

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.

Scripture Misquotations.

In a recent number of the *Southern Cross*, attention is drawn to a gross misquotation of Scripture in the Melbourne *Argus*. "When the average newspaper reporter," says the *Cross*, "begins to quote Scripture, most sensible people feel alarmed." Referring to Howell's rejection in an intercolonial test match and his success in the team chosen to play the English eleven, the reporter said: "This recalls the familiar text, 'That which the builders rejected has become the right-hand corner stone.'" The *Cross* comments: "The mangling of the text is dreadful; the misapplication of it is horrifying." This is very good, but it is quite amusing to read in the same issue two letters from correspondents pointing out a still more glaring misquotation in the *Cross* itself of the preceding week. It appeared in an article on "Religion and Amusement," extracted from a Methodist paper in which the writer, to enforce his point, states that "The Bible says, 'The Lord takes pleasure in the legs of a man.'" This is precisely what the Bible does not say. Ps. 147 : 10 reads, "He taketh not pleasure in the legs of a man." Some allowance may be made for the reporter of a secular paper, seeing that "he knows his Bible, alas! very little, and has a distinct genius for misquotation," but it is somewhat remarkable that an able religious writer should make such a great slip as the above, that it should pass the keen eyes of proof reader and editor, and then after appearing in the original paper, find a welcome into the pages of the *Southern Cross*. The fact is, that religious as well as secular writers, often make inexcusable mistakes in their quotations from Scripture, and it is quite possible that many of our readers are themselves as deficient in their knowledge of the Word of God as those at whose mistakes they smile.

Disciples and Denominationalism.

The *Christian Commonwealth* is one of the leading religious weeklies of Great Britain. In a recent issue a correspondent asks, "How do the Christians commonly called Disciples of Christ sustain their plea of undenominationalism? And is it true that these Christians exist in great numbers in America?" The editor, in reply to the latter question, quotes from the annual report of the recent Indianapolis Convention, that the membership of the Disciples is over one million, and answers the first question by citing the following words of a representative American. "The Christianity of Christ and the Apostles—the Church of the New Testament—knew nothing of denominations. The Church was one, having a well-defined basis of faith on which it rested, and well-understood conditions of admission into its fellowship. Those who plead for a return to this original and Divine basis of fellowship are bound by every consideration of honesty and consistency to put themselves on this basis, regardless of what sacrifices of former cherished convictions and practices it may involve, according to their best understanding of Christ's teachings. The Disciples of Christ having done to the best of their knowledge, and holding themselves in readiness to make any further sacrifice demanded by the New Testament, feel that they have placed themselves on an undenominational basis—that is, on the common Christian ground. We do not deny, of course, that after the manner in which some call 'denomination,' so worship we the God of our fathers—that is, we are separated by barriers from others of God's people. But we do claim that these barriers are not erected by us, and we are pleading and praying that all obstacles in the way of the unity of Christians may be removed. To speak of 'Our Denomination' is, apparently at least, to accept the denominational status of the Church as its normal and necessary condition. This, of course, would be inconsistent with our position and plea. The denominational idea of the Church

seems to be entirely distinct from the New Testament idea. The former makes a certain set of doctrinal propositions the basis of its fellowship and communion; the latter makes the Petrine confession—the confession of Jesus Christ the Son of God—the basis, and accepts to baptism—that is, to formal initiation into the body—all who accept Jesus as Saviour and Lord."

Failure of Unitarianism.

The forty-first annual meeting of members of the Sydney Unitarian Church was held on Jan. 25, and we learn from the daily paper that "a satisfactory report was presented." It is significant, however, that no statistics of membership were published. £42/7/2 was added to the funds as the result of a "social union," and the collections for the year had totalled about £30 more than in 1896. "In spite of this, however, members' subscriptions were less than in the previous year, and the entire income of the church, including the proceeds of the fancy fair, had not been sufficient to meet the expenditure." For forty-one years Unitarianism has had a free hand in Sydney, and the result is one poor solitary church which cannot pay its way even with the aid of a "social union" and a largely advertised "fancy fair." Our Unitarian friends may call this "a satisfactory report," but we are safe in saying that any other church would regard it as a miserable failure. If there is another Unitarian church in New South Wales we are not aware of it, and Unitarianism has no better record in the other Australian provinces. In Melbourne it is as weak as in Sydney. They have just got a new pastor, the last only remaining a year. The *A. C. World* says—"While they have a beautiful church, a noble organ, and all the appliances for church work, the congregation is too small and feeble to do much more than keep open the doors, and but for a few generous supporters, who are willing to pay for the maintenance of their liberality of creed, these would probably be closed." What is true of Great Britain and America is also true of

our own country; the people have no room for a Christianity that leaves out the divinity and atonement of Christ. "As of old, so now "The gospel is the power of God."

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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.

LOVE.

No. 2.

"God is Love."

There are three great statements in the New Testament concerning God by which we are able to know what God is. These three are, "God is Light"; "God is Spirit"; "God is Love." These are not simply attributes of God, but they are God. He is Light, is Spirit, is Love. To some extent, the fact that God is Light and Spirit had been recognised, but it may be safely affirmed that the last great statement, that God is Love, was not known until the advent of Jesus Christ. Bersier, the great French

preacher, says:—"The love of God has been revealed to humanity by Jesus Christ, and it is by him that the world has known it. Doubtless he had been known in some degree by ancient wisdom, and it has often been remembered that Plato himself wrote these words, 'God is Love,' but this was in a sense quite different from that of the gospel: it was in the æsthetic sense, which saw in God the great artist; and not in the Christian sense, which sees in him the Creator, the Redeemer, and the Father. Without a doubt the summary of the law which so magnificently affirms the love of God and the love of men was contained in Deuteronomy, but for ages it remained there in the condition of a dead letter. It is Jesus Christ who has made a reality of it. Before Jesus Christ humanity did not know it; away from Jesus Christ humanity does not now know it; and when it separates itself from Jesus Christ, it inevitably returns to the old idol of fate, as contemporary unbelief irresistibly proves." It is the Son who has made known to us the Father. Through Jesus Christ and through him alone we know that God is love. In order that humanity might know what love is, God sent his only begotten Son, that he might become the great object lesson for men to gaze upon, and thus understand, as they never could otherwise, the meaning of this greatest of all words.

In the olden days, Job expressed the sense of God's seeming far-offness when he said:—

"Oh that I knew where I might find him,
That I might come even to his seat!
Behold, I go forward, but he is not there;
And backward, but I cannot perceive him;
On the left hand, where he doth work, but I cannot
behold him;
He hideth himself on the right, that I cannot see
him."

It was thus men thought and spoke about God, and to-day we should have been using the same language, had not Jesus come and spoken to us of the Father. Now we can say:—

"And what though earth, and sea, his glory do proclaim,
Though on the stars is writ that great and dreadful
Name;
Yea—hear me, Son of Man—with tears my eyes are
dim,
I cannot read the word that draws me close to him;
I say it after thee, with faltering voice and weak,
'Father of Jesus Christ'—this is the God I seek."

THE APOSTLE'S SETTING.

Not only are we able to gaze upon the matchless life of Jesus and learn therefrom what the love of God means, but we are also able to listen to the voice of the greatest of the apostles as he tells in loftiest strains what Christian love is not, and what it is.

In the First Epistle to Corinthians and the thirteenth chapter, Tertullian says Paul speaks with "all the force of the Spirit." It is the New Testament Psalm of Love, and shows how completely the great apostle had caught the mind of the Master. The Corinthians were in danger of fixing their minds upon those gifts which were external and showy to the neglect of cultivating what was highest and best, viz., love. Paul shows them the folly of this by pointing out that that which gives value to everything is the quality of love. This was eternal, the others were transient. Many of the Corinthians desired to possess the gift of speaking with tongues. The ability to do so seems to have been counted a prize of the highest kind. Paul shows them the folly of desiring such things unless behind the desire was the highest motive, viz., that of love. If the mere thought of display, of self glorification, lay behind it all, and consequently love was absent, then, according to the divine valuation, all human eloquence—yea, even though it reached the angelic—was as "booming brass or clanging cymbal." And so, too, with even those acts which seem to have upon them the impress of charity. "If I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me little."

According to Paul love is a combination of many qualities. It is not a fleeting passion or mere desire, but something which makes itself manifest in all the circumstances of life. This highest of all things, Christian love, can bear the strain—it can suffer and at the same time be kind. It is not envious of more fortunate neighbors, nor does it vaunt itself or show itself off when times are prosperous. It is not puffed up, has no purse-proud or inflated arrogance. Neither doth it behave itself unseemly, for there is nothing vulgar about Christian love. It has the best manners and is courteous to all. It is not always putting self first, for it thinks of the just claims of others. It will, if need be, fail to seek its own in order that others may be benefited thereby. It may be often indignant at wrong doing, but will not be easily provoked at real or fancied grievances to itself. Nor will it put the worst construction upon the actions of others. It will not impute evil without cause, for it is not suspicious, nor will it bear malice even when evil is done. It will not rejoice in the downfall of others, but its rejoicing will be in the truth or with the truth. And finally this greatest of all things, Christian love, beareth all things, believeth all things, hopeth all things and endureth all things.

Out of what materials did Paul compose this glorious hymn in honor of Christian

love? From whence came the ideas? Surely the Holy Spirit placed before him the life and teaching of Jesus Christ and told him that there was love. We can imagine that as Paul penned the words he saw Jesus in the days of his earthly ministry, and that every act and word he saw was eloquent of love, and in describing what Christian love should be, he could do no other than tell the life of Jesus.

And as Jesus lives for ever so will love. Love, says Beecher, amid the other graces in this world, is like a cathedral tower, which begins in the earth, and, at first, is surrounded by the other parts of the structure. But at length, rising above buttressed wall, and arch, and parapet, and pinnacle, it shoots spire-like many a foot right into the air, so high that the huge cross on its summit glows like a spark in the morning light, and shines like a star in the evening sky, when the rest of the pile is enveloped in darkness. So love here is surrounded by the other graces, and divides the honors with them; but they will have felt the wrap of night, and darkness, when it will shine, luminous against the sky of eternity.

Original Contributions.

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

Three of Christ's Pictures.

Matt. 25.

By CHAS. WATT.

The general theme presented in those three pictures, is that of final judgment. It is worthy of note that each contains an expression of commendation as well as one of condemnation; these forming its bright light and sombre shade. Another point of great importance is that, in each case condemnation was pronounced, not so much for what they did, as for what they did not. Thus, in that of "The Ten Virgins," all had lamps, *i.e.*, they all outwardly professed religion, and yet *five were foolish*. What constituted the difference? They had the lamp of outward profession, but lacked the oil of practical godliness. Thus, in "the talents," the man who had the one talent did not waste or squander, or in any way destroy it. He brought it back unimproved. What then, was wrong? It was *unimproved*. Thus, in the last picture, those who were condemned were not condemned because of sinful wrong doing. It was not "Inasmuch as ye did this sin or that," but "Inasmuch as ye did it not."

But before looking into this last picture more closely, I desire to note three important lessons from the whole.

1st. *To have our names on the church book is not enough.* In each picture presented those condemned were church members!! When the ten virgins started out they were, to all outward appearance, on an equal footing. The "foolish" did not ask for oil because their lamps were out, but because they were going out. And when the Lord gave the

talents, he gave them to "his own servants." When he came to finally judge he separated the sheep from the goats.

2nd. *Each man and woman who has been immersed into Christ has received a talent to be improved.* That talent is the talent of Christian privilege. And the only way to improve it is to use it. And, further, the more we use it the more will our capacity for usefulness expand. Hence, "Every branch that beareth fruit he pruneth it, that it may bear more fruit."

3rd. *Each Member of the Church of Christ is to be an active worker for God.* While this is seen very clearly in the first two pictures, it is still more strikingly demonstrated in the third. Mark, Jesus does not say, "Come ye blessed of my Father . . . because ye have believed on me, and have been immersed into my church." These were really but the means of putting them in possession of their talent of Christian privilege. He says, "Inasmuch as ye did it unto one of the least of these my brethren." Did what? Let us see. "For I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; sick and ye visited me; in prison and ye came unto me." What does the Lord mean? We are liable, I fear, to lose sight of the real importance of these obligations by unduly circumscribing the limits of their application. We are prone to think of them as having merely a physical or pecuniary reference, and then flattering ourselves that we are faithful to the Lord's requirements when we dole out a little aid to the poor! While they may have a very limited reference to temporal things, there is a far more significant meaning in the words, "I was an hungered."

Does this mean bodily hunger? If so, we are all pretty safe for the Lord's approval. I question if you will find a disciple anywhere, but if he knew a brother in Christ was hungry he would feed him. And yet the Lord says of those who shall be condemned, "I was hungry and ye gave me no meat." Ah! brother, there is a deeper hunger, there is the hunger of the soul, to which Jesus referred when he said, "Blessed are ye that hunger," and to satisfy which he is, himself, "the bread of life." And, alas! how many young disciples, in the fervour of their first love, long for the food that alone can satisfy, but when they look to the older brethren they receive, instead, the stone of worldly pleasure and a worldly example. With the result that oftentimes the spiritual life is killed in its infancy and the Master has to say, "I was hungry and ye gave me no meat."

"I was thirsty."

Bodily thirst? Oh surely not. Why, no brother would find even his enemy thirsty but he would give him a drink. Indeed the injunction to a Christian is, "If thine enemy hunger feed him, if he thirst give him drink." How much more Christ's brethren? But do not many young disciples, "the least," as Jesus calls them, thirst for him who is "the living water." My experienced brother or sister, if you are not using your talent of Christian privilege in this way, let me assure you that you are your brother's keeper, and that many who may yet be rejected will have

their rejection laid at your door.

"A Stranger, and ye took me in."

Does this mean a stranger coming to your door in want of shelter? Oh, no. Indeed, this is a very risky business, as the writer can testify. Ninety-nine out of every hundred of such are quite unworthy of confidence, and the one who practices the hospitality may look for himself being "taken in." What, then, does the Lord mean? Just this. Here is a young sister who has brought a letter from a country to a city church. She has come to "a place in the city." You meet her a few weeks afterwards, and as you talk to her she says sadly, and with a tinge of bitterness in her tone, "Oh, they are not like the church I left, they are all so distant here, I feel quite a stranger." This is no ideal case, the writer has met them again and again. Had these been dressed in gorgeous apparel and well connected, the members would have fallen over each other in their anxiety to invite them to their homes, but being only "domestics" they are left severely alone, till the Master himself has to say in anger, "I was a stranger and ye took me not in."

"I was naked."

Many of the Lord's disciples who have plenty of clothing are yet, in an important sense, "naked." Jesus said (Rev. 16: 15), "Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame." Now the "fine linen" that forms the garment of the Christian is "the righteousness of saints." Consequently when you find a disciple lapsing into unrighteous ways, you find one who is fast losing his "white raiment" and becoming "naked." Now, my brother, you can face your responsibility. Over how many of these have you shed the tear of sympathetic sorrow and striven to bring them back to God's narrow way, thus clothing them with "a garment of righteousness," that the shame of their nakedness might not appear?

"I was sick."

If this means bodily sickness I think the churches of Christ hold a safe place for looking after the interests of the afflicted ones. But is there not another sense in which men are sometimes sick? In 1st Cor. 11: 28, we read, "But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep." This is certainly not bodily but spiritual sickness. And how many who once met with the Lord's people have languished, sickened and died. And you, my brother, who might have visited, and tended, and cared for till you nursed them back to life, neglected your duty, and now their blood will be required at your hand.

"I was in prison."

If this means being shut up in the common jail, it will probably be a long time before any of us get an opportunity to put the injunction into practice. Happily the Lord's people do not often find themselves there. But is there not another meaning?

Certain it is that one of the things which Christ came to accomplish was "to open the prison to them that are bound." Many of the Lord's disciples, by falling into sin, become "bound" with the fetters of a prison. Where you know of such, my brother, go to them. Oh do not stand coldly aloof and pour your denunciations on them for their faithlessness! Seek rather to again bring them out of their cruel bondage into the glorious liberty of the children of God.

"Speak gently, speak gently,
There's gentleness due,
To him who has strayed
From the paths of the true.
No harsh word be spoken
Until thou hast known,
How terrific the toils
That around him were thrown."

Sunday School.

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

LESSON FOR FEBRUARY 20TH.

"THE TWELVE SENT FORTH."

Matt. 10: 1-15

GOLDEN TEXT—"Freely ye have received, freely give."
—Matt. 10: 8.



SCRIP. STAFF AND SANDALS.

The great soul of the Master was moved with compassion as he saw the multitude fainting and scattered, as sheep without a shepherd. Seeing a harvest so plentiful, awaiting the laborers, he called unto him the twelve whom he had chosen from among the mass of his disciples to be his apostles. Some were fishermen, one was a publican, one was of the sect of the "Zealots." Most were of Galilee; one, Judas, the "man of Kerioth," was evidently of Judea. There was nothing very striking about these men. They were not rich, neither were destitute; they were not men of high rank, but mostly would have been reckoned respectable by the Jew; they were not learned, but they were plain men of good common sense. These were the men, however, whom Jesus chose to be his immediate followers, to receive his instruction, and to whom he afterwards gave the great commission to evangelize the world, to subdue nations strong in pride and vain in philosophy by the weakness and foolishness of the preaching of the

cross. They were the right sort of men. When by their teaching error was mightily confounded, when the lordship of Jesus was established, his kingdom set up, and his gospel triumphing, it could not be attributed to their own brilliant qualities, for they had none; their weakness here became an evidence of the power of God.

Having given them power over all diseases and evil spirits, he sends them on a preliminary mission to the lost sheep of the house of Israel, as preachers of righteousness and heralds of the kingdom. The way of the Gentiles and the cities of the Samaritans were to be shunned. It was fitting that he should send the workers into the ripe Jewish field; the Jews alone were prepared for their preaching. Even when the gospel was proclaimed "also to the Gentile," it was spoken of as being "the power of God unto salvation, to the Jew first." He sent them forth two by two. In such a work as theirs "two are more than twice one." They were to go on their journey, with no money in their purse, no wallet, one coat, one pair of sandals, and a staff; to freely dispense the blessings of the power so freely bestowed upon them. On entering a town they were to honor with their presence the house of some worthy person, and that until they left the place. Each house they were to greet with the salutation of peace. If the house were worthy, the peace would remain; if not, it would return on their own heads. Against a house or city which rejected them they were to shake off the dust of their feet. This Paul did at Antioch of Pisidia (Acts 13: 51). "They thus symbolically cleared themselves of all responsibility for that judgment which should fall more heavily on wilful and final haters of the light than on the darkest places of a heathendom in which the light had never, or but feebly, shone."

Sisters' Department.

The Lord gave the word; the women that publish it are a great host.—Psalms 68: 11 (8 V)

Through Peace to Light

I do not ask, O Lord, that life may be
A pleasant road;
I do not ask that thou shouldst take from me
Aught of its load;
I do not ask that flowers should always spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet.
For one thing only, Lord, dear Lord, I plead,
Lead me aright—
Though strength should falter, and though heart
may bleed—
Through Peace to Light.
I do not ask, O Lord, that thou shouldst shed
Full radiance here,
Give but a ray of peace, that I may tread
Without a fear.
I do not ask my cross to understand,
My way to see;
Better in darkness just to feel thy hand
And follow thee.
Joy is like restless day; but peace divine
Like quiet night;

Lead me, O Lord, till perfect day shall shine,
Through Peace to Light.

Adelaide Anne Procter.

EXECUTIVE.

After devotional exercises, and reception, and confirmation of minutes, correspondence was dealt with. F. M. Ludbrook wrote asking sisters to interest themselves in Bro. F. E. Stubbins' meetings. Any parcels for Miss Thompson may be sent by our brother. It was resolved to hold the Sisters' Conference April 6th, programme to be left in hands of officers.

Ascot Vale Dorcas opened their new year of "effort for the Master" with a social evening on 3rd inst. They have done a good work in the past year, and have received grateful thanks from those whom they helped.

After a short recess North Fitzroy Sisters' Prayer Meeting has re-opened on the 13th ult. Sisters Chown, Forbes, Benson, Baird and others took part. At the close of the meeting, afternoon tea was served, and enjoyed by all. The meetings since have been good and the sewing class is in full swing.

The Executive of Sisters' Conference met socially on the 21st ult. to say good bye to Sister A. Kemp and daughters, who were leaving for the West. Vocal and instrumental solos and one or two short addresses, with social intercourse, passed a pleasant hour. Mrs. Maston, on behalf of the Executive, gave a small token of love. Mrs. Kemp feelingly responded.

The next meeting of the Executive will be held March 4th.

"May the New Year bring you
All happiness,
Though the sea doth now divide us
We will not fear,
For the Lord is close beside us
Far off or near,
And we know that he will guide us
All through this year."

December 29, 1897.

Beloved Executive Sisters,—Greeting:—The bright and cheery Christmas time is happily over—the weather so wonderfully fine—the children unusually well—for often the snow and ice cause colds and aches of many kinds. The Christmas surprise for our happy little kinders consisted of 237 dolls for the girls—such beauties, with real hair, neatly made bodies, slippers and stockings on—large sized drawing slates for the big boys—30 of them—and smaller sizes for the little ones—books and games for new scholars and irregular ones. Some 90lb. of candy done up in pretty bags for all (312) children were served. After pretty songs and a few admonitions from Mr. Thurgood, they were dismissed so full of joy until Saturday, Jan. 1st. One teacher said—My little ones were speechless with delight when they saw the dollies. As they marched out hugging their baby-dolls, the true motherly smile shone out on their faces. What a delight it is to work with the children!

Our splendid Bible School of 381 or more, had their exercises Christmas night. Very beautiful indeed. Again I had the pleasure of selecting and inscribing some 32 handsome prize books for faithful attendance, also some

for bringing in new scholars. My class (and they are mostly married ladies) had three prizes for attendance 51 Lord's Days. I was so pleased, for we all know the many hindering causes in a home and family. It was a good example to the younger ones of faithfulness—these difficulties.

Christmas is a good time. We were very handsomely remembered. My table was full of pretty dainty articles of love—calendars, handkerchiefs, books, gloves, cards, and a lovely box of carnations that are still at my window. Mr. Thurgood's Bible Class, and school at Herron Hill Mission, gave him a beautiful book-case—that is so necessary in this sooty Pittsburgh to preserve fine volumes. He says it furnishes our study room entirely! My Bible Class gave me a box of choice candy in which I found a \$5 gold piece. They said, We couldn't agree what would be the nicest for you, so concluded the money would be the best. The lovely remembrances from Australia always have a *set apart* place, to be shown to special friends that appreciate our home ties. How kind it is to keep us still in your loving hearts. We thank you.

We had such a beautiful Christmas sermon—"Kinship with Christ, or the Mother of Jesus." This is the time when the eyes of all the world are turned to the children. Watch the streets on Xmas eve and you will see fathers and mothers with bulky loads, everything stamped with the mark for the child! Again, in the magazines, at this time of the year, and in the art galleries, you will see the Madonna and the Child. How to be related to this Child Wonderful?

Hear what Jesus says:—"And looking round on them which sat about him, he saith, Behold my mother and brethren. For whosoever shall do the will of God, the same is my brother and sister and mother."

How to become the mother of Jesus:

1. Mary found favor with God (what a beautiful testimonial to a young girl's character).
2. Her song, the Magnificat, showed her acquaintance with the Book of Books.
3. Mary kept all these things in her heart and pondered over them—a thoughtful woman!
4. Her poverty did not hinder her going up to the Temple, even with a pair of turtle doves! How many mothers stay away from church on account of poverty—not so Mary.
5. Anxious about her boy—three days' search for him. Are we as anxious about our children in these days?
6. After 18 silent years she speaks:—"Whatsoever he says unto you—do it." What a lesson that mother taught the world.
7. The mother's care for him while he is visiting Capernaum his home. She seeks to warn him, only to find he gives us the lesson of to-day—That the will doer of the Father is his mother. What a place in the heavens lies is that for every woman. She may become a Madonna by doing the will of God.
8. His tender care in death is for his mother, commending him to the beloved disciple—Mother, behold thy son; and to John—Son, behold thy mother. And from that hour John took her to his own home.
9. The last notice of her is that she is a praying mother—during those ten days before Pentecost. No doubt this was charac-

teristic of her whole life.

How then may we do the will of God, and become the mother kin of Jesus? Let Mary be the model mother to us all—and in her doing may we find the will of God that may be done by us.

"Oh morning stars together
Proclaim the holy birth,
And praises sing to God the King,
And peace to them on earth
For Christ is born of Mary,
And gathered all about,
While mortals sleep the angels keep
Their watch of wondering love.
We hear the Christmas angels
The great glad tidings tell;
O come to us—abide with us—
Our Lord—Emanuel!"

And now a new year of prayerful effort is speeding towards us. How shall we enter it? With better purposes and stronger desire to live nearer to the dear Master that has never failed us. Shall his words be our sweetest solace, his commands our dearest delight to obey, his precepts our guidance, his ways, and walk, and work our bright example—opening out before us opportunities never noticed before, and days of usefulness that will make our lives a very poem of joy—in his sweet service.

"God's smile be on you, every one,
The distant, and the near,
And make the time that comes to all
A bright and happy year."

Your loving sister,

ANTOINETTE K. THURGOOD.

SUNDAY SCHOOL REPORT.

Collingwood has been visited and found to be in good working order. Teachers much encouraged in the work.

North Melbourne has 16 classes with an average of 167.

Glenferrie.—The average is smaller, viz., 56, but the work is good.

St. Kilda school is improving, the average number of scholars being 40.

Malvern has lost several through removals. Teachers faithful and painstaking. Their average is 50.

The superintendent of Surrey Hills school is much discouraged through lack of interest taken in school—only 25 present day of visit.

North Carlton is still short of teachers, two or three classes having only one teacher, making it difficult to keep order. The infant class is particularly good. Average 162.

Swanston-st. had rather a poor school day of visit, a number away for holidays. Their average last quarter was 62.

The Brunswick church has received two additions from the school.

E. SCHOFIELD, Supt.
M. HALL, Visitor.

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 4.

The Four Headed Calf.

Before Octave had returned from Washington, his ambition to invent a "cow-milker" was fully known throughout Norwell. The

destruction of his first model by the old cow at the sugar-house had tickled popular curiosity. His bout with Captain Brickett had kept the laugh going; and now his trip to the national capital had roused extensive interest.

When the afternoon stage coach on which he came home arrived at the post-office, he found, to his dismay, that many had assembled to greet him.

"Here's Octave!" "Octave's got back!" "Well, Octave, did you see all the patent cow-milkers?" "Have you got one in your grip, Octave?"

After this he stayed at home quite closely for a month or more, contriving. One of his difficulties was the lack of money to purchase material for experiments, since his father was opposed to everything of the sort. His brother Ed told me, however, that his Uncle Peleg had become interested in Octave's cow-milker, and had let him have a little of his pension money.

"He's a cute one!" Uncle Peleg would chuckle. "Ye ought to see him to work once. I tell ye that boy knows more about wheels and things than any three men in this town!"

In addition to the annual county fair it has been the custom of the Norwell farmers to hold a town fair, devoted exclusively to agricultural exhibits, since horse-racing and other doubtful "shows" have largely engrossed the county fair. The town fair is expressly for and by the farmers, that they may exhibit and compare their live stock, cereal crops, fruit and dairy products.

The notices of the exhibition, which were handed about a few days in advance, stated that their would be a public exhibition of a wonderful four-headed calf in the afternoon. A stranger might have surmised that this was some natural freak of monstrosity, but most of those who read it were already aware that it referred to Octavius Waynor's milking-machine.

I was one of the first to go around by the cattle-sheds after the noon hour; for I hoped to see Octave and say a word of encouragement to him, as I knew that he was bashful, and that the presence of a crowd of demonstrative people would embarrass him. But I was rather sorry I went; for about the first person whom I saw there was Captain Brickett.

The Captain was not there to sympathize or encourage. From the hard expression in his eye and the sardonic grin on his brown face, it was plain that he expected to square his little account with Octave before night.

Octave himself had but just arrived, with an express wagon, which contained the four-headed calf covered with a waterproof blanket. Uncle Peleg was with him. They took the machine out carefully, without removing the cover. Seeing Captain Brickett, Uncle Peleg walked directly to where he stood.

"Look here now, Captain," he said "this boy haint took any patent on his machine yet, and we aint going to have any agents for tool companies examining it too sharp."

"Humph!" snorted the captain. "D'ye think I want to steal his patent? 'Taint worth stealing!"

A handsome Durham cow stood tied at a stanchion under the shed, and the four-

mouthed calf was uncovered and ready to milk her. The body of the machine resembled the body of a calf in that it had a fresh calfskin wrapped about a mechanical gear. The neck, however, was fully two feet in length, and in lieu of the head, we saw only what appeared to be a very broad canvas band, or sack, made to enclose the udder of the animal and buckle above her back.

Inside this great band or sack were four devices, each resembling the "butter cup," of an old-fashioned churn. These cups were designed to grasp and enclose the teats of the cow; they were the terminals of four tubes which led to a reservoir beneath the "body" of the machine.

Each cup, moreover, had within it a thick rubber ring or bag connected with an air-tight chamber, provided with a small vent like that of the pneumatic device for closing doors; and by the use of a lever acting on the air-chamber the rings in the cups could be inflated or relaxed.

Two rods extended from the body of the machine along the neck to each cup; and when the lever which put the contrivance in operation was worked, the rods alternately pushed the cup upward—much as the hand is pushed up in milking—and then pulled it strongly downward, as the compression of air squeezed the cup.

Uncle Peleg, swelling with pride and the importance of the occasion, did all the talking, and was holding forth on a lofty and somewhat loud strain as to the great value of Oclave's invention. Captain Brickett had come back and edged through the throng. Grand Master Shaw of the Grange and fifty or more Grangers were looking on.

As for Oclave, he busied himself in making sure that the contrivance was in working order, and at the hour of three proceeded to attach it to the cow; to do this he had only to push it forward and buckle two straps. The cow herself made no objection, and was evidently accustomed to the sight and odor of the device. She turned her head and smelled the calfskin, and then went on eating her fodder, quite content.

"Is that the hide which came off that cow's calf?" someone asked.

"Yes, sir, it is," said Uncle Peleg. "Now, gentlemen, my nevy's all ready to begin milking. When he works that 'ere lever you see his hand on, the milk will commence to flow down them tubes into that 'ere receptacle which you see below. We will show ye the milk later on. Now go ahead, Oclave, and let 'em see what 'twill do. Folks, I tell ye it is the greatest thing ye ever saw! It's agoing to revolutionize farmin', sure as a gun!"

Oclave began gently to work the lever, and the neck of the four-headed calf rose and fell with regularity. The cow, moreover, seemed quite at ease. Evidently the contrivance gave her no pain.

"Now only see there!" cried Uncle Peleg, with a burst of pride. "D'ye ever see anything seegociate nicer or purtier than that? I tell ye, folks, that is a great idee! Only think what one man can do with ten or twenty of them 'ere machines! Why, he can milk twenty cows in somewheres from twelve to fifteen minutes by himself alone! Takes only a few seconds to hitch

one of them on to a cow. A spry man can put on twenty of them in five minutes; then with a power shaft to operate them at once, all you have to do is just to touch the button, and my nevy's machine will do the rest!"

In the course of six or seven minutes, while Uncle Peleg was talking, Oclave ceased working the lever.



"NOW AIN'T THAT 'ERE CUTE?"

"There, now, he has milked that cow so quick!" exclaimed the old man with enthusiasm. "D'ye ever see anything like that? And now he will show ye the milk. Pour out that milk, Oclave and let 'em all see it."

Oclave opened a tap in the reservoir and drew out a ten-quart pail nearly full of milk.

But Captain Brickett had a word to say. "Oh, that looks very fine," he remarked, with a hard laugh. "But I want to pint out to ye, my friends, before ye all get too far carried away with this thingamobly, that it isn't all it seems to be at fust sight."

"Oh, we all know about your sore head, cap'n!" interrupted Uncle Peleg.

"Sore head or not," continued the captain, "it is well to consider that this cow-milker that we've just seen operate so glib was all advanced to this particular cow, and it is the skin of this particular cow's calf which has been put on this mechanical 'calf,' to make the cow 'own' it, before the performance began. Now I, for one, should like to see this operate on some other cow. There's cows enough here at the fair. I've got a herd of eight here myself. Let's see it tried on another cow."

"We will milk as many cows as ye like. Fetch on your cows." Thereupon the captain bade his hired man, who was present in charge of the herd, to lead forward one of his fine Ayrshires.

It was a young, somewhat skittish animal, and the presence of so many people plainly disturbed it. She was at length tied up in the place of the Durham; but only after a great deal of coaxing and some little trouble that the four-headed calf was adjusted.

Oclave then began to work the lever gently, while the hired man stood by the creature's head. It was soon evident that satisfactory progress in milking was not being made; but the effort was continued for some minutes. An examination of the reservoir

then showed that very little milk had been drawn.

"What did I tell ye?" cried Captain Brickett. "It only milks one particular cow."

One of the shrewd farmers went forward and asked Oclave for the milk-pail. "Let me see if I can milk her," said he; and sitting down, he attempted to do so with his hands, but succeeded no better than the milking-machine, and after a minute or two abandoned the effort.

"She's holding up her milk," said he. "Nobody can milk her."

"I mistrusted so much," said the farmer. "'Tis the strange place and the crowd of people. Ye can't get milk from a cow, at least not till the pressure compels her, unless she is a mind to give it down."

Here Captain Brickett's hired man who was a simple-minded fellow, added: "She bothers us just so nearly every night."

At that confession the grangers, who understood such troubles laughed heartily. "Talk about tricks!" one exclaimed, looking significantly at Captain Brickett. "I guess, cap'n that you are a leetle mite that way yourself."

The captain turned very red. "No such thing!" he cried. "I never told Jerry to lead out that cow."

"But he winked at me," muttered the ingenious Jerry to one of those standing near.

"Wal, take the best and nicest cow I've got here!" cried Captain Brickett, to carry the matter off. "Take my old 'Peg' out there in the shed. She is a good new milch cow."

Oclave assented, although rather reluctantly, and Jerry led forward a large, handsome Jersey cow, that looked, judging from her yellow skin, as if she might yield pure cream for milk.

"There's a cow for ye!" exclaimed Captain Brickett, proudly. "Any machine that is good for anything ought to milk such a cow as that. Nine years old and as gentle as a lamb."

Externally, at least, this appeared like a proper cow for the experiment. Oclave attached the milker to her without difficulty, and attempted cautiously to operate it. The cow was not in the least afraid, nor did the machine appear to irritate her. She turned her head gently, showing two great, clear eyes, and smelled fondly at the "calf."

With that first sniff, however sudden anger seemed to take possession of her. It was a calf but not her calf! Her maternal nose told her that instantly. She surged violently at the stanchion in an effort to hook the intruder away then, finding herself fast, she gave vent to a short, wrathful bellow and began to kick at the stranger.

Jerry and Uncle Peleg laid hold of her and sought to quiet her; but the animal's suspicions had been fully roused; she continued to thresh about and kick. The farmers crowded round to lead a hand; but when next I caught a glimpse of the four-nosed calf, it lay in a heap on the ground with several broken rods protruding through from the calfskin!

There was something of an uproar. Captain Brickett stood laughing as if he would split his sides, and Uncle Peleg was shaking

his fist in the captain's face. Oclave, quite oblivious of them all, attempted to gather up the disabled machine. He said nothing, either in defence or excuse of it.

Many of the onlookers had been vastly amused. Some shook their heads doubtfully. It was a fair-minded crowd, however, and the farmers had, for the most part, judged quite correctly of what they had seen.

"Of course you cannot expect a machine to milk cows that 'hold up' their milk," I overheard one granger say to another as they walked away; "but it milked the first cow all right."

"'Twas that strange calf-hide that made Brickett's Jersey carry on so," another remarked. "But I rather guess that cows would soon get used to a milking-machine like that. It doesn't seem to hurt them any more than a body's hand."

"I sort of think that contrivance might do pretty well," a third farmer remarked to Grand Master Shaw as they went to get their horses. "If they don't cost too much, I believe that I should like three or four of them."

On the whole, therefore, in spite of malice and mishaps, the exhibition had been moderately successful, and so the matter stands at present. Oclave has invented a machine which will milk a cow; and he is still at work on it, endeavoring to improve it.

CHARLES ADAMS in *Youth's Companion*.

THE END.

Our Missions.

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

Foreign.

CONDUCTED BY F. M. LUDBROOK.

F. E. Stubbin is now back again in Melbourne. Bro. Smith writing from Adelaide reports very hearty farewell meetings in all directions. At the last of these gatherings about 120 were present, notwithstanding the intense heat. Bro. Stubbin is attending as many of the meetings of the brethren as possible during his limited stay in Melbourne. The farewell gathering for Victoria will be held at the Swanston-st. chapel on Monday next, 14th inst.

Brethren in reading of Bro. Stubbin's labors in India, perhaps through many years to come, will feel at a distinct loss if they have never seen him. All are therefore urged to make it convenient to attend this meeting. The President of the Conference (Bro. Pittman) will take the chair at 8 o'clock. Brief addresses are expected from Messrs. J. A. Davies, M. W. Green, Houchins, Mahon, Moysey, Ah Wong, and F. E. STUBBIN. The musical programme will include items by Miss Pittman, Mr. S. Pittman, Mr. W. Ah Hing, and choirs from Lygon-st., North Fitzroy, North Melbourne, Doncaster, Collingwood, and Swanston-st. A large, representative and memorable gathering is thus looked for.

Bro. Stubbin will leave next day for Sydney, and will go to Hurda via Queens-

land. Anyone in Victoria wishing to send along a gift to Miss Thompson by our brother should see about it at once. South Australia is forwarding quite a large supply of toys, slates, etc., very similar to our own Christmas Box.

We have received from the S.A. Foreign Missionary Committee FIVE POUNDS towards Bro. Stubbin's passage money. Here is an exceptional though necessary outlay, inviting help from all. Perhaps there are brethren in the other colonies wondering where they can place an exceptional thank-offering to the Lord. Such may be pleased to receive the invitation to donate to the TRAVELLING EXPENSES FUND.

From The Field.

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

New Zealand.

OAMARU NOTES.—The Bible class paid a surprise visit to Bro. Greenwood's home last Thursday and during the evening presented him with a nice writing case. Bro. Jack Cunningham acted as spokesman thanking Bro. Greenwood for his efforts on their behalf and assuring him of their appreciation and love. Bro. G. suitably replied. A pleasant evening was spent in social intercourse. As this was Bro. Cunningham's maiden speech it argues well for his future usefulness in the church of God.

Jan. 18th.

G.

SPRING GROVE.—On the 19th inst. Sister Ethel Gill and Mr. C. Hill son of Sister Hill were united in the bonds of Matrimony by Bro. Lewis. Bro. Lewis is at present preaching in Nelson. A number of brethren residing at Wai-ite and Helgrove who for years have attended the church here, travelling from five to nine miles to the meetings have erected at Wai-ite a very nice meeting house which will seat about 100 people. About thirty brethren will consequently be leaving the Spring Grove church before long. The opening of the new building will no doubt be of interest to the district, a further report of which will be forwarded. Six new Subscribers for our new paper and hope to get more.

Jan. 23rd.

A. G. Knapp

Victoria.

ECHUCA.—Last night F. Pittman held the first of the series of lantern lectures being conducted by him in the Temperance hall. By the aid of these meetings we hope to reach a class of people not ordinarily reached, and thereby widen the circle of our influence. The hall was packed, about 300 people being present.

Jan. 7.

W.A.K.

BIRM.—Since our last report we have had four additions by faith and obedience, two of which take membership at Brim and two at Warracknabeal. There are others who have decided to obey the Master shortly. The angel of death has visited us recently and taken from among us one of our Sunday school scholars, the youngest daughter of Bro. and Sister Clipstone. Little Annie was a bright, intelligent child of eight years, who fell a victim to that terrible disease diphtheria. There have been several deaths in this district during the last few days, caused by diphtheria, and I heard this morning that one of

Bro. Browne's little ones has been given up by the doctor. All places of worship and Sunday schools were closed in Brim on last Lord's day, and our Conference of Mallee churches, which should have been held last Wednesday, has been postponed until further notice.

Feb. 5.

H. E. QUIRK.

BRUNSWICK.—The church at Brunswick has had much cause for rejoicing in the Lord just lately, as we have had the pleasure of baptising four within the last two weeks—two out of Sunday school (young girls' class) and two adults who, after much consideration and study assisted by members who spoke to them individually, were to-night baptised in obedience to the Lord's command, and at the conclusion of the gospel address by Bro. W. Dickens, one woman, mother of one of the young girls alluded to, came out and confessed her faith in the Lord.

Feb. 6.

W. STEPHENSON.

Queensland.

MARYBOROUGH.—Bro. Clapham paid us an unexpected flying visit on the 26th inst. He met a large audience at my home the evening of his arrival, Wednesday, and as our hall was disengaged he kindly consented to give us two evenings—Thursday and Friday—for gospel addresses. The first evening there was a fair attendance; on the Friday it was much better, many strangers being present. His visit was also most opportune for the church, his wise counsel and good common-sense advice being well received.

On the 29th inst. a quiet wedding took place between Bro. Cumming of the local telegraph office and Sister Mrs. Marshall, late of Gympie.

Jan. 31.

S. O'B.

WEST MORETON NEWS.—P. J. Pond was again in our midst, and preached at Mount Whitestone Sunday January 30, and at Flagstone Creek at 3 p.m. On January 31 he preached at West Haldon, and after the meeting two men, both being heads of households, confessed Christ and were baptised the next morning. The church, which up to the present has met for the breaking of bread in Bro. Robert Young's house, has now decided to meet in the West Haldon schoolhouse.

A bible class has recently been started in connection with the church at Upper Tenthill. Bro. Johnson conducts a bible class at his residence, 15 miles from Toowoomba.

F. G. PATER.

Here and There.

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

One confession and baptism at Dunolly last Sunday week.

R. Langley of Galaquill has been on a brief visit to Melbourne.

Two baptisms and one confession at Brunswick on Sunday evening.

Dr. Jas. Cook will preach at the Tabernacle, Fitzroy, on Sunday night next.

Splendid meeting Sunday night at Campbell street Sydney, and two confessions.

Frank Hales commenced his work with the church in Wellington, N.Z., on Jan. 23.

Bro. R. J. Clow preached at Footscray last Sunday night, and at the close one made the confession.

Bro. W. Smith is now secretary of the church at Maldavale, Hopetoun, Bro. F. Henderson having left the district.

Quite a number of the members of the Merewether Church, N.S.W., have recently gone to W.A.

We are desirous to call special attention to the farewell meeting in Swanston-street on Monday night next. See Coming Events.

R. C. Gilmour reports large gatherings at their open-air meetings in Newcastle, and increased attendances at the church and school in Merewether.

Miss Kate Morgan, of the Merewether Church, N.S.W., recently won the gold medal for the contralto solo at the meeting of the Newcastle Eisteddfod.

As a result of the work of Frank Hales with the Committee of the Conference of the Middle District of N.Z., during the twelve months, fifty-five were added, fifty-two being by obedience of faith.

By the bush fires in Tasmania the Church at Bream Creek has suffered greatly, but we are glad to know that no lives have been lost. All these things only illustrate the truth that the things of this life are very uncertain.

Jas. Hay, who went from New Zealand some years ago to America, to more efficiently prepare himself for preaching, has returned to that colony, and has been engaged by the Missionary Committee of the Wellington District to labor as evangelist. He has gone to Nelson.

It will save some of our subscribers and ourselves a great deal of trouble if they would read the general information above the leader. The price to a single subscriber is 7/- In sending cheques and postal notes kindly add the exchange. This, of course, does not apply to our agents.

Three confessions at South Melbourne last Lord's Day evening. Good meetings all day, commencing with prayer meeting at seven in the morning. Bro. Franklyn is preaching the gospel with telling effect, and winning the hearts of all by the earnest and capable way in which he is working.

Those anxious for the success of this paper will be glad to know that the subscription list is gradually going up. We have now 2,300 subscribers. Will not our friends help us in bringing this up to 2,500? We ought to have 3,000, but if the 2,500 is reached we shall be satisfied. If the paper is to be enlarged we must have a lot more subscribers.

Among the wisest words ever spoken by Mr. Moody were those spoken at his mother's funeral, when he told how this good Christian woman made her boys go to church regularly.

"And it did not turn us from going to church," said Mr. Moody. "It seldom does, any more than sending boys and girls to school turns them from education, or requiring them to practise on the piano turns them against music."

There is a good deal of foolish sentiment on this subject of "turning children against church-going." About the surest way to do that is to turn them over to their own devices on Sunday until they are past the age when habits are easily formed. They will be turned against church-going pretty effectually by that time.

"Train up a child in the way that he should go," is old-fashioned advice; but somehow the moderns have conspicuously failed in their efforts to improve upon it.

Of course all do not like THE CHRISTIAN. Some think there is not variety enough, others that there is too much, and so on. In a paper of its size there cannot be a great variety in each number, unless we bring our paper down to a kind of religious tit-bits, which we have no intention of doing. Remember that THE CHRISTIAN exists to advocate New Testa-

ment Christianity and not as a mere literary journal with a religious turn of mind. One of our exchanges says THE CHRISTIAN has been started for the purpose of advocating the higher spiritual things of the New Testament in contradistinction to the letter. Fancy the editor of a great paper using the expressions spirit and letter to distinguish between things in the New Testament, and that too in the latter part of the nineteenth century. We are going to try to assist in the cultivation of the spiritual, but if our exchange imagines that we are going to neglect the specific commands of the New Testament it is much mistaken.

Obituary.

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

MUIR.—It is with mingled feelings of joy and sorrow that the writer pens this notice. Agnes Muir (my mother) departed this life on the morning of the 4th inst. at our residence, Totara, Ross, N.Z., where she had been staying for nearly three years in a very feeble state. Her end was peace. She knew in whom she had believed, and whom she had served for a long period. She was baptised at Crossgates, Fifeshire, Scotland, in 1851, where she remained until 1873, when my father, mother and two of our family left Scotland to join us in New Zealand, and have lived in Ross ever since. J. P. Muir.

Coming Events.

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

Feb. 14.—Unique Farewell Gathering.—At Swanston-street chapel on Monday next, 8 p.m., a Foreign Missionary meeting will be held to bid farewell to Bro. F. E. Stubbin, an accepted missionary for Hurda, India. The president of the Conference, Bro. J. Pittman, will preside. Expected speakers:—J. A. Davies, M. W. Green, W. S. Houshins, Mahon, Moysey, S. Ah Wong and F. E. Stubbin. Musical programme includes Miss Pittman, S. Pittman, W. Ah Hing and choir from Lygon-street, North Fitzroy, North Melbourne, Doncaster, Collingwood and Swanston-street. Everybody invited.

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/-.

Feb. 23.—The eighth annual meeting of the Rescue Home Lygon-street Chapel, 8 p.m. Speakers—Sister Hannah of the Central Mission, Mesars. M. Wood Green and H. Mahon. Suitable and select singing. Collection. All interested in the uplifting of the lost very cordially invited.

Acknowledgments.

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

PIONEER SUBSCRIPTIONS.

Received to February 7:—W. J. Smith, 7/6; J. Lowe, N.Z., 12/-; Joseph Fraser, 10/-; Henry Wright, 4/-; E. Morris, 26/-.

All arrears for Pioneer should be paid to Austral Publishing Co., 528 Elizabeth-st., Melbourne, or to the undersigned, as soon as possible, in order to the settling up of accounts with printer.
22 Crystal-st., Petersham, N.S.W. D. A. EWEES.

To Subscribers.

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WANTED.—Having several Inventions, including perfectly safe Keyless Lock, I would like to hear from someone willing to Pay Expenses of Patenting the same for Share in the Profits. Particulars on application to H. Drake, Birchip.

Literature.

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

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