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CHRIST IN THE BETHANY HOME.

Selected Articles.

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

Systematic and Proportionate Giving.

WHAT IS GIVING UNTO GOD?

BY A. S. WILSON.

It is the cheerful offering of that from which we expect no return. If we ask our friends to lunch they will probably reciprocate our kindness. Our Saviour said: "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors, lest they also bid thee again, and a recompense be made thee; but when thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed for they cannot recompense thee for thou shalt be recompensed at the resurrection of the just." The trouble and hindrance to blessing of many churches and individuals lies just here—they have a keen eye for returns. Thus they pervert giving into speculation. True giving is to impart freely and cheerfully, leaving it to God's pleasure whether benefit, temporal or spiritual, accrue.

Men Desire too much to be Guided by the World's Maxims.

But this often brings into the church the curse of a selfish secularisation of our gifts, while God, whose ways are not our ways, declares in his holy book: "There is that scattereth, yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat, and he that watereth shall be also watered himself" (Prov. 11: 24-25). The honest soul that marks the direction "He that giveth let him do it with simplicity"—without thought of buying some advantage, but as an instinct of the Christ-life within, will find out how God takes notice and that he will see to it that he is not in our debt so to speak.

Giving is Parting with That on Which we set a Value.

The giver must have respect for his gift or giving would lose all character. The true lover dare not offer the dregs of a wasted life—there must be self-affirmation before true self-impartment. David could not give by proxy when he repented for his sin in numbering the people. He was particular over the amount and said "Neither will I offer burnt offerings to the Lord my God of that which doth cost me nothing." God has been insulted by our leavings long enough. Be careful. He before whom the hosts of heaven bow in reverence marks the mockery of true giving and worship when we offer scraps.

True Giving Implies Sacrifice

Said a missionary friend of mine to a lady who offered what to the missionary seemed more than she could afford. "But can you spare it?" "I would not give it to you if I could spare it" was the rebuke from the servant of the Lord who had learned the exquisite joy of true giving. It is the amount of self denial caused by pure devotion to the Lord that makes the gifts precious and ac-

ceptable in his sight. Yes, it means sacrifice. But shall what is cheerfully rendered to earthly monarchs be called for in vain by the Head of the church. Think of the life of the Lord Jesus Christ on earth. "Now if any man have not the spirit of Christ he is none of his." How truly has one said "if any spirit manifested itself in the life of Jesus it certainly was the spirit of sacrifice. Oh, how he gave! What devotion was his to his work! No massing of wealth. No seeking of ease. He gave and gave and gave till he gave his life away. How does our spirit compare with this? In our offerings, as a rule, none will have to eat less or walk instead of ride. Few will go without a new coat or a gown. Dessert will follow at dinner just the same. As many fashionable gatherings will be given, as many attended. Scarcely a cigar less for millions of men, or ribbons and hats and gloves without a change in number or quality." Once more

The giver himself must go into the true gift.

The gift of a dear friend is valued not at market price but for the amount of regard and love expressed. How fine is the offering that has mingled with it the best feelings of a true heart.

As Lowell makes Christ to say in the poem:—

He who gives himself with his alms feeds three,
Himself, his hungry neighbor, and ME.

Thank God for the desire to know what is true giving.

Now what is SYSTEMATIC giving?

It is giving our money according to principle.

It is taking hold of the beautiful emotions of the heart at seasons of holy impressions, and turning it into the steady, constant devotion that will regularly and continuously carry out what was seen to be our duty and privilege.

The Apostle Paul was not in favor of the Corinthians waiting to be stirred to give by his addresses when he visited them, but wrote beforehand: "Upon the first day of the week let every man of you lay by him in store as God has prospered him that there be no gatherings when I come." They were to give according to their ability. Again they were to give according to purpose. There was a time mentioned to make the gift regular, and there is great training power in regular giving. Each man was to give, not according to feelings, but ability. And when they extracted from their income, the Lord's offering, it was to be done as the outcome of deliberate purpose, "According as he purposed in his heart."

Christian Endeavorers, we have a great foe to fight, and Christian hosts need system in their attack. The victory is not often to the wild tribes, although preponderating in strength, but to the trained and disciplined regiments.

Guerilla warfare may do unexpected work at times, but persistent, regular, earnest fighting will triumph over it. The great successes of the world are surely not won by spasmodic work. Great names and fortunes are rarely made by chance. The great discoverer is proclaimed a lucky man, and few

know how systematically and tirelessly he has investigated science. The Rev. W. H. G. Temple said:—"Those who bestow their means to extend God's cause when they feel like it seldom feel like it. It is they who give on principle and according to some system upon whom our missionary boards and benevolent institutions depend."

And now something about PROPORTIONATE giving.

"It is conscientiously giving or laying aside a part of that which the Lord has given to us in recognition of the fact that all belongs to him. It is practically acknowledging our stewardship." Our God has not left us to grope in the darkness, for in the Old Testament we find what was never for a moment denied in the New Testament, that he has directly and indirectly said again and again that the tenth at the very least is holy unto him. Some of these scriptures are Lev. 27: 32; Gen. 28: 22; Deut. 14: 22; Malachi, 3: 7-12. But apart from this if the Jews minimum of giving a tenth, if some of the Carthaginians, Lydians, Phenœcians, and even Greeks gave a tenth surely Christianity can produce as fine fruit of beneficence as the worship of the false gods of the heathen were said to do. Our blessed Saviour in speaking to the Pharisees mentioned their tithes, but pointed out their omissions in other duties to God, and said,

"These Ought ye to have Done

and not to have left the other undone." Are we sure he is not saying to us "This ought ye to have done." Dr. H. C. Trumble remarks:—"There never has been a time when it was right to give the Lord less than one-tenth of all one's income. There never has been since Jacob's day. Long before then, Jacob's grandfather had turned over one-tenth of the spoils of battle to the Lord's priest, before he handed the remainder to king of Sodom. The man who calls himself a Christian, and gives less than one-tenth of his income to the Lord, is a meaner man than Jacob, and has a lower standard than the king of Sodom, who were evidently accustomed to count the giving of tithes a duty." Dear friend, you think you cannot give a tenth; but you can. A great many with small incomes say: "I am afraid I cannot afford it," and this is the chief obstacle with nearly all Christians, but as the crow said, you know, "where there's a will there's a way." If you will try it you will keep it up, because you will find that you cannot afford not to do it. I know of one who did it on 25/- per week. He had to pay for board and lodging, keep up a respectable appearance in regard to clothes, and pay a private weekly responsibility, and then declared it did not hurt him one bit. This is only one of hundreds. Oh for more of the spirit of self-sacrifice. That saintly and great servant of God, Dr. A. J. Gordon, said:—

"How shall we restore the Element of Sacrifice to our Missionary Giving,

and so lift our contributions out of the shameful parsimony which now characterises them? We must begin with ourselves, and set apart weekly a fixed proportion of our income, and hold it sacred to the Lord.

When the Hebrew brought his gift to lay it on the altar, it was his; but when he had withdrawn his hand from it, it was God's; and thereafter it would have been an unpardonable sacrilege to have devoted it to common uses. Christians will never give as they ought until they begin to keep two purses, one for their own necessary expenses, and one for the Lord's work, from the latter of which they would no more draw for their own use than they would purloin from their neighbor's pocket. This matter justifies itself to men's consciences. In his heart every Christian surely knows he holds his wealth in trust. Conscience is on the side of larger, more systematic giving, and we may fearlessly appeal to it. Let us tell the man who claims to be a Christian that if his purse is not converted we don't believe in such limited work by the Holy Spirit. The poor cry for bread and the work of God languishes. Selfishness and stinginess are certainly a contradiction to the spirit of the gospel. A Christian whose giving is defective is like a piano with one wrong note and when the spirit of God seeks to play upon the life it will be found to be out of tune. Only with full consecration can there be harmony. As the Rev. E. R. Barrett, B.A., of Liverpool, said at the British National C. E. Council of 1897:—"We ought to give, not merely because it is an act that is of advantage to our fellow men, for their good, but because we owe it to God, an act that is for his glory. To set apart a definite portion of every shilling or pound that we earn as 'The Lord's portion' is an acknowledgment that all we have comes from him, and that he has the right to all. This is the only way to prevent giving being impulsive, spasmodic, irregular, and to make it a means of grace to the soul, and a source of unfailing joy."

How shall we Tithe our Income?

is the next most important question, and the following answer has appeared in the *Endeavor Herald*:—"What constitutes my net income?" If you are a farmer, it is all the money you receive for the products of your farm, the cash value of all you obtain by barter or exchange. From this gross amount it is fair to deduct: before tithing, all money paid for necessary hired help, and also whatever interest you pay or balance due on your farm, but not fair to deduct interest on anything else you may owe. If you are a professional man, it is your entire income. If you work on a salary, whether by day or by year, it is your entire income. If you are in business, it is your entire income less your business expenses only, not your personal or family expenses. "Should I deduct insurance from my gross income before tithing it?" If upon your property, no. If upon your goods or stock in business, yes, as that comes under the head of business expenses. If on your life, no.

"Takes?" No. "House Rent?"

If for your business house, yes; if for your dwelling, no. "Interest?" If on money borrowed in your business to enable you to produce income, yes; if a personal matter, or on old debts, or anything aside from your income-producing business, no. "Should I tithe my capital?" No. Whether your

capital is in money, or property, or in brains, or in hands, or in all these, it is that from which you produce income. Pay proportionately from your income only." Christian Endeavorers, the future style and system of giving is in your hands. The churches which we love, and to which we are bound by a thousand sacred ties, can be helped to efforts and victories undreamed of. Let us hear the call of the Master to discharge the debt of a pure gospel to those who sit in darkness. Think of the host of our loved Christian Endeavorers longing to march to the darkest places of our earth if we will only provide the sinews of war.

Testimony Abound to God's Blessing

even in temporal things to those who give in the manner indicated. One who promises to furnish, if desirable, the names and addresses of the cases relates that: In the North of England two brothers went into business. They were born in a very small cottage, and had nothing to start business with. They were enthusiastic in religion. They were determined to give to the Lord, and they made an agreement that the Lord Jesus Christ should be a partner in the concern, and that a fixed proportion should be given to the Lord Jesus Christ out of all the profits. They so gave, and these lads prospered. The first year they had a nice lot of money to give. The second they had still more. The third they had still more. The fourth year the profits were so great that they went into four figures. Then they thought the proportion to be set aside for God was too much to give to charity. They did not say to the Lord Jesus Christ, but to charity. Always be suspicious when you change your terms. It was for charity now, not for the Lord. Seeing it was such a big lot, they divided it, took half for themselves, and sent the other half away. The next year (I have it on the testimony of the brother who is now living) they did not make a copper. And before the end of six months of the following year they came to a crisis. The two brothers met one day and locked themselves in the office to face the situation. And William said to James, "We have never prospered, James, since we robbed God. The first charge on the business must be to pay back what we have robbed." They knelt down and prayed and made this promise. Before the end of the year the business pulled around. Strange enough, after another four years they made a similar mistake and had a similar experience. To-day they are amongst the wealthiest Methodist people. They never failed when they honored God in their giving. Said the same worker: The first person who introduced me to a system of systematic giving was a widow woman who was my landlady many years ago. She had been poor. She was talking about this matter, and she told me her income was only ten shillings a week, and she gave a tenth then. I said, "How did you manage it?" She said, "When I got my ten shillings, I put them on my Bible in a row, and I took the best looking of the ten out, and I put that in the Lord's box. I had nine shillings left." I said, "How did you live?" She said, "I do not know, unless it was this; I believe when I had taken one shilling for the

Lord, the Lord made every penny of the nine shillings go as far as twopence." She believed that the God of Elijah was not dead yet, and that he had the power to increase the cruse of oil and the handful of meal, could make a penny go as far as twopence if she honored him.

Here is a Way out of Your Difficulties,

your bad times; adopt this scriptural, reasonable method; honor God with all your increase in all your business." There was a man who had intimated to his lawyer to call his creditors together on the following week. On the Sunday night he called on the lawyer and said he had better not do it. He went home to put into practice this new gospel. On the Monday morning I got a letter containing ten shillings. He said he could not trust himself to wait to the end of the month, but he would divide his takings now. He sent ten shillings the second week, and fifteen the third week, and a sovereign the fourth week. Then he told me the whole aspect of affairs was changed, and that he had taken more money in the month than he had ever taken in two months of his business previously. There is another man in the North of England, Alderman Stephenson, of Newcastle. He told a friend that he went into business resolved to spend a third, to save a third, and to give a third of all he made. He went on like that until he had saved enough. He went on spending a third and giving two-thirds. As he felt his family had quite enough, he now stops in business and gives all he makes.

Jabez Woolley, of Garforth,

did almost the same. In seven years this man gave to one worker £7,000. That seems a large amount to give. Unless a man cultivates a habit of systematic giving when he has not much to give, he will give little when he is rich. A man wrote to me, says the same writer, and sent £125 for the sufferers. I did not know him. I did not bother to find him out, and I did not hear from him again for two years. Last May my treasurer rung me up on the telephone, and said we must find £6,000 before Christmas, or we would be in a hole.

We had a Week of Prayer.

On the Monday night I received a letter from this gentleman saying he wanted to see me. He gave me all the directions as to the tram I should take and all the rest of it. I put on my Sunday suit, and walked down a street trying to find a man who could give £125. I could not see anything but workman's cottages. A policeman said, "Are you looking for anybody?" I said, "I am looking for a man named So-and-so." He said, "There is a man of that name in the third house." I said, "I do not want a man in a cottage, but a man in a mansion." He said, "There is not a mansion about here, you had better try that house." I tried and it was the house I wanted. A woman came to the door and I didn't know whether she was his wife or mother; she turned out to be his mother. A young fellow came in. He told me four years ago he earned less than £2 a week—to be exact, between 34s. and 35s. a week. He went into business on his own account. Being an enthusiastic

Christian and a thorough believer in systematic giving, he made a resolution that whatever he made God should have a half of it. He had nothing to lose when he started. Whatever he got he would share, and share alike, with God. The way the money rolled in was quite embarrassing. I know this year he is giving at the rate of £600 a year, and I do not know all he is giving. Since the first of May, every month I receive a cheque of £50, and that is only my share. I invited him and his wife to tea, for I wanted to know more about him, and my wife was interested in him. She took to the people and had a talk to them. She asked, "How do you account for the success which has come to you?" The man said to his wife, "you say, for they may not believe me." She said, "It is simply this, that we have agreed that the first half of the profits is given to God, and we believe so long as we are faithful to that, God continues to prosper us." That is their explanation for making money at such a rapid rate.

Let us Close with the Words of Horace Bushnell:

"The great problem which we have now on hand is the Christianising of the money power of the world. What we wait for and are looking hopefully to see is the consecration of the vast money power of the world to the work and cause and kingdom of Jesus Christ. For that day, when it comes, is the morning, so to speak, of the new creation. That tidewave in the money power can as little be resisted, when God brings it on, as the tides of the sea; and like these also it will flow across the world in a day."

Biographical.

A good name is rather to be chosen than great riches.
—Proverbs 22: 1.

Life of Elder John Smith.

CHAPTER I.

Elder John Smith was born on the 15th of October, 1784, in Sullivan County, East Tennessee.

George Smith, or Schmidt, the father of Elder Smith, was the only son of German parents, who came to Virginia about the year 1735, and settled near the head-waters of the James River. In due time, he married Rebecca Bowen, an Irish maiden, strongly characterised, it seems, by the peculiar sensibilities of her people. A small farm was bought, or a piece of forest was inclosed and cultivated; and, in a few years, his labors were rewarded with comfort and thrift. His humble home was made pleasant by a cheerful wife, and healthful children blessed his riper manhood. In the midst of his prosperity, however, the war with England began. Leaving his plough to his sturdy boys, and the general care of the farm and family to his wife, he shouldered his musket, and went out to bear his part in the struggle for Independence.

On the return of peace, he gave himself entirely to the work of providing for his family. Before the war, he had often thought of the growing settlements beyond the moun-

tains; and now, anticipating the wants of his large and increasing family, he determined to remove to the wilderness of the more distant West.

Other circumstances encouraged him in this determination. He was a zealous member of the strictest sect of the Virginia Baptists; and though his brethren were numerous in the State, yet their doctrine and manners had always been offensive to the local authorities, who were devoted to the interests of the Established Church. The harshest means had been used to silence the bold advocates of Immersion and Calvinism.

Early in 1784, therefore, George Smith, with his wife and eight children, sons and daughters, helped to swell the tide of immigration that was flowing westward into the valley of the Holston. On the banks of that river, after a toilsome journey along the old Indian trace that led to the south-west, he found, at last, a pleasant spot, a cabin, and repose. In that cabin, in the autumn of 1784, as already stated, JOHN SMITH was born, the ninth of thirteen children.

He was humble-minded and earnestly pious. He held firmly, but without bigotry, every dogma of the Philadelphia Confession of Faith, as it was expounded in his day. He conscientiously sought, too, to impress his own severe faith on the minds of his children. To labor for their daily bread, and to wait, with humbleness of heart, for the Holy Ghost, were the two great commandments on which hung all his precepts and admonitions. He exhorted them to seek after God, if, haply, they might find him; yet to esteem themselves dead, and to bide the good time when, unless predestined to eternal wrath, the mysterious Spirit would give them life, and open their eyes to the beauties of a Saviour. The Bible, the Confession of Faith, and a collection of hymns, were all the books that he owned or read. From these he drew the inspiration of his life, for he read them with the faith and reverence of a child. On Sunday, when the loom and the wheel were still, and the plough stood idle in the furrow, his household, in clean attire, loved to gather around him at the cabin door, while he read to them from the sacred page. Thus he dropped the precious seed, unwittingly, perhaps, into hearts uncumbered, as yet, with the thorns and thistles of life.

His kind-heartedness was felt beyond the circle of his own family. In the days of social and political distraction, when jealousies and estrangements abounded, his neighbors always came to him for counsel or sympathy. He always gave to them that asked, and from them that would borrow he never turned away. His honesty in dealing was scrupulous, and, in some of its phases, peculiar. He could never understand the commercial value which demand gives to property. With him things had their intrinsic value only, which he thought ought to regulate their price. He used to say that a bushel of grain when scarce, could feed no more than when the harvest was plenty; and that its honest worth was just the same. Accordingly, when corn was very scarce, and his neighbors were asking and receiving one dollar a bushel, he still refused to take more than the good old price of two and sixpence.

When John was old enough to run about, he was always with his father, following him

through the brushy forest, or along the fresh-made furrows, gleaning after him in the hot wheat fields, or helping to strip the fodder from the ripening corn. Although he was the household pet, he bore his part in the drudgery of the cabin and the farm; for, in those days, necessity found work even for little hands to do. Care disciplined the young hearts, and toil strengthened the feeble muscles. At six or seven years of age John's term of service began; and, from that period of his life, he knew no idle days. He gathered chips and fagots in the forest, and piled them on the hearth; he hunted the shelly bark on the hills, and stored it away for the evening blaze; he pulled the purple crab-grass from the young corn, and plied his light hoe among the garden vines. Through the hot summer days it was his task to run again and again down the long grassy hill to the spring and bring back the dripping piggion for lips that were sure to chide him for the least delay. No day, except the Sabbath—no season, whether of heat or cold, found him unemployed. Economy provided work even for stormy days. A holiday afternoon was sometimes earned by the exertions of the morning; but even these hours of freedom were not hours of mischief or of idleness. Under these circumstances it was not possible for him to grow up in idleness or dependence on others. In fact, he did not know what idleness was, for he never saw it in those around him.

The care and education of her children was the heaviest burden on the heart of the pioneer mother. She was often their only teacher. The school-master was not yet abroad in the land. By the winter's fire her little ones conned their lessons at her knees. The pastor had not yet come out into the wilderness. She alone must watch over the young lambs, and bring them, by her example and prayers, into the fold of the Good Shepherd. The great world lay far away in the distance; its books, and tracts, and papers, were unread among the scattered homes of the frontier; she must therefore recall the readings of her girlish days, and delight her children with stories of the past.

The mother of John Smith was not left to bear alone the weight of all these cares. A few years of toil, after the removal to the Territory, was sufficient to redeem her home from the poverty of the settler's hovel. Much had been done to make her family comfortable. Already the farm, and every thing on it, began to wear a prosperous appearance. Daughters, dutiful and industrious, were growing up to womanhood around her; and sons were ready to aid her in every domestic enterprise. At the time that John was old enough to be set to work in earnest, and when his education, as it must be termed, began, she was the mother of a well-governed family of sons and daughters, and the mistress of the house, as comfortable and as well-appointed as any in all the country around. It was a double cabin, built of logs, scalped within and without, and daubed with clay. The floor was laid with puncheons smoothly dubbed with the adze; a carpet, or a rug, was a thing unknown. A broad hearth was laid at each end of the house, and from the arches above the low chimneys were carried up with sticks and clay. A ladder led from a corner of one of the rooms below to the loft

above. Shelves rested on wooden pins driven into the walls, on which were placed the nicely scoured trenchers, and a row of shining pewter plates. Occasionally the tinker came along with his molds and ladle, and gathering up the tarnished plates and spoons, melted and recast them; and the dingy ware shone in new splendor on her shelves. The wardrobe of the family hung along the walls. The precious looking-glass, the only one, perhaps, in all the house, hung over the rude stand on which the Bible and the well-worn hymn book lay. A few spared forest trees stood before the door, and in warm days the busy mother sat there at her task, in the shade, while her daughters sang and worked around her. Piles of snowy wool lay on the grass beside them; soon came the flying cards, and then the reel and the restless broach, or the sounding wheel; and all were busy, bustling, and content.

(To be Continued.)

Sunday School.

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

LESSON FOR JANUARY 21.

The Preaching of John the Baptist.

LUKE 3: 1-17

GOLDEN TEXT.—"Prepare ye the way of the Lord."
LUKE 3: 4.

Elizabeth was the name of John the Baptist's mother, and his father's Zacharias. John was about six months older than Jesus and was related to him. The birth of John was foretold as also the birth of Jesus. His mission was mapped out for him as was Jesus' by divine appointment, and he began his ministry about A.D. 26 in the wilderness of Judæa, a rough, mountainous district lying along the Jordan river and the Dead Sea. At this time Tiberius Cæsar, step-son of Augustus Cæsar, and the second Roman Emperor, was reigning at Rome; Pontius Pilate was the governor over Judæa; Herod Antipas was ruler at Galilee, and Philip, brother to Herod, was ruling in the region around Damascus and Mount Hermon, all in the north-western border of Palestine. Such was the political condition of the country in which John began his work of preparation for Jesus, "the Lamb of God." It was the custom of the Jews to recognise but one high priest, who held office until death. Annas was the legitimate ecclesiastical ruler, but as he had been deposed by Pilate, and Caiaphas, his son-in-law, appointed in his stead there were at this time two high priests. In the midst of these things John received a call from God to begin his work, which he did by coming to the region round about Jordan, "the wilderness of Judæa," preaching the baptism of repentance for the remission of sins. Repentance, baptism and remission of sins were John's plea. The great prophet Isaiah had foretold all that John should do long before he came. His work was to be practically the same as the fore-runners of monarchs in Eastern countries. Wherever the monarch went hills were levelled, valleys filled up, crooked places made straight, and rivers bridged in order to make it easy for him to travel. John was to

prepare the way for Jesus. So varied was the multitude that came down to hear John that he warns those inclined to conform to the ceremony of baptism with repentance to be careful not to play the hypocrite but to do works and to live such a life that all may know their repentance to be genuine. A life consistent with profession is the only test of repentance. That the majority of those who listened to John were anxious to do better is evident from the manner in which they ask for instruction. He taught that no matter how poor a man may be he could still help those who were poorer; to the taxgatherers he urged that they take no more than was lawful; to the soldiers his advice was to be less violent in their behaviour, not to arrest or accuse falsely and to exercise contentment. So wonderful was John's preaching, and so extraordinary his teaching, that people began to think he must be the one for whom the nation was waiting, the anointed of God, Jesus the Saviour; but John soon dispels their false conception by stating his true mission and place. He tells them that there is One mightier than he, so mighty that John can only compare himself to a menial servant unloosing the sandals from the feet of Jesus. This would convey a striking lesson to the Jew, for the sandals of great men were unloosed by menials. And John adds:—when he comes he will do greater things because he is divine, not only baptising in water but also in the Holy Spirit and in fire; this coming One was to separate the wheat from the chaff, storing the grain and burning the chaff, that is, he who would receive the repentant but the impenitent would be destroyed.

JAS. JOHNSTON.

Our Missions.

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



JANUARY 7, 1900.

Victoria.

SYNOPSIS OF MISSIONARIES' REPORTS.

G. H. BROWNE has held the usual district meetings during the month. He held a special meeting at Warmer West to review a tract written by Rev. Hunter, and which had been largely distributed in the district. The meeting was well attended, and he had a patient hearing.

E. GRIFFITHS reports a visit to the various centres in his circuit. Bro. Percy Ewers, a son of Bro. D. A. Ewers, having come to reside in the Yando district, it is hoped that the cause there will be much strengthened by his aid. One addition by faith and obedience at Wedderburn.

G. B. MOYSEY.—During the month the meetings have been well sustained both in number and interest. Last Sunday week a

young lady made the good confession and was duly immersed on Lord's day evening last in the presence of an excellent audience. At the close of the series of "Church History" lectures, a vote of thanks and appreciation was unanimously passed. I now propose to have a series of meetings for a season in which the devotional and mutual elements shall predominate.

A. W. CONNOR.—During the month I have preached at all the places in the district, spending two weeks in the Dunmunkle district. The opening of the enlarged chapel has caused an increase in the interest of the residents. During the visit we baptised three into Christ, and many who were at the meetings saw for the first time people coming forward and making the good confession. We believe that the effect will be lasting on some. They are a loyal band of disciples, and are exercising an influence for good a long way round. The meetings at Minyip, of which I held three, were about as usual, a few non-members present.

W. BURGESS.—Since recovering from an attack of influenza I have visited Shepparton and Cosgrove, where we had good meetings. I intend going to Balbindella and Runnymede this week. We have had Sister Thompson in our midst, and enjoyed her addresses on mission work in India. We feel that a deeper interest will be taken in foreign mission work by many in this circuit as a result of our sister's visit. The outlook in the circuit is hopeful.

South Australia.

To the churches of Christ in S.A. Dear Brethren,—The Evangelistic Committee has decided to make a special appeal to the churches in order to a distinct FORWARD MOVEMENT in the near future. At last Conference there was manifest a very general desire that as a brotherhood we should attempt to *break up new ground*. There are in this colony many populous towns where primitive Christianity has as yet but a precarious existence, but which might with united and determined effort be made strongholds of our plea, and themselves become centres of evangelistic activity.

The Committee therefore appeal for generous financial support during this the closing year of the nineteenth century. They have decided to ask all the churches to take up collections for Home Missions on the *first Lord's day in February*. During the intervening weeks let our prayers, our church teaching, and our every effort have this object in view.

Individual gifts will also, at any time, be gladly received. By the courtesy of the Editor of the AUSTRALIAN CHRISTIAN all contributions will be acknowledged in that paper. The Committee's treasurer is Bro. W. T. Manning, Plympton, S.A., to whom all remittances should be sent. Let us seek to realise as our ideal:—

"A COLLECTION IN EVERY CHURCH,
AN OFFERING FROM EVERY MEMBER."

Hoping for a generous response, we are, dear brethren, yours on behalf of the Committee,

Jan. 1, 1900.

A. T. MAGAREY, Pres.
A. M. LUDBROOK, Sec.

THE Australian Christian.

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A. B. Maston - - - Managing Editor.

The AUSTRALIAN CHRISTIAN pleads for:

The Christianity of the New Testament, taught by Christ and his Apostles, versus the theology of the creeds taught by fallible men.

The divine confession of faith on which Christ built his church, versus human confessions of faith on which men have split the church.

The unity of Christ's disciples, for which he so fervently prayed, versus the divisions in Christ's body, which his Apostles strongly condemned.

The abandonment of sectarian names and practices, based on human authority, for the common family name and the common faith, based on divine authority versus the abandonment of scriptural names and usages for partisan ends.

The fidelity to truth which secures the approval of God, versus conformity to custom to gain the favor of men.

For the right against the wrong;
For the weak against the strong;
For the poor who've waited long
For the brighter age to be.
For the truth, 'gainst superstition,
For the faith, against tradition,
For the hope, whose glad fruition
Our waiting eyes shall see.

The Leader.

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

The Legacy from Year to Year.

The opening of a new year always presents a suitable occasion for reflection, and not only reflection, but anticipation. At such a time one cannot help casting a look behind, and when this has been done, it is just as natural to try and have a look into the future. But the difference in the two lookings is very great. In the one case the record has been made, whilst in the other the page is yet bare—the record has still to be made. And yet while the opening year appears to present to us a clean, unwritten sheet, it is not really so, because every new year takes over a balance from the old one. In most cases it is a debit balance. It is this balance from the old year that brings us trouble. Unfortunately it is not something which we can wipe off as we do the figures from a slate; it seems rather as though it were written in indelible ink. Indeed, with many it is the same old debit balance, brought forward from year to year. And doubtless there are cases in which the balance must remain. That which has been done cannot be undone. If we have been wounded in the battle of life, we know that though the wound has been healed, the scar remains. Yet there are many who carry this burden bravely. With them the feeling is that though the past cannot be recalled, the present is theirs, and to live in the present as best they can by the help of God is the only brave thing to do.

And as it is in the case of individuals, so it is also with nations. A balance is brought forward every year. The balance may be one indicating either prosperity or adversity.

It may be peace or war. If all the nations of the earth were weighed in the balances, it is quite certain that each one would be found wanting. The balance struck against them at the end of this year, for instance, would in every case be a debit one; the only difference being that in some it would be larger than in others. This debit balance comes down as a legacy to the new year from the old. This will shape the course of the year, unless there be at work counteracting forces of a more powerful character. And so it is that the legacy handed down by Great Britain from the past years to the present one, is one of war. There are those who tell us that in this we are but reaping what we have sown. Incompetency and wrongdoing in the past have, they say, landed us into the horrors of the present war in South Africa. But whether this be so or not, it is certain that the old year has handed over to the new a page in which the first entries made must be written in blood. It has been urged by some that the present war is one promoted by and for the benefit of capitalists. If this were so it would be a terrible indictment against our land, and would help to make the outlook for the future more dismal than it is. Facts, however, are dead against this idea. So far as we have been able to gather, the old order of things was more in favor of the capitalists than any new order is likely to be. Under the old the system bribery and corruption were useful weapons in the hands of millionaires, but under the new their power will be limited to a very considerable extent. But, whatever the cause may have been which has handed over this legacy of woe to the year 1900, it seems probable that out of the evil good may eventually come. The newly-elected moderator of the Presbyterian Assembly in speaking of this says:—"I believe that, paradoxical as it may seem to say so in presence of this devastating war, South Africa but awaits the development of British policy to become a happy Commonwealth of free Sister States, leagued together to develop its resources and to reclaim its dark-skinned races for God and for humanity. I believe that in one aspect of it, the war now raging is a war between Christianity chilled into rigid Pharaonic forms and the Christianity which has become concrete in the policy of Great Britain—the policy that extends the sphere of Britain's influence only to extend her power to bless, which, while it opens the world's markets for her products, asks nothing for her own children which she will not freely share with all the children of men—the policy that recognises that God hath made of one blood all nations of men for to dwell on all the face of the earth, and that directs her aim accordingly." Yet, though

this may be so, the war is none the less a legacy of evil, which will leave behind it a wound hard to heal, and only possible of healing by the most enlightened and wisest treatment.

But not only are legacies handed down by people in their individual and national life, but, also in their religious life. The fact that peace is not the prevailing idea in all civilised lands to-day is because the churches have for centuries been handing down to every successive year a legacy of strife. It is true that much of the bitterness has gone, and that in this, the closing year of the century, there is more of the fraternal spirit than formerly; nevertheless, the legacy from the past is found in divided communions and disunited and oftentimes wasted effort. And not only this, but the long years in which the religious world sat in papal darkness have left us with a heritage into which this darkness still finds a place. If it had not been for this darkness the Boers would never have plunged into the present war. Their religion would have been freer and broader and more Christlike. Instead of conceiving God as one who directed Mauser bullets into British breasts, they would have learned that all men are neighbors one to another, and that it is mockery, under the guise of religion, to prosecute a war, begun in ambitious greed, and carried on with unscrupulous treachery. In this and many other ways the religious world enters upon the new year—we would not say with a debit balance, for we think that, all things considered, there must be something to the credit side—but with a number of embarrassments which, unless removed, must retard its future operations. Believing as we do that Christianity is the great factor in promoting the best interests of all communities the wide world over, it seems to us imperatively necessary that we should seek to free it from all embarrassments. These embarrassments have no proper connection with it; they are only the aftergrowths of human ignorance and folly, and though we may never quite remove the scars which these things have left upon the church of God, we can do something to heal the wounds and bring it back to a strong, healthy and united condition. And though, perhaps, we have been looking mostly at the debit side of the ledger, we are not unmindful that there is a credit side also. It is the latter side that makes us look into the future with some degree of hope and courage. And this hope and courage will be strengthened if we can find in the new year the following message:

"I asked the new year for some motto sweet,
Some rule of life wherewith to guide my feet;
I asked, and paused; he answered soft and low,
'God's will to know.'

"Will knowledge, then, suffice, new year?" I cried,
And ere the question into silence died,
The answer came—"Nay, remember, too,
God's will to do."

"Once more I asked, 'Is there no more to tell?'
And once again the answer sweetly fell—
'Yes! this one thing, all other things above,
God's will to love.'"

Editorial Notes.

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

The War Spirit.

The "Happy New Year" we are wishing our friends promises to be a year of bloodshed and misery for many. For the pomp and glory of war we confess we have no sympathy. We rather endorse the well-known saying of the commander who affirmed that "War is hell." Take the present Transvaal war as an example. Here are thousands of Boers, stupid, dirty, obstinate and unreasonable if you will, but men who profess to love the word of God, Protestants who hold prayer meetings on the field of battle, and who clearly believe they have right and God on their side. Against them are thousands of soldiers, the majority of whom are also Protestants, and who, if not as avowedly pious as their enemies, yet doubtless believe as they listen to their chaplain's prayers that God is on their side. Was there no other way of settling the dispute between them but that of wholesale bloodshed? Has the Prince of Peace they both profess to serve so little influence and his sermon on the mount so little weight that they must needs kill each other? Are Lyddite shells and dum dum bullets the only available arguments in this closing year of the nineteenth century for professed Christians to use? Whatever differences of opinion may exist as to wisdom or justice of England's position, there can surely be no two opinions among true Christians that the glorification of war and the cultivation of the war spirit is opposed to the teachings of Christ. It is possible even for disciples of the Prince of Peace to be led away by the excitement of the hour and to forget the admonition, "As much as lieth in you, live peaceably with all men." It would be well for those who profess to follow "in his steps" to ask, "what would Jesus do?" in a matter of this kind.

Home Mission Day.

Perhaps the chief cause, humanly speaking, of the success of the brethren in America is their intense missionary zeal. They are first and last, and all the way between, a missionary people. They do not neglect their home work to attend to the heathen abroad, neither do they overlook the claims

of the heathen abroad in favor of those at home. If we in Australia are to become numerically strong we also must cultivate missionary zeal. Our broad home fields must be supplied with mission agents. We must learn to work at missions instead of playing at them. We must give pounds where now we only give shillings or pence. In Victoria, N.S. Wales, and Queensland we only take up one collection a year for Home Missions, on the first Lord's day in January, and some of the churches do not even do that. If any church has overlooked the date it is not too late yet. Let the collection be taken up a week or two later. In some instances the officers may decline to take up the collection at all. If so let the members send stamps or postal notes direct to the Conference secretary or treasurer. Every brother and sister should have fellowship in this work.

As Others See Us.

The Jubilee Convention in America has attracted considerable attention outside our own ranks, and it is interesting to note the comments of prominent religious papers upon the remarkable progress of the disciples of Christ. The *Western Christian Advocate*, a leading Methodist paper, in the course of an appreciative article explains their success by saying: "They love their church, and therefore work for it; they work for their church, and therefore love it. It stands next to them and in building it up they seem to themselves to be most directly and effectively building up the kingdom of Christ. Methodism needs a new baptism of this denominational fervor." The *Christian Standard* replied that not "denominational fervor" but the opposite was the secret of success. The *Interior* (Presbyterian) thereupon comments: "That the Convention was the most successful of any religious assemblage of the year is admitted on all sides. It is therefore well worth while to enquire for the causes. We think the *Advocate's* reasons are correct as far as they go; but that lack of them are the primary reasons stated by the *Standard*; that the disciples stand for the church of Christ universal, and therefore receiving the benefit of the powerful current toward Christian union. We do not think they are logically entitled to it, but the people do not bother themselves about the logic. There flies a banner in protest against sectarianism and for primitive apostolic Christianity, and hence the enthusiasm." The *Interior's* explanation is a compliment to our position. Our American brethren are uncompromising and enthusiastic in their protest against sectarianism and advocacy of primitive Christianity and with their plea for union they exhibit the *spirit* of unity, without which

success would be impossible. The *Independent* of New York is the leading undenominational weekly of America, and has a considerable circulation outside of the States. An article on the Jubilee Convention concludes thus: "They have enjoyed a marvellous growth in the past, but judging by the enthusiastic determination of the Convention to strengthen and enlarge its work at every point, and from the loyalty of all to the simple gospel of Christ as God's power unto salvation, it seems as if the work of the disciples of Christ has only fairly begun. The numerical greatness of this people, the strong American Christian character of the men who lead this movement, the unity of sentiment, of faith, of object and aim, the undying confidence of all in the gospel of Christ as the only effective remedy for human sorrows and sins, and the intense evangelistic fervor of the disciples of Christ all warrant the expectation of greater things in the years to come. The communion service of the Convention held on Lord's Day afternoon at the Music Hall is said to have been the largest of its kind in Christian history. It is estimated that 10,000 or 12,000 people joined in celebrating the Lord's Supper together. The impressions of the Convention were deeply religious and will abide. Doubtless it will bear excellent fruitage in the years to come in larger offerings to the cause of missions, and a deeper and stronger Christian life and hope."

From Abroad.

As cold water to a thirsty soul, so is good news from a far country.—Proverbs 25: 25.

Wandering in a Jubilee Convention.

ISAAC SELBY.

The subject of colonial enterprise is the great question now before the American people. They are discussing the possible effects of colonization on a republic. Reflecting on this issue, it occurred to me, that what colonization has been to the British Empire, missionary enterprise is to the kingdom of God. Britain a little over a hundred years ago founded a settlement in Sydney cove, the first planted on the shores of Australia. For many years she had to feed, clothe, and generally care for the inhabitants. In the course of time they imported sheep, and depastured them on the slopes of New South Wales, found gold in the valleys and the river beds, and changed the forest into smiling homesteads, and now Australian meat and corn feed England's millions, her wool is woven in English factories, and her gold is a perennial contribution to the sinews of the Empire, and thus the feeble colony suckled a century ago is to-day a strong support to the motherland. It is so with missionary enterprise. Plant a church to-day in a far-off land and you must feed and keep it, but to-morrow

the saints of Macedonia will send a sweet fellowship to the poor saints at Jerusalem.

Colonial enterprise has modified the character of Great Britain, removed insular prejudices, and limited her despotic rule. So completely has the progressive legislation of the colonies reached on the rule of the motherland, that she now goes to war with a little Republic in South Africa ostensibly to enforce a franchise that before the advent of William Gladstone she would not give to many of her own subjects. In like manner missionary enterprise removes all narrow conceptions of the kingdom of God. The missionary comes in touch with Christians of various communities, touches the virgin heart of man, and in translating the Bible gets close to ancient truth, and imparts to the church of to-day, the freshness, vigor and enthusiasm of apostolic times. This is the first resurrection when the souls of the martyrs or old-time witnesses live again.

Colonial enterprise, however, differs from missionary enterprise in its motive. The motive of colonial enterprise has been self-interest. The seas around New Zealand abounded with whales and seals, and thither went the whalers. The valleys and river beds of Australia were rich in gold, and thither went the miner. Wealth of land and sea called the enterprising souls to people these new lands and thus the great colonies came into being. Marcus Clarke, Louis Stevenson, and Rolf Boldrewood have depicted the trail of blood that followed this colonial settlement. Different, indeed, was the motive of missionary enterprise, the heroic souls of the kingdom of heaven were drawn south by the love of man. Samuel Marsden saw the Maori, loved him, and resolved to save him. Mark Tapley saw the aboriginal, felt that he was a man with the possibilities of immortality, and planted a mission settlement on the shores of Lake Alexandrina. John Williams made love to the Polynesian and gave his life for him. This missionary heroism places the work on a different plane to that of colonial enterprise. It is the difference between the kingdom of this world and the kingdom *not* of this world.

On the sixtieth anniversary of Queen Victoria's accession, Britain looked out over her vast domain and rang the Jubilee bells. Her proud sons came from the remotest part of her vast dominion to rejoice over the triumphs of her imperial policy. What then more natural than that, the men of God whose victories are greater than those won by the arm of flesh, should gather last October in Cincinnati, a host, ten thousand strong, from every land, to rejoice over the fiftieth anniversary of their missionary society. To rejoice that the handful of corn upon the mountain had grown into a golden harvest. I cannot paint a picture of that week. I only took in parts of the great work. Occasionally I sat in the Music Hall, a building capable of seating twice as many people as the Melbourne Town Hall, fashioned like a theatre, with two great galleries, brilliantly lighted with electricity, and possessed of an organ much like that in the Sydney Town Hall. It was crowded on the opening night with enthusiastic souls, who were led in song by a choir five hundred

strong. From this volume of praise the meeting turned to the profound silence of prayer. Later Frances Clark, the father of the Endeavor movement, raises his voice and pleads for personal consecration. He declares against the war fought between Briton and Boer, and optimistically looks forward to the millennial age of peace. Thus the great gathering of the convention commenced. They grow in volume until no one building could contain them, and several meetings had to be run concurrently in different churches. It was a treat to meet some of the brethren from Britain and Australia. C. L. Thurgood and his good wife were to the fore at the reception in the beautiful home of J. H. Fillmore. Bro. Durban, of London, and Bro. Spring, of Gloucester, were also present. At the close of the Convention I heard Bro. Durban lecture on "What I saw in Russia." It was evident that he kept his eyes open while he travelled, and when one had listened to his sketch of the corruptions of the Greek church, the intolerable police surveillance, and the medievalism of Russian life, he thanked God that he had been born in an Anglo-Saxon land. One of the most attractive speakers of the Convention was E. L. Powell of Louisville, Kentucky. He is nervous in thought, and rapid and electrical in utterance. His theme was "Missions the Crowning Glory of the Century." "To the fifteenth century belongs the revival of arts and letters; to the sixteenth, discovery; to the seventeenth, the rise of liberty; to the eighteenth, the fall of feudalism; to the nineteenth, God whispers 'World wide Evangelisation'." Another powerful speaker of a different order was Z. T. Sweeney. He was humorous, logical, and declamatory. He gave an oration on the 13th, 14th, 15th verses of the first chapter of Romans, it was an evidential address, of such a stirring nature that the audience frequently broke into applause. An argument, firstly for the existence of God, and secondly that God had made himself known to man by revelation. It was necessary to make the Convention complete. There is a tendency to take the controversial element out of our movement, and to check the old-time spirit of enquiry, when this has been done we have committed suicide as a Reformatory movement. Stephen and Paul are as essential to the life of the church as James and John. The poetic element was not absent. Bro. Radford's Jubilee poem, in sympathetic lines, told of our aspirations and triumphs—

Nor can the mission of our hosts,
Who muster forth a million strong,
Be bounded by our country's coasts—
Be simply to redeem the wrong.

Now Gracious Father, grant, we pray,
The single eye, the steadfast heart,
That in the world's great passion play,
We well may bear our humble part.

The old warriors, McGarvey, Loos, Tyler, McLean, W. T. Moore, Haley, and others whose names are not so familiar to you were present. The great evangelists were there, Updike, Martin, Combes, and Smith. The gathering was a suggestion of the great reunion before the white throne of God, when men and women of every kindred and

every clime, shall sing together the song of Moses and the Lamb. All kinds of work was talked of, Literary, Devotional, Critical, Educational, and Ecclesiastical, the Endeavor Society, the Newspaper, the College, and the Sunday School. If one desires it, they could get information on almost any subject under the sun. I met a returned missionary from Japan, a Mrs. Garst, a lady whose husband after sixteen years of service died at his post, and she told me that some of the Japanese read the works of Henry George and that the single tax was advocated in Japan. A Japanese student told me that the writings of Huxley and Spencer were studied there, and that Freethought was prevalent in their high schools. Thus every man and woman could get information concerning their pet subjects. Occasionally a fear like that expressed by Rudyard Kipling in his "Recessional" broke over me. He dreads lest Britain forget the lesson given by ruined empires, and in her lust for power o'er reach herself. So there ran through the thought, that the Convention might be an overloaded ship, to be wrecked in any storm, a running away into apostasy and a forgetting of the great work of Restoration.

Sunday was a beautiful Autumn day, the sun looked down on the scattered leaves of every tint, the trees seemed to be touched by a golden sunset, and autumnal beauty was everywhere. The people streamed in many thousands to church, and all the pulpits of the various denominations were filled by our preachers. In the afternoon came the communion. Four large buildings were devoted to this service, and it is said eight thousand people broke bread. The Convention closed with a consecration service, the last address of which was given by your humble servant—a brief greeting from Australia, along the lines of the introduction to this article. The following Sunday I gave my farewell lecture in Cincinnati, and crossing the continent commenced to arrange lectures in San Francisco.

Conversational.

What Church He Belonged To.

This conversation really occurred between D. H. Petree and a commercial traveller.

COMMERCIAL TRAVELLER—Sir, I heard you preach last night.

MINISTER—Glad to know it. Hope you will come often.

T.—What are you? A Baptist?

M.—No.

T.—A Methodist?

M.—No.

T.—To what denomination do you belong?

M.—To none at all.

T.—I mean what sect do you belong to?

M.—I do not belong to any sect. The Bible speaks of sectarianism as one of the "works of the flesh."

T.—Oh, well, I mean what branch of the church do you belong to?

M.—I do not belong to any branch, but am a branch myself.

T.—Are not all the denominations branches of the church?

M.—Christ said, "I am the vine and ye

[meaning individual disciples] are the branches."

T.—But I have always thought that the denominations were the branches of the church.

M.—If they are, then the church was without branches for the first fifteen hundred years of its existence.

T.—Why do you say that?

M.—Because the oldest denomination, which is the Episcopal, did not begin till the year 1521. It follows, therefore, that if the denominations are the branches, the church had no branches till 1521. If it had no branches, it could not bear fruit, and must have been a lifeless, worthless thing.

T.—That seems reasonable, but you have not yet told me what church you belong to.

M.—I belong to the church of Christ.

T.—Which church of Christ? The Methodist church of Christ? or the Presbyterian church of Christ?

M.—I belong simply to the church of Christ, or the church of God, the only church the New Testament speaks of.

T.—Are there not many churches?

M.—Paul teaches that there is but one church.

T.—In what way does he teach this?

M.—Well, in 1 Cor. 12: 20, he says there is "but one body," and in Col. 1: 18 he says the "body is the church."

T.—By what name should members of this church be called?

M.—In the New Testament they are called "Christians."

T.—Is that the name you wear?

M.—It is.

T.—Are you not standing aloof from all other Christians?

M.—No, indeed. I am associated with over a million disciples, who are content to be simply Christians—nothing more.

T.—You puzzle me. How do you distinguish yourself from other Christians?

M.—We do not distinguish ourselves from other Christians. We believe in the union of all Christians. Many, however, distinguish themselves from us by using party names.

T.—Oh, well, there is nothing in a name?

M.—Indeed? Are you a married man?

T.—I am.

M.—Suppose your wife were to adopt the name of another man?

T.—That's a different matter.

M.—Not at all. When we become Christians, we are said to be married to Christ, and don't you think we should wear the name that honors him?

T.—Well, that will do to think about. But look here, when you adopt the name Christian, you imply that there are no other Christians.

M.—No, no, no. We neither imply nor believe that. We believe there are hundreds and thousands of Christians beside ourselves. We simply desire them to be Christians only, and wear no party names.

T.—Still I think your name excludes others.

M.—I can not see why you think so. When we wear the name Christian, we do not mean that others are not Christians, but that we *are*. Do you think the Methodists imply by their name that others have no methods? Do the Baptists imply by their name that no others baptize?

T.—No.

M.—Then why should you think that we imply that there are no other Christians because we wear that name? We believe that all *in* Christ are Christians, and that all *out* of Christ are not Christians.

T.—Well, you people are not as unkind as I thought you were. I did not think you would admit that others were Christians.

M.—I am glad to inform you that we do. All who are *in* Christ have a right to the name as well as we. We simply desire all Christ's people to throw away party names, and party creeds, and party prejudice, and do as the Bible commands, and wear Bible names, and "dwell together in unity."

T.—That is all reasonable and fair, and I will come to hear you preach again next Sunday. Good-by.—*Christian Guide*.

From The Field.

The field is the world.—Matthew 13: 38

New Zealand.

AUCKLAND.—Last night the baptismal grave was filled by a brother, who we trust has died unto sin and risen to walk in newness of life in Christ. May he grow up into the stature of the perfect man in Christ Jesus.

Dec. 18.

THOS. J. BULL.

SOUTH WELLINGTON.—The interest aroused during the ten nights' mission still continues, and the attendance at our gospel meetings almost fills the chapel. We have had the joy of seeing thirteen precious souls come forward and confess Christ, nine of whom have also been buried in baptism with their Lord. Eight of these are lads from our Sunday School, which encourages us to greater zeal in the work.

Bro. McCrackett gave an address on "Prohibition" the Sunday before the local option poll was taken, and he certainly showed us plainly what was our duty in regard to the liquor traffic. Our brother acted as scrutineer for the Prohibition party in one of the polling booths. Bro. McCrackett has been largely instrumental in starting a Young People's Christian Endeavor Society in connection with the church here, and the same is doing a good work, and the interest is increasing, as also numerically. A special feature is a live temperance meeting, which is held once a month. At our last meeting we had a full chapel and an appreciative audience. An opportunity was given to sign the pledge, and quite a number did so. We are pleased to report that we have glorious times. Our attendance at last Lord's day morning meeting was 68.

Dec. 13.

E. H.

South Australia.

WILLIAMSTOWN.—The Foreign Mission Auxiliary held its 3rd meeting on December 19. Our President J. J. Pappin gave an instructive address, comparing the religions of the heathen with the religion of Christ. Bro. J. J. Bain read a short paper on John 4: 34, and Sister M. Collins contributed one on "God's Love." Both were thoroughly appreciated. The contribution for the evening totalled 13/8. 15 present.

Dec. 20.

L. PAPPIN.

WILLIAMSTOWN.—Bro. A. T. Magarey spent Lord's day, December 17, with us. Good meetings morning, afternoon and evening. We hope soon to report more decisions for Christ.

Dec. 20.

W. G. P.

QUEENSTOWN.—Splendid meetings, Bro. Moffit preaching. At the close of to-night's address one

young woman came on the platform and made the good confession. Our brother is doing grand work in visiting. We know of more to follow.

Dec. 17.

R. H.

QUEENSTOWN.—W. Moffit preached to splendid meetings. The young woman spoken of in last report was immersed. At the close a young man came out and made the good confession.

Dec. 24.

R. H.

PORT PIRIE.—After an impressive sermon last night by Bro. Hawkins on "Christ, the sacrifice for sin," two persons came forward and confessed Christ. The services here are still well maintained and the church is walking in love.

Dec. 18.

K. W. D.

KERMODE-ST., NORTH ADELAIDE.—December 12th, the Mutual Improvement Society brought its third session to a successful close by a social, presided over by the President, Mr. A. M. Ludbrook. An excellent programme was arranged, and creditably carried out by the members. Light refreshments were partaken of during the evening. The attendance was gratifying and all thoroughly enjoyed the entertainment.

December 20th, a young woman followed her Lord through the waters of baptism, having previously confessed her faith in Christ.

December 28th was the occasion of an outdoor gathering of members of the church, teachers, and elder scholars of the Sunday School, who formed a "Basket Picnic." The place of rendezvous was the Botanic Park. This gathering provided an opportunity for friends living at a distance to meet and exchange kindly greetings, and while partaking of that friendly cup which "cheers but does not inebriate," enjoying social intercourse together. The weather was most propitious: games were indulged in, and at intervals our voices were raised in praise to God—and thus a very happy day was spent.

V. B. T.

Tasmania.

HOBART.—One received into fellowship and one immersion, with splendid meetings.

Dec. 18.

J. A. P.

Victoria.

COSGROVE.—Since the visit of Bren. Colbourne, Burgess and Green, and the conversion of precious souls at Cosgrove, we have been holding meetings at the members' houses on each Sunday to remember our Master in his own appointed way, and we have been cheered in our heavenward way by visits from Bro. Burgess, who by his kind and gentle manner has endeared himself to all. We are to be favored with his company on next Sunday, when he will hold a service in the church building in the evening, and afterwards hold a watch night service. As there has not been a service of that description in Cosgrove before, it will very likely bring a goodly number of the people out.

Dec. 27.

J. C. SKINNER.

CHINESE MISSION.—Your readers will remember our report of the send-off given to Bren. T. Kin and Wong Ah Shing about seven months ago on the occasion of their leaving our shores for China. On Thursday last they returned, bringing their wives with them. They were met on arrival at the wharf by quite a large number of teachers and scholars, and the wives specially welcomed on behalf of the lady teachers by Sister Jennings and the writer. In the evening the accommodation at the mission rooms was overtaken by the numbers who came to welcome home our returned scholars, their wives, and Bro. Ernest Soong, who the day previously returned to us from Sydney. The rooms had been tastefully decor-

ated for the occasion, and appropriate addresses and pieces of music were rendered by the teachers and scholars. The singing of a hymn "A Smile from Jesus," by Willie Hing, and a recitation by Miss M. Graham, "Whistling in Heaven" being worthy of special mention. Bro. Bert Payne one of our old teachers, now an earnest worker in the Sydney school, was present, enjoying a Christmas vacation, and expressed his pleasure at being present, especially as the occasion was one in honor of his returned brethren, and also gave a brief report of the work in Sydney. We were highly pleased to have Bro. Payne with us. A feature of the evening was the presence in a private room of the wives of our brethren, to whom our lady teachers were introduced. The women from the villages in China are very retiring in the presence of the opposite sex. Our Chinese ladies both made favorable impressions, and were favorably impressed. We intend making their education and conversion to Jesus a special feature of our work. Refreshments having been freely partaken of, a very pleasant meeting was brought to a close.

Dec. 24, 1899.

E. SIMMONDS.

West Australia.

COOLGARDIE.—One immersion on Sunday. Open-air meetings are held by Bro. Banks once a month, on moonlight nights, at Bayley's, and are well attended.

Dec. 14.

J.C.B.

BOULDER.—We started our church at the Boulder with thirteen in number. Since then we have had an increase of nineteen. We will soon have to get a building ready for them. Since the arrival of Bro. Mott's family of eleven in number, six of whom are in the church, we have been able to start a Sunday School with the large number of 20 for the second Sunday. We hope to have good results under the leadership of Bro. Smyth.

J.S.B.

PERTH.—A church social was held on the evening of Wednesday, 6th December, to welcome our Bro. Gore from Adelaide. A large number of members and friends were present, including many from Fremantle and Subiaco. Bro. D. M. Wilson presided, and speeches were delivered by Bren. A. E. Illingworth, A. Lucraft (Fremantle) and T. J. Gore. Bro. H. Wright sang two solos. At the close refreshments were served, and all admitted that a very successful and enjoyable evening was spent. Bro. Gore finds an abundance of work, and we regret that his stay is to be so very short.

H.

Queensland.

BRISBANE.—On Lord's Day, December 17th, at the close of the gospel meeting, two came out and made the good confession, and both were immersed the same night by our Bro. Clapham.

Dec. 19.

A.S.W.

DARLING DOWNS.—This week P. J. Pond paid farewell visits to King's Creek, Greenmount, W. Haldon and Mt. Whitestone. The scattered brethren here are sad at losing even occasional visits of an evangelist. At Spring Creek, near Allora, Bro. Wilson and family have met all through. Toowoomba has had some ups and downs, but now keeps an even tenor, and the outlook is brighter than for some time previously. Bro. Carey of Killarney, and Bro. Keable and family of Tannymorel, still hold out, hoping help will yet come. The securing of land for meeting-house at Headington Hill is left in the hands of the West Moreton brethren. A farewell meeting and social at Mt. Whitestone chapel on December 19th was largely attended, quite a number being unable to obtain seats. We look forward to his return.

F. G. PATES.

Here and There.

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

There were four confessions at Enmore last Sunday night.

There were two confessions at Footscray last Sunday night.

The readers will find some interesting Temperance matter on the second back page of our advertising columns.

At the recent scholarship examinations Charles Barnacle, son of Bro. John Barnacle, gained a scholarship in Central College.

Seven young persons came to the Lygon street church on Thursday afternoon from the church at Croydon and made the confession and were baptised by Bro. Morro.

Glorious ingathering at Brunswick. Three confessions Sunday week and five more on New Year's eve. Church united and every department of service throbbing with life and gospel love.

H. Mahon desires us to say that he has resigned his work at Collingwood and is prepared to accept work in some other field. He goes to Ballarat for the first six Sundays in the New Year, and will close his work in Collingwood at the end of March.

The two articles which have appeared on systematic giving are from the pen of A. S. Wilson, the Baptist preacher in Perth, and are reprinted by his permission. The pamphlet may be had from Mr. Wilson, Colen-st., Perth, cheap for distribution.

On account of the Mission meeting to be held at the Johnston-street Tabernacle from Jan. 8 to 14, my class in the Harmony of the Gospels will not meet on Jan. 9 as announced, but the meetings will be resumed on Jan. 14. The class will come on that date prepared for examination on Parts First, Second, and Third.—W. C. MORRO, B.A.

We spent last Sunday in Bendigo. We had the pleasure of speaking to the church in the morning and attending the meeting at night. The church is in fine working order and much good is being done. Dr. Cook, assisted by a few others, do the preaching. Last Sunday evening three confessed Christ, two of them being immersed at the close of the meeting.

Bro. Selby complains that some typographical errors appeared in one of his previous letters and winds up by saying "this ought not to be so." We are not sure about this last statement. Bro. Selby's writing is "no print," and the wonder to us is how the compositors get it all so true. We are willing to bear our part of the blame but we can't guess at everything.

We are sorry that the "Lesson Primer" and Standard Commentaries for 1900 have not yet arrived. The orders and money were all sent at the same time, and we received acknowledgments of their receipt, but the above books have not yet arrived. We expect they will put in an appearance in a week or ten days. In the meantime it is no use writing to us, as we know nothing more.

A good sister writes us stopping her paper because an advertisement of a concert appeared in our columns. She says she has taken one of our papers for years, and that she likes the CHRISTIAN better every number but for this one offence she throws us overboard. We are sorry to lose any of our subscribers but are glad that they are not all so hard as our dear sister. We are doing our best to make a good paper and ask for the kindly forbearance of those who think they could make a better job of it if they had a chance.

T. Bagley addressed the church at Doncaster last Sunday morning and preached at Lygon-st. in the

evening. He will begin a protracted meeting at Johnston-st. Tabernacle, on Monday night, January 8th. All are invited to attend the meetings. Bro. Johnson, evangelist of the church at Swanston-st., will conduct the singing and he would thank the choirs of the sister churches to unite and form a choir of at least one hundred voices. The object of T. Bagley's visit to Melbourne is to collect for Woolahra "Building Fund. Don't fail to hand him a donation. It is a most deserving cause.

The fortnightly meeting of the Band of Hope was held at Christian Chapel, Chetwynd-st, on Thursday, December 21st, a good attendance being present. The President, Mr. Colbourne occupied the chair. A good programme was provided by Mrs. Oswin and the treasurer, Mr. Petrie. Special reference was made by Mr. Knowles and Mr. Petrie to the sterling qualities of Mr. Colbourne as a teacher on Temperance principles, and widespread regret was expressed at the loss of such a valuable worker in the Temperance cause. The singing of the farewell hymn, "Mizpah," brought the meeting to a close. The next meeting will be held on Thursday, January 4th, 1900, when a good programme is expected from the children. All welcome.

For the next 18 months, beginning Jan. 1st, 1900, the Sunday-schools of the world under the international system will have their minds upon the Christ of the New Testament. Such a scene has not occurred in the history of Christianity as will be witnessed in those 18 months. In that time the four quarters of the globe will be united in the study of the meek and lowly Nazarene. What an inspiration! What a fitting close to the old and equally fitting introduction to the new century. May it not be that the opening century will be the dawn of that new era on earth of which God's grandest seers have sung? It at least means the dawn of a purer Christianity and a higher civilisation. With the beginning of the next year every one ought to take up the study of the life of Christ anew. Study that life with a clear, unbiased mind. Study it as though for the first time in your life. Study it from the record that God hath given. Study it in the light of its influence upon the world. Study it in the light of human weaknesses and human hopes.

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IN MEMORIAM.

HANNAM.—In loving memory of Albert Victor (Bertie), dearly loved little son of H. and S. A. Hannam, who died on December 29th, 1897, aged 5 years and 7 months.

"Suffer little children to come unto me, for of such is the kingdom of heaven."

Inserted by his loving parents.

Torrens-st., College Park, S.A.

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J. M. GILMOUR.

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