of the Saviour's love, unless we have the spirit of God dwelling in us, we had better go back into silence and obscurity till we possess it, or all our work will be in vain.

As a people, we continually insist upon the necessity of MAN'S PART in religion. Do not let us forget that God has a part. While

we cry "Go forward," let us not forget also to cry "Stand still, and see the salvation of the Lord." "Wait, tarry, until ye be clothed with power from on high." There is a tendency to forget this. The reason is easily seen. When an engineer is repairing the engine the furnace is permitted to go down. When a soldier is cleaning his gun he makes no drain upon his powder. Ours has been a work of repair; we have thrown down and 'built' up; we have delivered the sword of the word from the debris of human traditions, and we have thus been diverted from much that is purely spiritual work, and become so pleased with the new instrument that we unconsciously credit it power to do everything, and forget the absolute imperativeness of ourselves being thoroughly clad with the Christian armor, and temples of the Holy Spirit.

LET US NOT MISTAKE ORTHODOXY FOR PIETY OR SPIRITUALITY. Let us not mistake the truths about Jesus for Jesus himself. It is necessary to have right doctrines, but we need also personal fellowship with our Redeemer. It is not the truth about the Saviour which saves, but the Saviour about whom we are taught the truth. It is possible to know about Christ and know nothing of him. Though both history and doctrine are necessary, we must get beyond them. Christ is not dead. He who was upon the cross is now upon the throne. He who is upon the throne is an ever-living power, and his true followers can exclaim: "I live; yet, not I, but Christ liveth in me."

LET US NOT FORGET THAT THE HOLY SPIRIT WILL NOT DWELL IN MERE PRETENDERS. There must be a change of heart and life ere ever it will take up its abode in us. Formal attention to religious duties will not make us fit habitations. It is possible to have our hands and eyes uplifted in prayer, but our hearts centred on things below; to resemble certain trees, with massive trunk and huge arms outspread, and with bark and outer fibre, but within, rottenness and decay. Let us not rest in outward performances, while the darkness of unregeneracy prevails within. Unfortunately there are such hypocrites about; and while they content themselves with a knowledge of first principles, and observance of ordinances, not even all that is outward with them commends itself, for in sweetness of temper, kindness, generosity, many men of the world set them splendid examples. It is by our Christian conversation, spirituality, heaven-mindedness, purity, etc., that we show our long-continued fellowship with the unseen Christ, that we prove ourselves fit to be temples of his spirit.

Then "tarry ye until ye be clothed with power from on high." "Spiritual ploughman, sharpen thy ploughshare with the Spirit! Spiritual sower, dip thy seed in the Spirit, so it shall germinate; and ask the Spirit to give thee grace to scatter it, that it may fall into the right furrows! Spiritual warrior, whet thy sword with the spirit, and ask the Spirit, whose word is a sword indeed, to strengthen thine arm to wield it."

It has been well said that we ought to be spiritually superior to the apostolic churches. Christians of early times were educated amid unfavorable environments. They came out either from the narrow exclusiveness and

bigotry and pride of Judaism, or from heathen ignorance and depravity, yet behold the wonderful changes wrought in them. Nearly 19 centuries have elapsed, and we have the advantages of long Christian experience and religious surroundings, and ought therefore to be spiritually superior to Christians of apostolic times: yet, sad to say, the question might well be raised, Does our spirituality even equal theirs? It is gratifying to know that we can claim a great deal. We are making great advances the world over; home and foreign work is flourishing; we maintain the principles of the work and are striving to be loyal to our Master, and have reason to believe that amongst us there are thousands who are filled with the Spirit, whose hearts have been renewed and whose lives have been sanctified by power from on high, yet, might it not be that with many this supreme need is the one thing lacking, to whom the injunction of Christ is applicable, "Tarry ye, till ye be clothed with power from on high." May the Lord ever help us to realise our absolute dependence upon the Invisible and Omnipotent, and see that we behave ourselves as becomes those who are "temples of the Holy Spirit."

Selected Articles.

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

Restating the Issue.

It is not to be questioned that the preaching of the Campbells and their coadjutors seventy years ago stirred up hostile feelings in all denominational circles. Common cause was naturally made against what all rightly regarded as a common enemy. For the attack of these reformers was not so much upon particular errors of denominationalism as against the denominational idea itself. The instinct for self-preservation made every sect an enemy of the plea for Christian union and a return to the doctrine and fellowship of the New Testament church. With the methods and incidents of the conflict we need not here concern ourselves. The important fact being that in the nature of things the conflict was inevitable, for the parties to it held ideas, and were animated by forces which operate to destroy each other. There could be no compromise which would not be detrimental to the truth. The hostile ideas could never be contemporary to each other, they must forever remain antagonistic.

The position taken by the fathers in this Reformation or restoration movement was in its elements 1. The supreme and exclusive authority of Christ in matters of Christian faith and character. 2. The all sufficiency of the New Testament creed as a statement of doctrine and a test of soundness in the faith. 3. The union of all Christians under the authority of Christ in one church, resting upon the one foundation of the prophets and apostles, Jesus Christ himself being the chief corner-stone. No denomination could exist without contravening every one of these positions. Hence the necessary antagonism and its consequent ecclesiastical warfare.

In pressing the claims of the truth committed to them the reformers were compelled to condemn everything that stood in the

way of that truth. This brought them to say that a sect usurped the authority of Christ, that human creeds were wrong not simply because they taught error, but because they took the place of the truth and presumed to put apart for the whole, that denominational or party fellowships must be condemned, because they interfere with the universal Christian fellowship which Christ prayed for, and stand in the way of the conquest of the world by the gospel. To the sects themselves it, no doubt, seemed that the reformers were mere iconoclasts, but the attack upon every idol of denominational sentiment and pride had this supremacy of Christ and this unity of believers for its motive and justification. Sectarianism and denominationalism, its fruit, were condemned: they were contrary to the spirit and the teaching of Christ.

One feature of the reformers' teaching showed their clearness of vision, their moderation and their catholic spirit. They distinguished between the denominational organizations based on speculative theology and the Christian faith and character of people who had been brought under the dominion of these sectarian bodies. The denomination they condemned because it usurped the authority of Christ and substituted a sect life for the church life of the Gospel. Their plea for the union of all Christians embodied their recognition of Christians scattered and divided among the various religious parties. They pleaded for believers to come out of the denominations that they might be more perfectly united in Christ.

In constructive work they sought to avoid everything like a new party in religion. Having taken the Catholic and unsectarian position described, they would hardly seek to commit ecclesiastical suicide by organizing another denomination. They planted congregations that were simply Christian. They attempted no grouping of these congregations under a central head or a representing council, which would stand for the whole. They claimed only that the local assemblies were churches of Christ according to New Testament teaching, and that all true believers everywhere were members of the church universal, which has the same conditions of membership that obtain in the local congregation.

Every involuntary or studied manifestation of their religious life was opposed to the denominational or sect conception of Christianity. They did not ask men to "join our church," or speak of "our denomination," or "our branch of the church." One of them on being asked to what branch of the church he belonged replied: "I did not know that the church had branched."

Their settled aversion to the name "Campbellite" which their adversaries sought to fasten upon them, was a consistent part of their whole contention for Christ and against human authority in matters of faith. They remembered that Jesus taught his disciples to call no man Master on the earth, for one was their Master, even Christ, and all they were brethren, and that Paul denounced as carnal the spirit that would say, "I am of Paul, I of Apollos, and I of Cephas." They honored Mr. Campbell, but their whole allegiance was given to Christ. In

the light of the unity of the spirit laid down in the word of God they were compelled to regard the whole sectarian scheme which had partitioned believers off into diverse and often warring sects as disloyalty to Christ and a sin against our Lord's plan for the evangelization of the whole world. To propose "inter-denominational fellowship" to them would be to ask them to yield the cause for which they have suffered reproach and to which they had given their life. They gladly recognized that there were Christians within denominational lines, but Christians more or less hampered by human creeds and sectarian bondage. With these Christians they were always eager to share the fellowship of the gospel; for the human philosophies that had corrupted the simplicity which is in Christ and the human establishments which supplanted the universal communion of saints they had nothing but unrelenting warfare in the name of their Master. — *Christian Standard*.

Sunday School.

Then were there brought unto him little children.

—Matthew 19: 13.

LESSON FOR JANUARY 30TH.

"How to Pray."

Mat. 6: 5-15.

GOLDEN TEXT.—"Pray to thy Father which is in secret." —Mat. 6: 6.



PRAYING PRAYER.

Two things were to be guarded against:—
(1) The ostentatious display of those who, to be seen of men, would with an expression of surpassing piety, stand praying in the synagogues and streets. Ye shall not be as them; verily "they have received their reward" in the gratification afforded by such a show.
(2) The vain repetitions of the Gentiles who fondly imagined to be heard for their much speaking. This thought "gave to prayer a quantitative mechanical force, increased in proportion to the number of prayers offered. If fifty failed a hundred might succeed." What a delusion! yet its absurdity evidently does not of itself grant immunity from its sway. Be not like them, "for your Father knoweth what things ye have need of, before ye ask him." Use not vain repetitions, for "your Father knoweth." Surely there can

be no sweeter statement in all the realm of divine utterance; yet how oft forgot! How often do we seem to think that our prayers are for the purpose of informing God concerning our affairs. Those sins to be confessed, your Father knoweth; but, oh, what a healthy exercise to drag them out and set them before him! Tell him all your trouble, call upon him in your weakness for strength. He knoweth it all but wants his child to confide in him. He delights to have his kindness and strength relied upon by his children. He knows, but for our good we must ask; without such a spirit as would prompt an earnest petition, he cannot bestow on us as he would. "Ye have not because ye ask not."

Having urged these precautions, he gave an example. It well fulfills the second requirement—so simple and plain, humble, brief and direct is it. First there are three petitions for one Father's affairs: then three for our own personal wants and desires. "After this manner, therefore, pray ye:—

OUR FATHER WHICH ART IN HEAVEN

1. Hallowed be thy name
Thy kingdom come
Thy will be done
as in heaven, so on earth.
2. Give us this day our daily bread
Forgive us our debts, as we our debtors.
Bring us not into temptation, but deliver us from
the evil (one).

His lesson closes with the solemn warning against unforgiveness of others. Forgive, and it shall be forgiven you; forgive not others, and your prayer for forgiveness "as we have forgiven our debtors" is a petition for unforgiveness, which shall in truth be the result. So with all the petitions; the prayer implies our action; God has a part and we have a part in the matter. We must pray and do!

Our Missions.

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

It is hoped that this column will prove as interesting, useful and stimulating, and will be as eagerly read, as any in the AUSTRALIAN CHRISTIAN. All matter for insertion should be sent plainly marked to F. M. Ludbrook, 121 Collins-st., Melbourne.

THE KANAKA CHAPEL.

The chapel will soon be completed. We have received from Bro. O'Brien the agreement, which he regards as a very good one. As he says the profits to the men who are working will be very small; it is hoped that every subscription will be in if possible before this present month is ended. Jno. Thompson reports:—

Childers, 22/12/97.

I am pleased to report that the mission chapel in Childers is on the way of erection. The building will be of hardened weather-board, 50 x 25 ft., with baptistery and thirty seats. The contractors are to have same finished by the 17th of February. The allotment will require fencing on the front and one side; the other half of the ground is already fenced. Will the brethren and sisters who have promised their donations to the building fund kindly forward them on to

the treasurer of the Foreign Mission Committee, in order that the money may be in hand to pay the builders by the 17th of February. There has been a baptism at Hapsburg, a large plantation in the North Is. owned by Miss Young and Bros. It is an out-station worked by the Bundaburg Kanaka Mission. Eleven Kanakas were immersed by Mr. Frickie, the superintendent of the Bundaburg Mission. I am pleased to say that I have recovered from the effects of my accident. The wound in my head is healing up. JOHN THOMPSON.

AS OTHERS SEE US.

A Queensland newspaper says:—The Kanaka Mission in connection with the Church of Christ at Childers appears to be making headway. We hear that the contract for a new chapel in the centre of the town, has been let. When finished it will be a handsome structure, and cost between £250 and £300. The site where the mission work under Mr. John Thompson has hitherto been carried on about two miles outside the town on Apple Tree Creek, commanding a splendid view of the surrounding district, is the property of Dr. Jos. Verco, of Adelaide, a most liberal and enthusiastic supporter of foreign missions. The money for the new chapel has been almost entirely supplied by the members of Churches of Christ in the southern colonies. These people do not believe in begging money from the public for any work connected with this movement, yet they have missions in India, China, Japan, Africa, &c. If a building of this kind had been started by any of the denominations, the hat would have gone round to all.

NEWS FROM INDIA.

Miss Thompson writes:—Our Annual Convention was held in Mahoba last week, at which 17 missionaries were present. A Methodist missionary, brother-in-law of our Bro. Gordon of Mungeli, was also present, and decided to cast in his lot with us. He has been dissatisfied with the teachings of the Methodist body for some time, and feels that he cannot conscientiously stay with them any longer. We rejoiced that he had been led into the truth. Dr. and Mrs. Drummond were present at the Convention. He has already found work to do. Has performed two operations this week. One of them was on our Bro. Jagannath. He had to have one of his legs taken off four years ago, and now has had the other one. He has kept up bravely, and was looking anxiously forward to Dr. Drummond's arrival. His greatest grief was that he would be able to do so little work among the villagers. He is getting along as well as can be expected. We are so thankful to have Dr. and Mrs. Drummond still with us. Dr. Oxer of Mahoba still continues to have fever. It is almost two months since she has been able to do any work. The rest of our missionaries are pretty well. I have not been able to get to many villages so far this cold season, as so many of our Christians have been sick, but I find plenty to do nearer home. Yours in the Master's service, MARY THOMPSON.

BRO. WHARTON ON THE FAMINE IN INDIA.

In a letter received by H. D. Smith (S.A.) Bro. Wharton says:—Those long months

seem like years. I hope I may never have to see such suffering and misery again. One famine in a life-time satisfies for the opportunity it affords of doing good. I received money from England, Scotland, America, Australia, New Zealand and India. Over Rs. 40,000 have passed through my hands for the Christian Mission in India, and at least that much more has been sent to our other stations. I have spent personally Rs. 14,000 in Hurda and our three out-stations. That we have saved thousands from starvation, there is no doubt at all. To mention the different ways we have helped the people does not enable one to understand. For over four months we had nearly 600 people employed on Relief Works. At the same time we were giving out food, money, material for work such as bamboos, thread, leather, etc., seed-grain, etc., to over 100 different villages. Miss Thompson kept a Children's Kitchen, or in other words gave dinner cooked to over 300 for some time. In addition to this we helped poor-houses kept by Government, gave away clothing, furnished medicine, and in these ways helped hundreds and hundreds. Widows, orphans, blind, aged, sick, lepers, weak and helpless men and women who were starving, wandering from place to place—all these were constantly around us. I am so thankful to be able, through the goodness of others, to help these people in the name of the Lord. The rains have come and the sharpest distress is over; but all this coming winter there will be famine sufferers to help, though not in large numbers. I am sending you a photograph of the Relief Works at Hurda, helping me to build a Leper Asylum. I also send you one of the Asylum finished. Other relief works took the shape of digging wells, building a hospital in Timarni—an out-station.

I am so thankful to you and the F.M. Committee and brethren and sisters of S.A. for your interest. I hope to send a brief account of receipts and expenditure for publication. May the good Father reward and bless you all, as he surely will, for thinking of the poor and helping. When is that carpenter-builder evangelist coming? We are anxiously waiting and longing for him to come. Please remember us kindly to all the brethren. With best wishes. Yours heartily in the Lord, G. L. WHARTON.

Some one has said that it cost £100 to convert a soul in China, and that at the present rate of progress it will take 123,000 years to make it a Christian country. In answer to this, Dr. Gensichen says that in 1842 there were 6 communicants in China and fifty years later 60,000; further that Chinese statesmen are considering the political effects which will result when Christianity shall become the state religion.—*Missionary Intelligencer*.

"If I could only be where I could not hear people say, 'I am hungry,' it would be so good." This, says Miss Thompson, was what Miss Judson, missionary at Hurda, said before she died. Sister Judson has exchanged the hot, famine-stricken land for the country where the inhabitants "shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat."

As soon as the report of Miss Judson's death was published in America, several offered to take up the work she had laid down. The number of young ladies from our churches there is very large. The Society could not accept one in five.

Endeavor.

Arise, therefore, and be doing, and the Lord be with thee.—1 Chronicles 22: 16

A most enjoyable time was spent by those who went to the Endeavor Union picnic, on Boxing day. The arrangements were in the hands of the North Melbourne Society, and proved satisfactory to all concerned. The picnic was promoted with a view to reviving the interest in Endeavor work that appears to be somewhat waning at present. After the usual games, feasting, etc., a short Endeavor meeting was held on one of the lawns of the Horticultural Society's grounds. After lively singing exercises addresses were given by Bren McCrackett and Hagger, exhorting all present to press onward and make the coming year one of renewed activity with Christ.

Secretaries of societies are urged to try, and make the new year a record one in practical Christian work. The editor of this column requests that they will send along bright reports of the work they are doing, suggestions as to how we can more effectually spread the gospel among men, or anything that will be helpful to the followers of Christ in their endeavors to imitate him. All reports, suggestions, etc., for insertion in this column should be sent to F. Collins, 23 Errol Street North Melbourne.

A SUGGESTION:—Secretaries of societies and churches etc. would do well if they would organize a systematic collection of old postage stamps on the lines of missionary collections, by appointing a collector for the work. Many we know have not silver or gold, but all have some means of obtaining these stamps, which when distributed in foreign countries are of considerable value. Our Bro. Jensen in Denmark is largely supported by this means. If your society or church is not doing anything in this way start at once. The gospel is being preached through it, thereby hastening the coming of our Lord.

Sometimes we get the idea that because we have done some good thing in the past, we are therefore privileged to slacken our efforts. Not a bit of it. Past achievements are like the rounds of a ladder—the highest one to which we have attained to be forever below what follows:—*Lookout*.

From The Field.

The field is the world.—Matthew 13: 38

Queensland.

ROSEWOOD.—The Lord's Day School was re-organised last November, and on Boxing Day a picnic was given the children, the day's outing being followed by a pleasant evening's programme; the meet-

ing being presided over by Bro. Phillips. A week night prayer meeting has been started.

Jan. 5.

GEO. COLVIN.

ROMA.—Our meetings are well attended; good open-air meetings and gospel meetings. Last Lord's Day Mr. Watts was baptised. He is a good worker and resides at Wallambilla, where he will be a great help.

Jan. 12.

L. A. HOSKINS.

New Zealand.

OAMARU.—We closed the old year with two more additions by faith in the Lord Jesus Christ. We believe they will be good soldiers of the cross. Wishing you and all your readers a happy new year's service for the Master.

Dec. 31, '97.

F. W. GREENWOOD.

WANGANUI.—F. Hales concluded his labors in Wanganui on Sunday, Jan. 2nd. We have been favored with splendid meetings; on several occasions the chapel has been crowded to excess. As a result of the work twenty-one have been added by faith and obedience, one believer, and three have been received by letter. Bro. A. F. Turner is now paying us a four weeks' visit.

E. V.

New South Wales.

MEREWETHER.—Since our last report we have to announce the addition of three disciples to our membership. Two of these have been transferred by letter from the Welsh Baptist Church. We began open-air work in Newcastle on Saturday night last, in association with Newcastle Temperance Alliance. Addresses were given by representatives of the Alliance as well as by the writer. Officers and members of the church are supporting this open-air mission. We circulated about 100 tracts with our church stamp on them.

R. C. GRIFFITH.

ENMORE.—PETERSHAM.—The annual business meeting of the Enmore-Petersham church was held on Wednesday, 12th inst., and was well attended. It took the form of a social, refreshments being provided. The business meeting was preceded by a baptismal service, when seven believers were immersed. The reports were all of an encouraging character. During 1897, 25 were added by letter, 42 by faith and baptism, and 20 formerly baptised; total 85. The removals were 6 by death, 12 by letter, and 4 by discipline; total 22; leaving a net increase of 66 and a present membership of 513. Of these 93 are on the Petersham list, the membership there having increased from 49. The Enmore Sunday School has 21 teachers and 331 scholars, exclusive of Bro. Walden's Bible Class of 46. At Petersham there are 8 teachers and 120 scholars. Total, 30 teachers and 497 scholars. Several additions to the church were from the school. The Enmore C.E. Society has 31 active and 8 associate members. The sisters' Sewing and Prayer Meetings in both places were reported to be flourishing, and substantial work has been done with the needle. Balance sheets were also presented, showing a good increase in receipts. Bro. Lockley presented the Enmore choir report, which was also encouraging, and eulogistic references were made by others to the excellent work of the choir. A presentation was made to Bro. Walden of a complete set of lantern slides illustrative of Nansen's trip to the North. Reference was made to the need of increased accommodation at both places. Some items were rendered by the choir, and short addresses were given by the secretary—Bro. Rofe, G. T. Walden, D. A. Ewers and Dr. Kingsbury, the latter urging the importance of the young members becoming intimate

with the distinctive principles of the church. The very successful and harmonious meeting was closed with prayer by the chairman, Bro. John Kingsbury.

Victoria.

WEDDERBURN.—Lately two have been transferred from a sister church, and two baptised believers have been added. An enjoyable and profitable social was recently held, partly to welcome the writer on taking up the work in this end of the old Echura-Wedderburn circuit.

Jan. 10.

THOS. HAGGER.

CARLEBACH.—Bro. and Sister Colin McClure, who hold membership at Drummond, break the memorial loaf in their own house, this district, each "first day." A small Sunday School is also conducted by Sister McC. The writer recently spent a night under their hospitable roof. By invitation a few neighbors came in, and I had the privilege of conducting a short service.

T. H.

DAYLESFORD.—Bro. and Sister Robt. Gerrard went to this place from Benjeroop last April. They immediately set up the Lord's Table in their own home, and have since been joined by five other of the Lord's people resident in the district, so that there is now a band of seven disciples meeting in that important town. Occasionally some of the Drummond brethren go over and lend a hand. Bro. G. believes there is a splendid opening for evangelistic work there.

T. H.

South Australia.

GLENELG.—Good meetings Lord's Day, both morning and evening. Two persons of mature years came out and made the good confession, J. Colbourne preaching.

Jan. 17.

J. C.

HALAKLAVA.—On Wednesday, January 12th, at the close of our preaching service, one young man made the good confession. On Lord's Day, 16th, he was baptised into Christ and received into fellowship. At the close of the gospel service on Sunday, 16th, a married woman confessed her faith in Christ.

W. A. KEAY.

HINDMARSH.—Yesterday morning at the meeting for worship a young sister, daughter of Bro. and Sister Kersley, was, after confession and baptism, received into church fellowship. May she become a noble example for the other members of the household. We were exceedingly thankful to hear a beautiful letter read by Bro. H. D. Smith from Bro. Stratten, who has now recovered from the effects of the bubonic plague, from which so few recover. Many prayers and thanksgivings have continually been presented to God on his account.

Recently the combined singers of the Grote-st. and Robert-st. churches rendered the beautiful cantata, "Esther." It was splendidly performed to a good company. We hope to hear more of this combined work by our singers.

Jan. 17.

A. G.

NORWOOD.—Bro. G. Randall, who went from us to Perth, W.A., and was associated with the church in Perth, has returned, and was received into fellowship on the 16th. On Thursday evening, an elderly woman from the Northern District, who from her own study of the New Testament, found it her duty to obey Jesus, was baptised on a confession of her faith. She has become a member with us.

A. C. R.

UNLEY.—We are pleased to report that Bro. T. J. Gore has accepted the invitation of the Unley church to labor with them, and will commence on the first Lord's Day in March. We pray that our Heavenly Father's blessing will rest on his labors.

T. G. STORER, Sec.

Here and There.

Here a little and there a little.—Isaiah 25: 10.

A. M. Ludbrook's address for the present is, care of Dr. Verco, North Terrace, Adelaide.

Dr. and Mrs. Cook of Bendigo left Melbourne yesterday for a month's holiday at Hobart.

There was a crowded meeting at Berwick on Sunday night, when one was baptised into Christ.

We learn that Bro. F. Pittman is preaching to fine audiences in Echuca, and that the outlook is good.

Bro. J. Selwood, who has lately returned from a visit to the old country, has now settled down at Eaglehawk, Victoria.

Bro. Thos. Hagger received a nice Xmas gift from the church at Shepparton, in the form of a handsome interleaved Teacher's Bible.

There was a large audience at the Lygon-street chapel on Sunday evening last, and three confessions at the close of Bro. Green's discourse.

Owing to next Wednesday being a general public holiday in Melbourne, THE CHRISTIAN will go to press on Tuesday morning instead of Wednesday.

We regret to learn from the *Gospel Advocate* that J. W. Shepherd, who spent some years in N.Z., and N.S.W., has been seriously ill. He is now better.

Bro. Picton is preaching to good audiences in the chapel, Ballarat E. As will be seen from the obituary notices some very old members of that church have recently died.

W. S. Houshins is paying a month's visit to Corowa, N.S.W., and is having the usual preacher's holiday by preaching every Sunday and several times during the week.

The Church and Sunday School at Merewether, N.S.W., held a very successful picnic on New Year's Day. About 300 went by steamer 25 miles up the river. It was a splendid outing.

North Melbourne Church progressing. Gospel meetings Sunday evenings well attended. Interest in week-night services reviving. Four received by faith and obedience and three by letter since the new year.

The meetings at the Tabernacle, Dunedin, keep up well. The interest that the members of the church have in the work was shown on the first Lord's Day of the year, when the contribution amounted to close on £20.

The prospects for a large subscription list to THE CHRISTIAN seem favorable, and satisfaction with the paper is generally expressed. If our friends will rally around us we will give them a journal which they can safely and confidently put into the hands of both Christians and strangers. Look at this number for instance, every inch of it is filled with something good.

We are requested to announce that the *Duan Testimonial Fund* will close on the 31st inst., so that intending contributors should send in on or before that date. Contributions may be sent through any of the members of the Committee. The names are Dr. J. C. Verco, J. A. Davies, Campbell Edwards and W. C. Craigie. The latter is the treasurer for the fund, and his address is 259 Little Collins-st., Melbourne.

I am desirous of obtaining a complete set of the A. C. Hatcher and A. C. Standard. I am short of the following dates and will be thankful if any of our readers will kindly supply them:—A. C. Hatcher for October, 1880; August and September, 1881; January and August, 1882; June, 1883, and June, 1884. J. C. Standard for September and December, 1885; March, 1886, and September, 1889. A. B. M.

One confession, Petersham, Sunday - good meeting. Crowded again at Enmore, and one confession on Sunday night.

Octave, with his milking machine, had to take a back seat this week.

We hear the Marrickville brethren purpose enlarging their building. Good.

Two additions of baptised believers to the meeting at Croydon, N.S.W. are reported.

There was a large meeting and two confessions at Campbell-st. City Temple, Sydney, on Lord's day evening.

The church in Fitzroy have retained the good old custom of visiting and conversing with those desiring to obey the Lord in baptism. In this way they give the candidate a chance of having any difficulties explained, and so obeying Christ intelligently, which is not only necessary for present happiness, but for future usefulness and stability.

A well attended meeting of Petersham members was held in the chapel last Thursday night to consider the future work in the district. Bro. Walden presided, and after the matter had been discussed a resolution was carried that an effort should be made with the help of Enmore to support Bro. Ewers without assistance from the Conference. Promises were then made of contributions which, with the aid of those not present, will probably result in the Conference being relieved of all financial responsibility. This is a decidedly forward step, and the outlook is bright.

We shall commence next week the publication of a series of articles on "The Elements of the Gospel" by the late Isaac Errett. They are wonderfully clear and forcible, and at the time of their publication in the United States they exerted a very decided influence in creating a better understanding as to the facts, conditions and promises of the gospel. The articles are in the form of letters to an enquiring friend. We trust that their re-publication will be the means of helping many of those who are Christians into a fuller and clearer light, and furnishing those out of Christ with a knowledge which will make them wise unto salvation. To those of our readers having friends whom they want to influence with the simple gospel plan of salvation, they should send them the CHRISTIAN.

Obituary.

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

HANNAM.—Bro. and Sister Hannam, of the Norwood Church, have been called upon to part with one of their little boys, aged about six years. May the Lord of all grace and comfort, comfort the hearts of the bereaved and enable them to say, "The will of the Lord be done." A. C. RANKINE.

LE HUREY.—On the 4th December, at North Fitzroy, there passed away one of the oldest disciples in Victoria, in the person of Sister Le Hurey. She was baptised by Bro. Robert Service about 33 or 34 years ago, when the brethren met in the Temperance Hall, Melbourne. She was afterwards in fellowship at Lygon-street, when Bro. Earl and Bro. Surber were preaching there, and later on at North Fitzroy. Our sister was a native of Guernsey and had passed the allotted span by three years. She was a most active and energetic woman, and a firm believer and advocate of New Testament principles. It was only when the infirmities of age and the weakening effects of the complaint from which she suffered that she was not to be found at the Lord's Day meetings. About

the last words she uttered were, "Nothing in my hands I bring, simply to thy cross I cling," thus clearly indicating from whence came her hope. Our Bro. Le Hurey, who sorrows his wife, was baptised at Camden Hall, London, in 1858, and has held the faith ever since. He is now unable to attend the meetings, but he keeps to the old paths, and finds therein peace and consolation. W.F.

WEDD.—The church at Coolgardie has been called upon to suffer its first loss by death. On Friday morning our esteemed Sister Wedd, wife of Bro. Thos. Wedd, late of Cheltenham, Victoria, fell asleep in Jesus, and on Christmas morning we followed her remains to the Coolgardie Cemetery. Her life has been one devoted to the Master's service, and here where there are so few sisters her absence will be greatly felt. She departed this life at the early age of 23 years, and leaves a husband and two little ones to mourn her loss.

Dec. 28.

WILLIAM BROWN.

SMITH.—On the 6th of January Bro. John Smith was called home at the age of 83. Our brother was one of the oldest members in Ballarat, and was a true disciple, firm as a rock in the principles of primitive Christianity. Over 30 years he served the church as office-bearer, and was always at his post. After a severe illness he passed away peacefully.

Until the Easter glory lights the skies!

Until the dead in Jesus shall arise:

And he shall come, but not in lowly guise—

Good-night! Good-night! Good-night!

Ballarat E.

W. R.

Acknowledgments.

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

FOREIGN MISSION FUND.

J. Flood, Mornington	£0 10 0
A Sister	1 0 0
"Evangel," Wedderburn	1 5 0
S.A. Contribution, per F.M. Committee ..	38 0 0
Church, Port Albert, per W. Pricor ..	1 10 0
A Sister, Malvern	0 10 0

INDIAN FAMINE FUND.

New South Wales. W. Winter, Moree ..	1 10 0
E. Winter, Moree	1 0 0

INDIAN MISSION.

S.S., Rosevale, Queensland (B)	0 7 3½
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KANAKA CHAPEL FUND.

Mr. Huntsman, Malvern	1 0 0
Mrs. P. Ludbrook, Brighton	5 0 0
Alfred Mills	5 0 0
146 Queensberry-st., Nth. Melbourne ..	
121 Collins-st., Melbourne	

ROBERT LYALL,

Treasurer.

F. M. LUDBROOK,

Secretary.

VICTORIAN MISSION FUND.

Church, Wedderburn	£5 0 0
"Echuca	5 0 0
"Fernhurst	5 0 0
"Warkworth, N.Z.	0 8 3
Bren M., B.	1 0 0
Sister S.	1 0 0
Bro. Thos. Mann, Walhalla	0 5 0
"W. Chapman, Black Hill	0 5 0
"A. Book	0 4 0
"D.B., Ballarat E.	0 5 0
"G.R.M.	1 0 0
"J. T. Russell, Buangor	0 5 0
"T. Jellett, Green's Creek	0 10 0
Sister E. Board, Donald	0 2 0

ANNUAL COLLECTIONS.

Collingwood (envelopes) 13/-; Lygon-st. do., £1 6/-; North Melbourne (collected by J. D., £4, envelopes

25/-); £5 5/-; Buninyong, 10/-; Croydon, 11/6; Gallaquell, £1 11/3; South Yarra, 9/9; Wedderburn, £3 12/6; Doncaster, £1 13/-; Murrumbidgee, 9/-; Broadmeadows, 13/9; Ballarat East, 13/6; Yando, £1; Echuca, £1 5/-; Ballendella, £8; Castlemaine, £1; Warrnambool, £1 8/3; Newcastle, 8/6; Dunsmuir, £3 3/-; Bairnsdale, 12/6; Maryborough, 7/-; Bet Bet, 14/3; Fernhurst, 10/6; Malvern, £1 0/6; North Richmond, 13/3; Lillimur, 13/-; Dandenong, 14/2; Kaulva, £1 6/-; Swanston-st., £9 6/6; Mount Clear, 10/-; Colac, 7/9; Rannymede East, 5/-; Brighton, £3 13/1.

"Milford,"

J. A. DAVIES,

Church-st., Hawthorn.

TREAS.

RESCUE HOME.

Gratefully received:—Mr. Wm. Winter, per A. B. Maston, £1; M. B., per M. McLellan, £1; Bro. Tozer, Tara, N.Z., £1; C. and M. Sutton, W.C.T.U., Boort, £2; Church, Nelson, N.Z., per Mr. Knapp, £1; Mr. Thos. Mann, 5/-; Mr. S. A. Davidson, Ennalla, Queensland, £1; Miss Thompson, North Adelaide, collected £4 6/-.

N.B.—Money or collecting cards, or donations, to be in this year's report should be forwarded by the end of the month.—J.P.

J. PITTMAN, Armadale.

A.C. STANDARD SUBSCRIPTIONS RECEIVED.

H. Langford, D. A. Lewis, W. Pryde, W. W. White, 5/-; W. H. Hardwell, 3/9; Miss Pappin, 2/6; Jas. Lowe, 12/-; C. A. Ball, 20/-.

328 Elizabeth-st., Melbourne. M. McLELLAN, Liquidator for A.C. Standard Co.

PIONEER SUBSCRIPTIONS.

Received for three weeks up to Monday morning—A. E. Seedsman, 2/-; J. Bullivant, 4/6; Thos. F. Day, 16/-; J. H. Tissot, 20/-; Mrs. Eddy, 40/-; H. Horsey, 45/-; J. Stewart, 16/2; Miss Romesch, 18/-; F. M. Ludbrook, 8/-; Jas. Walker, 8/-; A. R. Clark, 10/-; Geo. Dickens, 20/-; V. Scmerville, 11/-.

All arrears for Pioneer should be paid to Austral Publishing Co., 328 Elizabeth-st., Melbourne, or to the undersigned, at once as possible, in order to the settling up of accounts with printer.

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Coming Events.

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

Chinese Mission.—A Public ENTERTAINMENT will be given in Lygon-street Christian Chapel on Wednesday Evening, Jan. 26, '98. Songs, Readings and Recitations will be given by the Scholars of the Mission. Solos by Mrs. W. Wilson and Mr. F. M. Ludbrook. Addresses by Messrs. M. Wood Green and W. Wilson. Commencing at 7.45 sharp.

Birth.

THOMPSON.—On New Year's Day, to the wife of John Thompson, Kanaka Missionary, a son.

WANTED.—NURSE for three young children. Apply, Mrs. F. LUDBROOK, Hazelhurst, Halifax-st., Middle Brighton.

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