

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.

Vol. I.—No. 4.

THURSDAY, JANUARY 27, 1898.

Subscription, 5s. per annum.

Editorial Notes.

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

Disciples and Brethren.

It is not our belief about what God says but our opinions about matters not clearly revealed that frequently cause dissension among the followers of Christ. Perhaps nothing in modern times more strikingly demonstrates the power of opinionism for evil than the divided state of the earnest Christians known as Brethren and sometimes nicknamed "Plymouth Brethren." Starting about the same time as the restoration movement with which this paper is associated, the Brethren met with remarkable success. Occupying largely the same ground they had much in common with Disciples. In their opposition to unscriptural names, their rejection of human creeds, their condemnation of sectarianism, the distinction they made between Old and New Covenants, their weekly breaking of bread, their practice of believers' immersion, and their objection to the unscriptural distinction between "clergy" and "laity," as well as in the great truths held by evangelical Christians generally, they were one with us. There was, however, from the first one great distinction. When Thomas Campbell and his pious coadjutors rejected party names and creeds and published their plea for the union of all God's people, they laid down as a principle on which to unite that "where the scriptures speak we speak; where they are silent we are silent." Hence nothing that was not clearly revealed in the very words of scripture was to be made a matter of faith or test of fellowship. With them "the conditions of salvation were the conditions of fellowship," and all who had "put on Christ" (Gal. 3 : 26, 27) and were honestly trying to serve him were welcomed into the church irrespective of their opinions. The result has been that the Disciples have grown into a large and influential body numbering in the United States alone over one

million of communicants; while the Brethren have divided and subdivided into quite a number of insignificant factions which have spent much of their time and strength in a fratricidal warfare. Within half a mile of the writer's residence there are four meetings of Brethren, neither of which will fellowship members of the other three. Yet there are grand people among them—men and women who love the Lord and who are acting in all good conscience. There is something almost commendable, in these days of latitudinarianism, even in their heroic adherence to the opinions which they elevate to matters of principle, for they assuredly think they are doing God service in refusing to fellowship each other. We have sometimes noticed a tendency in members of individual churches of Christ to elevate some question of expediency or opinion into a position of such importance as to affect the peace of the congregation. But the great body of Disciples will not permit matters of opinion to take the place of matters of faith; and as they reflect upon the wreck of what is called "Brethrenism" they are not likely to allow the unity of the body to be affected by the mistaken efforts of those who have not grasped the first principles of the position they occupy.

Unfavorable Symptoms.

How does the Christianity of the present compare with that of a generation ago? We all know that many of the old sectarian distinctions are losing their distinctiveness, that party lines are fading into obscurity, and that doctrines once considered essential to denominational life if not to Christianity itself are now held lightly or let go altogether. It is also doubtless true that modern religion has taken a more practical turn, and that greater attention is now paid to benevolent and humanitarian movements than in the near past. But, after all, are these improvements conclusive or unqualified indications of spiritual progress? Is there not, in these days of rush and hurry, a tendency to neglect the study of the word of God, private medi-

tation and prayer? Is there any truth in the oft-repeated assertion that family prayer is falling into desuetude, and that there is a growing distaste among church people for thoughtful sermons and solid reading, together with an increased flippancy of speech and conduct? While Christianity is undoubtedly extending its area, is there a corresponding improvement in quality or does it grow thinner as it grows broader? These are questions that continually present themselves, and the answer is likely to be prompted by the environment of the thinker. Taking a broad view we are satisfied that on the whole the movement is on the up grade. The remarkable development of missionary zeal and enterprise, the crumbling of sectarian partition walls, the continual revision of creeds, and the growing desire for union among believers, together with the many evidences of growth in practical sympathy with down-trodden humanity as shown in rescue homes, orphanages, etc., all indicate the increasing influence of the teachings of Christ. At the same time it must be felt by all that there are certain unfavorable symptoms, and that the health of the body religious is in some respects seriously defective. It would not be out of place for preachers and teachers to frequently direct attention to the necessity of private and family prayer and the frequent study of the scriptures. The development of the spirit of reverence and communion among the people depends more upon the practice and precepts of the public leaders than we are sometimes disposed to think.

Substantial Sympathy.

The early Christians took a deep interest in each other's spiritual and temporal welfare. Although the communism of the Jerusalem church did not long continue and apparently never extended to other churches, yet a warm family feeling prevailed and the strong readily assisted the weak. It is to be feared that following Christ for the loaves and fishes was not wholly confined to Galilee, and that there are "rice Christians"

outside of China. When the ideal state of the Christian church is attained each member will be a true disciple of Christ, and all such in need will meet with prompt and efficient help. The fact that unworthy church members sometimes sponge upon the liberality of the church doubtless affects the practical sympathy of brethren with the really deserving. Still much genuine brotherly love is manifested, and in all our larger churches the needy receive help. In one church of our acquaintance, and that not a very large one, a brother recently lost his horse upon which he depended to work his land. A very substantial sum was at once subscribed by sympathising brethren which more than covered the loss. The same thing was done a few months previous for another member, and to our knowledge that church has bought four or five first-class horses to replace those unfortunately lost by members. Such cases, and they are by no means uncommon, are well pleasing to God and man. A church acting thus lets its light so shine that men seeing its good works are led to glorify God. It must be admitted, however, that there is room for improvement along this line. It is well for us to remember the words of John: "Whoso hath this world's good and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

THE

Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth St., Melbourne.

A. B. Waston - - - Managing Editor.

All Communications should be addressed to The Australian Publishing Co., 528 Elizabeth St., Carlton. Articles, etc., of any length intended for next issue should be in hand not later than first post on Monday. Short News Items, Coming Events, Wanted, etc., received as late as Wednesday morning. Births, Marriages and Deaths, 6d each. Coming Events, 25 words, 6d; each additional 25 words or fraction thereof, 6d. Wanted Ads., 1/- To insure insertion this must be paid in advance.

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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. 2.

Seeing the important position the word "grace" occupies in the New Testament, it is essential that we should understand and use it rightly. Especially should this be the

case when we use it in connection with the idea of salvation. For it is here that we find its chief significance, and it is here that it is most expressive of God's love to man. What place then does it occupy in the philosophy of the plan of salvation, and what do we mean when we exclaim with the Apostle Paul, "We are saved by grace"?

Many of our readers will have noticed that our religious neighbors are much more free in their use of the word "grace" than we are. It is used by them on every possible occasion, whilst on our part there seems to be some reluctance to indulge in a free utterance in respect to it. This may be accounted for in the fact that many of our friends use it in season and out of season, and frequently give it a meaning which the Word of God does not warrant them in doing. The difference may also be accounted for in the fact that they look mostly, if not entirely, at the God-ward side of the question, whilst we have been looking chiefly at the man-ward side. In the first, man is viewed as a mere automaton, without will or volition. The grace of God, so to speak, saves him in spite of himself. God does everything, man nothing. Here the God-ward side of the question only is looked at, and the man-ward side ignored. In the second, referring of course to ourselves, we have felt that our neighbors have either ignored or failed to express rightly the part man takes in securing his salvation. It has therefore seemed necessary to us that we should give prominence to that part which has been neglected. In doing so, it may have appeared that we did not place sufficient emphasis on the God-ward side of the question. If this has been so, there has really been no occasion for it. We have just as much right as they have to herald forth the grace of God. To shout forth, if we desire to do so, "We are saved by grace." Because in doing so we are referring to the God-ward side of the question. Here God has done all, man nothing. God planned and worked out the scheme of redemption without the aid of man. When all was ready, when the great transaction of Calvary was accomplished, God stretched forth his hand for man to grasp. The outstretched hand with pardon in it is God's part—that is his grace. Man's part is to grasp the hand of God, and so receive his grace.

Grace in relation to salvation is threefold: 1st, God is the fountain of grace; 2nd, Jesus Christ is the channel through which it flows; 3rd, man is the recipient of it. In regard to the first, it has been observed, that grace in this connection is a distinctly Christian thought. "This idea belongs exclusively to the Christian religion. For it is found in no heathen religion, in no pre-Christian writer.

The gods of Greece and Rome had no touch of grace about them, except in their pictures and statues; they were mean and envious towards one another, and specially so towards man. The name for prayer was *reflex*, which means a mercenary bargain, an offer made in the hope of bribing their gods, or buying off their anger beforehand. The heathen Gods of to-day are selfish and malignant, the horrid projections of the natural fears of the conscious stricken. The heathen do not pray to them for good things, but only *deprecate* or *pray off* evil things. *Devil-devil* is the only word for God among the Australian Aborigines. This original word must mean that to their thinking all the gods are doubly devilish. Demonology is their theology." How different is it with the Christian religion, in which we have the great cardinal truth "God is love." And this brings us to the second item, in which Jesus is set forth as the channel through which grace flows. For in or through Jesus was the grace of God made manifest. The grace of God was veiled—Christ revealed it. We should not have known what God was like, or what was the measure of his grace had not Jesus made his advent to our earth. "We beheld his glory, the glory of the only begotten of the Father, full of grace and truth." This is what they saw in Jesus, who had the privilege of companionship with him on earth. The grace of God was exhibited in the daily life of Jesus. Those who saw that life learnt new things about God and man. They saw that love was the regnant principle in God's philosophy, and that it always found expression in some practical, tangible shape. The life of Jesus therefore was a life of grace or beautiful giving, which found its latest and highest expression in the Cross of Calvary. Round the thorn-crowned head of Jesus shines in all its effulgence the matchless grace of God.

In the third place, man is the recipient of the grace of God. The threefold idea is, Grace in God, grace in Christ, grace in man. But the grace in God and in Christ is for man—and man as a sinner. Man may or may not receive this grace. If he *does* receive it, he will be conscious of it, and so will those around him. It is not an impalpable thing which no one can describe and no one can discover; on the contrary, it is something which, when it exists, cannot be hid. It finds expression somewhere and somehow. The grace of God makes man "grace-ful." It changes his life and fills it with new beauty. It destroys selfishness and expands the heart. Those who are filled with the grace of God are always seeking his presence. Taking the Greek idea, they are "sun-illuminated." And as the sun-flower continually turns its face to the sun, so do

they who are illumined by the Sun of Righteousness.

This is a conception we may not attain to at once, for the Christian life is a growth. "Grace in grace" is one of the divine precepts, and it means that we are to grow more into the likeness of Jesus. That the "beautiful giving" which is expressed in his life and death shall find a place to some extent in our lives. It is in this way that the "grace of Lord Jesus Christ" can be said to be with us.

Original Contributions.

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

Controlling our Thoughts.

Phil. 4: 8.

By A. F. TURNER.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

In this closing injunction of the Apostle Paul to a people whom he greatly loved, there is brought before us a very important duty, and one which is liable to escape the notice of professing Christians, and that is, the duty of controlling our thoughts.

Many of us are very anxious, and rightly so, concerning the controlling of our conduct, but are not so particular regarding that which is the source from which all evil itself flows. We seemingly forget that in the sight of God the thoughts and motives which prompt us to the performance of actions are taken as much into account, if not more so, than is external conduct. Man looks on the outward appearance, but God looks upon the heart. He sees the motives which we have in every action which we perform, and it is this which gives value to the deed in his sight.

Jesus in the Sermon on the Mount teaches that the thoughts and feelings of the heart are the very foundation and essence of all action. According to his teaching, angry feelings, sinful looks and sensual thoughts, are but murder and adultery in the bud. Inasmuch then as thoughts precede actions, not only is it important that we control them, but it necessarily follows that we must be held responsible for the way in which we do control them. Had we no control over our thoughts we could not be held responsible for our conduct; but as a matter of fact we can control them, and control them to such an extent that we can choose that which we will think about, and that upon which we refuse to allow our thoughts to dwell.

There is a saying to the effect that we cannot stop birds from flying over our heads, but we can prevent them from lodging and making their nests therein; so possibly we cannot always prevent bad thoughts from coming into or flying through our minds, but we can most certainly refuse to allow them to stay there—we can refuse to cherish

and dwell upon them, and so prevent them from developing into action in our lives. It is to aid us in our efforts in this direction that the apostle in our text exhorts us to think or meditate upon those things which growing into deeds will produce in us characters becoming those who profess to be the followers of Christ.

You will observe that six items are specified in the apostle's injunction; each of these we shall briefly notice.

I.—The things that are true; that is, the things that are conformable to fact. Truth is that which most persons profess to be seeking for, and just to the extent that we find it and act or live up to it are we happy. On the other hand falsehood is so detestable that no one should wish to have anything to do with it. Such is especially unbecoming in the Christian. If there be one person more than another with whom the devil is pleased it is the man or woman who is a liar.

II.—The things that are honest. To be honest and upright in our dealings should be characteristic of every Christian. Christ teaches that it is better to forfeit our living than to gain it by acting dishonestly, and in many passages in the N.T. we are urged to avoid all dishonest persons and practices.

III.—The things that are just. Right between man and man should be the motto of the Christian. "As you would that men should do to you, do you also so to them" was Christ's expression of the law of justice. To act justly in our dealings with others comes next to our duty to God.

IV.—The things that are pure. Paul writing to Timothy exhorts him to keep himself pure. Jesus said, "Blessed are the pure in heart, for they shall see God." To be pure in heart is to be pure in motive, and free from evil desires and purposes. John tells us that every man that has within him the hope of seeing Christ and being like him, purified himself, even as he is pure. The Christian is to be pure in thought and word and deed.

V.—The things that are lovely. Mr. Barnes tells us this word "lovely" has reference to that temper of mind that one can love it. It is altogether opposed to that sour, crabbed, irritable temper which we sometimes see exhibited. The Christian is to be a person who so lives that when others look at his character they can see something in it to admire, and feel a desire to live like it, or in other words to become a Christian also.

VI.—The things that are of good report. There are many things that everybody commends, for there can be no doubt as to their being right and praiseworthy. Gentleness, goodness, meekness, kindness, civility, politeness, and many other virtues which might be named—these should distinguish the Christian in his every day life.

Having mentioned these six items, the apostle, as if to include every other act of moral goodness, adds "if there be any virtue, and if there be any praise, think on these things." If there be anything virtuous and praiseworthy not included in the items already referred to, then think of them also. Let your mind meditate upon such, rather than upon the many foolish things which we often allow our minds to dwell upon.

Let us give these virtues more than a mere passing moment's attention; let us

allow them to habitually occupy our thoughts. If we do this, it cannot but influence our lives for good, and lead us to become every day more and more like our divine Master. To carry out in our every day life the injunction of the apostle as contained in this verse 8 would produce such a character in us that it would do infinitely more to commend the religion of Christ to others than all the sermons one might preach from the public platform in a life-time, for as a noted writer has said: "It is not from what people hear in the pulpit, or learn from the bible, or get from books of theology, but from what they see in the lives of those who profess to follow Christ that they judge our religion." Yes! men of the world watch the life and conduct of those professing Christianity, and if they find in it more profession than practice, if they find that we are not particular about telling the truth, that we are not honest or just or pure or amiable, but that we are the reverse of these things, they come to the conclusion that the less religion they have the better it will be for them.

Of course people have no right to judge the religion of Christ by the conduct of any of its professors, but the fact remains that they do so, and we have to do with what people do, rather than that which they ought to do, and hence the necessity of at all times conducting ourselves as becometh disciples of Christ. In order to do this, as indicated at the outset we need to control our thoughts. To some this may seem hard to do, perhaps impossible, but it is not really so. It may be difficult, and if so in our case, let us seek the aid which comes from heaven to help us in this matter. Let us take our sins of thought to him who is so ready to forgive them and by his precious blood willing to cleanse us from all secret faults and fill us with thoughts that are true and honorable and just and pure, thoughts that are lovely and of good report, and our thoughts developing into action we shall be enabled to day by day form habits and build up characters which through our Lord Jesus Christ will stand the test in the great day of God.

Selected Articles.

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

The Elements of the Gospel.

Letter from an Inquirer—L.

DEAR SIR,—I was glad to learn, from a recent number of your paper, that you propose soon to give your readers a course of essays on what your people call "First Principles." Permit me to express the hope that you will begin soon, and that you will not forget your promise to make them plain and easy to be understood; for I assure you there is a great need of plain and simple instruction on these important subjects. I have, perhaps, no right to intrude on you my own spiritual troubles and perplexities, but it may be a help to many others, troubled in the same way, if I tell you some of my difficulties and thereby direct your pen to their removal.

I am not a professor of religion, not because I am not religiously inclined, but because I cannot see how to get my feet on the rock. I was raised religiously, in the orthodox faith, in one of the strictest of Calvinistic Churches. I was trained to study and revere the Bible, and was made familiar with its contents—

especially the Old Testament. The venerable preacher to whom I looked in my boyhood with reverence and awe, as an ambassador of God, preached mostly from the Old Testament, and kept us most of the time at the base of Sinai, affirming that the law is our school-master to bring us to Christ. Now, I confess to you that religion seemed to me a very awful thing, and very mysterious, too; for I never could learn definitely how to become a Christian. I heard much good preaching, but it failed to tell me how to get to Christ; and the whole book has seemed to me to be a strange jumble of mysterious things, without beginning, middle, or end. Then, too, I was taught that regeneration was a miraculous work, which God alone could perform; and as it has never pleased him to perform this work of grace in me, I am sometimes led to fear that I can never be saved. I therefore try, for my own peace of mind, to banish the subject from my thoughts, but I cannot. It is too great a subject to be easily dismissed. I do not know much of your belief, though I have heard many strange things about it. But a few numbers of the *Standard*, handed me by a friend, have interested me, and I come now to ask for information. If you please, I will, from time to time, state my difficulties, both about the Bible and about your people, as they have been represented to me, and ask for knowledge such as I can rely on.

Please tell me, then: Is it true that the Disciples deny the Old Testament? 2. If so, on what grounds? 3. If not, how can you make anything clear and consistent out of the heterogeneous assemblage of books called the Bible? Is the gospel in Genesis, and Judges, and Ezekiel, and Romans, and Revelations? How are the mysteries of this strange book to be unlocked?

AN INQUIRER.



ISAAC ERRETT.

LETTER I.

Former testament abrogated.—The last will and testament supersedes all others.

TO AN INQUIRER.

MY DEAR SIR,—I am obliged to you for your frank statement and inquiries. It will give me pleasure to assist you, if possible, to a better comprehension of the plan of salvation, as developed in the Bible. I shall not, perhaps, enter upon the solution of your difficulties with as much appearance of system as you expect to find; but, with an eye to the difficulties of others, as well as those which you mention, I shall hope, in a plain

and easy method to render help to honest and anxious inquirers. You have the fullest liberty to state frankly your objections, with a promise of kind and considerate treatment.

May I ask you, first of all, to read the New Testament more carefully? The very fact of a new testament, will, or covenant, should arrest your attention. If a new will or covenant is now in force, and the old one has passed away, as Paul affirms (Heb. 8: 13), it will be at once apparent to you that your fate is not immediately involved in the contents of former wills or covenants; and that, however interesting or valuable the study of former testaments may be, an understanding of them is not vital to your interests. Not Genesis, nor Judges, nor Ezekiel, can make known to you the will of God toward you, if there is a new testament. In saying this we do not deny the inspiration of the Old Testament Scriptures, but affirm it; for we cannot with propriety talk of a new testament as divine, without implying that the old testament, which it supersedes, was from the same source. If a man makes two wills, the fact that only the latter is now authoritative does not certainly imply that the former was not from the same hand. Paul says: "We know that what the law saith, it saith to them that are under the law." (Rom. 3: 19). But to Christians he says: "Ye are not under the law, but under grace" (Rom. 6: 15).

Moreover, if there is a new testament, and, as Paul says, a testament is only of force after the testator's death (Heb. 9: 16, 17), it is evident that you must not only come away from the Old Testament, but from the four gospels likewise, before you can learn what there is for you in this will. It was not of force until after Jesus died, and rose again; and it passed into the hands of his executors, the twelve apostles, and was by them opened and announced after it had been sealed with his blood, and after the Holy Spirit came down from heaven, to guide them into all truth in announcing and interpreting it. You must learn the will, therefore, either from what the Lord told them he had put in it (Matt. 28: 18-20), or from the will itself, as unfolded and announced by these executors, after they received the Spirit (Acts 2).

That the Old Testament is not absolutely necessary to acquaint you with the way of salvation, may be learned from the fact that these apostles went into Gentile lands with the new testament or covenant, and made Christians of thousands who knew nothing about the former testament. Read the book of Acts entire. This was not because the Old Testament was not from God—for when they preached to Jews, who had the Old Testament, they took their Scriptures and preached Jesus to them. But the fact that Gentiles were made Christians by the Gospel, without leading them through the Old Testament, proves that the way of salvation can be learned from the gospel without the law.

Yet we recognise the inspiration of the Jewish Scriptures, and in our next will endeavor to show you that while they are not authoritative with us, they form an essential part of the development of the plan of human redemption.

(To be Continued.)

The Fellowship of His Suffering.

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; if by any means I may attain unto the resurrection of the dead."—Phil. 3: 10-11.

W. H. BAGBY.

To attain to the resurrection from the dead, Jesus had to go by way of Gethsemane, the Judgment Hall and Golgotha. "The servant is not greater than his Lord." To attain unto the resurrection from the dead, we must pass by way of the fellowship of his sufferings and conformity to his death. Fellowship means joint participation. To enter into fellowship with Jesus in his sufferings means far more than simply to stand by and gaze with sympathy upon him while he suffers. It is not to suffer because he suffered, but as he suffered. It is to suffer the same things he suffered—from the same causes they produced his sufferings. It is to make his sorrows and sufferings our own as he made our griefs his own. He suffered as we suffer in order to be able to sympathize with us. We must suffer as he suffered in order to be able to sympathize with him. It is impossible to enter fully into fellowship with another in his sufferings until we suffer as he does—feel the pain or grief he does. How often have we heard one who was suffering the anguish of bereavement cry to a would-be comforter who had never experienced such a loss, "Oh, you don't know, you don't know!" and turn to some dear old mother in Israel whose feet have made many funeral marches to the graves of loved ones, to find the comfort the other had sought in vain to give. There is a balm to the bruised and bleeding heart in the words of sympathy that proceed from the holy of holies of a heart that has felt the crushing weight of a grief that is one with its own. Wrinkled and calloused though it may be, there is soothing in the gentle touch of the hand that has oft been laid in farewell caress on the marble brow of the loved and lost. The bow of hope that spans the dark cloud that envelopes the soul of the sorrow-stricken, is the product of the light that beams from a chastened face through "drops of grief" born of a similar sorrow. In the throbbings of the heart that has been broken the aching heart finds surest and sweetest comfort.

The mental suffering of Jesus was more intense than his physical suffering. So sensitive and sympathetic was his mental organization, and so perfect in touch was he with suffering humanity, that he responded perfectly and promptly to every sigh and falling tear. There is an instrument whose design is to indicate seismic agitations that are too slight to be felt. So perfectly adjusted and so sensitive is it that the slightest tremor that stirs the bosom of mother earth is felt and recorded by it. Thus the sorrows that stirred the hearts of men smote upon the heart of the Son of God. Literally, "He bore our griefs." "Our sorrows were his sorrows." The deep grief that crushed the heart of Martha and Mary wrung from him groans and tears. He did not sorrow because they did, but as they did. He wept with them, not for them. There is a deeper meaning than is usually seen, in the admonition: "Rejoice with them that rejoice, and weep with them that weep." It takes a

nature like that of the Man of Galilee to do it.

Among the many things that caused the Saviour to suffer may be enumerated.

(1) Discouragement. Among the most discouraging things Jesus encountered was the opposition of the rulers of the people, the defection among his followers at Capernaum and the dullness of his disciples whose eyes he tried in vain to open to the true nature of his Kingdom. Who that has ever sought to further the cause of truth and righteousness, has not encountered the most strenuous opposition from wickedness in high places? Who that has ever sought to lift the people of God to a higher conception of spiritual truth and a higher plane of Christian living, has not been forced to witness with a sorrow akin to that which filled the Saviour's breast, the defection of multitudes whose enthusiasm, but a little while before had known no bounds? Who that has preached and prayed and taught and toiled to open the eyes of the people to the spiritual, has not been almost utterly discouraged by some question like "Lord, wilt thou at this time restore the kingdom to Israel?" that revealed the sad fact his prayers and preaching and toils and and teaching had all been expended in vain? (2) Concern. One of the things from which Jesus suffered most was his concern for the salvation of men. It lay as a great burden upon his heart. No mother in the Northwest ever felt the concern for the safety of her absent children when the deadly blizzard came sweeping down from the frozen north, that Jesus felt for a storm-threatened world. Do you feel this concern for the safety of sinners? If not you know not the fellowship of his sufferings in a direction in which he suffered excruciating mental pain, and have good reason for fearing that you are yet at a dangerous distance from him. No man can be like Jesus and not be anxious for the safety of men. The outward sign of inward anxiety for the salvation of men is missionary activity. (3) Distress. Jesus suffered great distress of mind over the impenitent. The sight of impenitent Jerusalem, beautiful city of the great king, wrung from him cries and tears of the deepest distress. George Whitefield, the great revivalist, used to stand before the vast audiences that would gather to hear him, and, before he had uttered a word, burst into tears of sorrow over sinners. In such hours, he stood very close to the Son of God and knew the fellowship of his sufferings—the suffering inspired by the sight of the lost. May we grow up into him until we can suffer as he suffered in all respects. May we have his nature so developed in us that we cannot help seeing as he saw and suffering as he suffered.

The height of Jesus suffering was reached when he suffered in spirit. In Gethsemane he began to drink the bitter cup that was drained to its dregs at Golgotha. There he entered the chilling waters of his baptism of bitterest sorrow. I need not ask you if you have known the fellowship of his sufferings from Gethsemane to Golgotha. He speaks as rashly as Peter, who says he is even ready for it. The three who could go with Jesus to the top of the mount of transfiguration could not go with him down into the valley of shadows. By the time they had gotten part way into the garden of sorrow,

their spirits were so depressed by the deepening gloom that Jesus had to say to them "Tarry here while I go yonder and pray." It took these men long years to get ready for the "cup" and the "baptism" they declared themselves ready for now. Not until the fear of death itself has now power to frighten us from the Saviour's side are we prepared to know the fellowship of his sufferings in the garden and on the cross. It does not follow because we have been with Jesus to the summit of the mount of glory that we are prepared to go with him down to the depths of the valley of sorrow. We shall be prepared to know the fellowship of his sufferings in this darkest hour of his earth-life when the thought of abandonment by God shall have power to plunge us into the depths of agony into which it plunged him. There be but few of his followers whom Jesus leads to the brink of this gloomy depth. In infinite mercy he denies to the weak the burden of honor they cannot bear.—*Christian Evangelist*.

Sunday School.

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

LESSON FOR FEBRUARY 6TH

"OUR FATHER'S CARE."

Matt. 6: 24-34

GOLDEN TEXT—"He careth for you"—1 Pet. 5: 7.



"No man can serve two masters." The language is quite unambiguous. "Ye cannot serve God and mammon." The thing is an absolute impossibility, and the sooner we recognise it the better. How many in the face of these words yet seem willing to make a very hard try! As Elijah to the Israelites on Carmel, when he said, "If the Lord be God, follow him: but if Baal, then follow him," so would Jesus put the choice: God or mammon; ye cannot have God and mammon. Choose ye the Lord, and trust him for all needful things.

In the petition "Give us this day our daily bread," and the thought that the Father knoweth the things required before we ask, we have the connection between this and our last lesson, of which thought, indeed, our whole lesson is an elaboration. Those who remember these instructions of his regarding prayer, he would advise that they be not anxious concerning food and raiment. How often these words have been twisted and wrested from their position, and made the foundation text of impassioned philippics against Christianity! "Take no thought for the morrow"—an incentive, an exhortation, to laziness and reckless prodigality, result-

ing in others bearing the brunt of your misdeeds. Really! Take the language in its proper setting; admit the consideration of a loving Father watching over his children; notice the reasoning employed, and then point out the flaw in it. It is all in harmony with the apostle's words in 2 Thes 3: 10 and 1 Tim. 5: 8. The point urged against is an undue anxiety as to meat, drink and clothing. To remove this he presents four points:—(1) the life is more than the meat, and the body than the raiment. God has given us the greater, can you not trust him to give you also the less? (2) Anxious for food? "Behold the birds of the heaven." These who neither sow, nor reap, nor gather into barns, yet have all their wants supplied. Will not he who tends them watch over you? who cares for them, feed you, of more value than they? (3) Anxious for raiment? "Consider the lilies of the field." They toil not, they spin not, all their beauty is from the Father above; yet gorgeous Solomon in all the glorious apparel of a mighty monarch was not arrayed like one of these. Grass but for a day is so adorned, and will you fear lest he forget you, heirs of eternity, O ye of little faith? (4) Why be anxious at all? Who thereby can add one cubit to his measure, one hour to his life? Luke records the application: "If then ye are not able to do even that which is least, why are ye anxious concerning the rest?" He knoweth you have need of all these things; therefore when you first seek his kingdom and righteousness all these will be added. Let to-morrow be anxious for its own things. To these precepts let us add the psalmist's experience: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

SOUTH AUSTRALIAN S. S. UNION.

The annual meeting of the Sunday School Union in connection with Churches of Christ in South Australia, was held at Grote-street on Jan. 18th. There was a fair attendance. The president, Wm. Brooker, presided, and stated that the Executive meetings of the Union have been well attended during the year. A. C. Rankine, of Norwood Church, read an excellent paper entitled "A Model Teacher," which was much appreciated. A special feature in the meeting was the singing of several beautiful anthems by a combined choir selected from the Adelaide and Hindmarsh schools, under the conductorship of Bro. Gard. The following officers were elected for the ensuing year:—President, J. Colbourne; vice-president, Wm. Brooker; joint secretaries, J. W. Cosh and S. P. Weir; treasurer, Dr. J. C. Verco. J. W. Cosh proposed that a letter of condolence be sent to Mrs. Wiseman, sympathizing with her in the death of her late husband, and also that a letter be sent to the S. S. Union in Victoria, sympathizing with that body in the loss it had sustained through Bro. Wiseman's death, he having been secretary of the Union. Bro. Rankine, in seconding the motion, said that Bro. Wiseman's death was not only a local loss, but a loss to the brotherhood throughout the Colonies. H. D. Smith delivered a most interesting and instructive address upon Sunday school work, and pointed out that the facilities for obtaining information upon the school lessons were so

easily obtained that there was no excuse for any teacher to appear before his or her class unprepared.

Jan. 19.

S. P. WEIR.

The Home.

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

Octave.

The Story of a Milking-Machine.

IN FOUR CHAPTERS.—CHAPTER 3.

At the Patent Office in Washington.

From Maine to Washington is a considerable journey for a country youth who has never been farther from home than Boston, and I had some doubt whether Octave could obtain leave to go; for his father and Uncle Peleg Waynor were said to disapprove of his experiments in milking machines. But probably both of them were pleased that the boy had silenced Captain Brickett, who, though influential and much respected in the community, is too peremptory to be wholly popular.

Be this as it may, the next I heard of Octave he had set off for Washington, for a week's visit to Mrs. Waynor's brother, who is employed in the government printing establishment, and who usually spends his summer vacation with the Waynors in Maine.

Of course Octave knew little of the great outer world, except as he had read of it in newspapers and books. The panorama by water or by rail mostly entertained him with the spice of novelty.

He had learned that he must cross to Jersey City from New York by ferry, and that his train for Washington left at nine, so he had an hour and a half of waiting, and took advantage of it to hurry up Park Place to City Hall Square and see the elevated railroad, the post-office and the lofty buildings.

Night was at hand when the train rolled into the station at Washington, but Octave was able to find a street-car that passed the house where his Uncle Hibbard resided, and he found his way thither without difficulty. At the crossing of Pennsylvania Avenue he caught a fleeting glimpse of the magnificent outlines of the Capitol looming grandly on its hill, a spectacle which gave this young inventor a singular elation and joy, for he imagined the Patent Office to be in the Capitol, and that its lofty dome sheltered the models of all milking machines!

His uncle would have had him spend the next forenoon viewing the sights in Washington—the Washington Monument, the Smithsonian Institution, the National Museum, the Capitol, the Treasury, the White House, the building of the Department of State, and so forth. But after he had gone to the Capitol and learned that it did not contain the Patent Office, he asked to be taken there, and then his Uncle Hibbard found that his occupation as guide was gone. Octave wished to go no farther, and his uncle left him there.

The boy did not return to the house for luncheon, nor yet did he appear at six for

dinner, but came at half-past six, looking very tired, flushed and not a little upset by having studied the drawings of patent milking-machines all day: for there are but few models. A casual stroll among the hundreds of alcoves and cases in the Patent Office, with their multiplicity of wheels, levers and belts, is enough to bewilder a visitor's brain; so no wonder Octave was in some confusion after an intense study of more or less vague drawings for eight or ten hours.

He had inspected the designs of about sixty patented contrivances for milking cows otherwise than by hand, then recorded at Washington. It was at once an instructive and a laughable exhibit.

One inventor had devised "chambers arranged between suitable supports, each containing a teat compressing and pulling device, composed of rocking levers, carried by a slide."

There were "a cow pump," "a suction milk pump" and most astonishing of all "a pneumatic milker," invented by a Scotchman, and nearly as involved as a triple expansion marine steam-engine, and occupying almost as much room.

All these and fifty more. Whatever their merits, they had one defect in common—none of them would work well, none has ever proved really practicable. So difficult an exploit it is to milk a cow—by machinery!

It was Octave's ambition to invent a "milker" that would milk, and so supply a great public want. With the keenest interest and the closest attention, he studied every drawing. Not a detail escaped, or at least he meant that none should escape, his eye. And in the evening he reflected on what he had seen. As a consequence his Uncle and Aunt Hibbard did not find him an especially interesting guest.

By nine o'clock, therefore, his aunt suggested that he should go to bed, and as Octave gladly assented, she showed him to a well-furnished chamber on the third floor.

"He is a tired boy! Washington and the journey here have taken hold of him," his Uncle Hibbard remarked, with that smiling condescension with which dwellers in cities view the effects of city scenes on country folk.

About eleven o'clock all of the household had retired, but about midnight the Hibbards were aroused by noises and a sound of low voices. The disturbance seemed to be in Octave's room, and as a city resident's first thought in such cases is always of burglars, Mr. Hibbard took a pistol from a drawer near his bed and went cautiously up the staircase.

All was dark on the third floor; but Octave's door was open, and his uncle heard his youthful nephew's voice in sad, solemn argument with someone or something. In fact, Octave was leaning against the doorway, and was slowly revolving a washbowl in a padded chair.

"Oh! It's of no use!" he said, wearily. "You can't pump a cow! A cow isn't a well! You can pump a well, but you can't pump a cow! The two things are wholly different!"

"What's the matter, Octave?" his uncle asked. "Aren't you well?"

"Well, well," repeated the boy, sleepily. "I said 'well,' didn't I? Didn't I say 'well,' that a cow isn't a well?" And Mr. Hibbard then perceived that Octave was asleep.



"SLOWLY REVOLVING A WASHBOWL IN A PADDED CHAIR."

Again the boy turned the bowl thoughtfully. "O wheels! wheels! wheels!" he muttered. "Always a-going round and round! You can't stop 'em. Nobody can stop 'em."

"I tell you what it is!" he exclaimed with sudden animation. "That Scotch inventor is the man for wheels. His milking-machine takes the cake! Great Caesar, it fills the whole barn! Why, a cow is lost in it! Takes a steam-engine to run it! And gee-whillikins! if anything should go wrong with the works, when a cow was in it to be milked, it would tear her all to shoo-strings! Oh, no, no, it makes me tired to look at 'em. After all, there's nothing like a calf's mouth! What a milking-machine really needs is an appetite like a calf. I've got to invent an appetite for mine—a good, keen, blaaing appetite for milk!"

"Haden't you better go to bed?" his uncle asked, shaking him gently.

Octave started sharply. "Huh! What? What did you say?" he exclaimed, in the sudden bewilderment of one waking. "What is it?"

His uncle guided him back to bed, and after conversing soothingly with him for a few moments, tucked him up comfortably and advised him to go to sleep and get rested. Octave seemed much ashamed that he had made trouble; he had never walked in his dreams before, he said.

"Probably it is the Washington air," his uncle remarked, laughing. "Now go to sleep, and don't get up till you get rested."

Octave went to sleep, but he did not remain abed any better than before, for the Hibbards were soon awakened again by noises up-stairs.

"Goodness me what does ail that boy!" cried Mrs. Hibbard. This time they both stole up-stairs to listen.

"Put it down as a fact," they now heard him saying. "Put it down as a fact, that no cow-pump will ever fill the bill—I mean the pail—did I say bill?" He was pacing about with an air of pre-occupation.

"And I don't believe," he added, contemptuously, "that any of these cog-wheel contrivances, with a pitman and crank-shaft, will ever grind out much milk. Cows don't like the sound they make, rattling underneath them. You must consult the feelings of the cow—a little. And as for any of those

The Querist.

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

1. What is meant by "time, times, half a time, and dividing of times?"

Reply.—Universally understood by scholars as "time," one year; "times" (the dual form), two years; "half a time" or "dividing of time," half a year—three years and a half. The phrases are found in Dan. 7: 24 and Rev. 12: 14. They are applied literally by some to the time that Antiochus the Syrian king had control of everything in and around Jerusalem and the temple, from B.C. 168 to B.C. 165. By the majority of Protestant commentators they are taken figuratively, on the day for a year system (see Ezek. 4: 6), for 1265 years, the duration of Papal dominion.

2. What is meant by the words "I will give unto thee the keys of the kingdom?"

Reply.—It means I will give to you the authority to open the kingdom to men. The keys were used and the power exercised when on the Day of Pentecost to the Jews, and at the house of Cornelius to the Gentiles, Peter declared the conditions on which men might be forgiven, or be born into the kingdom. The power to "bind and loose" with heaven's ratification was conferred on the other apostles as well as Peter (see Matt. 18: 18) and plainly means that whatever they permitted or prohibited in the government and discipline of the church was endorsed by Divine authority.

3. Why did Christ tell his disciples to tell no man that he was the Christ?

Reply.—Because in doing so, with their crude and erroneous conceptions of the work and office of the Christ, they would have misrepresented him and his claims and would have raised false hopes in the minds of their hearers respecting him, and so would have rendered it more difficult for them ultimately to receive the truth.

4. Is there any passage in the Bible that says that Christ will reign visibly over Jerusalem?

Reply.—Not that we know of.

Are the expressions—*a*, "Put away from among you" (1 Cor. 5: 13); *b*, "Withdraw from every," &c. (2 Thess. 3: 6); *c*, "Reject" (Tit. 3: 10); *d*, "Avoid them" (Rom. 16: 17); *e*, "From such withdraw thyself" (1 Tim. 6: 5); *f*, "From these also turn away" (2 Tim. 3: 5); *g*, "Not to associate with" (1 Cor. 5: 11). Are these synonymous and interchangeable, and do they mean to put out of the church?

Reply.—*a*, *b*, and *c* we regard as equivalent expressions, positively requiring exclusion from the church. *d* seems to imply something less than exclusion—indicates apparently how certain characters were to be treated by the members individually—they were to "avoid" them as teachers, to give them no countenance or approbation. *e* and *f* do not express church exclusion, since they are addressed to an individual, but they probably imply it, since and it was Timothy's

lever-squeezer devices, why, you might as well milk with your hands and be done with it! But oh, dear me! Seems as if I was never so tired in all my life! Wheels! Wheels! Wheels! All a-going at once! So, bossy, so! No wonder you are scared, bossy! Such a layout I never saw before."

In short Octave was afflicted with what is popularly known as "the horrors," resulting from a feverish condition of the brain. Children and young persons are thus affected more frequently than adults. His aunt waked him gently, and again Octave, much abashed and confused, retreated to bed. But it was destined to be an unquiet night with the Hibbards, for they had not slept long before a crash of crockery-ware in Octave's room rendered another trip upstairs advisable. They found that he had hung a rocking chair bottom up on the back of another chair, and made an effort to balance the water-pitcher on it, with disastrous results.

"Give me anything but a kicking cow!" he was muttering to himself. "That's the second piece of valuable apparatus I've lost by kicking cows! I'll never experiment with kicking cows again! Oh, my! Oh, my! only see those wheels go round! How they tire a fellow's eyes! I'm going to quit and go to bed!" And this time he crept back to bed of his own accord.

Knowing that he would be painfully embarrassed if he learned that he had broken the pitcher, Mrs. Hibbard entered softly, gathered up the fragments and replaced the furniture. His uncle then took the precaution of locking the door of the room on the outside.

It was past three o'clock by this time; and if Octave was again afoot that night his movements were unnoticed. He stayed in bed till rather late in the morning, but beyond looking a little pallid, appeared none the worse for his sleep-walking.

He had planned to go to the Patent Office again directly after breakfast, and it was not without much persuasion that his Aunt Hibbard prevailed on him to make a trip by steamer down the Potomac with her, to visit the tomb of Washington at Mount Vernon. Octave felt this to be a pilgrimage that every American youth should make on opportunity offering; else he could not have been persuaded to forsake his study of cow-milking for the needed diversion.

The following day, which was Sunday, necessarily passed quietly; but at the earliest moment for admission on Monday morning, Octave was standing amidst the Doric columns of the entrance of the Patent Office, most anxious to renew his acquaintance with milking devices. All that day and the next he pored, pondered, and made pencil sketches of cow-milking devices. However, he walked in his sleep no more. That first attack of the "horrors" was Octave's only mental aberration—the vagaries of a young, overtaxed brain.

On Wednesday he was obliged to start for home by an early train, and he reached New York the same afternoon in time to take the steamer for Boston—the same steamer, as it chanced, on which he had journeyed on his outward trip.

CHARLES ADAMS in *Youth's Companion*.
(To be Continued.)

duty to "withdraw" fellowship from such characters, it would be his duty to teach the same to the churches, and equally their duty to obey his teaching. *g* describes how we are to act towards the character described after his exclusion, presuming of course that he remains impenitent. G.B.M.

Our Missions.

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

Victoria.

BET BET DISTRICT.—Bro. T. Warnecke, secretary of this district, reports since last report two additions by faith and baptism at Maryborough, and one confession at Dunolly.

GALAQUEL DISTRICT.—Bro. Browne has had an attack of influenza, but is now better. During his illness Bro. Leng and White took his appointments. One addition by faith and obedience, and two confessions on the 16th inst. at Brim.

WEDDERBURN DISTRICT.—After a brief visit to the city Bro. Hagger has returned to this circuit. He reports one confession at Mumble Plains.

ECHUCA DISTRICT.—Bro. F. Pittman has commenced his labors by holding a series of special meetings. One addition by faith and baptism at Echuca. He has also visited Kyabram, Merrigum and Ballandella. During the month of February special lantern services are to be held in the Temperance Hall, Echuca, at 8.15, at the close of the ordinary gospel service in the chapel.

KANIVA.—Bro. A. W. Connor has gone his usual round in this district. He reports two additions by faith and obedience at Mundalla, S.A., one at Kaniva, and four at North Yanac.

From The Field.

The field is the world.—Matthew 13: 38

Victoria.

MUMBLE PLAINS.—Bro. Hagger visited us on Thursday night last, and preached to a good crowd, when at the close one made the good confession.

S. H. BROWN.

DAWSON-STREET, BALLARAT.—The half-yearly meeting was held on Wednesday, January 12th, Bro. C. Martin in the chair. The secretary read a report which showed six additions to the church during the half-year, four of these were by letter and two baptised believers. The Sunday school is in good working order. Number on the roll, 124; average attendance, 70. The Dorcas society is doing good work. The secretary (Sister Jolly) reports 13 meetings held, with an average attendance of 12. The society is deserving of every commendation for their unwearying efforts to relieve distress. T. H. VANSTON.

DONCASTER.—On Sunday the 16th the Sunday School anniversary was celebrated, when the whole day was devoted to Sunday School work. Bro. Hudson, D. Tully, McDowell, Taylor and J. Tully addressed the parents, scholars and friends. All the meetings were well attended.

On Monday evening the entertainment and distribution of prizes took place. The chair was occupied by Bro. Mahon, and a splendid program

consisting of singing, recitations and dialogues was rendered by the scholars to a large and attentive audience. During the evening the retiring secretary, Mrs. H. Clay, was presented with a testimonial consisting of a dinner set by the teachers and scholars, in recognition of her valuable services rendered to the school as secretary for the past six years.

T. PETTY.
KERANG EAST.—Splendid meetings here yesterday and one lapelism. The church meetings have been somewhat irregular of late, but arrangements have been made for more regular worship, while gospel meetings will be held as usual, viz., when the evangelist comes round.

Jan. 24

D. R. MILNE.

New South Wales.

COROWA.—W. S. Houchins' visit to Corowa has been up to the present time productive of much good. The weather has been so hot and the attendance at the first two gospel services which he conducted so small that we decided to have our gospel meeting in the open air on last Lord's Day. So Mr. Houchins addressed a meeting of quite 150 persons, who gave the most diligent attention to an impressive discourse. Though we cannot report any addition to our numbers, as a church we have been built up by the discourses we have been favored with of late by Bros. Pictou, A. M. Ludbrook and Ghent, who have each spent a little time with us lately. We take this opportunity of expressing our gratitude to those who have recently helped us, and to the church at Fitzroy North for their kindness in permitting Bro. Houchins to lend us a helping hand.

A. C. WILMSHURST

Here and There.

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

R. Dick of the Collingwood church is having a brief holiday in Sydney.

Bro. G. H. Browne will shortly spend a few weeks at Port Fairy, assisting the church at that place.

Bro. J. T. T. Harding of Prahran has been spending his holidays at Benjeroop, and while there preached the gospel.

There was another large meeting at Lygon-street last Sunday night, and one confession at the close of Bro. Green's discourse.

One confession last Sunday evening at Fitzroy Tabernacle, from the young ladies bible class, Bro. T. J. Cook preaching.

Dr. J. C. Verco of Adelaide passed through Melbourne yesterday, on his way to Tasmania, where he will spend a brief holiday.

At the Chinese Mission on Sunday night last, at the close of an address by P. McClean, two young ladies made the good confession.

Every member of the Sisters' Executive is requested to attend the meeting on Friday, February 4th, as important business must be attended to.

Bro. T. Arnold of the N.E. Valley Church, Dunedin, spent his holidays with the church at Kaitangata, N.Z., preaching for them on several occasions.

By telegram from Geo. T. Walden, we learn of large meetings in Sydney, Enmore, and Petersham, with three confessions at Enmore, and one at Petersham.

The church at Brighton took up collections on Sunday for the sufferers by the bush fires amounting to £5, while the Doncaster church has sent £12 to the same fund.

Bro. Drake, who has been of great use in the Bangerang District, is now leaving that place. His loss will be much felt. But he will be a useful member wherever he goes.

The Berwick S.S. picnic was held at Moordialloc on Jan. 20. The superintendent, Bro. Richardson, has for three or four years borne the expense of this annual treat. The school has grown from 30 to 50 during the past year.

From the American Christian Standard we learn that Herbert Tilcock, formerly of Queensland, has taken an engagement with the Dutch Fork Church, Pennsylvania, where he recently held a successful protracted meeting.

A correspondent has pointed out that we have done many churches an injustice in the past in this department last week in the church in Fitzroy retaining the custom of visiting those desiring to obey the Lord in baptism. We had no intention of reflecting on others, and the way in which we meant it, our statement was correct.

On Dec. 29 the church at Doncaster gave H. Mahon a farewell social. There was a large meeting. The Bible class presented Bro. Mahon with a very fine interleaved Bible, and Mrs. Zelma, on behalf of some of the sisters, presented the departing preacher with some valuable books. Short addresses were delivered by W. S. Houchins, J. Tully and H. Mahon.

An American exchange says: "The Rev. Hugh Price Hughes in a noble article in the Methodist Times, gave the statistics of the 'American Disciples of Christ,' declaring his conviction that though he did not know much, he hoped they were not unworthy of their beautiful name, and that he considered that their success and progress constituted the most wonderful phenomena of the age in American history."

Obituary.

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

HOOKE.—On the 8th December, 1897, Sister Hooker passed away from her earthly tabernacle, after a faithful service of 35 years for the Master, at the ripe age of 80 years. A truly Christian woman in every sense of the word, meekness, humility and piety characterised her daily walk. She with her husband was immersed into Christ some 35 years ago by Bro. Pictou, and remained faithful to the end. Our sister was esteemed by all who knew her; she was gentle and kind to all.

Ballarat E.

W. R.

READ.—On the 7th Jan., Bro. George Read passed into the eternal world at the age of 69 years. He served the Ballarat Church for many years as one of its officers. A true-hearted Christian—a pure life—esteemed and respected by all who knew him for his uprightness and conscientiousness, both in the church and in the world.

Ballarat E.

W. R.

PROCTOR.—On Friday the 7th inst. our Sister Proctor in the 70th year of her pilgrimage entered into rest. When fourteen or fifteen years old she decided for Christ. Thirty-three years ago she, together with her husband and a few others, was instrumental in establishing the church of Christ at Maryborough in this colony. Latterly she has been with the church at South Melbourne. For many years she has been called upon to bear great physical suffering. Strong in love in contrast to her bodily weakness her faithfulness was manifested in striving to the last to walk the long distance from her home to the chapel to meet with God's people at the Lord's

Table. On the Lord's Day her mortal remains were interred in the Kew Cemetery in the presence of a large company of the brethren, relatives and friends. Bro. Maston conducting an appropriate service. The company sang that beautiful hymn, "Forever with the Lord." Bro. Proctor, her partner in life for 45 years, and her sons and daughters, together with the testimony of her life before them, rejoice in the midst of their sorrows in the comfort contained in her last words—"Rest, sweet rest at last." C. H. M.

FROGGATT.—Our aged Sister Froggatt was called home on Friday and laid to rest on Sunday. Bro. Gore conducted the funeral service, which was attended by a large number of brethren and sisters of the churches. The writer remembers Sister Froggatt as a soldier of the cross when a mere child. Now after a long service for her Master she has been called to her reward.

Unley, S. A., Jan. 16.

T. G. STOKER, Sec.

TOSELAND.—On the 2nd January Bro. A. L. Toseland died at the age of 28. He was ill only a few days. He was baptised about 8 years ago by Bro. Wm. Judd, and has been for some years a member of the church at Cameron. He had been for some weeks in Adelaide. This is the first death in the large family of our Bro. and Sis. Wm. Toseland. They have our deepest sympathy. Our Bro. Alick was a fine young man, and gave his heart to the Lord early in life.

T. J. GORE.

Coming Events.

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

Feb. 15.—Treat of the Season—Sunday School Anniversary Tea and Public Meeting will be held in Christian Chapel, Glenferrie road south, near Oakley road. Tea on tables, 6.30. Public Meeting, 8 p.m. Good programme provided. Tickets, 1/-.

Acknowledgments.

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

FOREIGN MISSION FUND.

N.S.W.—Church, Enmore	£ 5 18 8
" Sydney	2 9 8
" Woollahra	0 10 0
Endeavor Society, Enmore	0 10 0
Victoria—Miss Stevenson, per Miss Hill	0 6 1

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Printed and Published by the Austral Publishing Co., 523 Elizabeth-street, Melbourne.