

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.

Spiritual Apathy in the Churches.

The *Homiletic Review* in a thoughtful article draws attention to the "spiritual apathy in the churches." The *New York Independent* of 3rd December, 1896, is quoted as stating that "There were 1,400 Congregational churches in America, and 1,750 Northern Presbyterian churches that for the year 1895-6 did not report a single conversion," while the *Christian Observer* "had shown that there were 407 of such barren churches in the Southern Presbyterian Church." Discouraging as these figures are, "The Rev. Joseph Vance shows in the *Central Presbyterian* of Sept. 29, 1897, that the facts for the present year are still more discouraging. Instead of 407 barren churches in the Southern Presbyterian body, there are, this year, 1,242 out of 2,816 churches, that report not a single addition or profession of faith during the past year." The additions on profession of faith to the two branches of Presbyterians in the States for the past four years show "a steady and alarming decrease." In 1894 there were 88,924 additions; in '95, 81,536; in '96, 76,680; and in '97, 67,602. The *Review* well says "The condition of things calls for most earnest and anxious enquiry."

What is the Cause?

The *Homiletic Review* considers that the cause of the state of things mentioned in the preceding note is at least partly attributable to "the lack of the old-fashioned preaching of the fundamental and saving doctrine of the Deity of Christ, of his incarnation and atoning sacrifice, and the related doctrines." Mr. Moody too "recognises the fact that this state of things is quite general, and sends out a very earnest call to the churches for a return to the preaching of the old converting doctrines of the Bible." The *Review* also contends that ministers do not sufficiently impress upon the people "that each Christian is an individual co-worker with

Christ in the evangelization of the world and immediately responsible for the results to the full extent of the powers and opportunities given him;" while a third need is "the duty of attaining a better understanding of the relation of the Holy Spirit to every forward movement of the church."

A Pleasing Contrast.

We believe the *Review*, as quoted above, has stated the needs of the situation pretty accurately. It is most significant that while in America the Congregationalists and Presbyterians are lamenting "the apathy in the churches," the Disciples of Christ are every year reporting an increasing rate of progress. The net increase last year was over 47,000 and the additions on profession of faith must have considerably exceeded those of Presbyterians and Congregationalists combined. The Disciples preach with no uncertain sound the "old converting doctrines of the Bible," making the divinity of Christ and his atoning work the central theme of all their preaching. They reject the popular distinction between clergy and laity, believing and teaching that, while some are specially supported in the work of the gospel, every Christian is a clergyman or priest and is personally responsible to the extent of his ability for the salvation of others. They also plead for a better understanding of the work of the Holy Spirit, contending that the truth itself is the Spirit's converting power. Thus far they are in the line of the *Review's* suggestions, but we believe they have a further advantage, overlooked by the *Homiletic Review*, in their plain unmythical and scriptural directions to enquirers after salvation. They instruct the unbeliever, as Paul did the jailer, to "Believe on the Lord Jesus Christ," the enquirer who, like the Pentecostians, has heard and believed the gospel story, to "Repent and be baptised in the name of Jesus Christ," and the believing penitent, as Ananias did Saul of Tarsus, to "Arise and be baptised and wash away thy sins, calling on the name of the Lord." Thus adapting their instructions to the needs

of their hearers, as the New Testament preachers did, the directions given are easily grasped and more readily obeyed. Doubtless, too, their repudiation of human creeds, simplicity of worship, and plea for a complete return to the Christianity of Christ and the Apostles has something to do with their rapid growth. Whatever the cause may be, the fact remains that while some other bodies report but few additions by conversion, the Disciples are advancing so rapidly that the Rev. Hugh Price Hughes, of London, recently referred to their progress in the *Methodist Times* as constituting the most wonderful phenomenon of the age in American religious history.

Inspection of Convents.

Is there any valid reason why convents should not be open to Government inspection? It is openly asserted that many of the inmates are retained there against their will. If this statement is false, such inspection would at once lead to its refutation. That thousands of young women should, in this enlightened age, be shut up and allowed no communication with their friends except under the supervision of Superiors, is simply astounding. Whether there is any foundation for the rumors continually circulating respecting the life led by these sequestered females or not, it is certain that the Roman Catholic authorities lay themselves open to grave suspicion by thus secluding them. We have the highest authority for believing that "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." Why do the convent rulers hate the light to such an extent as to object to allow their institutions to be placed, in common with others, under public supervision?

Recent Convent Experiences.

Under this heading the *Christian Commonwealth* publishes an article from a former inmate of a convent. She affirms that after entering she felt unhappy and longed to

return to her friends. She wrote to them to this effect, but has since discovered that her letter never reached them, and it was not until she wrote simply stating where she was and expressing no desire to leave that the letter was allowed to pass through the post. But her friends desiring her release carefully laid their plans, and she was finally able to effect her escape. She states that "many of those confined in that convent would be most grateful to have their liberty once again," but cannot obtain it. Her description of the daily routine of prayers, ceremonies, work, and penances is well calculated to make the reader pity the poor helpless inmates, and to intensify the desire of the public to make the movement for the official public inspection of convents a success. It is to be hoped that a similar movement will be made in Australia.

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The Leader.

Stand ye in the ways, and see, and ask for the old paths.—Jeremiah 6: 10.

Old Words in New Settings.

LOVE.

No. 1.

Following our brief study of the word "grace" we appropriately approach the

consideration of the greatest of all words, "love." Appropriately so, because love is the outcome of grace, and as such is denominated the chiefest of the graces. Those who have received the grace of God become "grace-ful" by reason of the love of God "shed abroad in their hearts." There is no true grace where love is absent. It is in vain that we say, "We are saved by grace," if the love of God has no abiding place in our hearts. And this love must find some means of expressing itself outwardly, for love, like light, cannot be hidden.

In the reign or kingdom of grace, love is the pre-eminent characteristic. Of no previous time can this be said. True, behind the "reign of law" was the love of God; nevertheless it was only in the "kingdom of grace" that it found its highest expression. The ultimate purpose of God's love existed before the foundation of the world, but it was only in the "fulness of time" and in the incarnation of Jesus Christ that the Father's heart spoke to his erring children with all the affluence of its love. No doubt, Judaism had its "royal law," to "love God . . . and thy neighbor as thyself"—what it lacked was the divine ideal rendered or expressed in our ordinary, every-day life. We can, of course, find in the Old Testament splendid examples of divine love, but, after all, they were merely the germ, of which the one supreme example was the perfect flower. Even the germ itself, beautiful as it was, had taken but little root in the hard and sterile soil of the hearts of the Jewish people. The predominating feature of their exposition of the religion of their fathers was not love, but selfish exclusiveness. Thus, love had become, in this old Jewish setting, hard and unlovely. Instead of being broad, it was narrow. So to speak, it had no perspective.

Turning to the Gentile world we find matters much worse. For if the Jewish conception of love was marred by heart petrification, it was at any rate, comparatively speaking, pure. Not so with the Gentile or Greek conception. Here the setting in which love was enshrined was essentially impure. Their mythology, poetry and art seem to have had little or no conception of the divine in love, but only of that which was sexual and with very little concern as to purity of expression. Indeed, some of their philosophers taught that love was a thing to be avoided because of its degrading influence. Professor C. Schmidt in his "Social Results of Christianity" says: "The ancients often spoke of love; it was sung by poets and discussed by philosophers, but they did not mean that spiritual and holy feeling which arises in the depths of our being and establishes a sweet calm and

disinterested sympathy between two souls, which endures through all changes, and survives death itself. Ancient egoism could know nothing of such love, or at best could but feebly foreshadow it. What they called love was only the passion and desire of the senses. . . . It is on this account that the most serious philosophers desire that love should be avoided." Even with Plato, love did not rise to the height of charity or the power of sacrifice. Epictetus, who flourished about A.D. 90, and Marcus Aurelius his disciple, it is true, had higher conceptions of the meaning of love, but it is unquestionable that this philosophy was leavened largely with the influence of Christian teaching. The general idea was a degraded one, and there is but little doubt that the New Testament writers found the Greek word *eros*, which stands for "love," unfit, from its pagan associations, for use in expressing Christian ideas; hence the word *agape* used by the apostles. Farrar, in his commentary on the First Epistle to the Corinthians, says: "Greek possesses two words for 'love.' One of these, *eros*, implying as it did the love which springs from sensual passion, was quite too deeply in pagan associations to be capable of redemption into holier usage. It is characteristic of the difference between paganism and Christianity, that Plato's eulogy in the 'Symposium' is in honor of *eros*, not of anything resembling *agape*. The apostles, therefore, were compelled to describe the ideal of the gospel life by another word, which expressed the love of esteem and reverence and sacred tenderness—the word *agape*. The word indeed was not classical. No heathen writer had used it. But the verb *agapao*, corresponding to the Latin *amare*, and being reserved for this loftier kind of love, suggested at once the substantive *agape*, which, together with the similar substantive *agapitis* (Jer. 31: 3, etc.), had already been adopted by the septuagint." The word is thus, as Trenchard says, "born in the bosom of revealed religion." It will thus be seen that the word "love" was lifted out of the mire and cleansed by Christianity; and if the religion of Jesus Christ had done nothing more than this, it is thereby, on that consideration alone, entitled to command respect, and its Founder, for the same reason, can justly claim the gratitude and reverence of all mankind.

It was Christ that glorified the word "love." It was from him the apostles learned the language of heaven. "A new commandment," said Jesus to his apostles, "I give unto you, that ye love one another; as I have loved you, that ye also love one another." The newness of the commandment consisted in the new setting in which

it was placed. To "love one another" was but a repetition of the old commandment "love thy neighbor," but the old commandment became new when Jesus said, "as I have loved you." This was to be the measure of the new love, which thereby became transfigured with glory from the everlasting throne of God.

This new commandment did not simply inculcate love as a sentiment, but love in constant activity. Robertson of Brighton thus sets it forth:—"And when that new spirit was in the world, see how it straightway created a new thing. Men before had travelled into foreign countries: the naturalist to collect specimens; the historian to accumulate facts; the philosopher to hive up wisdom; or else he had stayed in his cell to paint beautiful pictures of love. But the spectacle of an Apostle Paul crossing oceans not to conquer kingdoms, not to hive up knowledge, but to impart life; not to accumulate stores for self, but to give, and to spend himself—was new in the history of the world. The celestial fire had touched the hearts of men, and their hearts flamed; and it caught and spread and would not stop. On they went, that glorious band of brothers, in their strange enterprise, penetrating into the dungeon, and to the throne—to the hut of the savage feeding on human flesh, and to the shore lined with the skin-clad inhabitants of the far Isles of Britain. Read the account given by Tertullian of the marvellous rapidity with which the Christians increased, and you are reminded of one of those vast armies of ants which move across acres of country in innumerable myriads, drowned by thousands in rivers, cut off by fire, consumed by man and beast, and yet fresh hordes succeeding interminably to supply their place.

"A new voice was heard: a new yearning upon earth; man pining at being severed from his brother, and longing to burst the false distinctions which had kept the best hearts from each other so long—an infant cry of life—the cry of the church of God. And all this from Judea—the narrowest, most bigoted, most intolerant nation on the face of the earth."

The old commandment in the new setting did this.

Original Contributions.

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

A Wesleyan Ally.

By GEO. T. WALDEN.

PROF. JOSEPH AGAR BEET, whose picture heads next column, is one of the best known theologians of Protestantism and the leading commentator of the Wesleyan Church. He



is also a professor in the Wesleyan Theological College, London. Prof. Beet is a prolific author, having written Commentaries: on Paul's Epistles to the Romans, Corinthians and Galatians; and many other books, his latest published being on Eschatology. Prof. Beet is much esteemed outside his own church, and often delights London audiences with addresses on special subjects.

Some few years ago he wrote a series of articles on Christian Baptism for *The British Weekly*, which aroused considerable interest and provoked much criticism. Some few months after, Prof. Beet, having reviewed the whole ground taken up by the articles, published in an amended and enlarged form these articles under the title of "A Treatise on Christian Baptism." In this book we have two positions in respect to Baptism that we as a people have long taken, ably stated and vigorously defended by the professor, and though he afterwards wanders into the wilderness of the Covenants and gets hopelessly lost, still his position on what the New Testament teaches in respect to the design of Christian Baptism and those who may be baptised is so manifestly right, and so logically strong, and so akin to what we have contended for, and for which we have been condemned by Wesleyans among others, that I thought the readers of THE CHRISTIAN would enjoy seeing Prof. Beet's picture and reading his position. They are not positions taken in the heat of debate, but they are the mature judgment of the most accomplished Wesleyan scholar now living.

L—The Design of Christian Baptism.

"By solemnly ordaining baptism, our Lord made it obligatory on all who seek his favor; and thus made it a condition of salvation. For we cannot enjoy his smile while we refuse to obey his express command," p. 14. "Why did he, in a spiritual religion, ordain an outward rite as a condition of salvation?" p. 15. His answer does not much concern us, it is the fact in the question that baptism is spoken of as "a condition of salvation." "We understand now the startling exhortation of Ananias to Saul of Tarsus in Acts 22: 16, *Arise and baptize thyself, and wash away thy sins*. These strong words evidently mean, 'Remove the stain of thy sins by the water of baptism.' Ananias knew that Christ had expressly ordained and commanded the rite, and had thus made it a condition of his favor and of the salvation he proclaimed. Therefore, for the repentant persecutor, there was no forgiveness and purification except by formal confession of Christ in baptism.

Now, to our thought, a condition performed in order to attain a result dependent upon it is a means to that end. Consequently, Ananias could speak, and in this passage does speak, of baptism as a means of salvation," p. 16. On 1 Peter 3: 21, he says, "If as we have seen, baptism is a condition, and in this case an instrument of salvation, St. Peter could rightly say, as he here says, *Baptism saveth you*," p. 19.

"Baptism . . . is a gate erected by Christ as (for the members of the apostolic churches) the only way of salvation," p. 19.

II.—Infants not Subjects of Baptism in New Testament Times.

"In Acts 10: 47-48 is recorded the baptism of some who had already received the Holy Spirit. This proves that the outward rite was needful for those who had indisputably obtained inward spiritual life" p. 18. "It must be at once admitted that the New Testament contains no clear proof that infants were baptised in the days of the apostles. It is true St. Paul baptised the houses of Stephanas and Lydia and the Philippian jailor and all who belonged to him, 1 Cor. 1: 16; Acts 16: 15, 33. But this mention of baptised households by no means proves or suggests he baptised infants" p. 27.

"In baptism, an infant is absolutely passive, whereas a believer is himself the most conspicuous actor. So great is this difference that two of the most important assertions about baptism in the N.T. are altogether inapplicable to the baptism of infants. For to say (Gal. 3: 21) that infants have faith is to make St. Paul's words meaningless. Nor (Col. 2: 12) have infants been raised with Christ. Moreover to speak of baptism as a means of salvation as was implied in Acts 22: 16 is to introduce, if applied to infants, an element utterly opposed to the spirit of the New Testament" p. 29, 30.

After reading these plain scriptural words, one naturally asks how can such a writer defend infant baptism? The answer will be found in the following words used by Prof. Beet on page 34 of his book, "We cannot ignore the Christianity of 18 centuries and begin to re-erect the Church, taking the New Testament plan." This is precisely what the "Disciples of Christ" have done, they have disregarded all the centuries, since the first, and taking the New Testament as a working plan, have sought to re-erect the Apostolic Church, and missed by very little having Prof. Beet as a helper. In fact later on in the book the professor does what he says he cannot do, in arguing with Mr. Sadler, of the Church of England. Prof. Beet discards the "18 centuries of Christianity" and takes this position: "I have no reliable witnesses of the teaching of Christ and his Apostles except the books of the New Testament. And these I find sufficient to remove all doubt in all matters of importance," p. 55. So say we all, and as Prof. Beet has admitted that infant baptism is not found in the books of the New Testament, we cannot follow him when he seeks to have us observe as an ordinance of the Lord something to which these "reliable witnesses of the teaching of Christ and his Apostles" have never once referred.

Selected Articles.

Wisdom lay up knowledge.—Proverbs 10: 14.

The Elements of the Gospel.

LETTER II.

Impossibility of revealing, at once, the plan of salvation.—Progressive development necessary.—Introductory Dispensations their philosophy and design.

In our first letter we called your attention to certain considerations to convince you that the Old Testament was no longer in force; that the will of God for you and for me, and for all now living, is to be sought in the New Testament—in that testament which was not of force until Jesus died and rose again, but which, ever since the executors or "ministers of the New Testament" opened it on the day of Pentecost succeeding the resurrection of Jesus (Acts 2), has been to all nations the will of our Lord and Saviour Jesus Christ. At the same time we sought to show that while the facts prove that the authority of the Old Testament has ceased, they prove the inspiration of the Old Testament writings. We need enter into no laboured argument to prove this. Assuming the divine mission of Jesus, his teachings settle the question. He affirmed that "all things must be fulfilled that are written in the law of Moses, and in the prophets, and in the psalms concerning me." Luke 24: 44 He thus recognizes the three general divisions under which the Jew comprehended all their Scriptures. The law contained the five books of Moses. The prophets embraced the writings of the former prophets, as they were termed, the books of Joshua, Judges, Samuel, and Kings; and the latter prophets, or those which are generally called now the prophetic books, with the exception of Daniel. The *Agio-grapha*, or holy writings, comprehended Psalms, Proverbs, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and the two books of Chronicles. We say that our Lord in acknowledging these as the Scriptures, out of which his own divine mission was to be proved, asserts their inspiration.

We are aware that your mind is confused at this point; and you are not alone. You will ask, if inspired why not of authority? They are of authority as witnesses of the Christ; but not of authority as a law to us.

"Is God, then, capricious—making one set of Scriptures, and then setting them aside—making one testament, and then like a man who changes his mind, destroying that will, and making a new one that pleases him better?"

Not at all. To rid your mind of confusion, you must learn one important truth—that the development of the plan of human redemption was gradual—progressive. The law of progressive development seems to pervade the universe. Science reveals it in the physical universe in the structure of worlds. We need not be surprised, therefore, to find it in the moral universe, in the government of rational natures. We may readily conceive the idea of worlds of matter rising into instant perfection, by omnipotent energy; but we cannot understand how mere omnipotence can control mind into instant submission. Rational beings must be plied with motive—they must be brought themselves to choose the

right. This is not accomplished by physical force. It must come by conviction, persuasion, conversion. But to take a race which, in the perverted exercise of its freedom, is drifting away from God, into atheism and utter lawlessness, and prepare them to be saved—to come under the control of such a Lord and Saviour as Jesus is, was not the work of a day, or a year, or a century. We are sometimes asked: "Why did not Jesus come as soon as man sinned? Why delay for four thousand years? Why set up institutions and laws that must in the end be abrogated? Why cumber the plan of salvation with a testament that has to be taken away as imperfect?" And this we take to be your difficulty. We reply: The fact that God did not instantly reveal a complete plan of salvation, but took four thousand years to develop it, proves that there were difficulties in the way which required a gradual unfolding of his purposes. We may not be able fully to enter into the reasons for this. But there are some reasons for it which we may at least partially understand.

1. Men must learn the odiousness and curse of sin, and the ruin which it inevitably works, before they are even willing to be saved from it. This can only be learned by experience—our own experience, or that of others. Time had to be given, therefore, for the accumulation of sinful experiences.

2. Men had to learn that they could not save themselves from sin. This is a hard lesson. The pride of the human heart does not easily give away. When the prodigal had wasted his substance in riotous living, his pride would not let him return until he had made the most desperate efforts to retrieve his fortunes. Not until he reached the point of utter despair of his own efforts, through a succession of humiliating failures, he was willing to arise and go to his father. This is but a picture of human nature—of the race. It required time, therefore, for a succession of human experiments in government and religion.

3. A sinful condition of the human soul does not allow of immediate intercourse with God. Sin erects fearful barriers between man and God. God can only reveal himself at a distance. It required a patient succession of revelations, therefore, to overcome the ignorance of God into which sin plunged the race, and prepare mankind for a full revelation of the divine nature and character.

These are some of the reasons why the salvation of God was not immediately revealed in its fullness.

Let us seek an invitation. A father has seven sons. They grow rebellious on his hands. He could force them into instant subjection, but that would not suit his purpose. He recognizes the rational nature they possess, and knows that they cannot attain the true dignity of their being, so as to possess a worthy manhood, unless they are persuaded to be good. He will not then employ force, except as corrective, until all other means have failed, and they become hopelessly incorrigible. Then he may be compelled to cast them off entirely. Meanwhile he seeks to govern them firmly, but kindly; bearing with their perverseness, rewarding them for obedience, and punishing them with more or less severity, as he finds

necessary for his authority and their good. Still his kindness is spurned, and his authority contemned. His boys, as they grow up, become more restive under authority, and more stubbornly bent on pursuing their own ways. There is one expedient left: set them adrift; throw them on their own resources. They will learn, perhaps, in the school of experience, lessons dearly bought, but which they will learn in no other way. Nothing but experience, it is evident, will take the conceit out of them. So he lets them go every one his own way. But as he has ulterior purposes of grace in letting them go—as he means to hold himself in readiness to receive them when they shall desire to return—he does not entirely abandon them even now. He retains one at home and makes him the depository of his counsels, and the recipient of peculiar favors, that through him he may still be able to operate indirectly on the absent prodigals, and hold them by the invisible chain of his providence until the "fulness of time" for their penitential restoration. They are all equally guilty, and his election of any one over the rest to fill this place in his own house is purely a matter of grace. He chooses the one who will best suit his purpose, appoints him his patrimony, and establishes with him paternal relations of peculiar tenderness, while the rest are away on their wild career of experiment. But he elects him not for his own sake merely, but for the sake of the lost sons, that they through him may yet be brought back. Thus in all their wanderings they are still watched, and often influenced unknown to themselves. Even the son who stays at home is borne with in many wrongs, for the sake of his influence over them. And when the time comes that they are weary of their vain experiments, and begin to think of returning to their father's house, he is ready through this son to communicate his willingness to receive them, and reinstate them in his favor.

Let the first part of this illustration answer for God's dealings with our race during the first two thousand years, during what is called the patriarchal age. Then, when the nations "did not like to retain God in their knowledge, he gave them up to a reprobate mind," and abandoned them to their own devices. But he chose Abraham and the nation springing from him through Isaac and Jacob, to stay at home, and be to him a peculiar people above all people on the face of the earth. He made a testament or covenant for them, but not for their own sakes: it was for the sake of the prodigal children who had gone from home, that through this nation he might keep watch and ward over them for their final reconciliation. These nations experimented in government, philosophy, and religion for two thousand years, and failure was heaped upon failure until footsore in their wanderings, and heart-sick in their failures—all their substance wasted in riotous living—they begin to think of their Father's house, and were ready to listen to overtures. Then, "in the fullness of time," Jesus came, and the Gospel was published to the nations.

That the Jewish nation served this purpose, and that they were elected to their position with a view to accomplish such a purpose, is evident from the numerous Scriptures. Their location in a geographical

centre, whence light could successfully radiate—their slavery in Egypt, the centre of learning and of idolatry—their connection with Tyre and Sidon, and other great sources of commercial influence—their captivity in Babylon, and their dispersion among the nations, are among the prominent facts that indicate the ulterior purposes of Jehovah in making them his own people, and giving them his law and council. See Ex. 9: 16, and 15: 13—17; 32: 11—13; Josh. 2: 9—11, and the books of Ezra, Nehemiah, and Daniel. All the nations formed a school, rebellious though they were; and the Jews were the black-board on which God wrote his lessons and wrought out his problems.

Hence, in this progressive development we have three successive dispensations:—

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|----------------|---------------|---------------|--------------|
| 1. Patriarchal | 1. The Family | 1. Domestic | 1. Theophany |
| 2. Jewish | 2. The State | 2. National | 2. Law |
| 3. Christian | 3. The Church | 3. Ecumenical | 3. Gospel. |

The first period was marked by a vindication of the Being and Providence of God, in opposition to the Atheism into which the posterity of Cain were drifting. He that comes to God must believe that he is, and that he is a rewarder of them that diligently seek him. Its revelations were in personal manifestations of Deity and in special rewards and punishments.

The second was marked by a vindication of the unity of God, in opposition to the idolatries into which the nations were wandering. Its revelations unfolded the truth, justice, and holiness of the one living and true God.

The third was marked by the incarnation—the vindication of Jesus as the Son of God, in opposition to all human schemes of salvation and all human lordship over the soul of man. Its revelations unfold the condescension, mercy, and love of God in Christ. Thus we have God revealed,

- | | | |
|---------------------------|---------------|----------------------|
| 1. In special appearances | 1. Providence | 1. God in the Family |
| 2. In Words | 2. Law | 2. God in the Nation |
| 3. In Flesh—Immanuel | 3. Grace | 3. God in Humanity |
| | | for the race. |

"The law (*the type*) came by Moses, the grace and the truth (*reality*) came by Jesus Christ." Jno. 1: 17. We reach the summit of these purposes when we hear Jesus announcing—"All authority is given unto me in heaven and in earth. Go, therefore, disciple the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit."

Our Missions.

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

Foreign.

CONDUCTED BY F. M. LUDBROOK.

WANTED SPEEDILY—all the money promised for the Kanaka Chapel Fund, as the building is now nearing completion. Send to R. Lyall, Queensberry-street, North Melbourne, or to F. M. Ludbrook.

Bro. F. E. Stubbin of Rosewood Church of Christ, Queensland, has recently been interviewed by the F.M. Executive Committee in Melbourne, and will probably be sent to Hurda, India, at an early date. Bro. S. is now making a short stay with the brethren in South Australia.

We are indebted to our good Bro. A. McLean for the *Missionary Intelligence*, most regular and welcome every month. The brethren in the States are now aiming at—One dollar per member yearly for Foreign Missions. The Reformed Presbyterians give nearly two dollars per member; and the United Presbyterians and the Reformed Church each give over one dollar; the Disciples at present only average eleven cents—a long way off a hundred cents. With the above examples before them, our brethren will not be content long to remain so far in the rear.

Including the Kanaka Chapel Fund we shall have done better in Australasia this twelve months than 11 cents or 5d. each. But still a long way below that very desirable and quite attainable one dollar or four shillings per head.

IMMERSED AT HURDA AND TIMURNI.

Miss Thompson reports:—Your letter and draft for £6 received this week. Our Relief Work is closed just for the present, but we hope to set quite a number to work again in the course of a week or two. We expect to get ground to build another bungalow very soon. We are giving out small sums of money weekly to old and decrept people and have bought quite a supply of clothing. We thought if we had any money to dispose of after the people were able to find work that we would send it to the Orphanages, as their expenses are so heavy at present. Will you let me know if that will please the Committee. I spend a part of every day with Dr. Drummond now. He has had quite a number of patients, most of whom are doing well, although some of them think they can improve upon his prescriptions. One woman said the medicine was doing her good, so she thought she would take several doses at once and get well quickly. I told her she must obey the doctor's orders, and she said she would, but I found out that she had once more tried to get well quickly. She got well after all. Dr. D. performed two operations the first week he was here, and is going to perform another one to-morrow. He and Mrs. Drummond are living with me. Dr. Ozer still has fever. It is now three months since she had the first attack. The rest of our missionaries are keeping fairly well, and in most of our stations we are having additions. Three young men and one woman were baptised in Hurda last week and two in Timurni. One of the young men has mysteriously disappeared, and we fear he is being ill-treated. We cannot get any trace of him and can do nothing but leave him in our Father's hands. Praying that the year may be full of blessing to you and all the brethren. Yours in Jesus, MARY THOMPSON.

The following from *The Harvest Field* should be read in connection with the above as to the disappearance of a convert:—

HOW THE HINDUS REGARD BAPTISM.

"The social and national disgrace that baptism incurs, deters the Hindus from taking the desired step. A Hindu may endeavor, in his life and conduct, to follow the example of Christ; he may accept the char-

acteristic truths of Christianity; he may even attend Christian worship and declare himself a believer in Christ, and he will not be seriously interfered with. Or he may disbelieve in everything, and be an avowed skeptic; no one will impeach him. But let him unite himself by an outward and ceremonial act to the leading religion of the world, and he is made to suffer all that law and public opinion can inflict. 'He has given up everything beyond hope,' as was said of one, 'and is nothing better than a Christian.' The most cultured or most skeptical Hindu would at once outcast a baptised member of his family, or retain him only to re-convert him. There is no objection to the doctrine symbolized in the rite; all the horror centers in the rite itself. The simple application of water constitutes, from the Hindu point of view, a crime of deepest malignity. It is not zeal for truth that provokes the persecution, but zeal for custom and caste, and just now a false patriotism."

This gives point to a passage in a recent utterance of Dr. Glover (*English Baptist*):—"No one can read the story of Pentecost or for that matter of Foreign Missions to-day without feeling the value of baptism as a conversion-rite. It calls for decision—is admirably suited as a rite of confession. It owns the pollution of sin,

IT ASKS FOR CLEANSING.

it expresses the entrustment of the soul into the hands of the Divine God. The confite are emboldened by it to draw nigh to him who asks only the confession of our sins to bestow his pardon."

KANAKA MISSION.

Bro. Thompson reports as follows:—Just a few lines to let you know that our building is going on, but owing to the heavy rains we have had for the last week the carpenters have not been able to do much. When forwarding money for first deposit on building kindly allow for exchange. In paying for some work done here for an underground tank, which cost £23 5/-, I had to pay 5/- exchange in order to cash the cheque to pay the workman. The cheque was from Dr. Verco. There is a bank in Childers called the Bank of North Queensland Limited; you could make a draft payable there, then the workmen would not be at any loss. They have taken the contract very cheap. You will see by report that I sent through Bro. O'Brien that we will have to fence the front of the allotment and part of one side in. There will be a dozen lamps needed for the chapel. I was in hopes of the Kanakas being able to pay for this, but we cannot manage it on account of so many being out of work. We had to dispense with our picnic on New Year's Day. We were too poor to go picnicing.

The coming season promises to be a very bright one. For the last week it has been raining, and it has no appearance of clearing to-day; it is raining as hard as when it commenced. The river and creeks are rising fast. If it does not soon clear up we will have heavy floods. The country is getting very boggy for travelling, and until the weather clears we will not be able to hold our meetings.

Sunday School.

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

LESSON FOR FEBRUARY 13TH.

"THE CALL OF MATTHEW."
MAT. 9: 9-17

GOLDEN TEXT—"Follow me"—Mat 9: 9



ORIENTAL WATER CARRIER & BOTTLE.

It would almost seem that Jesus threw down the gauntlet to the fastidious Pharisees in his call of Levi, one of the publicans (Jewish) who farmed the taxes from the Romans, these being more surely objects of opprobrium to the Jews than the heathen themselves were. If so, the challenge was accepted. Matthew at this time showed no selfish, grasping spirit, which was too oft exhibited by his fellows. He in his record passes over the facts given by Luke: "He left all," and "Levi made a great feast in his house." To this feast the publicans and sinners came, which (to use Mark's words on another occasion) "when they saw they found fault." Not because he preached at them,—the Pharisees could have done that themselves,—but "this man receiveth sinners and eateth with them." Equally so to-day would many despise such conduct. Hence their demand as to the reason. His justification was simple, but thorough. 1. You think you are well, and these are sick! Why, then, be surprised to find the physician with them, rather than with you? 2. Learn this of the prophet: God prefers mercy rather than sacrifice. How applicable to those who then were giving sacrifice but no mercy! 3. How would you righteous have received a call to repentance in place of these sinners! "Twas for sinners Jesus came."

The subject was then changed, as usual. It would appear that this feast was given on one of the fast days (Mark 2: 18, R.V.). John's disciples and the Pharisees, who "were fasting," came and asked why his disciples were not. Note the reply. The appropriation of John's testimony (John 3: 29) is a master touch. The marriage friends—would you have them mourn and fast in the presence of the bridegroom? 2. Who taketh a piece of cloth undressed or from a new garment to mend a rent in an old one? No one. For (a) the new garment is spoiled (Luke); (b) a worse rent will be made in the old (Matt.); (c) the piece from the new will not agree with the old (Luke). "They had not thought of a new religion, having a different spirit and another rule; but he tells them that this is the very reason why his disciples cannot conform to their standard. It would be like cutting a piece out of a new garment and putting it upon an old one—the new loses its completeness and the old its consistency" (Lamar). 3. New wine is

not put into old bottles. The fermentation of the wine would burst the feeble and inelastic skins. In Luke 5: 39 is an interesting addition, which at first sight seems to overthrow the idea of many that the Saviour was arguing from the difference between the old and new religions. But it is said: "The language [Luke 5: 39] does not compare the intrinsic qualities of the old and new, but simply gives the view of the Jew, and his ground of preference." But if we draw no subtle argument as to the relation between Law and Gospel, but see in the three examples given a most apt answer to their question as to the propriety of fasting, we shall be on indisputably safe ground, and still get abundant food for thought for one lesson.

Poets' Corner.

So will we sing and praise thy power.—Psalm 21: 13

Thoughts of an Aged Christian.

Almost Home.

(FOLLOW FOR THE AUSTRALIAN CHRISTIAN.)

1.
Almost Home, the glory brightens,
Over all the sunset sky;
Earthly scenes are fading, fading,
And eternity is nigh.

2.
Almost Home, a heavenly mansion
My dear Lord provides for me;
In His presence, ever dwelling,
Pure and spotless, silent, free.

3.
Almost Home, ah, Holy Spirit,
Thou hast been my guide and stay,
Keeping me amid temptations,
Leading onward all the way.

4.
Almost Home, yet still these linger
Thoughts of loved ones left below,
Holy Father, guide and keep them,
Till the joys of heaven they know.

5.
Almost Home, in radiant glory,
My Redeemer I shall see,
And in robe of glistening brightness,
With the ransomed throng to be.

6.
Almost Home, my God, my Father,
All Thy promises are bright,
And in them I'm safely trusting,
For at eventide 'tis light.

7.
Almost Home, the darkness gathers,
And the shadows round me press;
Oh, my Saviour, keep beside me,
Till I enter into rest.

8.
Almost Home, what choral anthems,
Rise to God, through heaven's high dome,
And angelic voices mingle,
Welcome soul, thrice welcome home.

9.
Almost Home, the pearly portals
Open wide to let me in;
Farewell earthly cares and sickness,
No more sorrow, no more sin.

Endeavor.

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

Every Endeavorer is asked to keep Tuesday evening, February 22nd, free. Full particulars later.

The Australasian Convention is to be

held in Melbourne this year. The Committee already have their plans well in hand.

The Union Meeting was held on the 17th ult. Several Societies failed to send representatives. If it is not possible for delegates to attend, the secretary should notify the Union secretary to that effect.

The half-yearly meeting of N. Melbourne Society was held on January 11th. The elections were as follow:—President, D. M. McCrackett; vice-president, Fredk. Collins; secretary, Miss Bran; assist. secretary, A. Blythe; organist, Miss Dewar. The committees are Lookout, Management, Syllabus, Whatsoever, and Missionary. During the past six months the Missionary Committee have done a great deal in the way of promoting missionary interests; over £4 has been collected by our indefatigable collector, Bro. Donaldson, for the Home Missions. We are also striving to help all other branches of missionary work. The Tract Committee has done yeoman service during the past term. Over 250 homes have been visited, and our specially printed tract covers delivered with a verbal invitation to our meetings as well as the printed one on covers. Already the results are noticeable. We commend this work to all workers in the Lord. Our meetings are well attended, and an increase of membership is reported.

Will secretaries kindly report on annual or half-yearly meetings at once, so that all may know how the work is progressing.

From The Field.

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

Victoria.

ECHUCA.—Yesterday we held a Harvest Festival, in connection with which Bro. F. Pittman addressed the S.S. in the afternoon, and at night preached to a large audience. Everything passed off successfully, the good seed being sown in many hearts.

Jan. 31.

W.A.K.

BALLARAT.—The combined picnic of the Sunday Schools was held on Foundation Day, January 26th, at the Botanical Gardens. The scholars and teachers, numbering about 200, were taken by two large trams. After doing justice to the splendid dinner, they were taken on one of the steamers for a trip on the lake. The afternoon was pleasantly spent.

J. J. SHAW.

DAYLESFORD.—We have had A. K. Main with us for a week. On the 12th held a gospel meeting in Basalt Hills School. There was a large audience. On Lord's Day (16th) had a splendid meeting, when eleven broke the memorial loaf. We had the pleasure of Mr. and Mrs. C. Martin from Ballarat being with us. Bro. Main preached in the hall here at night, the attendance being small. On Lord's Day (23rd) we broke bread at Basalt Hills at Sis. Moody's.

Any of the brethren visiting Daylesford will be welcomed by the church, and find plenty of room for preaching.

ROBT. GERARD, JR.

SOUTH MELBOURNE.—The annual meeting was held on January 24. The following among other things was mentioned in the report:—

Our efforts have been chiefly directed with the

object of strengthening the position of the church by consolidating and uniting its membership. In accordance with the resolution carried at the last annual meeting we have revised the roll of church members, removing the names of about thirty who for years had not attended the meetings. During the year there have been added by letters of commendation 8, and by faith and baptism 4, and during the same period the losses have been by letters of commendation 13 and by death 1, which with a loss of 33 by discipline and revision of roll leaves a membership of 88 on the 1st January, 1898. Of these, however, 11 live out of the district and in other lands; 6 others have never attended the Lord's Table during the year, 12 others less frequently than an average of once a month. In order to give an opportunity to members who were unable to attend the Lord's Day morning meetings the officers decided to have the table of the Lord spread in the vestry on alternate Lord's Day evenings after the preaching service, and this has been much appreciated. One of the first things done in the New Year was to paint and renovate the chapel. This was done at a cost of nearly £30, and as the chapel was much in need of repairs and now presents a much more attractive appearance both inside and out, we consider it was money well spent. The balance to the general fund is £1 18-. We have collected £4 10/- towards the support of the Rescued Home. The work of the Sunday School has been carried on with difficulty owing to the want of teachers. The week-night meeting of the Christian Endeavor Society has been continued throughout the year, those who have attended regularly testifying to the amount of good they have received through these meetings. The preaching of the gospel has been carried on by brethren who have generously placed their gifts and services at the disposal of the church. Bro. Swain especially has ever rendered great help. We should like to see the members of the church more generally supporting the preaching of the gospel by their presence, as their absence has often been commented upon and has a very depressing influence on the brother preaching. In looking forward to the new year we enter upon it with hope for better things. All the indications point to a revival of the work in our midst, and we pray that all may feel constrained by the love of Christ to help in that revival.

The meeting was the most cheering one held for some years on account of the unanimity that was manifest, and the evident desire on the part of all to unite in a determined forward movement. It was decided to engage Bro. Franklyn as home missionary and evangelist in the district. C. H. MARTIN.

EMERALD.—Bro. J. G. Shain spent a week with the church at Emerald, with one confession last Lord's Day. H. HOLDMAN.

Queensland.

WEST MORETON NOTES.—P. J. Pond was booked for three Sunday school treats for the week, and as if that were not sufficient, must needs travel another 40 miles to join together in the bonds of matrimony the eldest daughter of Sister Keeble, Mary Yenner, to William Stokes, of Mt Walker. We wish them happiness.

Christmas service was conducted at Rosevale by the circuit evangelist, on Dec. 24th. There was also a Christmas tree decorated with lilies, etc., for the children. The special entertainment and Sunday school treat came off on New Year's Day. P. J. Pond distributed the prizes on Lord's day, Jan. 9th. The superintendent of the school, Sister Houston, anticipates an increase of scholars for the year 1898.

We learn from the *Methodist Leader* that on Jan. 1, 1898, Methodist Union in Queensland becomes an actual fact. A meeting for thanksgiving and prayer was held on Jan. 5th. WM. HAILLIS.

MA MA CREEK.—The Lord's day school recently started at West Haldon is progressing favorably under the superintendency of Bro. Simpson, on Lord's day, Dec. 19th. Prizes for proficiency and attendance were presented to the scholars. On Dec. 27 a Sunday school treat was given, about 80 persons all told being there. On Dec. 26th the brethren meeting at Mount Whitestone were cheered by the presence of Bro. Simpson, of West Haldon. Bro. Simpson does well the work of an elder in his locality, visiting and exhorting the scattered members of the Spring Creek Churches who meet in their separate places.

Jan. 24.

F. G. PATES.

South Australia.

NORTH ADELAIDE.—Bro. A. M. Ludbrook arrived in Adelaide on the 14th, and has begun work amongst us. We had a quiet social on the evening of the 19th, so that he might get to know and be known by as many of the members as possible. The preaching services are very well attended, and we are hoping for early results from our brother's labors. J. C. V.

NOORWOOD.—On Lord's day evening, Jan. 23, a married man made the good confession and has since been baptized into Christ, and received into fellowship yesterday. Last Thursday evening Bro. Gore and Bro. Stalborn, from Queensland, addressed a good meeting in the chapel.

Jan. 31.

A. C. RANKINE.

New South Wales.

MEREWETHER.—We have made a change in our week night meetings, which are now run on somewhat of the C. E. lines. Last Wednesday (Jan. 19) was the first meeting: we had over 50 separate exercises. One confession, and a baptismal service the same hour of the night. On the 23rd, we had a very fine meeting in the morning, and at night we had a good audience, good interest, one baptism, and one more confession.

Jan. 24.

R. C. GELMOUR.

New Zealand.

AUCKLAND JOTTINGS.—GREETING TO THE AUSTRALIAN CHRISTIAN, the first number to hand. May the good spirit of Christ animate every worker connected with it, and may God graciously grant it a long and prosperous career.

Last night, in the presence of a large congregation, three girls from our Sunday School confessed Jesus as their Saviour, and were immersed by Bro. Downey (S. S. Supt.). May they find in Christ refuge and strength in every hour of need.

Bro. McDermott greatly interested us with his "impressions" of Sydney and Melbourne churches, on his return from those cities.

Jan. 24.

T. J. BULL.

Here and There.

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

"Octave" will be concluded next week.

Four confessions at Campbell-st., Sydney, on Sunday night.

On Sunday night, at the Tabernacle, Fitzroy, two were baptised.

On Jan. 2, at Perth, W.A., there were three confessions, and one confession on same date at Fremantle.

Two confessions at Enmore at the prayer-meeting last week. They were baptised with four others that evening.

We are indebted to the thoughtful courtesy of G. T. Walden for the picture of Prof. Beet appearing on another page.

A very successful entertainment was held in the chapel, Park-street, Unley, on Tuesday, January 15. There was a large attendance.

In a private letter from Isaac Selby he states he is doing well in the old country. He expects to be in Ireland in April and sail for New York in May.

The usual monthly preachers' meeting will be held at Lygon-street, Monday next, Feb. 7th, at 2.30 p.m. Bro. Pittman is to read a paper on "Divine Healing."

A. W. Connor baptised three at Kaniva last week, and the Sunday before preached to the largest audience seen in the chapel at Kaniva for over two years.

The church at Bream Creek, Tasmania, seems moving steadily on. Bro. Brown, of Hobart, recently spent a Lord's Day with them, speaking morning and evening to good audiences.

Any secretaries of Sunday Schools who have not received notices re Annual Examination from the Sunday School Union, kindly communicate at once J. S. McIntosh, assistant secretary, 44 Morrah-street, Parkville.

The most of the CHRISTIAN for intercolonial subscribers are posted on Wednesday evening, and all are posted by 2 o'clock on Thursday, so if our patrons do not receive their papers promptly it is no fault of this office.

At Petersham on Sunday one was received by letter and one who was formerly immersed. During Bro. Ewers' absence at Lismore the platform will be occupied by Bro. G. Bagley, J. Crawford, J. Hindle, and W. Benson.

The cantata to be given by the Sunday School Union choir, has now been definitely arranged for the Thursday evening of the Conference week, the Temperance Committee having kindly withdrawn their request for that evening.

At the last meeting of the Sunday School Union of Victoria it was decided to alter the date of the "Teachers'" examination from Wednesday, 6th April to Tuesday, 5th April. Secretaries of schools please take note.—J. S. M.

The S. S. Union picnic in connection with our Sydney Sunday Schools was held at Fayreccote, Abbotsford, last Wednesday. A goodly number were present from most of the churches, and among them Bro. R. Dick of Collingwood, Victoria. A very pleasant day was spent in the usual manner.

D. A. Ewers has closed his week-night meetings in the house of Mrs. Jones, Auburn, to make way for regular weekly evangelistic services in the Rookwood chapel not far distant. These will be held for three months on Thursday nights, commencing this week, and conducted principally by Bro. Dickson, Walden and Ewers.

Mrs. Tune of the Taradale Church, died at her home in that place on Jan. 26, at the age of 72. She was baptised by the late Stephen Cheek, Sept. 15, 1878, and from that time until the time of her death lived a consistent Christian life. Only three months ago her aged husband was buried, who also had been a member of the church for many years.

Last Friday night before a very full meeting at Petersham the prizes for the year were distributed.

the Sunday scholars by the superintendent, Bro. W. Benson. First, second, and third prizes were given in all the classes, except the infants, who each received a book. A programme of about 30 items was rendered by scholars and friends, and a conductor's lesson was presented to Bro. T. Walker of the Sydney church, who has repeatedly trained the Petersham scholars for special events. The recipient, who was taken by surprise, very feelingly acknowledged the gift.

There seems a wonderful attraction in a cup of tea, especially when it is accompanied with a few good sandwiches and a stray bun or two. This was illustrated last Wednesday evening in the Lygon-st. chapel, when some 450 people assembled at the invitation of the Chinese Class conducted by F. McClean and his staff of teachers. The tea showed the splendid liberality of these people. The after meeting filled the large building to the very doors; in fact some not getting in at all. The superintendent presided, the principal part of the programme being provided by the scholars themselves. Many of the items showed wonderful progress, some of the scripture readings, recitations, and singing being really very good. The address of Bro. S. Ah Wong was splendidly put together and delivered in almost faultless English. A short address was delivered at the close by M. W. Green. The work being done by Bro. McClean and those connected with this movement to carry on foreign mission work at home is deserving of the highest praise, and the constant sympathy of those who believe that Christ died for all mankind. We sincerely trust that greater prosperity even may attend the work in the future than in the past.

Obituary.

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

WATT.—On January 25 Sister Mrs. Watt, of the Norwood church, fell asleep in Jesus at the age of 61 years. For some time past our departed sister suffered intense pain from an internal cancer, but she bore the same with Christian resignation. She was faithful to Christ and his church. Her greatest pleasure was to be in attendance at the Lord's house. She leaves a family of sons and daughters, some of whom are members with us. May God bless and support them in this their time of sore trial.

A. C. RANKINE.

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 Oxley 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.

RESCUE HOME.

Gratefully received—

Mr. Alfred Winter, Moree, N.S.W. .. £0 9 6
Mrs. Lee, Shepparton, a thank offering .. 0 10 0
Mrs. Carmichael 0 2 0
Mrs. C. H. Howard, Carnisdale, N.S.W. .. 1 0 0

A Friend 0 5 0
Miss Stevenson, Perth, W.A. .. 0 7 0
Two Sisters, Mildura 1 4 6
Collecting box, Mrs. Pallot, Fremantle, W.A. 1 0 0
A Sister 0 5 0
Mrs. Ludbrook, senr., Brighton .. 1 0 0
Mrs. Allan, Cheltenham 1 0 0
Church, South Melbourne 0 10 0
Collecting box, Mrs. Baker, Lygon-street .. 0 3 0
Collecting card, Mr. S. Ah Wong .. 1 6 0
Collecting Card, Mr. Parsons, Cheltenham 0 2 0

N.B.—Money or collecting cards, or donations, to be in this year's report should be forwarded at once.

J. PITTMAN, Armadale

VICTORIAN MISSION FUND

Prahran, per Sisters £0 10 9
South Yarra 0 13 0
Doncaster, per Sister M. Gill .. 2 4 2
Mumble Plains 1 0 0
Cheltenham, per Sister Gouldthorpe .. 1 3 6
Carew 6 0 0
Kuniva 2 0 0
Sister J. Anderson, Longwood .. 0 2 6
K. McKay, Drummond 0 10 0
A. R. M. 1 0 0
T. Collis 1 0 0
C. G. Lawson 0 10 0

£16 13 11

ANNUAL COLLECTIONS

Amount previously acknowledged .. £54 8 6
Port Fairy 2 0 6
St. Kilda 1 11 0
Fitzroy 1 0 0
Brighton (additional) 0 0 6
Brunswick 0 15 3
Minyip 0 8 6
Drummond 1 10 0
Geelong 0 15 0
Brim 2 4 3
Gembrook 0 11 6
Mumble Plains 0 7 0
Nathalia 0 10 0
North Fitzroy 0 18 6
Berwick 1 2 3
Hawthorn 4 9 9
Cheltenham 2 18 6
Kerang East 0 8 0

£75 19 6

"Milford,"

J. A. DAVIES,

Church-st., Hawthorn TREAS.

FOREIGN MISSION FUND

Victoria—Church, North Fitzroy .. 0 3 6
K. McKay, Drummond 0 10 0
T. Collis 1 0 0

KANAKA MISSION

Fitzroy—Church, Donmunkle .. 3 0 0
146 Queensberry-st., Nth Melbourne ROBERT LYALL, Treasurer.
121 Collins-st., Melbourne F. M. LUDBROOK, Secretary.

A.C. STANDARD SUBSCRIPTIONS RECEIVED

W. Cost, Mrs. Mitchell, Jas. McKean, Mrs. Christie, Mrs. Thompson, 3/-; Edwards, W. Spurr, 10/-; R. Langley, 15/-; Jas. Stott, 20/-
525 Elizabeth-st., Melbourne .. M. McLELLAN, Liquidator for A.C. Standard Co.

To Subscribers.

J. Froggatt, Mrs. Clark, L. Carmichael, J. McKean, F. B. Eaton, Mrs. Turner, J. Houghton, Jno. Sargent, T. Collis, 5/-; Dr. Verco, F. Illingworth, J. Paradine, R. B. Butler, Mary J. McNicol, 7/-; H. McDowall, 7/6; R. Dummall, 10/-; W. J. Woodbridge,

3/6; Mrs. Gilmour, 30/-; J. Horaley, 45/-; Thos. Heffernan, 15/-; A. O. Roe, 12/6; P. H. Kemp, 22/6; W. G. Porter, 13/-; A. Hutchinson, A. L. Greenshield, Jas. Hastings, J. G. Cosh, 25/-.

Literature.

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

American Books.

We have the following of the above books in stock and for sale. The second price is by post.

Gospel Plan of Salvation 8/6 9/6
Tale of a Pioneer Church 6/6 7/-
Campbell and Pusey Debate 6/6 7/-
"Owen 6/6 7/-
McGarvey on Acts, 2 vols., morocco back and covers, per vol 6/6 7/-
McGarvey on Acts, 2 vols in 1 7/6 8/-
Christian Baptism, J. G. Fee 3/- 3/6
Sweeney's Sermons 4/6 5/-
Voice of Seven Thunders 6/6 7/-
Lard on Romans 3/6 4/-
Chang Foo 4/6 5/-
Gospel Preacher, vol 2, Franklin
Seventy Years in Dixie 8/6 9/-
First Principles and Perfection 6/6 7/-
Lamar on Luke, reduced 3/6 4/-
Kinship to Christ 6/6 7/-
Life of Samuel Rogers, reduced from 4/6 .. 2/6 3/-
Campbell on Baptism 4/6 5/-
Lorimer and His Boys 4/6 5/-
Lands of the Bible (McGarvey) leather binding 10/6 11/6
The Lord's Supper 6/6 7/-
The Form of Baptism 4/6 5/-
Evenings with the Bible, 3 vols., per vol .. 6/6 7/-
Memoirs of Isaac Errett, 2 vols., per vol .. 6/6 7/-
Christian System 6/6 7/-
Trip Around the World, H. Exley, reduced 3/6 4/-
Reason and Revelation 8/6 9/-
Personal Recollections of Pardes Butler, reduced 2/6 3/6
Evangelistic Sermons 6/6 7/-
Evolution of a Shadow 6/6 7/-
New Testament with Apostolic References 6/6 7/-
Hackett's Commentary on Acts 8/6 9/-
McGarvey's Class Notes on Acts 4/6 5/-
Under Ten Flags 8/6 9/-
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