

The Australian Christian.

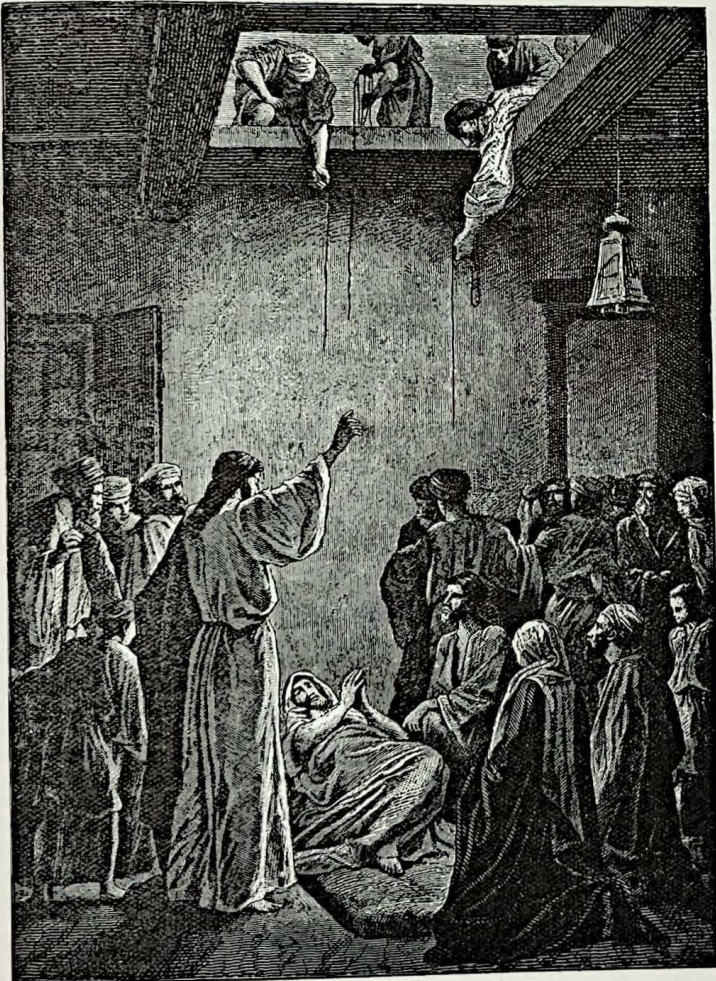
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VISIONS OF THE CHRIST.



The Healing of the Paralytic.

J. INGLIS WRIGHT.

It would not cost thee dear to bless me, Lord :
A word would do it, or a sign ;
It needs no more from thee, no more, my God ;
Thy words have power divine.
And oh, the boundless blessedness to me—
Loved, saved, forgiven, renewed, and blest by thee !
O speak, O speak the word !—*Horatius Bonar.*
"We have seen strange things to-day."—*Luke 5 : 26.*

"Which is the greater force—the love of God forgiving sin, or the miracle of healing? Jesus began with the greatest work. Jesus began by linking all his daily works of goodness with the one supreme motive-force of goodness : all which he came to do, and which needed to be done in the world, he bound directly upon this divine motive-power of love forgiving the sin of the world."—*Newman Smyth.*

Returning from a tour through the province of Galilee, our Lord entered Capernaum, that

town which was dignified by being called "his own city," in which for a time he made his home. Unappreciative and unworthy of this great honor, it merited only the malediction of our Saviour—"And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell ; for if the mighty works which had been done in thee had been done in Sodom, it would have remained until this day (*Matt. 11 : 23*)—a curse which in the exactness of its fulfilment bore witness to the divinity of the Prophet of Nazareth. To-day a heap of ruins, the site but lately identified, Capernaum lies waste, a silent witness to the words of inspiration, and an impressive warning to impenitance.

In the days of Christ, nestling by the shores of Galilee's blue waters, "ploughed by four thousand vessels of every description,—from the war vessel of the Romans to the rough fishing smack of Bethsaida and the gilded pinnacle from Herod's palace," Capernaum was a town of no inconsiderable importance with its garrison and custom house. Surrounded by all the verdure and beauty which clothed the fertile plains, the richness of which had earned the poetic title of "the unparalleled garden of God," Capernaum held its own as a centre of trade and commerce. It was situated on "the highway to the sea," from the centres of culture and wealth in the west to "Damascus and the Euphrates in the east." Populated by a busy and active people, the city acknowledged not the claims of him whose sojourn within it should alone suffice to perpetuate its name and the fact of its existence, while other and greater cities were lost in the darkness of oblivion. The power of Christ had made itself felt in Capernaum. The miracles wrought by the spell of his wondrous authority had aroused a tense excitement, so that while "his fame spread throughout the whole region of Galilee," in the city itself the populace congregated *en masse* at the door of Peter's house, where he had taken up his abode.

After a brief sojourn in solitude for communion with God, Christ Jesus returned once again to Capernaum. The excitement and amazement of the multitude had not diminished, but on the contrary had reached even the haughty Pharisees and the tradition-bound doctors of the law, who, gathering in numbers from Jerusalem and the towns of Judea and Galilee, were now met in the court-yard of Peter's (?) house listening to the discourses of the Christ and gazing with awe upon the miraculous results which attended his simple word. They knew that the very demons in the synagogue of the town had acknowledged the divinity of the Holy One, but alas! they only—"reasoned" ('twas ever thus). And so amid rapturous interest the Christ continues speaking—"preaching the word," while outside the house the crowd assemble until the

street is filled with the multitude, making all access to the door impossible. Down that way is borne by four men in a light litter—"a little bed"—one suffering from the palsy, helpless and full of pain. The road is blocked! Is there need of return. Nay; the Christ can heal, he WILL heal, if we can win into his presence, and with a determination born of faith, they seek a means of reaching the Christ.

Far down the street the crowd is thinner, and getting by the usual stair-way on to the roof of a house, they pass from roof to roof—in the manner doubtless indicated in Matthew 24 : 17—until the house is reached in which the Christ is speaking. With little delay the roof is broken up, the hardened mortar and earth forming the tiles lifted, and the sticks with their upper layer of bush and brushwood removed, leaving an aperture large enough for the descent of the bed:—Orit may be that only an awning covered a space in the centre of the roof, the awning being called by the word which finds its root-meaning in "tiling." However it was—for on the exact mode authorities differ—an aperture was made, and the sick man skilfully and gently lowered to the floor.

Ah! what a moment of inexpressible emotion, when the eyes of the Christ meet those of the eager, expectant sufferer!

Paralysis was a form—and still is—of disease induced by unclean living, and the probability is that this young man had become a victim to the scourge of his own making. His friends had brought him to be healed, and expectantly they together with himself awaited the healing touch or the commanding word. But the Christ looked at him, and with the penetrative power of divine love, discerned a greater trouble than that of the body. Moved by the faith so strenuously exhibited he looked upon the sufferer and said: "Son, be of good cheer, thy SINS be forgiven thee."

Sin! Ah! The paralytic knew. His friends, too, understood! He had come to be healed of sickness, but then, as ever, Christ rewarded faith with a blessing far beyond expectation. The deeper sore in all its festering malignity, which spreading its rottenness beyond the heart and mind, had with octopus-like grip, blasted the body made in God's own image. Christ understood it all. Only in one other instance did he pronounce such words—and that also to one whom impurity had degraded, though not yet rendered incapable of love. The experience of the Magdalene was that, too, of the Paralytic.

How gracious the words! "Son, thy sins be forgiven thee!"

Truly, this was a startling assertion of divinity. In several conversations in the synagogue at Nazareth, and in the sermon on the mount, Christ had not hesitated to proclaim his divine power—but here in the presence of the superstitious Pharisee and the superstitious scribe, the Christ of Nazareth had dared to exercise that awful function which was the exclusive prerogative of the eternal Jehovah.

Little wonder that, almost stunned by this incredible and unparalleled utterance, the bystanders could but "reason in their hearts"—and from their standpoint such thoughts were but natural. "Who can forgive sins but God

only?" And yet again they were struck by the sovereign power of the Christ, as, reading their thoughts, he proclaimed the import of them to the audience. The Saviour then explained that this demonstration was in order that they might "know that the Son of Man hath power on earth to forgive sins." To heal and to forgive were of alike importance to the Christ—but while some of their greatest prophets in the past had healed diseases, yet that healing should follow upon the forgiveness of sin, was such a stupendous work as only the Divine Christ could effect.

Thus, "Christ by visible miracles taught men to understand his invisible miracles." And through it all the sick man lay astounded. Doubtless the fresh blood of a purer life, and the forces of a healthy virility suffused his body, as, lightened from the load of sin, his heart beat free and buoyant. Then it was, that obeying the Saviour's command, he picked up his couch and returned to his home—glorifying God. The friends, also, who had borne the paralytic—they, too, "glorified God" with many others, but alas! the eyes of their mental vision were still closed, for their worship found its basis in the acknowledgment, the outgrowth of hearts filled with an undefined fear, of the marvellous fact that God "had given such power unto men!"

They had been for the time in touch with the Infinite and knew it not? How oft 'tis so with humanity. With bowed heads in little groups they parted, muttering, some, "We never saw anything like this," and others, but too truly "We have seen strange things to-day."

Leaving the house our Saviour sought the sea-side, where with a heart full of the tenderest compassion and the deepest love, he taught with a divine patience the multitude who followed him.

There seems to us to be two lessons of striking importance which this miracle of our Saviour's affords. The first is that of trustful faith. In coming to God for "help in time of need" we are prone to imagine that we know best what we most stand in want of. Better it is to place our position before the throne of grace, and leave ourselves in the hands of God. Our reward shall then prove to exceed our utmost expectations. The paralytic sought bodily healing, but his faith was rewarded with a blessing which in its scope, included not only that help he sought, but a larger blessing, the necessity for which he did not even seem to realise the need. The position is best summed up in the words of Dr. Anderson, a present-day writer whose words are always of the product of deep thought.

"The prayer of the Christian dispensation—that is, of the life of faith—is to make known our requests to God, and to be at peace. If the matter were one within the power of a friend to deal with a friend whose wisdom we could trust, and of whose love we were assured, should we not be content say, after telling him all 'Now you know my feelings and my wishes, and I leave the care entirely in your hands.' And this is just what God invites."*

The second lesson is that contained in the inference to be drawn from the facts incident to the bearing of the paralytic

* "The Silence of God," by R. Anderson, C.B., L.L.D., p. 208.

into the presence of Christ.

"When Jesus saw *their* faith."—Note well that in the healing of this man the faith of the four who bore him formed a most important factor. The strenuousness of their faith in his power and willingness to heal commended itself to Christ. It was a faith which evidenced itself in action of the most determined kind; a faith which in its vigour and trustfulness merited and received such answer as was fitting.

May we not legitimately infer from this incident the thought that prayer, earnest and in whom we are interested will find favor with God, and receive in due time its answer?

Verily, yes! Christ himself prayed that Peter's faith might be strengthened in the time of trial; and is the conversion of one soul less in the sight of God?

Let us be assured that simultaneous with our efforts to lead some loved one to Christ, our prayer on their behalf, offered in the spirit of trustful faith, will do much to bring about that which we know God desires, and which we ourselves long for.

Did we more truly realise the marvellous power of the "prayer of faith" we should more often be called upon to echo the words of the wonder-stricken Jew—"We have seen strange things to-day."

Original Contributions.

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

Revelation : 1-10.

"I was in the Spirit on the Lord's day."

L. A. HOSKINS.

Such are the words of St. John the divine, who while in exile on the Isle of Patmos, had revealed unto him by Christ the glories of the great hereafter.

In order to get an insight into our text, let us briefly review the apostle's character. Although a lowly fisherman, see how exalted! He was one of the four apostles to whom our Lord delivered his predictions relative to the destruction of Jerusalem and the approaching calamities of the Jewish nation. He, Peter, and James, were chosen to accompany our Saviour on several occasions when the other apostles were not permitted to be present. When Christ restored the daughter of Jarius to life, when he was transfigured on the mount, and when he endured his agony in the garden, these three were the only attendants.

John was treated by Christ with greater familiarity than the other apostles, is evident from Peter desiring him to ask Christ who should betray him, when he himself did not dare to propose the question. He seems to have been the only apostle present at the crucifixion, and to him Jesus just as he was expiring on the cross gave the strongest proof of his confidence and regard by consigning to him the care of his mother.

As John had been witness to the death of our Saviour by seeing the blood and water issue from his side, which a soldier made pierce, so he was one of the first made acquainted with his resurrection. Without

any hesitation he believed this great event, though "as yet he knew not the scripture that Christ was to rise from the dead."

He was also one of those to whom our Saviour appeared at the Sea of Galilee, and he was afterwards, with the other ten apostles, a witness of his ascension. To many it will seem natural that John, the beloved disciple, should be the recipient of such blessings and privileges.

It was the life—his life was so wrapped up with Christ's that his thoughts, actions and spirit were ever present with the Lord.

Those who have been nearest to God learn most of his will.

Such are friends, not servants, for the servant knoweth not what his Lord doeth, and thus—as in the Old Testament, to Abraham, the friend of God, and to Daniel, a man greatly loved—so in the New Testament to the disciple who leaned on Jesus' bosom are shown the things which God was about to.

"Mysteries are revealed unto the meek," and, as our Saviour has told us, "The pure in heart shall see God."

The position of the apostle in Patmos was probably that of an exile, free to roam where he would within the limits of the island. He tells us what was the cause of his exile. It was his faithfulness in proclaiming the Word of God and the testimony of Jesus.

John, telling forth the glorious gospel of a living Christ, who was before all worlds, who had been made flesh and dwelt among men, who was the King of Kings, and Lord of Lords, struck a blow at the Roman Empire. The crucified, suffering Saviour, God in Christ, very God, and one with man in sorrow, was the stumbling block in the past, and is the ideal which offends many to-day.

While upon the isle the apostle's voice could not be heard among his beloved brethren and sisters of Ephesus, but the revelation of Jesus Christ went forth not only to Ephesus, but to all churches, and throughout all time. The mouth which persecution closes *God opens*, and bids it speak to the world.

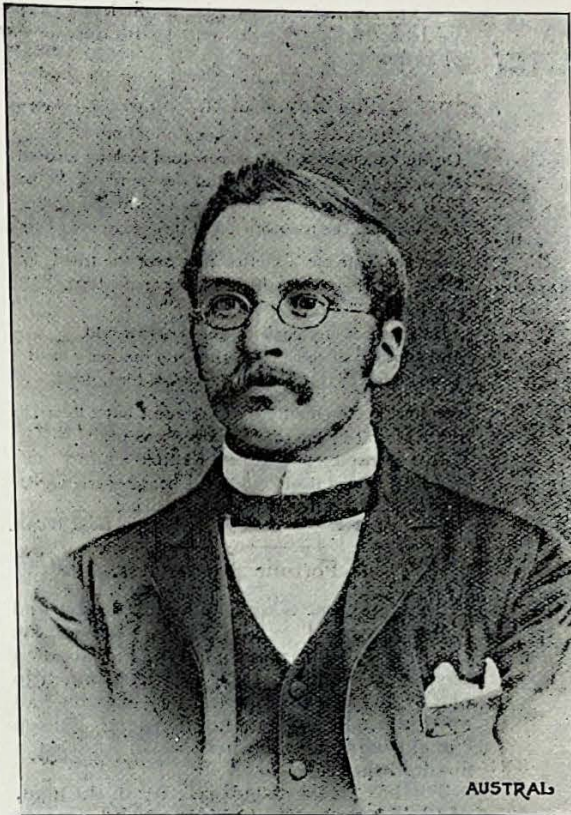
St. Paul, through his Epistles, still speaks; Luther, by his translation of the Bible, spoke from his confinement at Wartburg; and Bunyan, by his divine allegory, shows how feeble were the walls of his cell at Bedford to silence the voice of God.

"I was in the spirit on the Lord's day."

On the Lord's day the vision came to this disciple. It is the hour of sweetest, closest communion when the memories of a crucified Christ, a risen Saviour and the fellowship which he had enjoyed with the brethren would work on his soul, and aid in raising him in highest adoration.

Brethren and sisters, let this be our experience, that as we enter the house of God we may realise the presence of Christ, and when approaching the table, we are guests of Christ, who has bid us come, and do this in remembrance of him, that our souls may be made one with Christ. Then truly can we say that we were in the spirit on the Lord's day.

"I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet."



PERCY PITTMAN.

The voice was clear and strong, it was Christ the Lord speaking to the one whom he loved; oh, what a blessed time, what a grand experience. "*Alone with Christ*," a sight never to be forgotten, the countless thousands clothed with white robes, and palms in their hands, how comforting it must have been when he heard that these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the lamb. He saw the streets of gold, the pearly gates, the river of life, the tree of life, and the great white throne.

John, cut off from Christian fellowship and Christian friends by cruel rulers, and as they would think the religion of the Lord Christ would soon fade away.

Once more let me say that the mouth which persecution closes, God's opens. Let us take courage brethren, and never shun to declare the gospel, as Christ was with John, so he has promised to be with us.

The Querist.

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

By G.B.M.

What is the meaning of the letters B.A. and Litt. B.?

REPLY.—Bachelor of Arts and Bachelor of Literature respectively. They imply that those who have a right to use them have

taken the course of arts and literature prescribed by some institution of learning having the right to confer them. They are hall marks of secular learning and have nothing to do with theology.

In what sense has the Father put all things under the Son?

REPLY.—The fact is unmistakable and repeatedly declared. "All things are declared to me of my Father" (Matt. 11: 27). "All authority is given unto me in heaven and on earth" (Matt. 28: 18). "The Father loveth the Son and hath given all things into his hand" (John 3: 35). "Thou (God) has given him (the Son) power over all flesh" (John 17: 3). "God raised him from the dead and set him at his own right hand, far above all principality and power, and might and dominion, not only in this world but also in that which is to come, and hath put all things under his feet, and given him to be head over all things to the church" (Eph. 1: 20-22). "The Father judgeth no man, but hath committed all judgment unto the Son that all men should honor the Son even as they honor the Father (John 5: 22). From these and other passages it is plain that all legislative, judicial, and administrative power, is committed to the Son; and that all the powers and forces of the universe—material and immaterial, natural and supernatural, human and angelic—are

handed over to his control, to be used, as far as they are usable, in carrying out to a full accomplishment, the objects of his mediatorial and redemptive reign. Apparently, and as the result of, and a reward for, his voluntary humiliation and death (Phil. 2: 1-11). Christ enjoys in his own peculiar sphere as mediatorial King, a certain limited independence of the Father, for Paul informs us (1 Cor. 15: 24-28) that when the objects of his peculiar dispensation shall have been accomplished, "when he shall have put down all rule and all authority and power—when he shall have delivered up the kingdom to God even the Father," then the "*Son also himself shall be subject unto the Father*," that God may be all in all—his quasi independence shall cease, and God the Father shall resume direct, immediate, and absolute control of the universe. That the independence of the Son and his work is limited and qualified, is plain from the numerous passages which speak of the work of the Father in the church—Christ's especial sphere (see Rom. 16: 5, 6; 1 Cor. 1: 1-3; Eph. 1: 16, 17; 2: 18; 1 Thess. 1: 1; and 1 John 1: 1). The whole subject, however, of the relation of Father and Son in the kingdom of grace, while profoundly interesting, touches depths we cannot fathom, and involves questions we cannot answer.

All Churches in South Australia are reminded of the Annual Collection for Home Missions on Jan. 6.

The Home.

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

The Silver Spoon.

I'm happier to be thy spoon
Than anything I know.

I'll carry goodies to thy lips
And help to make thee grow.

The very moment I approach
Those cherry doors will spring,
And I shall nestle on thy tongue
As happy as a king!

And I shall peer all round about,
Above and then-beneath,
In hopes to be the first to tell
When thou dost cut thy teeth.

It may take time to win thy love,
For I must first begin
By feeding thee the plainest food—
And sometimes medicine!

But then will come the happy days
When thou shalt learn of me
How good baked apples are with
cream,
And prunes, and hominy!

Ah, how thou'lt love me when I come
With ruddy berries piled;
And I will give thee orange-juice,
And jam, my darling child;

Then let me be thy willing slave,
And always wait on thee,
And by and by I'll let thee sip
Real coffee out of me!

WILFRED E. KNOLLYS.

Three Boys.

"Watch that boy, now," said Phil.

"Which boy?" said Ned.

"That boy who was at play with us down
on the sand. His name is Will. He knows
how to look out for himself, doesn't he?"

Phil and Ned, with their parents, had
been spending some time at the seaside.
Will was a boy who had come to pass the
evening in the parlour of the boarding house.
Here it was that Phil and Ned saw him first.

First, he had hunted out a large easy
chair, and was tugging at it to get it to the
table.

"There! he's got it squared round just to
suit him," laughed Ned.

"Now he's moving the lamp nearer to it,"
said Phil.

"Well, if I ever. If he isn't putting a
footstool before it. I suppose he's already to
enjoy it."

It was plain that Will was. With a
pleased look, he gazed round the room until
he caught sight of a lady who was standing.
He darted toward her, and said:

"Come, Mother, I have a nice place for
you."

He led her to the chair and settled the
stool at her feet as she sat down.

Phil and Ned looked a little foolish.
Presently Phil sprang out of his chair as his
mother came near.

"Mother, take my chair," he said.

Ned stepped quickly to pick up a handker-
chief which a lady had dropped, and returned
it with a bow.

They are wise boys who profit by a grace-
ful lesson given by a true gentleman.—*The
Watchman.*

The Boy and the Sparrow.

Once a sweet boy sat and swung on a limb;
On the ground stood a sparrow-bird looking at him.
Now, the boy he was good, but the sparrow was bad,
So it shied a big stone at the head of the lad,
And it killed the poor boy; and the sparrow was glad.

Then the little boy's mother flew over the trees,
"Tell me where is my little boy, sparrow-bird
please?"

"He is safe in my pocket," the sparrow said,
And another stone shied at the fond mother's head,
And she fell at the feet of the wicked bird, dead.

You imagine, no doubt, that the tale I have mixed;
But it wasn't by me that the story was fixed,
'T was a dream a boy had after killing a bird;
And he dreamed it so loud that I heard every word,
And I jotted it down as it really occurred.

—Good Words.

A Fortune in Manners.

"His manner is worth a hundred thousand
dollars to him!" That is what one of the
chief men of the nation lately said about a
boy. "It would not be worth so much to
one who meant to be a farmer, or who had
no opportunities; but to a young college
student with ambition it is worth at least a
hundred thousand."

The boy was a distant relative of the man,
and had been brought up by careful parents
in a far-off city. Among other things, he had
been taught to be friendly and to think of
other persons before himself. Therefore he
soon acquired a cheery, helpful and affable
manner that won for him an entrance into
the esteem and confidence of all who knew
him. His attractive address and quiet con-
sideration made friends for him on every
hand. A score of small courtesies every
day unconsciously called attention to his
value. That is why the shrewd man of
world ventured the foregoing opinion.—
Forward.

A Rich Man.

Once in New England, says a writer in the
Outlook, I was driving with an old farmer,
and some of the men of the neighbourhood
came under criticism. Speaking of a
prominent man in the village I asked, "he is
a man of means?"

"Well, sir," the farmer replied, "he
hasn't got much money, but he's mighty
rich."

"He has a great deal of land, then?" I
asked.

"No, sir; he hasn't got much land neither,
but still he is mighty rich."

The old farmer, with a pleased smile,
observed my puzzled look for a moment, and
then explained:

"You see he hasn't got much money and
he hasn't got much land, but still he is rich,
because he never went to bed owing any man
a cent in all his life. He lives as well as he
wants to live, and he pays as he goes; he
doesn't owe anything, and he isn't afraid of
anybody; he tells every man the truth and
does his duty by himself, his family, and his
neighbors; his word is as good as his bond,

and every man, woman, and child in the
town looks up to him and respects him. No
sir, he hasn't got much land, but still he is a
mighty rich man, because he's got all he
wants."—*Christian Endeavor World.*

Teaching the Minister.

In Stamford, Conn., two children attended
service at the church of which the late Rev.
Mr. Vail was pastor. Mr. Vail repeated the
words: "There is nowhere, no place, that
God is not."

In an audible whisper, Pauline said to her
brother: "He don't know about it, does
he? But I'll tell him after church."

Just as the preacher descended the pulpit
steps a breathless little figure caught hold of
him and said pantingly: "You don't know
about God, Mr. Vail. He isn't everywhere,
like you think he is, 'cause the Bible says
'God is not in the thoughts of the wicked.'
That's why he don't always get into me, but
I'm going to try to be very good this week so
he'll come."

And as Mr. Vail took the bright-eyed little
one tenderly in his arms, she added, naively,
"you don't know everything, do you, Mr.
Vail?"—*Saturday Evening Post.*

Our Missions.

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

Victorian.

Bro. G. H. Browne, who for over nine
years laboured under the Vic. H.M. Com-
mittee, has now gone to labour under the
W.A. Committee at Boulder city and Kal-
goorlie. We wish him every success in this
new field. He has been a faithful worker in
Victoria, and we are sure will give a good
account of himself in the West. In his final
report for the Mallee district, he says:—"I
visited Warner West, and had a good meet-
ing in the afternoon, also the breaking of
bread, and in the evening preached the
gospel. On Monday the 15th Oct. took the
confession and baptised three. On the 1st
Bro. McCallum from Horsham preached the
gospel. The meetings are improving at
Galaquil, and with Bro. C. Howard they are
likely to be very profitable. At Brim we
closed with a farewell social on Monday
evening (5th Nov.) when all classes were re-
presented.

Bro. G. B. Moysey reports as follows:—
Visited the church at Colac, and spent Lord's
Day, 28th Oct. and 4th Nov. with them. I
delivered eight addresses. The attendances
were small, but interested. The church
members professed to be much encouraged
and edified, and one young woman decided
for Christ, and I expect another (a married
lady) will be ready for baptism at my next
visit as well. On my way home I called at
Glenormiston, and found Bro. Macarthur
had arranged meetings for me at that place,
and also Noorat. On my way through
Warrnambool, called on Bro. Thompson, and
arranged with him for the baptism of a Mr.
Baxter of Terang (a convert of Bro. Mac-
arthur's), which presumably took place
yesterday at Warrnambool. On reaching here,
after just a fortnight's absence, found things

had gone on much as usual, the platform being ably occupied by Bro. Hugh Gray.

A. W. Connor writes:—"Since last report I have laboured in Horsham and Polkemmet. During the month I have addressed 23 meetings, and have baptised eight into the ever blessed name. Two of these were reported as having confessed Christ in last report. Three are from Polkemmet and five from Horsham. The special meetings at Horsham were well attended, with the exception of two nights.

Bro. H. Leng reports:—"Since writing last we have been moving along quietly, sowing the "good seed of the kingdom." The meetings have all been well attended excepting in two or three instances when outside events interfered with them. We have had no addition this month, but hope for some shortly. We have started a week night meeting at South Lillimur Hall, so far we have held two meetings, good attendance at both. This place has had no meetings held in it for several years. We intend (p.v.) to hold a week's special services at Carew during this month, and we pray that God's blessing may rest upon our labours there."

E. Griffiths writes:—"During the past month the work here has gone on steadily and quietly. Our morning meetings continue very good, and the evening meetings are improving. We have held Bible readings at Woodbrook and Barkers Creek. I have visited Taradale and Castlemaine during the month, and will (p.v.) spend next Lord's Day at the former place, when we expect to have Bro. A. M. Ludbrook at Barkers Creek. On Monday the 6th we held our annual S.S. picnic in the gardens, Castlemaine, which was largely attended, and proved very enjoyable."

W. Burgess:—"During the past month I have visited all the churches in the circuit. We have had good meetings during the month, and our hearts have been cheered by seeing three make the "good confession." On October 9th I visited Runnymede, but owing to various causes we were not able to hold a meeting there. Have been twice to Ballendella, also to Wharprilla. The interest in these places is sustained, and we look forward to gaining some additions shortly."

South Australian Evangelistic Committee.

HOME MISSION WORK.

SOUTHERN FIELD—STRATHALBYN.

In reporting our work in this district, there is every encouragement for us to take courage, and go forward. The Lord's Day morning meetings are being largely attended, which fact is in itself a sure sign of the healthy condition of the church. The church membership has now increased to 42, that is including many who had wandered away, and have lately been restored. Last week Bro. A. J. Harris baptised an old lady of between 60 and 70 years of age, this making since his labours commenced five confessions and baptisms. The Bible Class on Lord's Day afternoons is well attended, and a great interest is being awakened. The Sunday School, which for a long time comprised six

teachers and scholars, is growing nicely. There are now four classes, i.e., adult, first, second, and third classes; teachers and scholars numbering 30.

The gospel services are largely attended, and speaking of these services, Bro. Harris writes: "Many are teaching the word of truth, to test our teachings, nevertheless, from this we have nothing to fear, believing that by this means we shall soon see a speedy acceptance of Jesus." W.G.L.C., Sec.

Sunday School.

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

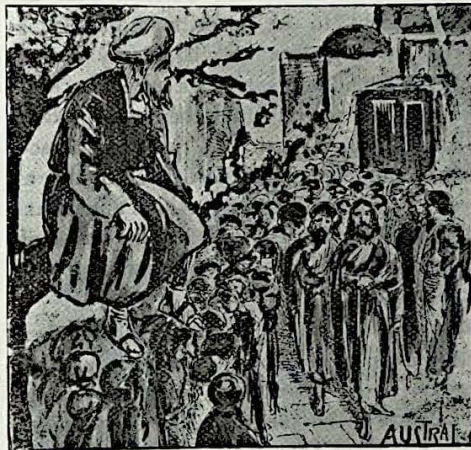
LESSON FOR DECEMBER 16TH.

"Zacchæus the Publican."

LUKE 19: 1-10.

GOLDEN TEXT: "The Son of Man is come to seek and to save that which was lost."

—Luke 19: 1-10.



In the city of Jericho, in the Jordan valley, about A.D. 30, there lived a publican by the name of Zacchæus. One day Jesus of Nazareth, he who had just healed blind Bartimæus, was passing through the city; and a great crowd followed him. He seemed to be making towards Jerusalem. Zacchæus became very anxious to see Jesus, and as the crowd was too big and too tall for him to get in or see over the heads he hit upon a novel plan that would enable him to see Jesus plainly. Knowing what course Jesus must take, he runs on before to where he knew there was a sycamore tree and gets up into it with the agility and rapidity of a lively boy. What does he care for the high position he holds—for it is more than likely that he was a kind of superintendent—as long as he can catch a glimpse of this wonderful man Jesus. Zacchæus being well known, many would have their attention drawn to the sycamore tree. When Jesus arrived at the tree he graciously invites Zacchæus to come down, as he intends to put up at his house for the present. Gladly, and perhaps more nimbly than he ascended, he now descends and stands before Jesus reverently. Christ's action creates murmurings among the crowd, for the publican, to which class Zacchæus belonged, especially if a Jew, was held in low esteem and classed with sinners. However, Zacchæus made some noble resolutions about bestowing half of his goods among the

poor and restoring fourfold what he had taken fraudulently from the tax-payer. These were acknowledged by Jesus who declares that salvation has come to the publican's house, not because Jesus was entering the house but because of the great repentance evident in Zacchæus' conduct. The climax is reached when Jesus announced the reason of his coming to the earth, viz., "to seek and to save that which was lost."

JAS. JOHNSTON.

Poets' Corner.

So will we sing and praise thy power.—I'salm 21: 13.

Australian Commonwealth Ode.

God bless Australia!
Sustain Australia,
Her cause advance, young Australia.
Gracious Lord we stand alone,
Wardens of this Austral zone,
Smile thou on our island home,
God bless Australia!

God own Australia!
Exalt Australia,
Her peace prolong, young Australia!
May her flag aye kiss the breeze,
Wealth increase upon her knees,
Mistress of the Southern Seas,
Upward Australian!

March on Australia!
March on Australia,
Her sons enrich, young Australia!
Land of min'rals, gold and arms,
Land of bee-hives, flocks and farms,
Land where nature's beauty charms,
Onward Australia!

God help Australia!
Preserve Australia,
Her homes defends, young Australia!
When with anger armies glow,
When the nations' blood both flow,
When the war cloud hovers low,
God save Australia!

Secure Australia!
Endow Australia,
Her strength increase, young Australia!
May her sons all gallant be,
On the land or rolling sea,
While they pray great God to thee,
God bless Australia!

Protect Australia!
Promote Australia,
Her laws uphold, young Australia!
While the stars flash out their mirth,
While the both worlds hail her birth,
While commerce arms deck her girth,
God bless Australia!

Instruct Australia!
Direct Australia!
Her will command, young Australia!
May her sons adorn her name,
Flash her light across the main,
Lead her to eternal fame,
God save Australia!

—W. J. WAY.

Annual Collection Home Mission Fund, Victoria, New South Wales, and South Australia, on Lord's day, January 6th.

THE Australian Christian.

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The Leader.

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

A Presbyterian Plea for Unity.

ANY expression of opinion that indicates the desirability of Christian Unity, should be regarded as a promising sign of the nearer realisation of the Christian ideal. And though it may be that unity on a large and comprehensive scale, does not seem, at present, a possibility of the near future, yet the fact that the idea of unity is becoming increasingly the recognised goal of the Christian Community, gives us confidence in believing that the religious world is passing through a stage which may be regarded as educational and preparatory. Already we have seen the spirit of unity at work in bringing together into one organization the scattered divisions of Methodism, and the realisation of a similar work in connection with the Presbyterian communities. And so far as we are able to read the signs of the times, the next great step in the direction of

unity will be the coming together of the great Pædo-Baptist organisations, with the exception, of course, of the Romish and Episcopal bodies. The two latter must remain as they are, so long as priestcraft retains the upper hand. The destruction of this element of division will only be brought about by an educational process, which will make it impossible for a free people to surrender their liberties into the hands of a select few, who have usurped the function of lordship over the heritage of God. Of the union of immersionist bodies, there does not at present seem to be any hopeful sign. The fact that one section seems to be losing hold of its distinctive position, seems to warrant the other in remaining distinct and separate as a witness to a truth that otherwise might be in danger of being lost, or so enfeebled as to be comparatively worthless. On both sides there are barriers that at present seem to be insurmountable, and strange to say, that which mainly keeps them apart is divergent views in reference to the design of an ordinance they both profess to honor. However, in the two largest sections of immersionists, there are possibly a greater number of these who think alike than we imagine, and these may, in the course of time, bring about a better understanding and a closer unity.

We regard it as a specially hopeful sign that a conservative body, like that of the Presbyterians, should be foremost among those urging the plea for Christian Unity. Time was when they seemed to stand as immovable as rock, but, now, the idea is gaining ground that higher than Presbyterianism stands Christianity. The approval with which the address of the Moderator of the Presbyterian Assembly on "The Union of Evangelical churches on the Basis of the Central Verities of the Christian Faith" was received by the Assembly itself, and the Presbyterian press, indicates that that body has travelled a long way in the direction of realising that the great need of the age is the unity of all the people of God on a common platform of divine truth. In the Moderator's opinion, the admitted desirability of union implied its practicability. He said "As to the desirability of such a union, there can be hardly two opinions. It is desirable. What I have said leads straight to this conclusion; and there is more from the practical side, I might say. As to its practicability, I am afraid with many the answer is just as decided. It is impracticable. Let us look at this asserted impracticability in the light of this admitted desirability. Whence comes this growing feeling of the desirability of union? To a large extent it is the fruit of that sifting process through which the Chris-

tian faith has come, and which has driven all Christians nearer to Christ, the centre. If the source of this feeling were anything else, if it sprang merely from our own heart, we might sadly resign ourselves to the gulf that yawns between what is desirable and what is practicable. But if the desire is the voice of Christ, heard more distinctly because under the stress of trial, we have been driven closer to him, then we cannot so resign ourselves without disowning and dishonoring him. His ideals and ours, so far as they are his are not dreams; they are real; they are the will of God." How Alexander Campbell would have rejoiced to have heard words like these in his own day. What a change has taken place since then! Then, men did not speak of unity. The denomination was glorified and justified, and when Campbell spoke of unity, he seemed to the people of his day to be speaking in an unknown tongue. It has taken three quarters of a century to create a sentiment in favor of unity. That sentiment is here to-day and is deep and strong. Who shall say that ere another three quarters of a century passes, that this sentiment shall not have become a purpose, and this purpose an action?

The greatest difficulty in the way of unity, is the dangerous facility with which men divide on mere side issues. The outlook for the future would be brighter if it were seen that the proneness to form little sects on matters of comparatively small importance was on the decrease. As a matter of fact, it is not. It is still true that there are any amount of people ready to form a small sect of their own at the bidding of any ignoramus or charlatan. They do this with as little compunction, apparently, as they would eat their dinners. Some of this class are to be found amongst ourselves. Only lately we have heard of two or three brethren deciding to separate from us and form a "model church of God!" and this over a question of order in worship! If it were not so sinful, it would be ludicrous. Probably this evil may be minimised in the future by a better understanding of what things enter into or form the basis of unity. To think alike on every conceivable subject is by no means an essential to the Christian idea of unity. The great fact, to be insisted on is that we are not at liberty to make unity conditional upon our ideas of what should form the basis of it, but we are compelled to accept the basis already provided for us. This basis is not the whole of the Bible, nor even the whole of the New Testament. Many parts of both have nothing whatever to do with the essential elements of Christian unity. Consequently it is our duty to find out if the Holy Spirit has

given us anything to guide us in this matter. That he has done so can be easily verified. In the fourth chapter of the Epistle to Ephesians this is clearly laid down. Here we have the elements that constitute the unity of which the Holy Spirit is the author. To these we are not authorised to add anything to or take anything from. The promulgation of these essential items is what is needed to prevent further division, and to heal the division that already exists. If the whole body of Christian teachers would band together in a holy crusade for the propagation of these principles as the God given basis of unity, then the dawn of Christian unity would soon appear on the horizon, heralding the advent of the sun in its meridian glory. Meanwhile men are making their own suns, which, after all, are only farthing rushlights.

Notwithstanding all the difficulties that seem to stand in the way of realising the divine ideal, it is none the less incumbent upon us to keep constantly before us the achievement of this great result. The education of men's minds to the standard of divine truth must be incessantly carried on. And, here, we cannot do better than conclude with some further words from the Moderator's address:—"We cannot," he says, "re-shape organisations till we change the thoughts and feelings of men. A splendid passage from Edmund Burke's writings should be bound about the neck and written on the tablets of the heart of everyone who, in church or State, aims at the reconstruction of existing institutions. He says: 'If a great change is to be made in human affairs the minds of men will be fitted to it; the general opinions and feelings will draw that way. Every fear, every hope will forward it, and those who persist in opposing this mighty current in human affairs will appear rather to resist the decrees of providence itself than the mere designs of men.' But we must not misunderstand Burke. The thoughts and feelings of men must change before we can change our institutions, yet we have our influence and responsibility. It is not our part to sit with folded hands idly looking on while God by his immediate action, or by continuous silent forces, accomplishes his purpose. We must exert ourselves; we must hear and obey the voice, and see and fall in with the working of God, and become his fellow laborers." These words should remind us of what we sometimes seem to forget, that the cardinal point of our plea, is, the union of all God's people upon his eternal truth.

Home Mission Sunday,
20th Century.
Special Thankoffering,
Lord's Day, January 6th, 1901.
£250 Required.

Editorial Notes.

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

Commonwealth Celebrations.

Great preparations are being made for the Inauguration of the Australian Commonwealth and the opening of its first Parliament. It is estimated that from two to four hundred thousand visitors will be in Sydney from the other states and from the country, on the occasion of the swearing in of the Governor and the proclamation of the Commonwealth on the 1st of January. The procession is to travel over five miles of streets and the swearing in ceremony is to take place in the Centennial Park where it can be witnessed by hundreds of thousands. For at least a week the city will be wholly given up to amusement and sightseeing. Arrangements are being made for United Religious Services by the Protestant bodies in the Town Halls of Sydney and suburbs, and public recognition of God is to be made at the Inauguration by the singing of the hundredth psalm (Old Hundred) and prayer. Scarcely will the shouting and joy have passed away when the whole country will be plunged into the excitement of the Federal Elections, to be followed by the opening of the Commonwealth Parliament in Melbourne, by our future king, the Duke of York, when the celebrations and festivities may be expected to equal if not to exceed those of the Inauguration at Sydney. It may be assumed that some of the methods of celebrating the occasion will not commend themselves to the religious and temperance portion of the community, such for instance as the reported decision of the Sydney Government to order £7,000 worth of champagne besides other drinks. The money could surely be spent better to advantage. It behoves Christians during the approaching festivities to exercise an influence for righteousness and to take advantage of the occasion to let their light shine. It is the birth time of a nation; the junction of six separate streams which shall henceforth flow as one mighty river, ever gaining volume and force, and destined, we trust, to convey on its bosom blessing and prosperity for all.

Home Mission Sunday.

January 6th will be Home Mission Day in Victoria, S.A., and New South Wales. The former is asking £250, and the latter £100. All the other large religious bodies are collecting "Twentieth Century Funds," amounting in the aggregate to hundreds of thousands of pounds. By the side of these pretentious efforts the appeal to our own churches is modest indeed. The object is

worthy. Great as are the claims of the foreign fields, it must be admitted that our home land comes first. There are magnificent fields awaiting cultivation, but the Conference Committees have no funds to work them. Other churches enter in and occupy the ground while we are waiting for means to do so. In those fields where we have secured an early footing the cause has grown with the growth of the districts, and has become a dominating influence. Many illustrations of this might be given. Take, for example, such places as Doncaster, Cheltenham and Berwick, in Victoria. Here, with an early start, the churches have outstripped all others. Every worker of experience knows how difficult it is to build self-supporting churches in old established towns. £1 spent in a new and rising district will often produce greater results than £5 in an old and settled one. This explains in a large measure the slow rate of progress made by the advocates of primitive Christianity in Great Britain and the eastern States of America, compared with that made in the new and rapidly developing central and western States. The future of the cause we love in Australasia depends very largely upon the sacrifices of the present. We have been too slow to take advantages of openings in the past. At our annual conferences we appoint committees to direct the work of home missions, but unless we supply them with the requisite funds we effectually tie their hands. A hearty and liberal response to their appeal on the 6th of January will indicate that the churches are alive to their responsibilities.

Presbyterian Union and Declaratory Statement.

The federation of the Australian States is to be followed by the federation of the Presbyterian churches. Says a Presbyterian minister in the *A.C. World*: "Henceforth there will be one large Presbyterian Church of Australia, instead of five as formerly. Each colony will have its local or State Assembly, which will deal with matters pertaining to the united churches. The jurisdiction of the local Assembly will be limited, just as the State political Assemblies. The Federal Assembly of the United Church has several departments of church work transferred to it which were formerly dealt with by the respective Assemblies of the different colonies." The union has been brought about after much deliberation, and is of public interest because it is founded on a different basis to any previously existing. As formerly, the "Supreme Standard" is declared to be the "Word of God," and the "Subordinate Standard" the "Westminster confession of

From The Field.

The field is the world.—Matthew 13: 38

West Australia.

PERTH.—The first choir anniversary was celebrated on Thursday evening, the 15th inst. Bro. Hawkins occupied the chair, and about 120 church members and friends were present. Anthems, part songs, solos and other items were rendered by members of the choir, who also handed round light refreshments. Bro. Hawkins continues the proclamation of the gospel, and five have recently been added by faith and obedience, among others who were added by letter.

Nov. 20.

J. H.

FREMANTLE.—Our hearts were again made glad by seeing another of our Sunday School scholars (a young man) come out for Christ last Sunday night. We are expecting others to follow. Bro. Lucraft is still preaching here to fair audiences. We have started a Young Christians' Class for the benefit of of young Christians, to help them to be of service in the Master's cause. We are also glad to have our esteemed Bro. Leach with us again, who was laid aside through sickness.

Nov. 18.

W. VINNICOMBE.

COOLGARDIE.—Since last report we are pleased to state that the work still continues to prosper. Last Sunday we had the pleasure of receiving into fellowship a sister, who had been immersed on the previous Thursday evening. On Sunday, 4th November, we had the pleasure of extending the right hand of fellowship to the son of Bro. Peter Wedd, who made the confession on the previous Sunday. We have also witnessed the baptism of three persons who made the confession at Kalgoorlie, and were immersed here in Coolgardie. There is great joy in the field through the knowledge that another evangelist (Bro. G. H. Browne) is to labor here. We are believing for great things. We expect Bro. Browne here about the end of the month, and pray that God will bless him, and that God's people will rally round him and Bro. Banks and press on towards the mark of our high calling in Christ Jesus, working together in love, and thus advance the cause of Christ and extend his kingdom.

Nov. 13.

G. O. BURCHILL.

SUBIACO.—Splendid meetings! At conclusion of Bro. A. E. Illingworth's address on Lord's day, the 11th inst. two confessions.

Nov. 14.

G. PAYNE.

New South Wales.

COROWA.—Bro. Barnacle, from Melbourne, was with us last Lord's day, and addressed the church in the morning and preached in the evening to a good congregation, his addresses being much appreciated by all the brethren. I have also to report two more additions by faith and obedience, brothers of the young man previously reported. The three were baptised by Bro. Houchins last Friday. The last two belonged to the Salvation Army, but have now learnt the "way of the Lord" more perfectly.

Nov. 19.

E. J. WATERS.

Queensland.

BRISBANE.—I am pleased to record the safe arrival of A. R. Main and wife on Monday, 5th November. On Sunday, the 11th, our brother spoke at morning meeting, was present at the Sunday School in the

afternoon and preached the gospel at night, both meetings being largely attended. On Wednesday, the 14th, a tea meeting and church social was held for tea an adjournment was made to the church building, where Bro. Denham occupied the chair, and in a few well chosen remarks, on behalf of the church, welcomed our brother and sister, and trusted that God would bless their labors amongst us. Bro. Waterfield, on behalf of the Sunday School, and Sister Moffat, on behalf of the sisters' sewing class, also extended a welcome. Mr. Whale, of the Baptist City Tabernacle, in a very pointed speech welcomed our brother to Brisbane, and Mr. Johnson, of the City Mission, extended a welcome. The choir and members rendered a few musical items during the evening, and a very enjoyable evening was brought to a close with the benediction.

Nov. 16.

A. S. WATERFIELD.

ZILLMERE.—The anniversary of the Lord's Day School passed off very successfully, and also the annual picnic and entertainment on the following Friday. The officers of the church have just entered into an engagement with Ernest B. Freeman, who is one of the few white men immersed by Bro. J. Thompson, of Childers. He is to commence work at Zillmere at the New Year, and we hope it may mark the onward move of the church here.

Nov. 19.

CARL M. F. FISCHER.

ROMA.—Our gospel service was well attended last Lord's day, when many came to witness the ordinance of believers' baptism. Bro. R. C. Gilmour preached, his subject being "The Doctrine of Baptism," and at the close of the service our brother baptised an aged sister.

Nov. 13.

L. A. HOSKINS.

ROMA.—We are happy to report that Sister Kuter was received into fellowship last Lord's day morning. Good attendances at the lantern picture services every Saturday evening in the open air conducted by R. C. Gilmour.

Nov. 19.

L. A. HOSKINS

South Australia.

HINDMARSH.—On Lord's day morning, the 18th inst., Sister Flemming, who some time ago removed from Kermode-street to our neighborhood, was given the right hand of fellowship.

Nov. 26th.

A. G.

STRATHALBYN.—On Wednesday, 21st, we held our Sunday School Picnic. The scholars, teachers and friends, met at the chapel in the morning at 10.30, where two buggies, two trollies, and a large van were waiting to convey them to Bro. Gordon's paddock, 9 miles distant. Several friends also came from other parts in their own conveyances. The outing together with the tempting appearance of the strawberries and cream whetted all our appetites and full justice was done to the good things provided, which were spread out on tarpaulins under the friendly shade of the large gum trees, growing on the banks of the stream that winds its way through the paddock. Swinging and various kinds of games were indulged in, and at sunset all returned to their homes, their only regret being that the day passed too quickly.

Our meetings continue to be well attended. There was a very large audience last night, when Bro. Harris sang the Holy City, which was much appreciated, and preached from the words Behold my Mother. Our brother has not been very well lately. He had to lay up for several days under the care of the doctor, but we are thankful to say that his health is improving. (Nov. 26.)

J. M. GORDON.

GROTE-STREET.—Since last report we have received

faith," but the latter has to be received in the light of a "Declaratory Statement." This consists of six clauses, which are intended to soften and tone down the more objectionable doctrines of the confession, and which affirm the love of God for all men, and that the doctrine of election to be held in harmony with the teaching that God is not willing that any should perish. The Confession of Faith (chap. iii., sect. 3) states that "by the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death." It is not easy to understand that God is not willing for any to perish when he expressly foreordains they shall, but orthodox Presbyterianism has accepted the "Declaratory Statement." The Confession further affirms that "elect infants dying in infancy are regenerated and saved by Christ through the Spirit, who worketh when, where and how he pleaseth," which, with the context, implies there are non-elect infants who will not be saved; but the "Declaratory Statement" says: "In accepting the Subordinate Standard it is not required to be held that any who die in infancy are lost." The Confession states that through "original corruption" men are "utterly indisposed, disabled and made opposite to all good, and wholly inclined to do evil," but the "Statement" modifies this by affirming "that there remain tokens of man's greatness as created in the image of God, that he possesses a knowledge of God and of duty, that he is responsible for compliance with the moral law and the call of the Gospel, &c." As far as it goes the "Declaratory Statements" is undoubtedly a great improvement on the Confession, but it is to be expected that other doctrines in the Confession, scarcely less objectionable than those dealt with, will yet have to be similarly explained or abandoned. It is to be regretted that, while they were about it, our Presbyterian brethren did not wholly abandon their "Subordinate Standard" and content themselves with the "Supreme Standard," which requires no "Declaratory Statement," for, as the Confession of Faith itself states, "The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down in scripture, or by good and necessary consequence may be deduced from the scripture, unto which nothing at any time is to be added, whether by new revelations of the Spirit or traditions of men." If this is really true it is difficult to see what any "Subordinate Standards" are required for.

New South Wales Home Mission Collection on Jan. 6.

into fellowship by faith and obedience one from the Sunday School, Miss Foster, and by letter Mrs. Halliday. There was one confession on Sunday evening, a young man who has been laboring with the Methodists. On Monday the 12th instant, the Sunday School held its annual picnic at the Botanic Park, one of Adelaide's beauty spots. Everything passed off splendidly, and all voted it a most successful picnic. To-night in the chapel the distribution of prizes won at the Annual Competitive Examination of our S.S. Union to the successful ones took place, and from the reports presented everything connected with it was decidedly on the up grade.

Nov. 19th.

M.

New Zealand.

KAITANGATA.—The fifth half-yearly social of our Bible Band, took place on the 2nd inst. After the opening exercises, Alic Roy was voted to the chair and a somewhat lengthy programme was gone through. Bro. G. A. Gray had charge of the choir, which rendered several hymns very acceptably, with Miss Cuthbertson presiding at the organ. Duets were sung by Mrs. McDougall and Miss Rogers, Mrs. Rogers and Miss Mary Steward. Miss A. Hall, Miss Rogers, Messrs. Gray and Roy; and Mrs. McDougall, Miss Rogers, and Messrs. Gray and Roy sang quartettes. Miss Jessie Rogers contributed a nice song, and Miss Olive Steward contributed a violin solo. Mrs. Andersen gave a reading, and Messrs. Andersen and Roy gave short addresses. Recitations were given by Miss A. Hall, Miss May Steward, Misses Deborah and Clara Dale, and Mr. Thomas Hall, all of which were well received. At an interval in the programme, an abundance of refreshments were handed round, supplied by the lady members of the band and were done justice to. At the close the usual votes of thanks were accorded all those who helped with the entertainment. Those present were members of the band, church members, and a few friends. The band exists for the purpose of developing the talent of both young and old in scriptural study, and for increasing the Biblical knowledge of the members.

Nov. 8.

EDWIN ROGERS.

Victoria.

BALLENDILLA.—I am pleased to be able to report, having baptised a promising young man into Christ, who bids well to be a real live advocate for the truth as it is in Christ. He is one of our harvest hands and was baptised early on Lord's Day Morning last, and was received into fellowship at the meeting for the breaking of bread.

Nov. 24.

J. T. MULVOGUE.

GEELONG.—Thos. Hagger conducted a special service here last evening, "In Memoriam" of our late Sister Lizzie Murray, who passed to her rest on the 13th inst. The chapel was crowded. Bro. Hagger gave an eloquent and stirring address from the words of Jesus, "I am the Resurrection and the Life." Though there were no immediate results yet we trust that good will result. Bro. Hagger preaches again this evening.

Nov. 26.

A. E. SEEDSMAN.

S.S.U. REPORT.—Yesterday I found the School at Newmarket in the same quiet, orderly condition as ever before, though much reduced in numbers. Last average 125 now about 90—80 present. I also missed several familiar faces among the teachers, notably Bros. J. and A. Morris, and other members of the family who were conspicuous by their absence, they having removed to Sydney. Bro. Woodgate still superintends but finds it very inconvenient. The

school was very attentive at the close, and took kindly to my request to learn the Books of the Bible.

Nov. 16.

M.R.H. (Visitor).

HAWTHORN.—The gospel meetings are still very largely attended, and the interest keeps up though the results are not so numerous. One young girl confessed last week.

(Nov. 26).

M.R.H.

Here and There.

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

One confession at Bendigo last Lord's Day evening. Two confessions at Tabernacle, Fitzroy, since last report.

Thos. Hagger preached last Tuesday and Wednesday evenings at Meredith.

Good meeting at Nth. Melbourne on Sunday night; one confession and baptism.

Good meeting Sunday night at City Temple, Campbell-st., Sydney, and four confessions.

Another immersed believer was received into fellowship at Balmain-st., Richmond, on Sunday.

Bro. Johnston's evening class in Elocution has gone into recess till the second week in January, when it will be opened to all new comers.

Please note! The sewing rally for the Burwood Boys' Home Wednesday, Dec. 5th; to be held in Lecture Hall, Swanston-st. All sisters invited!

Miss Mary Thompson and Miss Pfunder arrived at their destination in India in safety. We have a letter from Miss Thompson which will appear next week.

There was one more confession at Swanston-street last Sunday night, Bro. Johnston's address being on "Abstinence." In the morning the three who previously confessed their faith and were baptised, were received into fellowship.

Bro. Albert Ludbrook expects to leave Melbourne per P. & O. steamer "India" for W.A. en route to Burma and India. He hopes to visit our mission stations in these latter countries, and will then probably go on to England.

If you want the Leaflets on "First Principles," you should order before Dec. 1. We will supply those who order after that if we can, but about that date we expect to print, and when the forme is off the machine the type will be distributed in a few days. Order before December 1st.

Alex. Moffat, secretary of the Lord's Day School, Maryborough, Q., in ordering their supply of "First Principles" literature for the school, says: "The teachers here are delighted with the sample lesson and hope that the whole of the schools will embrace this opportunity of impressing on the scholars such truths as contained in the leaflets received."

In this number we give a picture of Percy Pittman, who is expected to arrive in Australia in about a week's time, coming from London to Adelaide, where he is under engagement with the church in North Adelaide as a preacher. Bro. Pittman has had some experience of Australia, having lived in Melbourne for some years. We are glad of this another addition to the preaching staff of Australia.

From the Tabernacle, Dunedin, we learn of fine meetings, both morning and evening, on Lord's Day Nov. 11. At the morning gathering the five were received into fellowship who had been immersed the previous Wednesday. In the evening there were two more decisions, and at Mornington the same evening one came forward, J. M. Innes preaching. They gave Bro. and Sister Logan a social send off, at which quite a lot of members turned up. The chairman, Bro.

Watt, presented them, in the name of the church, with a purse of sovereigns; and, in the name of our late Bro John Hislop, a pair of gold mounted spectacles to Sister Logan. Our brother expressed his intention to do this before he "fell asleep," and Sister Hislop thoughtfully carried out his wish. Brethren Alex. Thompson, Capt Stewart and J. Inglis Wright each spoke in high terms of the esteem in our brother and sister are held.

The lesson books on "First Principles" are now ready for distribution and are being sent out to all ordering the same. These books can be obtained at any time as we have taken the risk of a good sized edition. It is a complete text book on the following subjects: 1. The Bible, Its Authority and Covenants (J. Colbourne); 2. The Holy Spirit, in Conversion, Inspiration, Sanctification (Jos. Pittman); 3. Jesus Christ, His Nature and Office (W. C. Morro, B.A.); 4. The Gospel of our Salvation (Geo. T. Walden); 5. Faith (G. B. Moysey); 6. Repentance and Confession (D. A. Ewers); 7. Baptism, Subjects, Action and Design (W. S. Houchins); 8. The Church, Its Unity (M. W. Green); 9. The Church, Its Worship (Chas. Watt); 10. The Church, Its Ministry (A. C. Rankine); 11. The Christian Life and Character (H. D. Smith); 12. The One Hope (R. G. Cameron); 13. Review. They have the great advantage of being arranged in lesson form for careful study. The ordinary Bible reader and student as well as the Bible School teacher will find it delightfully profitable. It is also a fine book to hand to new converts and for general distribution. We have asked nobody to share the financial risk of this publication, but all can help us in this matter by buying and putting these books into circulation.

The following is the subject for consideration by our Victorian Sunday School Union, at a meeting to be held about middle of December, to which meeting all workers and friends from our Sunday Schools are cordially invited: exact date, etc., will be published in succeeding issues of this paper:—"TRAIN UP A CHILD" 1. That a mean child will only make a mean man or woman. 2. That the giving of a set proportion of income for good works is largely a matter of training—having which it will be as easy for the next generation—the church of the future to give (say) 1 in 10 of their means as it now is for us to give 1 in 7 of our time to a special cause. 3. That we pay more regard to this training of our young people in habits of giving, that money gifts should be received from them EVERY Lord's day, in the school; that such collections be taken for objects which most naturally command the sympathies of children (we do not want to make prigs of them) as for instance:—Collection on 1st Sunday in every month for orphans in India and China; 2nd, Burwood Boys' (or similar) Home; 3rd, Sydney Black's work among London waifs; 4th, Hospital Sunday; 5th, As locally desired apart from last named. 4. That so, there will be an immediate blessing to recipients, a life character, blessing to givers, and in the new century a church of Christ more worthy of the self-sacrificing and ever glorious name. 5. That through our Sunday School Unions and through your pages all our schools shall be urged to toe the line. 6. That in view of the recent great and gratifying activity of our scholars in b-half of India's famine stricken, now is the opportune moment to set our Sunday Schools in order.

A meeting was held at Grote-street, Adelaide, South Australia, on Monday evening, November 19th, when the prizes and certificates won at the recent Sunday School Union Examination, were distributed. The meeting was very successful and enthusiastic. The President of the Union, Bro. F. Pittman presided. The following took part in the programme: Selections by Norwood, Grote-street and Unley Schools; Recitations by Miss Chrystabell Jackson (N.A.S.S.), and Miss Kate Smith (Henley Beach S.S.). The report on the examinations showed that there were 188 competitors out of 288 entries. This is the largest number of competitors that we

have had in any of our examinations and is an increase of 92 on the figures of last year. The average gained was 70 per cent. for each competitor in the examination, against 62 per cent. for last year. This average, in spite of the larger number of entries, is, I think, a splendid one, and shows that a greater interest was taken in the examination lessons than usual. This is the highest average percentage yet gained, the next highest being that of 1897, when the average was 66½. This year only 47 out of the total number of competitors failed to gain certificates. No doubt the success of this year's examination was due to the fact, that the Union offered a special prize to be competed for on a set basis. The first prize £3 was gained by the North Adelaide and Prospect Schools, they having to compete as one school, their average for this prize being 63 per cent. The second prize, £2, was gained by the Henley Beach School, with an average of 45½ per cent. We are indebted to brethren in N.S.W. for the compilation of the questions for the examination, the S.S.U. in that colony having kindly arranged the matter for us. We are also indebted to brethren T. J. Gore, H. D. Smith, A. C. Rankine, G. D'Nesi, and W. A. Keay, for undertaking the work of examining the papers, and tender all of these our hearty thanks.

PRIZE LIST.

JUNIOR DIVISION.—Section "A": 1st prize, Roy Lee, 95 per cent., Hindmarsh S.S.; 2nd prize, Chrystabell Jackson, 87½ per cent., North Adelaide S.S. Section "B": 1st prize, Albert Cosh and Vera Lee, Hindmarsh S.S., and Rhoda Johnson, Norwood S.S., 100 per cent.

MIDDLE DIVISION.—Section "C": 1st prize, Violet Roberts, 86 per cent., Grote-street S.S.; 2nd prize, Ruby McPhee, 82 per cent., Grote-street S.S. Section "D": 1st prize, Geo. Ball, North Adelaide S.S., and May Noffin, Norwood S.S., 96 per cent.

SENIOR DIVISION.—Section "E": 1st prize, Percy Storer, 95 per cent., Unley S.S.; 2nd prize, Kenneth Campbell, 94 per cent., York S.S. Section "F": 1st prize, Dora Fischer, 97 per cent., Nth. Adelaide S.S.; 2nd prize, Lizzie Manning, 95 per cent., Grote-st. S.S.

TEACHERS' DIVISION.—Section "G": 1st prize, Claude Vercoe, 81 per cent., Balaklava S.S.; 2nd prize, Janet Matthews, 79 per cent., Grote-st. S.S. Section "H": 1st prize, Anna Whitfield, 93 per cent., Prospect S.S.; 2nd prize, Josephine Whitfield, 84 per cent., Prospect S.S.

HONOUR DIVISION.—Section "I": Miss Hannah Jones, 96 per cent., Nth. Adelaide S.S.

Nov. 27. W. JACKSON, Hon. Sec. S.S.U.

Obituary.

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

PALMER.—Bro. E. W. Palmer, an elder of the Church of Christ, Hindmarsh (S.A.), entered into his rest on Lord's day, 28th October, 1900. Our brother had attained the age of a little over 60 years, and was born at Hindmarsh on the same allotment of land—although not exactly in the same house—as where he passed away; he spent nearly all his life in that town. He was well known as an upright, consistent man of God in all his walk and conversation. It could be said of him, "He walketh with God." Our brother attended in his place of worship and lead the assembly in earnest prayer on the morning of his home going, and we little thought this was the last time we should hear the voice which had for so many years taken part in the worship of God's house, and so ably and so often addressed the church to her edification and upbuilding. Yet this was so, for he was taken suddenly ill in the afternoon of that day

and sank into his eternal rest in a few hours. Our Sis. Palmer and the two sons, Harry and Willie—the former an invalid—will miss him. Who can tell how great the loss? Yet God hath promised, and his promises are yea and amen in Christ Jesus. He will be a husband to the widow and a father to the fatherless. May this be so in their experience. Our brother was baptised by Bro. Gore in Grote-street over 30 years ago, and was received into the Robert-street church by letter two years later. During all those years he has worked well in the singing, speaking, preaching and various offices, so we shall feel his loss greatly, but our loss is his eternal gain. "Absent from the body, present with the Lord." Bro. Pittman committed the remains to the grave, assisted by Bros. Gould and H. D. Smith, in the presence of many sorrowing friends, there to remain till the resurrection morn.

HALL.—Ellenor Hall was born in Macclesfield, Lancashire, England, about 1810, where she lived till coming to Australia with her husband about the year 1853. She was baptised in her native place at the age of 20 years, and ever since has been a consistent and devoted disciple of Christ. Since coming to this district, about 23 years ago, she has been identified with us. She was a devoted wife and mother, having brought up a family of nine children, four of whom—two sons and two daughters—are living, all of whom "call her blessed." She was, for her age, in good health up to the afternoon of the 23rd October (I having spent two hours with her on that day). She was seized with a paralytic stroke on the 24th, passing away early in the morning of the 25th. We laid her remains in the grave, in the presence of her children and numerous friends, on the 26th, well knowing that

"We shall all meet again in the morning,
On the shore of the bright crystal sea;
We shall all meet at home in the morning
And with Jesus for ever to be."

Balaklava, S.A.



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J. A. DAVIES,

"Milford," Church-st., Hawthorn.

BIRTH.

COOK.—On November 18th, at Bendigo, the wife of Dr. James Cook, a son,

Coming Events.

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

DEC. 2 & 5.—South Yarra Church and Sunday School Anniversary Meetings in South Yarra Hall, near Station. Wednesday, 5th, Tea 6.30; Public Demonstration at 8. Splendid programme. Reserve these dates.

DEC. 14.—A Grand Demonstration under the auspices and in support of the Conference Temperance Committee will be given by the Christian Temperance Choir, when Darnton's "Song of Creation" will be performed. Principals: Miss Nellie McLelland, Mr. W. G. Barker, and Mr. Sidney Pittman. Mr. James Johnston, L.B., will give the elocutionary and descriptive portion of the work, and during the interval Major Reay, M.L.A., will deliver a short address. Chairman, Mr. W. C. Morro, B.A.; Conductor, Mr. Haddow; Pianiste, Miss Jeannie Dickens. Admission free; Collection in support of temperance movement. To be held in the Lygon-street Chapel, at 8 p.m.

Acknowledgments.

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

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J. FITTMAN.

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This offer will close absolutely on 19th January, 1901.

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

Temperance.

Wine is a mocker. — Proverbs 20 : 1.

"Papa, You Will Vote for Prohibition First, Won't You?"

HARRY BENTON.

(Continued.)

There were birds and animals for the lovers of pets; there was a large collection of coins and minerals for the miners and for those who delighted to examine the handiwork of Nature; a large quantity of periodicals could be found for those of a literary taste; a strain of music floated down from the gallery to please all and to charm the lovers of music. Come who would, there was an attraction for him. To Guy and Harold everything was strange. The boys were filled with dread, yet with a sense of delight.

They had not been there long before the proprietor, with his keen, business eye, noticed them. He called one of his most winning bartenders to one side and said:

"There are Deacon Adamson's boys. I have been in business here for the last fifteen years, and this is the first time I have ever heard tell of them being in a saloon. More than likely they have come in to-night simply to hear the election returns, and this might be the last chance we will get at them, at least until next election. We have simply got to rope those fellows in to-night. I will rustle up another bartender, and you give them your undivided attention. Don't take any money from them. We don't want their money now. We want them. You nab on to their principal, and we'll get interest out of it all right."

The bartender approached the boys carefully. He told about his wife singing in the choir. He told how he liked to go to church. In short, he told what a fine fellow he was. Then he told what pleasant remarks his wife had made regarding Mr. Adamson's boys. He then learned how the boys stood politically; and, though his views were opposite to theirs, he talked pleasantly of all their candidates, and berated those on the opposite side.

He grew bolder now, for he was winning their confidence. He told them campaign stories; and with the winning skill of siren songster he led them deeper and deeper into the shadows of sin; and before they realised it they were in a beautifully furnished side room eating oysters and drinking lemonade. As they finished, the waiter brought in some wine. The boys would like to have refused drinking this; but how could they refuse the pressing invitation when the bar-tender had been so kind, so courteous to them? They drank a little of it. It pleased them, for it was prepared especially for them.

To be Continued.

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