

Australian Christian.

CIRCULATING AMONGST

CHURCHES OF CHRIST

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

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

Vol. I.—No. 47.

THURSDAY, NOVEMBER 24, 1898.

Subscription, 5s. per annum.

Editorial Notes.

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

Graded S.S. Studies.

We notice that some of our Sunday School Unions in Australia are advocating the adoption in 1900 of a series of lessons on "Distinctive Principles." We may mention in this connection that one of our American publishing houses, the Standard Coy., has just issued a handbook of "Graded Studies in the New Testament" for the use of Sunday Schools. In this there are four grades, each designed to occupy two years, and these lessons may be used with and in addition to the International series. The lessons are in the form of questions and answers, the latter being in the words of scripture, and they cover the subjects of the person and mission of Christ, conversion, the organisation and service of the church, life and conduct of the Christian, and evangelisation. There is an introduction by J. W. McGarvey, and the work is meeting with general commendation in America. After a careful study the writer of this page is prepared to warmly recommend fellow teachers to use these "Graded Studies." They will form an excellent introduction and accompaniment to the proposed special series on "Distinctive Principles." The work, which contains 64 pages, is published for 15 cents (7½d.) and may be ordered from the Austral Publishing Co.

Dr. Lorimer on "Open Membership."

Dr. Lorimer is one of the greatest thinkers and writers among the American Baptists. He attended the Baptist Union meetings just held at Nottingham, England, and his able address on "The Preservation of Primitive Christianity" has been published in our own as well as the Baptist papers. The *Christian Commonwealth* reports an interesting interview with Dr. Lorimer, in the course of which he was asked how he explained the fact that the Baptists in England were so much weaker than in America. "Pressed thus," Dr. Lorimer answered:

"I think their weak spot is to be found in their open membership." Pressed further for an explanation, he continued, acutely: "You see it accustoms Baptists to think that they can be fellow members with unbaptised believers without any compromise of principle. Consequently, when some of them get on in life, and are tempted to join fashionable Pedobaptist churches, there is no obstacle in the way." In explanation of the strength of the Baptists in America the doctor said among other things: "I attribute it largely to our distinct denominational life." It would be well for those who have any leanings in the direction of "open membership" to weigh well the conclusions of one so well qualified to judge.

The Canadian Plebiscite.

A few weeks ago, in alluding to the plebiscite in Canada on the question of prohibiting the sale, manufacture and importation of intoxicants, we spoke of it as a victory for the temperance forces. But the victory was more pronounced than we had thought. Misled by the cablegrams we supposed that the majority against prohibition in the Roman Catholic and French speaking province of Quebec was so large that although there was a prohibition majority in every other province, the Quebec vote had turned the balance of the Dominion in favor of continuing the drink traffic. It turns, out, however, that we were wrong. By the mail news we learn that in the provinces outside of Quebec there was a majority of 63,000 in favor of prohibition. The adverse majority in Quebec reduced the majority over the whole of the Dominion to about 20,000. Canada has therefore by a majority of 20,000 votes declared against the whole drink business. It is probable this majority will not be considered by the Government sufficient to justify it in immediately introducing drastic legislation, but the moral force of the vote will be felt far beyond Canada. The significance of this plebiscite can scarcely be overestimated, and the result may be regarded as the greatest blow the drink trade has ever received in Her Majesty's Empire. Temperance re-

formers the world over can now thank God and take courage for a renewed onslaught—feeling assured that in spite of its enormous vested interests the infernal traffic is doomed. It is only a question of time, and, if professing Christians take the matter up earnestly, a short time at that.

The Confessional.

There is every indication that British Episcopalians are entering upon a stormy future. Ritualistic clergymen are persistently advocating the reintroduction of auricular confession. Englishmen are willing to tolerate a good deal of sacerdotal nonsense in the shape of wax candles and millinery, but they draw the line when their wives and daughters are expected to tell their private domestic affairs and even secret thoughts into the ears of their priests. Manuals for the use of these reverend confessors are issued to the ritualistic clergy, some of which have fallen into the hands of anti-ritualists, and their contents have been published, arousing a storm of indignation. Young clergymen are in these instructed how to probe the minds of boys and girls with indelicate questions, the publication of which has been denounced by the very apologists of these confessors as prurient and filthy. The late Dean Alford declared it would be better for a child to grow up in ignorance of sacraments and religion than be trained by a church using such a "manual of damnation" as he termed it; and rough uncultured men are not likely to take a milder view of the case or to use softer language. The arrogance of the "ghostly advisers" in their open advocacy of Roman practices must hasten the inevitable disestablishment of the church in England, and in view of what is now being taught by its recognised representatives this is a consummation devoutly to be wished.

The Quiet Hour.

In these days of bustle and hurry it is a question whether Christians allow themselves sufficient time for quiet contemplation and devotional study of the word. There are so many meetings of the church to attend, busi-

ness cares are so engrossing, home duties demand so much attention, and altogether there are so many claims upon our time and thought that but little is left for the all-essential duty of private meditation and prayerful scripture reading. Eloquent sermons and learned commentaries cannot take the place of personal study, nor even can the prayer-meeting be accepted as a substitute for quiet devotional reading and reflection. It is better for a Christian to neglect some of the many demands on his time, even though they be church demands, than to neglect quiet everyday communion for a few minutes with the Master. "In quietness and in confidence shall be your strength."

THE

Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth St., Melbourne.

A. B. Maston - - - Managing Editor.

All Communications should be addressed to The Austral Publishing Co., 528 Elizabeth-st., Carlton. Articles, etc., of any length intended for next issue should be in hand not later than first post on Monday. Short News Items, Coming Events, Wanted, etc., received as late as Wednesday morning. Births, Marriages and Deaths, 6d. each. Coming Events, 4s. words, 6d.; each additional 4s. words or fraction thereof, 6d. Wanted Advs., 1s. To insure insertion this must be paid in advance.

We do not hold ourselves responsible for any views or opinions expressed in the communications of our correspondents.

Terms.—In Victoria, 2 copies or more in one wrapper, 5/- each, post paid. Other colonies, 4 copies or more in one wrapper, 5/- each, post paid. Single subscribers in Victoria can secure their copy for 5/- by having it sent fortnightly. Single subscribers in the other colonies may secure their copy for 5/- by having it sent monthly. Or when two copies are taken in the other colonies they may be obtained for 5/- each by having them sent fortnightly. Single copy, to any part of the world, 7/-.

The Leader.

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

What Was Primitive Christianity?

The great barrier, perhaps the greatest, to the progress of Christianity is the element of division found to exist amongst those who profess to serve the one Lord and Master. It is owing to these divisions that many people look askance at Christianity, and when its claims are pressed upon them, refuse to have anything to do with it. They say, "It will be time enough to consider the question when you religious people are agreed among yourselves as to what Christianity really is." And while it may be readily admitted that the diversity of teaching found in the religious world is well calculated to bewilder the enquirer, it by no means follows that the enquirer is justified in refusing to accept Christianity on that account. He has no right to assume that Christianity itself is responsible for this diversity and division. In justice to Christianity, he should see what it has to say for itself without paying the slightest attention to any outside discordant notes.

A musician is not justified in condemning a piece of music because a number of incompetent performers render it badly. He is not in a position to pronounce judgment until he has tried the piece himself. This, indeed, is the common-sense method adopted in ordinary matters, and there is no reason why it should not hold good in a matter of the very highest importance. If Christianity is dealt with in a reasonable manner, it will be found that from the heavenward side it is a unity, the grandest and best the world has known. This unity will be found in the Bible, not in the New Testament alone, but in Old and New combined. "As in Beethoven's matchless music," says H. W. Beecher, "worked out through all the changes of measure and of key, now almost hidden, now breaking out in rich natural melody, whispered in the treble, murmured in the bass, dimly suggested in the prelude, but growing clearer and clearer as the work proceeds, winding gradually back until it ends in the key in which it began, and closes in triumphant harmony; so throughout the whole Bible there runs one great idea: man's ruin by sin, and his redemption by grace; in a word, Jesus Christ, the Saviour." In this divine harmony there is no discord. That which we call Christianity is only such when it gives expression to this cardinal thought as set forth in the clearer and final revelation of the New Testament. Here is unity—whence, then, the discord?

For the cause of this discord we have not far to seek. We know what would happen if some bungler sought to improve one of Beethoven's masterpieces. We know what has happened from bunglers trying to improve upon the masterpiece of heaven. All the various sects found scattered throughout Christendom are the result of attempts to improve upon the original. The greatest and most powerful of these, the Romish Church, is avowedly so. This is admitted by one of its greatest champions. Thus, Mr. W. S. Lilly, writing in the *Nineteenth Century* on "What was Primitive Christianity?" after describing it, declares that "it differs vastly from any Christianity now discoverable in the world." He does not regard this as a calamity, except so far as it finds expression in Protestant diversity, but in the system he defends he maintains there is a proper development of apostolic Christianity. The Papacy, indeed, is the flower of which primitive Christianity was the bud. His reflections upon this head were the result of a visit he once paid to a *Bible Christian* meeting house. He says, "I found some hundred serious-looking men and women, belonging apparently to the lower, middle and upper laboring classes, assembled in a gaunt room. And in

the pulpit which stood at the end of it, was a man whom I recognised as a watchmaker from a neighboring town. I had often seen him sitting at work in the window of his shop, a glass in his eye, some implement of trade in his right hand, a watch in his left, and an open Bible before him. After the singing came the watchmaker's sermon. His text was 'To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.' His discourse was, in fact, an enquiry, 'What was primitive Christianity?' He began with the Church of Rome, inquiring with a touch of evidently honest scorn, whether they could imagine Peter or Paul carried about 'like a rare show,' on men's shoulders, with fans on either side of them, and silver trumpets blowing. Where is the scripture, he demanded, for the Pope with his encyclicals and briefs? where is the scripture for transubstantiation and the inquisition and monks and nuns? He then went on to apply the same test to the Established church with its Lord Bishops, its Deans and Archdeacons, its Book of Common Prayer and 'black and white surplices'—things for which he found no warrant in the law and the testimony." . . . "The scene," continues Mr. Lilly, "set me pondering. It was impossible for anyone who had read the New Testament to deny that there was a certain external resemblance between the religionists of whom we find an account there, and the religionists of *Elminster*. Simplicity of creed and cult, enthusiasm and excitement are characteristics common to both. It is difficult to imagine any man of culture and refinement becoming a *Bible Christian*. But the nascent church was equally unattractive to men of culture and refinement." As a result of his pondering he concludes that the apostolic church had not sufficient means for its development—that this came afterwards. It had the germ, so to speak, the flower came later. But when? What time after the second century did this flower make its appearance?

Here, then, we have the explanation of the existence of rival and contending sections of religionists. The Romish Church may be taken as an example for all. True, it is the most pronounced in its disruption from primitive Christianity, but on that account it stands forth as a more significant warning. What then has it to teach us? Has it given us any new principle of right? Has it given us any new law of heavenly origin? No. On the contrary, so far as it differs from primitive Christianity it does so, because it has perverted or destroyed the primary laws of the Kingdom of God. It found Christianity simple and made it complex. It found

Christianity with a common priesthood and laid ruthless hands upon it, thus robbing the people of God of their great heritage. It found primitive Christianity in possession of the Word of God and took it away, hiding it in the cloister. Having done this and much more, it now turns round and says, Behold the flower! Yes, but not the flower which has expanded from the bud of primitive Christianity, but the flower which developed from the germs of apostasy, which set in soon after apostolic days. It is very well to speak of development, but it is of primary importance that such development should be on proper lines: if it is not, we are then justified in calling it by some more appropriate name. Departure from apostolic precedents is not development in the true line of progression, but the very reverse. "The world would not be called progressive, it has been wisely observed, if it were to break away from the sun. Nor should we call the man progressive who in his business were to repudiate the principles of arithmetic. Ours must be the progress of the mathematician who, though he may advance far into geometry, never abandons the axiom of his first problem, or the progress of the builder who leaves his foundation, indeed, but only because he is building upon it. A lack of clear discernment at this point has been one of the great causes of a divided Christendom." Primitive Christianity, therefore, must be judged by itself, and not by later developments of an illegitimate growth. Christianity must be looked at as it comes fresh from the fountainhead, and not as it flows in streams which have become polluted.

Original Contributions.

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

Is Faith the Gift of God?

J. GRINSTEAD.

To have raised such a question would at one time have caused the writer to be regarded with suspicion—as a heretic, or something of that kind, at any rate by "the unguided." But the days of intolerance and bigotry are quickly passing away, and realising the joyful liberty of the Christian life, men are now more willing to examine with fairness and candor the conclusions of even their own friends than might at one time have been expected. Truth is of far more consequence than orthodoxy. "You shall know the truth and the truth shall make you free!"

It would be difficult indeed to over-estimate the value of faith. "Without faith it is impossible to please God."

"All epochs in which faith is dominant are brilliant, elevating and pregnant for the present and for the future. Those, on the contrary, which are under the sway of a mis-

erable scepticism dazzle for a moment, but are soon forgotten, because worthless in the knowledge which bears no fruit. Unbelief belongs to weak, shallow, retrograding and narrow minds." Such is the testimony of Goethe, and such I may add is the testimony of the ages.

The grandest men in all generations have been, and are men of faith. The worthies of Hebrews eleven, are men of whom we have no cause to be ashamed. True they were men of like passions with ourselves, and some of the best and grandest of men in dark and evil hours have succumbed to temptation, and fallen into sin. But their faith has prevented the possibility of their continuing to lie in the mire into which they had fallen. And restored and reconciled—pardoned and cleansed—they have become more conspicuous monuments—illustrative of the power of faith.

It is faith which links and binds as to the heart of God.

"Oh, for a faith that will not shrink
Though pressed by every foe:
That will not tremble on the brink
Of any earthly woe,
That will not murmur or complain
Beneath the chast'ning rod,
But in the hour of grief and pain
Will lean upon its God!"

It may be well to say that faith is simply belief, or trust. Many minds have been perplexed by theological phrases and distinctions. Some people talk about "having faith to believe," not knowing that faith and belief are the same. The vagaries of translators are largely responsible for this condition of things. For example, in the last verse of Heb. 10, we read, "But we are not of them who draw back into perdition, but of them who believe to the saving of the soul." Then in the first verse of chapter 11 we read, "Now faith is the substance of things hoped for." But what connection can the ordinary English reader be expected to see between the "believe" of one verse and the "faith" of the other? Yet it is exactly the same word used twice over by the inspired writer. Had the canon of common sense been appealed to, surely we might have had those two verses kept together instead of being put into separate chapters. And we might have read, "But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul. Now belief is the substance of things hoped for," and every reader would at once have seen the connection. Faith is belief, trust, confidence.

But how is faith obtained? Is it the gift of God?

How can I ever forget sitting in a small meeting in a large chapel—the meeting being composed of two or three good old men bred



J. GRINSTEAD.

and born in Calvinism: and seeing and hearing them sing—ah! they needed no book—

"It boasts of a celestial faith,
And is the gift of God!"

But surely, my reader says, that was scriptural! "For by grace are you saved through faith: and that not of yourselves, it is the gift of God."

That faith is the gift of God in some sense, I not only do not deny, but positively affirm. "Faith comes by hearing, and hearing by the word of God." "If we receive the witness of men, the witness of God is greater." We could have no faith as to things unseen but eternal, but for the testimony of God. In that sense faith may be said to be the gift of God.

But I do deny that Eph. 2: 8 affirms or implies that faith is the gift of God. This is no mere question of opinion, it is a question of fact. One of the rules of the Greek language is that the pronoun must agree with the noun for which it stands, in number, gender, and person. Now the Greek word for "faith" is feminine gender: whereas the Greek pronoun translated "that" is neuter gender. Nor can the pronoun "that" refer to "grace," for the word translated grace is masculine gender. What then does the pronoun "that" refer to and agree with? It agrees with the word salvation understood. That is the great theme of the apostle: "For by grace are you saved, through faith and that salvation is not of yourselves, it is the gift of God: not of works lest any man should boast." The same thought is before the mind of the apostle, as when in writing to Titus he says: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing [bath] of regeneration and the renewing of the Holy Spirit which he shed on us abundantly through Jesus Christ our Saviour."

Salvation is all of mercy and of grace! It could never have been merited by any act of ours. The blood of sacrifice, the death and resurrection of the holy one of God, could alone merit our salvation, and when Christ in the exercise of his boundless and unfathomable compassion sent forth the message of pardon and peace, it was of course necessary for men to believe that message. It is belief that leads to surrender and a life-long devotion. Without faith in the life-giver the human life would never be given back to God. But prompted and energised by faith in God's declarations concerning his beloved son, the trembling burdened sin-stained soul seeks refuge—flies for refuge to lay hold upon the hope set before him. And as he finds himself folded to the heart of God he cries—

"Other refuge have I none,
Hangs my helpless soul on thee."

Times without number our opponents have said in effect, "What an irrational thing is Christianity! It tells you that you must be damned if you don't believe; and in the same breath it tells you you cannot believe; that faith is the gift of God—if he gives it, you will be saved; if he doesn't give you it, you will be lost; and yet preachers talk of your responsibility."

It is far too true, sadly and terribly true, that the religion of Jesus has been so travestied, so grossly misrepresented by her own representatives, as to give very considerable excuse for such misrepresentations as are so common by our foes. Religion might often have cried like Job, "Have pity upon me, have pity upon me, O, ye my friends!"

How may we obtain and retain our faith in Christ and in God? By getting to know God as he has revealed himself in Christ.

"If all the world my Saviour knew,
Then all the world would love him too,"

somebody has said. Only a very close and intimate fellowship with our fellowmen enables us to really know them. A cynical old Scotchman once said: "The mair ye ken o' folk the less you think about them." At any rate that is not always so. There are some grand Christ-like men and women in the world yet, and the more intimately we know them the more we trust and love them. And so it is with faith in God. To trust God we must know God, and to know God we must, like Enoch of old, walk with God. So let us do.

Selected Articles.

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

Is There a Lord's Supper?

By J. W. McGARVEY.

The scepticism of our restless generation seems determined to unsettle everything in the faith and practice of the church of God. A short time ago it might have been supposed that the divine origin of the Lord's Supper would never be called in question. There were great differences, especially among Protestants, as to the frequency of its observance, and to the persons who should administer it and participate in it; but no one, I suppose, dreamed of a denial that it was instituted by our Lord. Not till McGiffert's "Apostolic Age" was published, in which this denial was boldly proclaimed, did the general public in this country learn what was going on in skeptical circles on this subject. It now appears that McGiffert obtained his clew from the writings of recent higher critics in Germany, that hot-bed of disbelief, whence the frogs, and lizards, and snakes of infidelity are constantly swarming. In the August number of *The Expositor* Mr. G. Wauchope Stewart interprets to English readers some views on this subject recently published in German by Harnack and Julicher, both of whom deny that the Lord instituted a feast in memory of himself. It is admitted that Paul says he did, but with these gentlemen Paul is no authority. It is admitted, also, that Luke says he did, according to our present pretext of Luke's Gospel; but the genuineness of this passage is called in question; and even if Luke did write what we now read on this point, he got his information from Paul, and, of course, it is not reliable. Briefly stated in the words of Julicher, the position is this: "The Lord's Supper is neither a riddle propounded by Jesus to his disciples, nor an important contribution to Christian ethics, nor a provision in any way for the church of the future. Jesus inaugurated nothing. He had no thought of keeping his memory fresh."

The process by which these radical assertions are defended is too elaborate, and the argumentation is too flimsy to justify me in copying them; and, for the benefit of the well-balanced and sober-minded, there is no need that I should do so. To state them is to refute them. But there are some indications that even among ourselves it is not amiss to call a halt in regard to innovations in the celebrations of this ordinance. It is axiomatic that the Lord who instituted ordinances for observance in the church knew the manner of their observance which would best secure the spiritual ends had in view; and, consequently, every loyal soul feels impelled to preserve them precisely in the manner of their first institution, when that can be ascertained. Now, nothing is clearer, especially from Paul's account (1 Cor. 11: 23, 26), than that thanks were given for the loaf; it was broken and passed to the partakers, and after that the cup was disposed of in the same way. But, in a few of our churches, this order has recently been changed. Thanks are returned for the loaf and the cup both, and then both are passed at one time to the participants. And what is the purpose of this change? There is none that I can see except to save time. People do not wish to sit very long remembering in silence the dying love of our Lord, especially when the dinner bells begin to ring. For such motives the form of a divine ordinance is changed; and when the question of propriety is sent to the papers, grave editors are found who excuse it on the plea that the letter killeth but the spirit giveth life. One step farther, and an old practice, of which Harnack gives a very full account, may be revived, by which water was substituted for wine in some churches of the third and fourth centuries. In fact, as many fantastic tricks have been played by foolish men respecting the observance of the Lord's Supper as in reference to baptism; and our only safety, in reference to either, is to be found in copying

precisely the form instituted by divine authority. Only when we grow wiser than Christ can we be sure that any change of his appointments will produce better spiritual results.—*Christian Standard*.

Sunday School.

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

LESSON FOR DECEMBER 11TH.

"TRYING TO DESTROY GOD'S WORD."
Jeremiah 36: 20-32.

GOLDEN TEXT.—"The word of our God shall stand for ever."—Isa. 40: 8.



On the death of the good king Josiah, his son Jehoahaz came to the throne, and reigned wickedly for three months. He was deposed by Necho, king of Egypt, who put another son of Josiah, Eliakim, on the throne, changing his name to Jehoiakim. He was a wicked king, being very cruel and unjust. Nebuchadnezzar came up against him, and bound him in fetters to carry him to Babylon, but did not carry this out, restoring him to his throne instead. It was on this occasion that Daniel and his companions and the vessels of the house of the Lord were carried to Babylon. Nebuchadnezzar having returned, Jehoiakim was left to himself. The incidents of our lesson occur after this departure of Nebuchadnezzar.

Jeremiah was commanded by God to inscribe in the roll of a book the words he had spoken against Israel, Judah, and all the nations; the object was that they might repent and be forgiven. Jeremiah did so, and, as he himself was "shut up" or "restrained," he deputed Baruch the scribe to read it to the people. One of his hearers, Micaiah, was so impressed by the words that he induced all the princes to hear them for themselves, who in turn "told them in the ears of the king." Jehoiakim sent Jehudi to fetch the roll and read it to him. But the king was not of a similar disposition to Micaiah or the princes. Three or four columns of it were as much as he could endure. Those words "against Judah" roused his anger, and in a fit of rage he seized the roll, cut it with the penknife which the scribe would use to sharpen the reed he used as a pen, and threw the fragments into the fire in the brazier before him (for it was the ninth month—corresponding to our December—and because of the cold this fire was burning in the brazier or pan). The roll was consumed. The king and his servants were so

hardened, the writer tells us that they were not afraid, neither did they rend their garments, though three of them did expostulate as much as was politic with king of Jehoiakim's stamp. Was he not a foolish person? His sins were being rebuked by God's word: it seemed easier to dispose of the book than of the sins, so he acted as he did. Herodias preferred to still the warning voice of the Baptist rather than cease her infamy; but her deed brought her no peace, nor did it abate God's hatred of her conduct. How unreasonable some people are! Something in God's word they are not prepared to accept, and they refuse to notice that part; some truth is forcibly proclaimed which they do not like and they will not listen, seemingly overlooking the fact that the obligation is still there, and that they cannot shift responsibility by closing their eyes or their ears. They act like the Brahmin who had been favored by a missionary with a look at some water through a microscope. He was much alarmed when he saw the teeming population and the monsters in the water. Soon after he came to the missionary and after much entreaty managed to buy the microscope for a good round sum. As soon as he obtained possession he threw it on the ground and smashed it into a thousand fragments, declaring that he could not rest for thinking of the fearful things the glass had revealed. He quite overlooked the fact that the alarming creatures remained, though the glass was broken. In this manner did Jehoiakim act; so do many now.

Of course the king's attempt was not successful. The roll was re-written, with some additions; doom was pronounced upon the king, which was fulfilled. So it has ever been. Many have been the attempts to overthrow the word of the Lord; all have miserably failed. Diocletian, on the "Feast of the Terminalia" (303, A.D.), tried to put down Christianity, and caused all the copies of the scriptures he could lay hands on to be burned. Diocletian and his paganism have perished; the bible has survived. Many penknives have been used against it— theological, scientific and philosophic,—but to the discomfiture of those using them. We need have no fear of the word of the Lord. It has stood the test in the past, and every attempt to destroy it has but recoiled on the person so attempting it. "The grass withereth, and the flower falleth: but the word of the Lord abideth for ever."

Sunday School Notes, Victoria.

The Sunday School held at Packington street, St. Kilda, cannot boast of numbers, but what is lacking in quantity is made up in quality. The school was once crowded out but has passed through a series of experiences that has told against its attendance. Bro. Sheehan is the superintendent, but can only attend alternate Sundays. Sister Miss Hill acts as secretary, teacher, etc. There are some workers in this school of whom it might be said that the Lord knows their works, their labors and their patience, and in the sweet by-and-by he will reward them with the best of plaudits, "Well done." A band of hope is held alternate Monday evenings in connection with the school.

First Principles.

I crave your permission to express myself in regard to the matter under discussion at the present time, namely, the teaching of what is known as "First Principles" in the schools of the Union, the more so, as I have the minds of a great number of our superintendents and teachers—and I am pretty sure they will endorse almost all that I say. When I first heard of the proposition made by our friends in New South Wales, I hailed it with delight. I thought it seemed to supply a long felt want, and wondered it had not occurred to the brethren before, for what better way could you find of inculcating First Principles than by making them first principles in every sense of the word. It was therefore a revelation to me to hear that some of our most sensible brethren do not approve of the measure, and conscientiously oppose it, and that one of the grounds on which that opposition was based, was that these principles "could not be taught to children of tender years." Surely, brethren, herein is a marvellous thing. If our principles, the principles of primitive Christianity, will not stand the clear light of a child's mind, there must be something amiss.

We all know that a child's mind is very plastic, and that until warped by wrong teaching it is easily influenced for good. How important, therefore, that the first impressions made should be good and true. We often make it a boast that the religion of Christ is so simple that a child can understand it, and we can all remember incidents in which a child's faith has been triumphant in the hour of death, which all goes to show that these principles can be taught in such a manner as that a child can take it in. Certainly, as Paul says, they must be fed with milk, not with strong food—not till they are able to bear it. But these lessons will be prepared to suit all ages, and the teacher must have respect to the capacity of the scholars, and simplify them accordingly. While the questions are graded the principles need not suffer; and if, as some of the brethren suggested, there be a recurrence of these lessons at stated intervals, the young ones who are growing up will find that each succeeding lesson does not contradict what they had imperfectly learned before, but only deepens the interest, and their minds will give the more ready assent to the truths with which they are more or less familiar.

Another objection brought forward was, I think, that such teaching might degenerate into a mere *creed* or *catechism*. I am not sure if I quite caught the meaning of this objection, but we all know that we have no *creed* but the bible, and as for the catechism, there are many worse methods than that used for fixing a thing on the memory. From a catechism in which I was well grounded I can call to mind many a question and answer which half a century has not been able to efface. One comes into my mind now: Question, "What is repentance unto life?" Answer, "Repentance unto life is a saving grace, whereby a sinner out of a true sense of his sin and apprehension of the mercy of God in Christ, doth with grief and hatred of his sin, turn from it unto God, with full purpose of and endeavor after new obedience." Now, whatever principle may be involved in

that, it is fixed in early life, and will remain there for all time.

But a great argument in favor of this teaching is the influence it is sure to have upon the teachers themselves. In conversation with some of our young teachers, I find a very great lack of knowledge, amounting in some cases to positive ignorance, as to the why and the wherefore. They cannot give an answer to their own satisfaction of the hope that is in them, nor why we exist as a separate people, and it is not to be wondered at that so many drift away to the denominations, where there are more attractions. Many of these young people have honestly confessed Christ, and in the ardour of their first love have had a strong desire to do something—they wish to be enlisted in active service, but they find few outlets for their enthusiasm. The only door that seems to open is to take a class in the Sunday School, and in the great dearth of competent teachers, superintendents are glad to have willing ones. But a willing mind does not always supply the needed ability, and very soon they feel their own deficiency and are apt to get discouraged. Now we know there is no better way to learn anything than to teach it, and the very fact of these young teachers having to study up these "first principles," and to try to make them clear to those children under their charge, will, I am firmly persuaded, have a reflex influence upon themselves.

A SISTER TEACHER.

Endeavor.

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

A Promise to the Neighborly.

Luke 10: 29 last clause; Isa. 58: 6-9.

Who is my neighbor? Is it he,—
My fond companion known so well,
The friend I love so faithfully,
Is it of him these scriptures tell?

No! no, ah no! thy neighbour he
Who wounded, suffering, helpless, said,
Needs others' help, that he may be
Relieved, restored and thus made glad.

If thou dost of thy little store,
Thy neighbor help along life's way,
Thine is the promise pledged of yore,
"Thy prayer I will not turn away."

Then shall thy health with vigor spring,
Like watered plains in verdure clad;
Thou in the Lord shalt ever sing,
Thy heart rejoice, thy soul be glad.

Then let us turn our hearts this day,
And works of true love let us bring,
That when he cometh he may say,
"Enter the glories of thy King."

—H. W. Cohen

The Executive of the Melbourne C. E. Union met in Swanston-st. vestry on Monday, November 6th, Bro. F. Collins presiding. The financial statement was read and received. The receipts of the Union are as follows:—Contributions and collections £2 7s. 10d., while the expenditure amounted to £2 8s. 5d., inclusive of a collection taken up at the convention rally, and handed over to

the Victorian C. E. Union, the debit balance therefore not being a matter of any great importance. The advisability of holding a C. E. U. Picnic was next discussed, and resolved ultimately in a decision to hold the usual picnic next Boxing Day at the Horticultural Gardens, Burnley, which have already been procured for that day. The final arrangements for the coming Cantata were completed also.

REPORTS.

North Richmond reported good meetings, good interest, good and useful works being carried by the Society.

Collingwood reports an increase in membership and interest in the work, a new enthusiasm is generated, an anxiety to take part and help and loyal adherence to the promises to take part on the programme.

A new society at Newmarket has been formed and a fine membership obtained for a start, 33 being enrolled some few weeks back. Their vigorous beginning was commented upon very favorably, and we trust that their usefulness will be great for "Christ and his church."

North Melbourne is progressing steadily, although not as well as might be. The various committees are each doing a little in their various spheres. The Society recently organised and largely carried out a most successful concert in aid of the Sunday School Picnic, from which a most substantial sum was derived and handed over to the school. Our home missionary collecting has been reorganised, the work being apportioned out amongst several instead of one as before; the result is successful.

BRIGHTON.—This society has constituted itself on a real active basis. The whole society engages in the working among the Chinese. A school has been organised chiefly by Bro. S. Ah Wong and the Endeavor Society are his helpers in the noble work. A very successful tea and missionary meeting was held a short time ago; 100 sat down to tea, and about 300 to the after meeting. A junior Endeavor Society flourishes at Brighton, held on Lord's day mornings before the church meetings.

A grand limelight illustrated cantata entitled "Poor Mike" in aid of the church of Christ Christian Endeavor Union will be held in Collingwood Tabernacle early next month. Mr. Sydney Pittman is undertaking the work of preparing the singing arrangements. Hymn sheets have been struck off and circulated amongst the societies, and we ask that all interested will do their utmost to further the arrangements by local working up of the various parts. The lantern arrangements are in the hands of Bro. D. M. McCrackett, who says the numerous pictures are very fine and illustrative of the story. Music books can be obtained at a very small cost at the Temperance Hall Book Depot.

The following are the statistics of the Endeavor cause amongst the churches of Christ in Victoria. There are eleven societies

connected with the Union with a total membership of 312. The active membership is 198 and the associate 68, while the honorary stands at 46. Of church members there are 89 connected with the societies, and 55 Sunday school scholars. The members are largely composed of workers, 41 of them being engaged in teaching in the school. The gain to the churches from Endeavor Societies for the past twelve months has been nine additions. The missionary collections by the members of the Endeavor have been as follows:—Home, £8 4s., Foreign, 14/6, and goods donated to both home and foreign missions valued at £6 making a total of £14 18s. 6d. for the missionary work. We do not feel after reviewing the figures and reports given of our past labors that we have approached anything like what should have been for so large a body of Christians pledged to work for "Christ and his church," yet for what good has been done and blessings received we thank God and take courage. We urge all those who are Christian Endeavorers in the broad sense of the word, not to glory in past successes or deplore failures, or to be content with nominal and numerical Christianity, but to aim persistently at spiritual development and the evangelisation of the world.

The Home.

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

A Great Man.

That man is great, and he alone,
Who serves a greatness not his own.
For neither praise nor pelf;
Content to know and be unknown,
Whole in himself

Strong is that man, he only strong.
To whose well-ordered will belong.
For service and delight,
All powers that in face of wrong
Establish right.

And free is he, and only he,
Who, from his tyrant passions free,
By fortune undismayed,
Has power upon himself to be
By himself obeyed.

If such a man there be, where'er
Beneath the sun and moon he fare,
He can not fare amiss;
Great Nature hath him in her care,
Her cause is his.

—Owen Meredith.

"Jericho, All Out."

"Jericho, all out!" is the cry, according to a tourist's letter from the East in the *Kleine Zeitung*, which is now resounding on the Jordan. On the river where John the Baptist once baptised his penitent hearers, a steamboat is now plying, with religious pilgrims and pleasure-seekers for its passengers. The present passenger-steamer is really the second of its kind. About two years ago, the intelligent Abbot Pachomius, the head of the monastery of St. John, near Jericho, made an attempt to navigate the biblical stream with a little steamer of his own. The experiment proved so successful that a new passenger-steamer, of modest size and power,

was placed upon the river last year. It starts regularly from the bridge near Jericho, and steams to the southern end of the Dead Sea.
—*Westminster Gazette*.

No Sweetheart But His Mother.

White tents dotted the green sward. Swords clanked as soldiers walked to and fro, giving, whenever the occasion demanded it, the military salute to their superior officers. Horses stood tethered at a safe distance from the camp. In little groups were men and women and children clustered about some particular figure, who was to them inestimably dear in the relation of either son, brother, husband, friend, or, perhaps, sweetheart. The sun, through rifts of fleecy clouds, shone warmly upon the gleaming tents, which, in a few short hours, would be taken down. Where the sound of myriad voices was, would then be silence; where bustle and activity now abounded, would be a great calm.

The shrill, clear, sweet, true notes of the bugler rang out upon the air, and the soldiers started for their tents. "The last drill," said a woman, a sweet, motherly woman, in a black bonnet and blue cloth dress. She was speaking to a girl beside her, a girl in a skirt-waist and sailor hat. The girl turned away to hide her tears, choking back a sob. At this moment a tall, stalwart youthful figure came up to the woman in the black bonnet. "I must bid you good bye, Mrs. West," he said, gently, touching his hat. "Our train leaves before the drill is over, the call has come now to prepare for it."

The woman in the black bonnet took the strong young hand affectionately between her own. "Good-bye, is it, George?" she asked, regretfully. "I can't realise it. Well, wherever you may be, you have my prayers."

A short silence fell between them. The girl with the skirt-waist had turned and was talking with quivering lips and tear-filled eyes to a young man who had come up beside her. The woman and tall young soldier saw them and understood.

"How is it with you, George?" asked the woman in her motherly, kind way. "You see I claim the privilege of my grey hairs. Tell me, who is the nearest and dearest one you leave to day?"

The young soldier startled, then uncovered his head.

"My mother, Mrs. West," he answered solemnly. "I have no sweetheart but my mother."

Hearing these words, I looked closely into the strong, resolute face with the clear, honest, truthful eyes. No sweetheart but his mother! I watched him as he walked away with measured tread. I watched him as he entered the ranks. He towered above the others, this tall, boyish, fair young hero. I watched them put into his hand a flag. I watched him through the drill, and as I watched, I thought of the full significance of his words. Alas, how dim with tears that mother's eyes must be to-day! I wondered who and where she was, and if she were old or young. "No sweetheart but his mother." The words thrilled me as I stood there, for I knew, with such a heritage, how nobly he would do his duty, how unfalteringly he

would bear his country's flag. Ah, no fear for him, this frank-eyed, manly lad! He would stand firm through weal or woe, for right and justice. Somehow I felt, too, that God would be very close to him in all his journeyings.

The sun had vanished behind a dark cloud, and the camp was shrouded in gloom. It seemed prophetic, and involuntary I shuddered. But lo, the next moment the sun burst its fetters and shone with effulgent rays upon the ranks of earnest men.

My companion touched my arm, and we moved on, but I turned to take a last backward glance as a tall young figure bearing triumphantly aloft the flag. "The Lord bless him and keep him," I whispered softly: "the Lord make his face shine upon him and be gracious unto him; the Lord lift up his countenance upon him and give him peace"—this brave, fearless, youthful soldier who had "no sweetheart but his mother."

SUSAN HUBBARD MARTIN.

From The Field.

The field is the world.—Matthew 13: 38

West Australia.

COOLGARDIE.—The work in this town is continued steadily; the church is making good progress—since last writing, additions have been made to the chapel in the shape of a vestry, the want of which has been much felt since the chapel was first built, now nearly a year ago. The baptistery has also been altered and made more convenient, so that immersions can be carried out in better order. The church and Sunday School combined to have a picnic on Prince of Wales' Birthday, about 90 brethren and friends and school children were conveyed in lorries to Grassy Gully, about six miles away. A most enjoyable day was spent, and the outing was voted a great success, it being the first picnic of the Coolgardie church.

A. A. L.

PERTH.—The Lake-street Band of Hope held its quarterly demonstration on Nov. 11. It was a great success. The building was packed. J. Leach, from Fremantle, presided. A. S. Wilson, Baptist preacher, gave an excellent address. Other interesting items were rendered. We now have a membership of 120, an increase of 33 for the quarter. J. T., Sec.

South Australia.

HENLEY BEACH.—After a long time of sowing the good seed our hearts were gladdened on Thursday evening last, after a discourse from J. Colbourne, to see two young men come out and make the good confession, who on Thursday evening next (Nov. 24) are to be buried with our Lord in baptism.

To-night after a gospel address by A. T. Magarey we were further encouraged by seeing a young sister come to the front to announce her belief in the Lord Jesus Christ.

Nov. 20.

G. A. H.

KERMODE-ST., NORTH ADELAIDE.—The Sunday School last Monday held the most successful summer excursion they have ever had. The scholars were driven to the foot of the hills, and together with teachers and a large number of friends a very enjoyable day was spent. To-day the result of our Sunday School examination was announced, and although only one out of our Sunday Schools gained a prize—

Miss A. Whitfield of our Prospect Branch—yet we had the honor of gaining at Prospect highest average for school and at Kermode-st. second highest average over all the other competing schools.

Nov. 20.

T. B. F.

STIRLING EAST.—We are pleased to report two more additions to the church from the Sunday School at Aldgate Valley. We have Bro. D'Nest with us for a fortnight.

E. TAYLOR.

NORWOOD.—The anniversary services in connection with our Sunday School were held yesterday. It was the best anniversary we have ever had. In the morning the members were addressed on the work of training the young. In the afternoon a choir of over 100 voices from the Sunday School rendered the service of song. "Jessica's First Prayer." The connective readings were given also. The chapel was crowded in every part. In the evening there was an overflowing congregation, when the writer addressed old and young from the subject, "Remember Lot's Wife." Selections were given by the children. Our annual picnic is to take place to-day. On Wednesday evening the service will be repeated by the children, when a powerful magic lantern will illustrate the subjects. Great praise is due to our energetic Sunday School secretary, Bro. S. P. Weir, for the way he has managed the affairs in connection with the school, and also to Bro. H. Bristowe, the choir conductor, who trained the children.

Nov. 14.

A. C. RANKINE.

HINDMARSH.—Following on the Sunday School services on Sunday, the annual picnic took place on Monday last. The children were conveyed to a beautiful parklike paddock at Upper Kensington, in a number of vans and trolleys. An early start was made from the chapel, and a long day spent in games and amusements. Plenty of provisions, toys, lollies, etc., were provided, and a very happy day spent, no untoward circumstance happening to mar the pleasure. Bro. and Sister Willmott, of Balaklava church, were welcomed yesterday morning by letter. We hope they will be of great service to the church here at Robert-street.

Nov. 21.

A. G.

Queensland.

WEST MORETON NOTES.—The annual picnic of the Lord's day school, Ma Ma Creek, was held on September 30th. Nearly 400 persons were present, and a most enjoyable time was spent.

The first annual meeting of our temperance society at Rosevale was held on October 20th. Over 50 have signed the pledge during the year.

Bush fires raging in the district are destroying grass and stock, but our meetings continue to be well attended.

Last week our evangelist preached at Mt. Walker, and a young lady accepted Christ as her Saviour. She was buried in the waters of baptism on Wednesday. At Coleville, P. J. Pond again preached to an attentive audience.

Owing to the protracted drought that we are experiencing, the brethren decline to make any definite promises with a view of putting another man in the field at present.

WM. BAILEY.

New Zealand.

WANGANUI.—To-night our hearts were cheered by seeing three persons (two men and a lady), come forward and make the good confession.

Nov. 14.

A. F. TURNER.

AUCKLAND JOTTINGS.—Several weeks ago two young men were baptised and added to the church at

Warkworth. Bro. Latimer came over from Port Albert and attended to the baptisms in the presence of a large gathering. May these dear young brethren be faithful to their Lord.

T. J. D.

Victoria.

FRENCH ISLAND.—About five years since several brethren, chiefly from North Fitzroy, with their families, settled on this island, and have ever since met on the first day of the week to break bread and for prayer and the study of the word. Since then four have been added by faith and obedience, and one previously baptised. There are now fifteen members in all. The meeting house is situated about half-way up the north-west slope of a hill. The building is about 10 ft. by 20 ft., mud walls, roof thatched. The furniture consists of table and split logs formed into seats.

Here and There.

Here a little and there a little.—Isaiah 58: 10.

We are sending out some extra copies this week to some of our agents and preachers, together with poster calling attention to our special offer next year. Will those receiving copies kindly make good use of them? If any of our friends want to help us, and want copies of paper, will they kindly let us know?

Two confessions at Bendigo on Sunday night.

Foreign Missionary Notes were crowded out at the last moment, will appear next week.

Mr. and Mrs. Chas. Johnson, of Corowa, are at present visiting in Sydney.

There was one confession at Surrey Hills last Sunday evening. Bro. Shirt preaching.

Three confessions at North Carlton last Sunday evening. Bro. McCracken preaching.

One confession, and immersion the same hour, at Brighton, on Lord's day evening last, F. M. Ludbrook preaching.

The church at Cheltenham, England, where T. H. Bates is laboring, has recently opened a new and beautiful place of worship.

Splendid meeting at Woolfahra last Sunday night. Four additions. Three confessions and one formerly immersed. Expecting many others to follow.

From correspondence we learn of two more baptisms at Mungindi, N.S.W. These were two excellent young ladies connected with the public schools of that town.

The united Endeavor Societies of the churches of Christ contemplate rendering a lantern Service of Song, entitled "Poor Mike," at Collingwood on December 12th.

If "Subscriber," who wants to know if it is right to substitute water for wine at the Lord's Table, will read our Selected Article by J. W. McGarvey, he will find his question answered.

The usual monthly meeting of the Sunday School Union of Victoria will be held in the Swanston-street Hall, on Monday evening, the 28th inst., at 8 o'clock. Business—Consideration of 1899 Examinations, General.

J. S. M., Hon. Sec.

Geo. T. Walden writes: "We had a grand meeting at Enmore last night and three confessions. We had 11 received into the church in the morning; 1 formerly a member and 10 immersed. If we had a building holding 200 more, a greater work might be done here."

Splendid meeting last Lord's day evening at South Melbourne, and one confession. Bro. Meekison preaching. A growing interest is being manifested in the special week night services.

Mr. and Mrs. W. Pond and family, of Perth, W.A., desire to thank their numerous friends for letters and telegrams of sympathy to them in their recent sad bereavement of their dearly loved only daughter, Edith Rose.

The Austral Publishing Co., as well as being printers of the CHRISTIAN, do all manner of job printing. You have only got to say what you want, and the work will be executed to your entire satisfaction, both as regards neatness and cheapness. The address is 528 Elizabeth-st., Melbourne.

The publishers of the *Christian Standard* of Cincinnati, U.S.A., have notified us that they have sent out sample copies of their paper to a number of our Australian readers whose names were supplied by us at their request. Their object is to increase their subscription list. The paper is one of the oldest and best published by our American brethren. Subscriptions may be sent through the Austral Co.; per annum post paid 10/6, and must be paid in advance.

The "Christian association of Great Britain" consisting of churches in co-operation with the American brethren held its annual meeting at Margate last month. The reports showed a net increase of 304 members. Arrangements have been made for holding special evangelistic services in England shortly by one of the very best American evangelists. Dr. Willett of the Chicago University is also coming to England in May with a view of establishing Divinity Schools in large centres. The missionary and other reports were all encouraging and the future prospects appear bright.

An American "Children's Day Exercise" or Foreign Missionary Service of Song and recitation entitled "The World for Christ," was rendered by about 70 of the Sunday School Scholars before a large audience at Peterham last Thursday night. The hymns, recitations, dialogues, &c., were new to Australia and were much appreciated, as were also a couple of solos by Annie Mills. The sweet song and motion recitation of the infant class trained by Miss Thompson were specially pleasing. T. Walker of the Sydney church conducted the singing, and Miss Agnes Walker was organist.

The *N. Z. Prebendianist* of Oct. 29th, says: "Circus horses shipped from Wellington a few days ago, played up to such an extent that they came down on the top of the men who were handling them. A man who was himself shipping horses told us that he thought the reason was that they had been too heavily drugged with whiskey. He also told us that in racing circles it was suspected that the terrible accident at the Caulfield racecourse last week was caused through the horses being made drunk. He explained that when horses were given enough whiskey to make them drunk, they were very apt to cross their legs and come down."

On Sunday afternoon, November 13, an inaugural meeting was held in Lygon-st. Christian chapel in connection with a public bible and discussion class formed under the presidency of Mr. J. Grinstead, evangelist newly arrived from England. The afternoon was taken up with the election of representatives on the committee for the ensuing quarter, and an exposition of the aims and objects of the movement and the methods of procedure, which are, briefly:—The first portion of the time has been allotted to the answering of questions from members of the class by the president, then an address of twenty minutes by a selected speaker, which is open to discussion by the

members of the class, the speaker having the right of five minutes' reply in conclusion. On Sunday afternoon the 20th the class proceeded on these lines. Mr. W. T. Dickens, of Carlton, spoke on "Conscience." A very interesting discussion followed. The subject for the 27th is a paper on "Inspiration," by Mrs. J. Robinson, M.A. All are invited, and young people are especially invited to join and to ask any questions on biblical subjects about which they may have any doubt. Discussion follows the address, but on the replies to questions no discussion whatever will be allowed. The president, Mr. J. Grinstead, has had a large experience of similar work in England, and is in every way qualified to repeat the successes of the old country. The place of meeting is Lygon-st. chapel, and the hour 3 p.m.

Obituary.

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

LAWRIE.—On Nov. 6th our much esteemed young brother Ernest Herbert Lawrie fell asleep in Jesus. He had been unwell for some time, but he was able to be about, and was cheerful and happy. He was taken suddenly worse about a week before he left us. Ernest was truly a devoted follower of the Lord Jesus. His gentle Christ-like spirit won him many friends, and to know him was to love him. Some three years ago he gave himself to the Lord, and it was indeed an unqualified surrender. He delighted in the Lord, in his people, and in the services of the Lord's house. The small band of Christ's people at Henley Beach will miss him much. But he is with the Lord, which is far better. We truly sympathise with his loving father, and brothers and sisters. May the Lord sustain them in their bereavement. Ernest was in his 21st year, so his sun went down while it was yet day.

"Asleep in Jesus! O how sweet
To be for such a slumber meet!
With holy confidence to sing
That death has lost its venom'd sting!"

J. COLBOURNE.

KELLY.—On the 26th inst., at the home of Bro. Vickery, our Sister Mary Elizabeth, the beloved wife of Bro. Andrew Kelly, fell asleep in Jesus at the early age of 31 years, after much weariness and weakness, during which she was nursed with tender care by several kind friends. A wife for four years, she leaves a little boy too young to know his loss. We deeply sympathise with our dear brother thus robbed of the wife of his youth. May the blessed Comforter sustain him in his sorrow.

"All the way my Saviour leads me;
Oh, the fulness of his love!
Perfect rest to me is promised
In my Father's house above:
When my spirit, clothed immortal,
Wings its flight to realms of day,
This my song through endless ages—
Jesus led me all the way!"

Oct. 29th, 1898.

T. J. B.

HOUGHTON.—Early on Thursday morning, November 3, after a long illness, Sister Houghton, wife of Bro. Geo. Houghton, passed into rest. The deceased was immersed at Lygon-st. about twelve years ago, and as long as health permitted was a faithful follower of her Lord. For several years she was unable to attend the services of the church, although never able to take an active part in church work, she was most exemplary in all the relations of life, in which she adorned the doctrines of God her Saviour. She has left the family circle, of which she

was for well nigh half a century the life and light, to join the family circle in heaven.
Mooroolbark.

LEE.—It is our painful duty to record the death of our Sister Catherine Lee at the age of 71. She was called away suddenly on October 25th. She was sister to Mrs. McGregor of Caulfield, Mrs. Quick of Kew, and Mr. J. Young of Carlton. Formerly of the church of Christ, Bendigo, for the last 15 years she has been regularly with the little church at St. Kilda. When she met with us around the Lord's table on the 23rd, we little thought that that would be our last meeting till the Lord comes for his people.

"She is not dead, but sleepeth."

J. SHEEHAN

Coming Events.

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

NOV. 29th and 30th.—Lygon Street Lecture Hall. A Sale of Work made and contributed by the Sisters of the Lygon-street Dorcas Society, will be held in the Lecture Hall on the afternoon and evening of Tuesday, 29th, and Wednesday, 30th of November, opening at 3 p.m. Music by the Church Choir each evening. A hearty invitation is extended to any of the members of sister churches. Admission free.

DEC. 4 & 6.—Church of Christ, South Yarra, corner of Toorak and Surrey roads. The Fifth Anniversary of the Church and Sunday School. Sunday, Dec. 4. Speakers, Bren Ludbrook and Houshina. Tea and Public Meeting on Tuesday, 6th Dec. Tea at 6.30. Public Meeting at 8 o'clock. Tickets for Tea—Adults, 1/-; Children, 6d.

DEC. 10.—Don't forget that the Annual Tea is to take place Rosevale, Q., on Saturday, Dec. 10. Tea on tables at 12 and 5. Adults, 1/-; Children, 6d. All heartily welcome.

Acknowledgments.

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

BRO. F. COWAP RELIEF FUND.

Dawson-street Dorcas Society, 10/-; H. W. Crouch, 20/-; A Brother, 2/6; A Sister, Swanston-street, 15/-; Fitzroy Tabernacle, per J. Clydesdale, 22/6; Mrs. Smith & Co., Doncaster, 10/-; D. L., 1/-; W., 1/-; Church, Dandenong, 20/-.

To Subscribers.

H. G. Maston, 2/6; Geo. Dickens, 5/-; Walter Wilson, J. W. Lancaster, 7/-; E. Welsh, 7/6; D. Parker, 40/9.

MARRIAGE.

DICKENS—McDONALD.—On November 16, by H. Mahon, at the residence of the bride, 644 Lygon-st., Mr. Geo. Dickens to Miss Sarah McDonald.

SEASIDE BOARD AND RESIDENCE.

Visitors to Melbourne, New Arrivals, and others, can have comfortable Accommodation at 25 BEACONSFIELD PARADE (facing the Bay), ALBERT PARK, near Tram Terminus.
Terms Moderate. MRS. LAWRIE.

A FAMILY STANDBY.

To S. W. BROWN. Parkhill-st., Kew, Vic., 20/6/8.
Dear Sir—I have the greatest pleasure in highly recommending your "YABBA" LINIMENT, having used it for some time in our family, especially for neuralgic pains in back. My son also finds it most efficacious in removing bruising and swelling, and the cure was most effectual. I consider it ought to be in every household as the family stand-by.—I am, yours truly, C. J. FROSTEN. "Yabba" Liniment is on sale at the Religious Tract Depot, 272 Little Collins-st., Melbourne; J. Rosier, 248 Swanston-st., Melbourne, and all Chemists & Grocers everywhere.

Printed and Published by the Austral Publishing Co., 528 Elizabeth-street, Melbourne.