

THE AUSTRALIAN CHRISTIAN

CIRCULATING AMONGST THE
CHURCHES OF CHRIST IN THE AUSTRALIAN
COMMONWEALTH AND NEW ZEALAND.

Vol. VI., No. 2. MELBOURNE, JANUARY 8, 1903. Subscription, 6s. per Annum.

Registered at the General Post Office, Melbourne, for transmission by post as a Newspaper.



GEORGE RANKINE.

Bro. Rankine was one of the speakers at the Students' Annual Demonstration held in Grote-street, on December 9th. These classes are conducted by T. J. Gore and A. C. Rankine. A. T. Magarey, who kindly furnished us with photo. from which above block was made, informs us that Bro. Rankine is an intelligent and devoted disciple, belonging to one of the families of the original settlers of South Australia.

THE AUSTRAL PUBLISHING CO
••• 528 • ELIZABETH STREET ••• MELBOURNE •••

* * * THE HOME COMING. * * *

W. C. MORRO. B.A.

The Atlantic is a great ocean and is traversed by great vessels, but the trip across it is made so frequently and so speedily that it has become a very matter of fact incident in anyone's life. The passengers go aboard, their tickets are collected, they are confined within the limits of their respective classes, and the ship proceeds to rush across the ocean at its utmost speed, while they are left to while away the time in eating, sleeping, reading, or in any other way that inclination leads. Our ship was crowded with passengers, but we had fair weather, and all were fairly comfortable. One day it steamed five hundred and two miles. It has something of a history, but this is hidden by its new name. It was formerly the *City of Paris*, and during the Spanish-American War did duty as a scout-ship under the name of the *Yale*. It was wrecked shortly afterwards in the English Channel during a fog, and remained in the docks nearly a year undergoing repairs. A ship that has once been wrecked is regarded by some with suspicion, and so this misfortune of the *City of Paris* was concealed by its coming from the docks newly christened the *Philadelphia*. Would that men when they have made moral wrecks of themselves could come out with a new name and have so fair a chance in the struggles of humanity as the newly-christened ship has upon the ocean!

Friday night was the time for the interchange of friendship and discussion of the terrors of the custom-house, for we were to land early on Saturday morning. Young ladies with long strips of white ribbon secured the signatures of the passengers that they might never forget their friends of the voyage. Youths and maidens made promises to write—promises which I have no doubt were soon forgotten. At two o'clock our ship came to anchor off Sandy Hook. New York was apparently hungering for the news we brought, for a steam-launch met us a distance out from the city and received our mails, hurried them ashore, and they were being distributed through the city as we left the ship the next morning. In the early grey of morning we left Sandy Hook and made our way to the Company's pier on the west side of Manhattan Island. Already New York Harbor was alive with all kinds of water craft. We began to feel the restless energy of this land of wonders. Liberty Enlightening the World was on our left, looking out proudly o'er the ocean as the ships come and go with the commerce of a world. In her laudable efforts to enlighten the whole world she makes New York Harbor too brilliant, and so for the safety of shipping her light had to be regulated. Except on special occasions, one is apt to fall into the same error that I did—grow sentimental and poetical over what is thought to be the Statue of Liberty, only to find that it is an exceedingly bright buoy-light. Through the fog the massive outlines of the New York and Brooklyn Bridge could be dimly made out. Some tug-boats began to

approach preparatory to putting us alongside the pier, and a man, revealing his nationality by his remark, supposed that "they are on the plan of the London tug-boats." An American took up their defence, and declared that they are built on an entirely original plan, and advised the man to watch the ease and rapidity with which they did their work, but the Englishman was not prepared to admit the superiority of any tug that floats on other water than the Thames, and retorted, "It would take three or four of them to make a London tug-boat." But when he began to compare the sizes of things the man from London disclosed a weak point in his armor. The American calmly told him to wait until the fog lifted so that he could see New York's tall buildings, and began to talk of the Flatiron, thirty-two stories high! Another new arrival swept the city and the shore with his eye and asked for the location of New England! The American whom he addressed jerked his thumb over his shoulder, and half in pity and half in disgust at his ignorance answered, "Down East," leaving the stranger, I suspect, none the wiser.

Soon our ship was at the wharf, and we went ashore in fear and trembling to face the custom officers. A man in Europe told me that an American can always be recognised by the frightened way in which he talks of customs and tariff. Most of us found them not as terrible as we expected, and before ten o'clock I was through all the formalities of landing and was once more on American soil. I had written to my wife that I would remain two or three days in New York and one day in Washington, and so started out to see the American metropolis, as I had seen London and Paris. I visited Brooklyn Bridge, and found myself in the clutches of such a crowd as I have never been in before; I went through the Bowery and up Fourth and Madison Avenues to Central Park; I came down the full length of Broadway and visited other places of interest: but all the time a voice was calling me that I could not choose but heed. Neither New York nor Washington had sufficient attractions to keep me now that nothing but a train journey stood between me and home. I discarded my plans, and at five o'clock I was on board a through train en route for Kentucky. Thirty hours after landing I was at home. Over the joys of that home-coming I would draw a curtain of silence, though I suspect that some of my friends can in a small measure comprehend the pleasure that the reunion gave to at least two who had long been separated. This separation has been the heaviest cross that either of us has ever had to bear, though we submitted to it firm in the conviction that the call of duty made it imperative. Our earnest prayer to him who rules our lives is that such will never be our lot again.

I found my wife's home sadly altered. Her father was at our leaving in the very prime of life; now he is a helpless invalid, his arms being the only parts of his body

that have retained their strength. Her mother is worn out by many months of nursing her invalid husband, a service from which she has no immediate prospects of rest. A genuine American protracted meeting was in progress at the home church, and so I had abundant opportunity to meet old friends. The three years and a half of my absence have wrought some changes. Some have approached nearer to manhood and womanhood; some heads are a little more silvered; some faces are missed, for they have gone to their home and their reward.

After one week spent at home, I paid a visit to Lexington to renew the friendships of former years and to be at the opening of the College and the University. The students of these institutions have come and gone during my absence. But few faces that I recognised were among those that assembled on the morning of September 8th. There have been great improvements about the University and especially the dormitories during the past summer. Both the University and the College have a very promising future. The former has in the person of its new President, B. A. Jenkins, a decided acquisition. He has made himself decidedly popular, and by his energy and tact is greatly advancing the institution in the estimation of the people. The great need of both institutions is an increased endowment, for the demands upon them in the way of improvements and increased facilities outrun the income, but something is being done in this way. The College of the Bible is taking steps to raise \$50,000 as a permanent endowment of a John W. McGarvey Chair of Sacred History. Bro. McGarvey has devoted his life to teaching the Bible. No man in our brotherhood has been so long associated with this important work, and it is certainly signally appropriate that there should be a permanent association of his name with the department of the college to which he has given his life's thought and toil. Though but few of the Australian brethren have met Bro. McGarvey, he is no stranger to them. Many of them have spoken of him to me, and their love for him equals that of the American brotherhood. While I have written these lines I have been thinking that it would be such an excellent thing for some of Bro. McGarvey's admirers in the far south land of Australia to have a fellowship in this fund. I have not been authorised to make an appeal, nor do I desire this suggestion to be taken as one. In fact, the intention of the trustees to create this fund has not been made known to the American brotherhood, but I can assure all Australian brethren that any contribution which they might make to this endowment would not be refused. I can think of no work that would yield such a return on the investment. Bro. McGarvey I found to be unaltered, except that he is much deafer. He attends church with the regularity of former years, but no longer hears the preaching, nor even the singing. On the Sunday I was in Lex-

lection I preached, and he moved his chair directly below me and turned his ear trumpet up to my face. I preached to make him hear, and was gratified when he told me that he heard much of it. It was something of a singular sensation to have the old professor at my feet instead of being at his.

I reached Lexington on the same day that the Australian boys arrived, and before I left they were located in the college dormitory and ready for work. All three of them were invited out into the country on their first Sunday and were initiated into the mysteries of American fried chicken, ice cream, and a few other indispensables. It will be a great acquisition to the working force of Australia if Bren. McCallum, Day and Kingsbury return, and I am confident that on graduating they will be ready to take this step. In the meantime, however, it is the duty of the Australian churches to manifest an in-

terest in them, show some sympathy with their manly efforts to equip themselves for preaching, and not to hesitate in expressing a desire for their return. Do this, and about six years from now there will be three graduates of Kentucky University and the College of the Bible homesick for an Australian tea-meeting and welcome, and eager to begin the journey to this field of their life's labors.

I must not close without mention of a delightful afternoon and night spent with Bro. Haley. Sister Haley was not at home. Sydney is in Florida much improved in health. Bro. Haley and I lived over our Australian experiences, and we share the one hope that God will richly bless the struggles of his people in the far-away land in which we lived and which we learned to love.

Tolesboro, Ky., Sept. 18, 1902.

SPIRITUAL VOLCANOES.

PERCY PITTMAN.

Volcanoes have been much in evidence of late. Most of us are of opinion just now that a volcano is better at a distance, especially when in violent eruption. The sight, no doubt, must be a grand one, but a close view would be apt to spoil the perspective. An extinct volcano would certainly be a safer article, provided you could be sure that it really is extinct.

An extinct volcano, indeed, may be compared to an "extinct" evil habit or propensity. You are quite sure that it is dead. Green grows the grass, and vegetation luxuriates, over the crater of lifeless sins. The fires of evil desire have gone out, and you are at peace with self and Satan. Suddenly the green grass and luxuriant vegetation perform a gymnastic feat with frightful celerity, and the top of your complacency is blown off. The old habit has broken out again, because of a failure on your part to "watch and pray."

Whether extinct or otherwise, a volcano is a delusion and a snare. It is not what it seems. Unlike the "Psalm of Life," which asserts that "the soul is dead that slumbers, and things are not what they seem," the volcano slumbers but is not dead, and yet things are certainly not what they seem. I feel disposed to class the volcano with the whitened sepulchres and hypocrites. If I were called upon to hurl an anathema against certain church-members and professing Christians, I would say, "Woe unto you, Scribes and Pharisees, volcanoes! For outwardly you are fertile fields and peaceful hills and dales, but inwardly you are molten lava and flames of hell."

Beware, dear reader, of the volcano whose name is Mount Temper. Give it a wide berth. A bad temper is the champion devastator. It setteth on fire the wheel of nature, and is set on fire of hell. With a sigh of relief we remember that there is a patent volcano-extinguisher in the spiritual market, named "The Grace of God." It can be purchased at the Eternal Throne. When an eruption is threatening in your

breast, pour a little of this mixture upon the flames, and they will at once subside.

You can never tell when and where an eruption may occur. Church business meetings are apt to prove volcanic. Many a church is a buried city of God to-day on account of a sudden outbreak in a past church meeting. Mutual forbearance and patience, together with the free use of the afore-mentioned mixture, should prevent such unseemly occurrences.

Too many Christians are volcanic in the sense of being intermittent in the exercise of their spiritual privileges. They do everything by spurts, bursting out into activity now and then, soon to subside into a long period of somnolence. These spiritual "sprinters" can never be relied upon, except perhaps at an occasional revival or special effort, when, like true volcanoes, they are apt to run past themselves.

Who has not heard the volcanic preacher? He belches forth fire and brimstone perpetually. You never hear of the love of God from him, but only of wrath and judgment. He "mistakes perspiration for inspiration," and has abundance of noise and smoke. But his hearers are not drawn to him. Volcanoes, when active, do not entice you to their bosom. Happily the volcanic preacher is dying out. Peace to his ashes!

It would be a mistake, however, to suppose that a good word cannot be said, even for a volcano. Volcanic soil is exceedingly rich. Some of the most fertile valleys in the world are nothing but volcanic ashes. Here we have a suggestion of the blessings of adversity. When the dreadful eruption of trouble and sorrow is past, how often we find that the dead ashes of affliction are the richest soil for the growth of the soul. A volcano may also be viewed as a safety-valve. Who knows what earthquakes might happen, if it were not for the great smoking chimneys of the earth. So, in spiritual things, many a trouble and sorrow may be permitted in order to save us from more terrible calamities.

But in spite of this, we do not wonder

that a volcanic disaster is accounted a judgment of God. As it was in the days of Herculaneum and Martinique, so shall it be in the days of the Son of Man. They were eating and drinking, marrying and giving in marriage, until the day when the flood of fire came, and swept them all away. The world is slumbering on the crust of a volcano, and ominous rumblings are in the air. An explosion may occur at any moment. Let us be ready.

The Querist.

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

BY G. B. M.

MODEST APPAREL.—A Brother enquires, "What is the meaning of 1 Tim. 2: 9-11, especially the injunction to women to 'adorn themselves in modest apparel?'" J. B. Rotherham in his very exact translation renders the passage thus: "In the same way—that the women, in seemly attire, with modesty and sobermindedness, be adorning themselves; not with plaitings or ornamentations of gold, or with pearls, or with costly array, but (which becometh women promising godliness) through means of good works." "Modest apparel" is apparel that is decorous or becoming, suitable due regard being had to the time, place and occasion—to the age and condition of the wearer. What would be becoming in a maiden would be unbecoming in an aged matron; what would be suitable at a festive gathering—as a wedding—would be indecorous in the house of God. The words, "not with plaitings or ornamentations of gold, or with pearls, or with costly array," may not be an absolute prohibition of these things, but are certainly a disparagement of them, and indicate that in religious assemblies at least they should be chiefly conspicuous by their absence; and the more prominent a Christian is the more conscientiously should she observe this rule. The fact that this "modest apparel" is to "adorn" the wearer, and not disfigure her, implies that proper attention should be paid to attractiveness of appearance. The question is largely one of taste and Christian commonsense, and as these are almost always varying quantities the range of judgment must not be made too narrow. It is safe to say, however, that whenever a Christian woman is so arrayed that from the costliness of materials or amount and character of ornamentation as to be one of the first subjects of talk on leaving church, she has violated both the spirit and letter of the apostle's instructions.

QUERY.—Ten lepers were cleansed by our Saviour as recorded in Luke 17: 12-19. One as he went found he was healed and turned back to express gratitude. Did he turn back before complying with the Saviour's command, or did he go to the priest and then return?

REPLY.—The account says: "And when Jesus saw [the lepers], he said unto them, Go, show yourselves unto the priests. And it came to pass that as they went they were cleansed. And one of them when he saw

that he was healed turned back and with a loud voice glorified God, and he fell at his feet giving him thanks." The statement is that "as they went they were healed, and one when he saw that he was healed turned back." Plainly, he turned back as soon as he was healed, and therefore before he had visited the priests.

Brief answers are desired to the following queries for the issue after next:—

1. Is it in harmony with New Testament teaching to attend to "breaking of bread" at other places than the church assembly?

2. Is the same ordinance unscripturally observed if on another day than the first day of the week? If so, why?

Sunday School.

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

LESSON FOR JANUARY 25TH.

Paul's Counsel to the Thessalonians.

Lesson—1 Thess 5: 14-28. Study—1 Thess 5: 1-28.

Golden Text.—"Hold fast that which is good."
—1 Thess. 5: 21.

Thessalonica was one of the largest seaports of Macedonia. Situated as it was on the Bay of Therma, now known as the Gulf of Salonica, the city formed a semi-circle around the bay. Here it was, as recorded in our last lesson, that Paul and Silas founded a church with difficulty. Hence we can understand that the Thessalonians had everything to gain by the words of love and admonition which Paul gave to them.

First, let us note the kind of people that Paul had to deal with. They were a band who had endured persecution, and there was the ever-lurking danger of unruly and disorderly persons gaining an entrance. The church would have to be strong and firm not only for its own sake, but also to successfully evangelise the district around Thessalonica. Paul's advice given then is just as helpful for us to-day.

OUR DUTY TO MAN.

To ensure a continuance of Christ-like character we are not only to be dutiful to ourselves, but also to those around us. We can only help those around us by example and then by encouragement. Those careless and indifferent, those irregular and aimless, those in distress, adversity and fear, those unable to bear their burdens, those who are spiteful and revengeful—these and such need our sympathy.

OUR DUTY TO GOD.

In fulfilling the apostle's counsel we do duty to three objects—God, fellow-man and ourselves. Our duty to God is most important. The world may think that because we obey God we forget man. Not so, however. Men speak thus and think thus because they realise not their own interests. Whatever our duty to God may be, we are working for our own interests and our own good when God is taken into the matter.

THE HARVEST OF BLESSING.

To such dutiful ones Paul bespeaks a blessing and pronounces a benediction. "So inexhaustible is the fountain of divine grace

. . . . that no one can say no such fuller measures can be attained but that more is provided."

West Australian Letter.

D. A. EWERS.

We have not been greatly troubled in Australia by the advocates of "trine immersion," but in America two or three sects practise it, and the "Christian Catholic Church" of J. A. Dowie's founding has introduced it into our country. Trine immersionists evidently believe in one body, one Spirit, one hope, one Lord and three baptisms. By the way, Alexander Campbell is sometimes quoted as favoring this practice, the "quotation" being simply a misprint in the report of one of his debates which was promptly corrected. I am led to write of trine immersion through reading an excellent article in the *Christian Standard* on "Seven Reasons for Single Baptism." It would be a good thing in case anyone is troubled over the subject to obtain and preserve this article. Sooner or later the question is likely to crop up. The simple fact that Tertullian is the first to mention trine or triune immersion, and that to oppose it, is enough to show that it is of too late an origin to command our respect. Since we read of trine immersion before we read of "single immersion," "trine immersion" must have been the innovation.

The mention of Dowie reminds me of the clever way in which he gets over the difficulty about his own daughter's death. She was beating an iron, for dressing her hair, over a methylated spirit-lamp, when her dress caught fire and she was severely burned. Mr. Dowie did not depend solely on prayer in this case, but called in a physician, who applied vaseline. She died, and one would imagine this would shake the faith of his dupes, but no such thing. Methylated spirit is a form of alcohol, and as alcohol was forbidden in "Zion" his daughter had "sinned a sin unto death" in using it. Hence the prayers for her recovery were not answered! Notwithstanding her exemplary life, that one sin resulted in death. This is the very satisfactory (?) explanation of this failure in "divine healing." I fear there is not much hope for the rest of us. I suffer a bit myself from asthma at times, but as I am certain I have been guilty of sins greater than burning methylated spirits there is clearly no chance for me.

The reference to the *Standard* leads me to wonder how many of my readers take a good American paper. There are several published by our American brethren, any of which could, I presume, be ordered through the Austral Coy. Among them all I think for general information the *Christian Standard* is not to be excelled. It is, from an American standpoint, perhaps, rather conservative, but this will be no detriment in the mind of an Australian. Some of the American papers are opposed to missionary societies, but the *Standard* is the warm friend of home and foreign missions and of every good enterprise. Just now it is booming "Sunday School revival" methods for increasing the attendance of scholars and efficiency of teaching.

I may have something to say about this in a future letter. In the meantime, if anyone would like to have the latest American notion for doubling the school membership, he should send a postcard to the Standard Publishing Coy., Cincinnati, Ohio, and full particulars will be sent free. I can only say here that it is a most ingenious method, full of American vim and cuteness, and if good for the States it ought to be good for Australia. It certainly is an immense success there, and no one can read it without a smile.

Talking of Sunday Schools reminds me to say that our W.A. schools have taken up a collection to send as a Christmas box to our missionaries in India for the Indian school children. I have not heard from them all, but I think that the whole six are uniting in this good work. The missionary work among the children of India is probably the most encouraging of all. I see that in one of our orphanages there, over 40 boys from 12 to 16 have recently been baptised after six or more months of careful instruction. The 400 boys and 300 girls in our orphanages will make splendid workers in a few years.

I am made to say in a recent letter that I spent nearly three months at Coolgardie. It should have been weeks.

16 Dangan-st., Perth.

Do They Believe?

PERCIVAL A. DAVEY.

The visitor who goes for the first time to a Japanese church to hear them preach or sing or pray may be a little sceptical when he hears prayers in a foreign tongue and the tunes of the home land sung to strange words. Do they really believe what they sing? Do they sing and pray with the same understanding that we do? Do they mean it? Yes, many of them do. Continued experience proves that the old, old story exerts the same constraining power in the east as in the west. The many are not Christians in Japan because they do not know Christ. How can they know unless they hear, and how can they hear without a preacher, and how can they preach unless they be sent, and how can they be sent until they are trained, and how can they be trained when our ABLE and EFFICIENT young men prefer to stay at home and enjoy the fickle reputation of the passing hour rather than come to Japan to further the Lord's conquests? He who stays long enough in Japan will hear young men boldly proclaim Christ's name; he will hear old men declare with tears in their eyes what great things God has done for them; he will hear great moral leaders declare the power of Christ to reform society; he will see the godly in Christ suffer persecution, and many other evidences that if the Son of Man were to come he would find faith in Japan. Do the Christians believe? Yes, they do, and many who are not Christians will believe also when they see the King in his beauty.

Jubilee Pictorial History of the Churches of Christ in Australasia.

AN ALPHABET FOR RECENT CONVERTS.

C. L. THURGOOD.

ALWAYS be at the Lord's Table on Lord's day, except it be for the same excuse that would keep you from work on Monday. Hot dinner on Sunday is a worldly man's tyranny.

BE in the Bible School so that you may set a good example to your own and other children in Bible study.

CONSIDER the evening service as a happy opportunity to win your family or your neighbor to believe and obey Christ. When all your children are in Christ and your neighbors', then you can be excused from the gospel service.

DAILY walk with God in the Eden of his Word, and listen to his voice.

ENDEAVOR in the Young People's Society to drill yourself in reading, thinking, praying and speaking in public.

FAITH is that firm trust involving obedience to Christ, based on the evidence of God's Word.

GIVE to the Lord weekly and willingly the first take out of your wages; begin with the tenth at least, as the Lord hath prospered you.

HE that honoreth ME, him will I honor, and he that despises ME will be lightly esteemed, says Jehovah. We honor him in an excellent way in winning souls for him through teaching in the Bible School. Life and lip must harmonise.

IF you hear someone say to you, "Don't go to church to-day or prayer-meeting to-night," have the courage to say, "Get thee behind me, Satan."

JOSHUA for courage; Judges for prodigals; Job for patience; Jeremiah for suffering; John for 20: 30, 31; James for hearers only; Jude for contending earnestly for the faith. All these make for character by applying them.

KEEP the Lord's day holy for the Lord's service, and the week that follows will be sweetened thereby. More doctors' bills are paid by those who neglect the Lord's day to go to the fields on his day.

LOVE the Lord thy God with all thy heart, soul, mind and strength, and his love will return to you in glory, power and joy.

MINISTER unto others in sickness, poverty, frailty, and the absentee, and Christ will minister unto you, for these things by so doing you did to him.

NEVER begin the day without a prayer as you open your eyes to behold the light of another day, as this will prepare you to greet him one dawn as you always greeted him in the life here.

OWE no man anything. You can never win your grocer, your baker, your butcher, your draper, to Christ if he

has to keep a ledger for you. Better eat bread without butter; buy bones instead of meat; wear calico instead of satin; be poor in living, but rich in honesty, and look the whole world in the face without a fear or frown.

PREPARE yourself for the Lord's day service. Let the Saturday night not find you shopping, but if possible preparing your Bible School lesson and teaching the children theirs.

QUARRELS often come like microbes and colds to an open mouth. Rarely will you regret keeping the mouth shut when the mind is hot with anger.

REPEATING a verse every day of God's Word with book, chapter, and verse, is the best substitute for a smoke. For it is something in the mouth, and it aids reflection, and it is a habit that our young members can copy; besides, it also disgusts the devil.

SEE that you get the AUSTRALIAN CHRISTIAN weekly. If you cannot pay the six shillings down, pay it on some arrangement with the agent. Pay penny-halfpenny a week rather than be without it. Thus you will understand the "Go" of the Commission.

THE twenty-third Psalm is the best life preserver you can carry with you under all circumstances. Keep your hand and heart on that "MY."

USE every opportunity in season and out of season to win a soul for Christ by inviting them to the services and to the Bible School. By so doing thou shalt both save thyself and those whom you seek to win. Memorise Acts 8: 26-40.

VANITY of vanities! says the dying soul, "is all my attendance upon the theatre, the dance, the card table, the saloon, the impure novel." Anything that you cannot put "Eternity" upon is a dead loss. Be a bee for Christ, and not a moth burnt at the flame for fashion's sake.

WHATSOEVER things are true, honorable, just, pure, lovely, whatsoever things are of good report, think on these things. All these can be labelled for "Eternity."

XCEL in all things that are Christlike. The good is the enemy of the best in religion and in business; thus shalt thou stand before kings instead of mean, low men.

YIELD not to the temptations of the eye as David, nor the ear as Eve, nor the tongue as Peter, nor the hand as Judas, nor the foot as Proverbs 7, but live in the Beautiful House of the Beatitudes.

ZEAL without knowledge is a locomotive off the track. Communion with God in his Word and prayer are the rails that never must be left.

Foreign Missionary News.

COMPILED BY R. D. SMITH.

The annual report for 1902 of churches of Christ in Japan is to hand. They have 31 missionaries, including wives and single women. There are 13 organised churches, with 25 outstations. There are 70 native helpers of all kinds. There are 842 members, 179 additions for the year. S.S. scholars, 990. Other schools, 3, with 143 pupils. The total native contribution for the year was 799,332 yen. A yen is a silver coin worth 4/12.

The Victorian report for Chinese Mission is good. There are 80 teachers and 123 scholars. Held picnic at Preston on King's Birthday. Nine van-loads left Lygon-st. chapel; others went by train. Samuel Wong's removal to Sydney is our loss. W. Hing and H. Pang act as interpreters and helpers for us. A Mission Hall for this work is much needed. We have a monthly prayer-meeting.

The *Tokyo Christian*, edited by W. D. Cunningham, comes to hand. It is a four-paged paper full of news about all sorts of people and things.

Mary Thompson was one of a company of missionaries present in October at Singigi at a great religious fair. There were 16 workers in all, and they held meetings three times a day. Gospels and leaflets were given or sold. Many thousands attended. Where the temple now stands, a holy man is said to have come long ago to find water, and being disappointed he stamped his foot, and lo! a stream of milk began to flow. (Sister T. does not say, but we surmise he capised a milk jug!) One evening a number of Arya Samaj started an opposition meeting. They are a sort of Hindu Unitarians, and much opposed to preaching Jesus as the Christ.

Some missionaries in India are removing to other stations. New ones are arriving, and new stations are about to be opened. One is at Rath, where Mrs. Gerould, of America, bought ground for a bungalow, and is furnishing it for the workers. M. T. Shah sends two reports from August to October. The fear of famine has abated. Good rains have come. Crops are not heavy, but there will be no stint. Priests urged the people to pay homage to Handiasha, a sort of district rain god, whose legend Bro. Shah rehearses. He did not heed. Then they tried the monkey god, Hanumai, and he was not in the mood to help. This was Shah's opportunity to point the people to the living God and Jesus. Shah also was at the Singigi mela.

Mr. and Mrs. Stubbin are at Baidyanath. They have an orphanage there with a number of boys in it gathered from various sources. Scholars are coming to them, some of whom have parents who pay a tiny fee for the instruction, besides buying books.

He speaks of how he evangelised at a densely crowded fair near by. Leaflets were given, gospels sold, enquirers met and instructed. The wife of a Brahmin family has recently been baptised, and is expected to be a valuable help. The account of her gradual conversion is given, with items to show that the females of the same household would become Christians were it not for the determined resistance of the other sex.

THE
Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth St., Melbourne.

A. B. MASTON

EDITOR.

All Communications should be addressed to
*The Austral Publishing Co., 528 Elizabeth
 Street, Carlton.*

Terms.—In Australasian Commonwealth, Two Copies or more to one address, or Single Subscription posted Fortnightly, 6/6. In New Zealand, Four Copies or more to one address, or single Subscriber posted Monthly, or Two Subscribers posted Fortnightly, 6/6. Single Copy posted Weekly to any part of the world, 7/6.

Articles, etc., of any length intended for next issue should be in hand not later than first post on Monday. Short News Items, Coming Events, Wanted, etc., received as late as Tuesday evening. Births, Marriages, and Deaths, 6d. each. Coming Events, 45 words, 6d.; each additional 45 words or fraction thereof, 6d. Wanted Advs., 1/6. To insure insertion this must be paid in advance.

Printer's Copy, and correspondence pertaining to Publication, should be on separate sheets of paper from any correspondence concerning Books, Tracts, or other business in connection with the Austral Co. This will save confusion and possible delay.

Cheques must include 6d. exchange from country and 1/6 from other States and New Zealand. Payments may be made by P.O.O. from all Commonwealth States and New Zealand, or by Postal Notes from all the Commonwealth States. Payments of small sums in stamps will be received, but where outside of Victoria 10% must be added for exchange. Cheques, P.O. Orders, etc., should be crossed and made payable to A. B. Maston.

Subscribers should be careful to give their correct Post Office Address, and when desiring it changed be sure to mention the former address.

If you desire to please the compositor and prevent annoying mistakes, write plainly, especially names of persons and places, and on one side of the paper only.

In doing business with our advertisers you will do us great good and yourself no harm by mentioning this paper.

The Leader.

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

The "Brethren" and Baptism.

If any are curious to know how diversity of opinion is created in regard to matters which are supposed to be very clearly and definitely taught in the pages of the New Testament, they have only to look at the columns of many of our religious newspapers to find an abundance of illustrations. It is quite true that some of these papers are little known outside of their own narrow circle, but so far as they are known they wield a certain educational power which is for good or evil just so far as they teach truth or its opposite. But it so frequently happens that these "organs" are so exclusively devoted to the propagation of views that are largely peculiar to themselves, that their educational power, so far as truth is concerned, is con-

siderably minimised. In the instances we have immediately in view, there is abundant evidence that the New Testament is used, not for the purpose of throwing light upon a particular subject, but as a kind of india-rubber puppet that can be made into any shape that will resemble the subject under consideration. A certain position is assumed which probably has not the support of a single scholar of any reputation, and moreover may be one which ecclesiastical history clearly proves to have been the development of a time subsequent to the apostolic age, but all this is immaterial: the whole Bible is ransacked for passages, and these are twisted into some resemblance of the position sought to be maintained. Nor do those who receive this teaching as gospel seem to require that their teachers should give any proof of their ability to provide instruction, or if they did they would surely see that the only thing proved by their attempted exposition of Scripture was their utter incapacity to fill the position of expositors.

Take for instance a paragraph from an article which we propose reviewing, and which has suggested the thoughts expressed above, as furnishing a specimen of incompetence. The writer is speaking of the baptism of Jesus, and says:—"He was to be a Priest as well as a King for his people, 'a Priest for ever after the order of Melchisedek,' and the law required of a priest that he be at least thirty years of age. Hence Jesus' ministry was hindered from beginning until this age was attained, but he was free to begin it at the earliest possible moment after that time." Now it may be true that Jesus waited until he was thirty to commence his public ministry because that age was associated with the Levitical priesthood, but as a matter of fact we do not know that this was so. We may assume that it was, because of the coincidence, but we are not warranted in stating that he was not free to commence his ministry until he had attained that age. In any case, it is bad exposition to argue that because he was a "Priest after the order of Melchisedek" therefore he was subject to the Levitical law. His Melchisedek Priesthood would rather suggest the opposite of that. This, however, is comparatively unimportant, and is only mentioned as affording an instance of arguing from premises which do not warrant the conclusion arrived at, and as giving an idea of what value is to be placed upon the opinion of a writer who says that "a large and influential body of Christian people are even to-day practising John's baptism 'for the remission of sins,' wholly failing to realise the import of the new baptism—Christian baptism—first symbolised by our Lord Jesus himself." That there may be no mistake

who this "large and influential body of people" are, a footnote informs us they are "The Christian denomination, otherwise termed 'Disciples.'" The article from which this extract is taken appears in a paper published by the "Brethren," in which the baptism of Christ is set forth in the following terms:—"Our Lord did not attempt to explain to John that he was introducing a new baptism, not for sinners but exclusively for holy ones, and not, therefore, in any sense of the word symbolic of the cleansing from sin, but symbolic of a sacrificial death for the sin of others. It was not due time to explain Christian baptism, and to have done so would merely have confused John and those who might have heard, without profiting them any, because the new baptism belonged to the new dispensation, which did not begin until Pentecost, except in the person of our Lord Jesus himself. And in any case the force and meaning of the symbol is merely what is understood by the *baptised one*." After which statement, the writer thinks it well to "call special attention to this point, in view of the fact that a large and influential body of Christian people even to-day are practising John's baptism 'for the remission of sins.'"

It may be presumed that the writer of the foregoing honestly believes what he says, but that fact does not excuse him for bearing false witness against his neighbor. Those people who attempt to set forth the religious beliefs of others should at least try to understand what those beliefs are, or else refrain from saying anything about them. Now, while it is a fact that we hold that the New Testament teaches that baptism in conjunction with faith and repentance is for the remission of sins, it is only culpable ignorance, or something worse, that will assert that because of this we fail to understand the import of Christian baptism and are preaching John's baptism. It is quite true that John preached the baptism of repentance unto the remission of sins, but it is equally true that in Christian baptism the same ideas are preserved, but with something additional. That which chiefly differentiates Christian baptism from John's baptism is that the first is administered in the name of Jesus Christ and is followed with "the gift of the Holy Spirit." It is only a distinctly biased mind that can perceive that John's baptism was related to the remission of sins and cannot see that the same is true in the phraseology of Christian baptism—"Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit" (Acts 2: 38). But plain statements such as those found in Acts 2: 38 are avoided as

much as possible by the writers of the class whose views we are now considering; they prefer passages of a more ambiguous nature, in connection with which sophistical arguments can be used without being so easily detected. Hence, as in this case, we are referred to the baptism of our Lord to sustain certain positions assumed in relation to Christian baptism. Of course the fact is ignored that, presuming that the view taken of our Lord's baptism is quite legitimate and sound, it would not necessarily follow that that which applied to our Lord's baptism must apply to the baptisms of Pentecost and afterwards. The uniqueness of the Person and mission of Jesus makes his baptism a circumstance that stands by itself. No one can ever occupy the same position that Jesus did, and no one can present himself for baptism on precisely the same grounds that Jesus did.

We quite agree with the writer when he says, "Our 'Disciple' friends will not dispute the Scripture statement that our Lord Jesus was holy, harmless, undefiled, separate from sinners, and hence that he had no sins to wash away," but we do not admit that "consequently for him John's baptism of reformation would have been worse than meaningless; it would have been a contradiction of fact and contrary to faith." It is beyond question that Jesus did submit to the baptism of John, and that, too, in spite of John's remonstrance. Moreover, the reason that Jesus gives for submitting to the ordinance does not indicate that he objected to its design. "Suffer it to be so now; for thus it becometh us to fulfil all righteousness," rather indicates that John's baptism was not "worse than meaningless" to the Son of man. The only question that requires to be answered is, In what way could John's baptism have a meaning for Jesus Christ? The answer to this is given very clearly, we think, by Alford in his "New Testament for English readers." He says: "Why should our Lord, who was *without sin*, have come to a baptism of repentance? Because he was *made sin for us*; for which reason also he suffered the curse of the law. It became him, being *in the likeness of sinful flesh*, to go through those appointed rites and purifications which belonged to that flesh. There is no more strangeness in his being baptised by John than in his keeping the Passovers. The one rite as the other belonged to sinners—*and among the transgressors he was numbered*. . . His baptism was our Lord's closing act of obedience under the Law, in his hitherto concealed life of legal submission, his fulfilling all righteousness, so was his solemn inauguration and anointing for the higher official

life of mediatorial satisfaction which was now opening upon him. See Rom. 1: 3, 4. We must not forget that the working out of perfect righteousness in our flesh by the entire and spotless keeping of God's law (Deut. 6: 25) was, in the main, accomplished during the thirty years previous to our Lord's official ministry."

Looked at in this light the baptism of Jesus by John is full of meaning, and has the merit of being in harmony with Scripture and common-sense. To assume, as our writer does, that a new baptism was instituted on this occasion, which he confusedly says was not only Christian baptism but also a symbol of it, is an assumption for which there is not a particle of proof in the New Testament, and moreover is a position which no scholar would support on any grounds whatever. We should not have considered the matter worth discussing but for the misrepresentation of our position which accompanied the statement of the writer's views on the baptism of Christ. What he requires to do, as well as those who think with him, is to pay more attention to the laws of exposition, and to look at truth in all its phases: more particularly at that phase of the subject of baptism found in Acts 22: 16, "And now why tarriest thou? Arise, and be baptised, and wash away thy sins, calling on the name of the Lord."

Editorial Notes.

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

A Warning to Spineless Protestants.

Public attention has been aroused in Adelaide by the disappearance of a young woman, the daughter of a Protestant, who has been trained in the Nuns' Convent School at Port Adelaide. The girl, aged 18, wished to become a nun, but the mother refused permission. She then disappeared, and the matter was placed in the hands of the police. The Catholic authorities denied any knowledge of her whereabouts, but ultimately it was found that she was in a situation. Archbishop O'Reilly admits that she called on him and asked him not to tell her mother where she was, and he thought it right to comply with her request. It appears on the surface that her R.C. friends knew where she was, but aided her to elude the search of her mother. The Archbishop refuses to believe that the nuns attempted to influence the girl's religious belief. The fact remains, however, that she is determined to be a Roman Catholic. This is the natural result of sending Protestant children to the R.C. schools. There are a few limp, backboneless

Protestants who do this, and then wonder at the result. If one sows oats he cannot expect to raise wheat, and those who place their children in Catholic schools cannot expect to raise Protestant men and women. It is not long since a Protestant father in N.S.W. bitterly complained in the press that his children sent to a convent school had joined the R.C. Church. We have no sympathy to waste on such parents. If they are so deliberately unfaithful to the trust God has committed to them they deserve to lose their children.

Progress of Prohibition in N.Z.

That "prohibition is advancing with seven-leagued strides" in N.Z., as a correspondent in Wellington cabled to the Melbourne *Age*, seems to be really true. At the election six years ago, 141,331 votes were polled for continuance of licenses. Three years later the number had risen to 143,962; and at the election just passed the number was 146,909, an increase of about 3½ per cent. For reduction of licenses the votes in 1896 were 95,872; in 1899, 109,449; in 1902, 133,631, an increase of 39½ per cent. The figures for total prohibition at the same elections were respectively 99,937, 120,552, and 159,992. It will thus be seen that while the voting for a continuance of existing hotels has increased in the six years 3½ per cent. the prohibition vote has increased 65 per cent. In the whole Colony three years ago those in favor of the entire abolition of the traffic as compared with those in favor of the existing number of hotels were in a *minority* of over 23,000. At this election they are in a *majority* of over 13,000. At date of writing we learn that prohibition has been carried in Newtown, Maitaura, Ashburton, Clutha, Bruce, Kaipoi and probably also at Chalmers. At Awarua the prohibition party failed by only two votes to secure the requisite three-fifths majority. At Napier, the Hutt, Evon, Christchurch, and it is believed several other places, the vote for reduction was carried.

Going up to Jerusalem.

T. H. SCAMBLER.

"And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go up to Jerusalem" (Luke 9: 51). Jesus knew what awaited him at Jerusalem. He told his disciples "how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." The sorrowful way to glory was clearly revealed. He did not shrink from it. When the time was come that he should be received up—that is, to sit at God's right hand (Mark 16;

19)—be steadfastly set his face to go up to Jerusalem—to its bitter sufferings and cruel death. For the joy that was set before him he endured the cross and despised the shame.

Jesus left us example for a special purpose—that we should follow in his steps. There is inspiration in a noble example. "And now, behold, I [Paul] go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself so that I might finish my course with joy" (Acts 20: 22-24). That bonds and afflictions awaited him in every city was not enough to daunt or deter the noble spirit of the apostle. He steadfastly set his face to go up to Jerusalem (Acts 21: 13), because it is joy to suffer as a Christian (1 Pet. 4: 12-16). "If we suffer, we shall also reign with him."

There are calls for endurance on every hand. The Holy Spirit witnesseth that "we must through much tribulation enter into the kingdom of God." The work for God involves tasks not easy of accomplishment. The faithful worker encounters vigorous opposition. But there is rich reward. "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." Have you steadfastly set your face to go up to Jerusalem?

From The Field.

The field is the world. - Matt. 13: 38.

South Australia.

GROTE-ST.—Good meeting this morning. Bro. Grinstead gave an address on Home Mission work. The chapel was well filled this evening. Bro. Grinstead preaching on "The Gift of God." Christmas Carols and Anthems were rendered by the choir, and a collection was taken up in aid of the poor. A young lady came forward and made the good confession. At the close of the service the ordinance of Christian baptism was attended to, when one, a Jew, who confessed Christ last Sunday, obeyed his Lord.

Dec. 28.

E.R.M.

CHINESE MISSION.—The annual tea and public meeting in connection with the Chinese Mission was held at Grote-street on Tuesday, December 16th. At the invitation of the teachers connected with the Mission, about 140 people sat down to tea. The after meeting was a very full one, the lecture hall being crowded. Bro. P. Pittman presided, and an interesting programme was carried out. Besides the chairman's address, Bro. Grinstead and two of the Chinese scholars, Kee Wah and Ah Gim, delivered addresses. The overture was played by Miss Linke. Solos by Mrs. Gard and Miss Carmichael; a portion of Scripture by Ah Ching; one of Sankey's hymns, "What Can Wash Away My Stain?" was sung very nicely by Ah Lin. A selection on the cello by Miss E. Linke with piano accompaniment by Miss Linke, and a violin solo by Master Roy Carmichael with piano accompaniment by Mrs. Jackson. Bro. Rankine proposed a comprehensive vote of thanks to the teachers for providing the tea, and to all who had

helped to make the meeting so successful. We desire especially to thank Bro. Percy Pittman for words of encouragement and help given during the year. As one result of the meeting, the teachers are greatly encouraged in the work, and in the coming year will go forward with renewed energy, knowing that our labor will not be in vain in the Lord.

Dec. 27.

W. JACKSON.

QUEENSTOWN.—The first exhibition in connection with the Band of Hope and Temperance Socy was held on December 6th, in the school-room. The opening ceremony was performed at 3 p.m. by J. Colbourne, of Glenelg. There was a very good gathering of friends. Prizes were offered for all kinds of fancy work, needle work, cooking, drawing, mapping, pot plants, flowers, etc. There were 16 first and 5 second prizes awarded. Mrs. Percy Pittman and Miss Jones, from North Adelaide, acted as judges. All competitors were under 18 years of age. At 7 p.m. an entertainment was given in the chapel, when the President, Mr. W. J. Pilkington, presided. Addresses were given by J. Colbourne and the Chairman. The following friends kindly assisted with songs, recitations, etc.: Misses Fischer, Pitthouse, Jones, Jarvis, McGregor, Lawton, Thompson, Mr. Lenman and Party, and Mr. Frank Moore. Miss Pitthouse kindly acted as organist.

Dec. 31.

ADA B. COSE.

PROSPECT.—On Sunday, December 23th, we held a special service for the Sunday School children to commemorate Christmas and New Year. As we had the pleasure of the presence of our late superintendent, T. B. Fischer of Rookwood, N.S.W., we were favored with an address on "Christ the Light of the World," and to illustrate the fact that we ought also to be lights of the world, he had a variety of candles which kept the children and elder scholars interested. This, with other exercises by the children, filled in a pleasant and profitable afternoon.

J.C.W.

KADINA.—At this morning's service, one who was baptised last Lord's day was received into fellowship, and at the close of our address this evening two others made the good confession—one the wife of a brother and mother of three who have recently obeyed the Lord's invitation.

J. S.

KADINA.—Another fine meeting to-night, and at the close one confessed his faith in Jesus. The two who came out last Lord's day were baptised.

Dec. 28.

J. S.

YORK.—This church has cause for great rejoicing, and the New Year has opened very auspiciously in many ways. On Sunday morning W. Brooker gave an appropriate exhortation suitable to the first Lord's day of another year. He took as his text, "Lest we Forget." There was a good attendance at this service, and also at the Sunday School, which is in a very flourishing state, the number increasing. In the evening an "In Memoriam" service was conducted by W. C. Brooker, to the memory of Sister Follett, who was an earnest and faithful Christian worker in this little corner of his vineyard.

Jan. 5.

E.E.W.

NORWOOD.—On Lord's day evening, December 28th, a young man made the good confession and was baptised straightway. This young man was married on Christmas evening to one of our sisters in the church, and together with his bride left for Melbourne last week, where they will both take membership with a suburban church. We had a good Watchnight Service, when about two hundred persons gathered together. At the gospel service last night an elderly man confessed Christ.

Jan. 5.

A. C. RANKINE.

UNLEY.—An election of deacons has resulted in the return of W. J. Harris, T. W. Macklin and W. A. Leaney. Bro. Gore led us in special prayer to day for our aged Bro. Froggart and Bro. S. Manning, who are seriously ill. At the morning service Bro. Johnston spoke very acceptably.

R. B.

GROTE-ST.—Meetings increasing in interest and attendance. This morning the right hand of welcome was extended to two young people who were baptised on Wednesday evening last. Splendid address this evening by J. Grinstead; subject, Saul v. Stephen. The Wednesday evening meetings are well attended, the study of the Book of Hebrews proving of great interest.

E.R.M.

YORK.—We are sorry to say the hand of death has been stretched out and one of the elder sisters of the church has gone to rest. Mrs. Follett was the wife of the treasurer of the church, and was much respected here.

On Sunday, Dec. 21st, W. C. Brooker gave an address to the evening, when our hearts were gladdened to see a young woman step out and make the confession.

The church has invited H. J. Horsell to labor in its midst, and I am pleased to say the church will soon have an evangelist.

Dec. 28.

E.E.W.

MILANG.—The meetings have been splendidly attended lately. We rejoiced on Lord's day at seeing one aged lady decide at our morning meeting. She has been for many years a professed Christian, and now she sees her duty to follow Christ in the ordinance of baptism, and to come and unite with us. She is nearly seventy years old. In the evening we had a carol service. Our theme was "The Bringer of Joy." One lad from the Sunday School decided for Christ. The meeting was a very large one. Both these were immersed on Tuesday last.

Dec. 26.

J.E.T.

New South Wales.

MEREWETHER.—The annual picnic in connection with the Sunday School, Merewether, took place on Boxing Day, the teachers having engaged a steamer for an excursion on the Hunter River, when a very happy and enjoyable day was spent, although the heat was intense. On landing at Raymond Terrace the committee soon satisfied the wants of the scholars, who numbered 150, after which various amusements were indulged in. A good amount of the success is due to our secretary, Bro. H. Want, for the untiring efforts put forth by him in arranging for the comfort of scholars and friends.

Dec. 31.

A. D. JONES.

PETERSHAM.—The Y.P.S.C.E. held its half-yearly business meeting on Dec. 29th. The reports from the committees were of a highly satisfactory character, showing that the members are not only engaged in a good work but that they have put their whole energies into it. The net increase of membership is 27. Flowers and texts were sent and visits made to about 100 homes of the sick and poor, and a number of the distressed were supplied with food and clothing. The election of officers was as follows:—President, A. E. Illingworth; vice-president, A. Brown; corresponding secretary, Miss L. James; recording secretary, Russell D. Mather; treasurer, Mr. P. Lever; organist, Miss Thompson.

RUSSELL D. MATHER.

ROOKWOOD.—A tea and public meeting was held on December 11th, to celebrate the anniversary of the church, and Bro. T. B. Fischer's ministry in this district. G. T. Walden was an excellent chairman, while the evangelists from the city and suburban

churches, with T. B. Fischer, delivered encouraging and bright addresses. The report for the year showed additions numbering seven precious souls, some from the Lord's day School. The musical portion of the programme received attention by our Sister Kingsbury, assisted by others.

Dec. 29.

M. ANDREWS.

Queensland.

MARYBOROUGH.—The three who confessed Christ at the gospel meeting a fortnight ago were baptised the following Sunday evening, and were received into fellowship last Sunday morning. E.T.B.

VENOR.—On December 14th two were restored to fellowship. On Christmas Day the church held its annual tea-meeting, when about 140 adults and children were present. In the evening a gospel service was held. Suitable addresses were delivered by Mrs. Smedley, Paradise and Main, and the choir under the baton of Bro. Sachting, sr., contributed much to the pleasure of the evening.

Dec. 29.

O. ADERMANN.

West Australia.

PERTH.—Our Tent Mission closed last Sunday night with another crowded audience. There were ten confessions. At the thanksgiving meeting in the chapel on Monday night another came out for Christ, making 40 in all. Of these, 26 have already been baptised, and several more will be next Sunday night, but it is quite likely that the whole forty will not be immersed. But on the other hand, however, two or three baptised believers will probably unite with us as a result of the mission. For the thanksgiving meeting last Monday night over £17 was contributed in special envelopes for Home Mission Fund. I will send particulars and impressions of the mission later.

Dec. 24.

E.

KALGOORLIE.—The morning meetings are fairly satisfactory, although we are losing some members, and more will follow.

As it is difficult to induce folk to come to hear the gospel, we are now going to them with it. An open-air service was conducted in Hannan-st. last Sunday evening, at 9 o'clock, when a numerous and attentive crowd gathered.

Dec. 30.

LAWSON CAMPELLE.

FREMANTLE.—Fourth night of Fremantle Mission and five confessions to date, one from school and four men as a direct result of mission. Meetings are good and the prospects are bright. We are looking for a large ingathering. Bro. Hagger has accepted an engagement with the Fremantle church, and will take up the permanent work after conducting missions on the fields and at Subiaco.

Victoria.

NORTH FITZROY.—Since last report (Nov. 27) we have received into church fellowship one by letter, and thirty-one by faith and baptism. The morning meetings for the breaking of bread are well attended. Bro. and Sister Thurgood are doing a splendid work among the young people. The gospel meetings are also well attended, and a good interest manifested by the people of the district. The special mission of 14 nights conducted by Brethren Harward, Pittman and Thurgood, assisted by Bro. Tinkler and choir, resulted in nine coming out and confessing Jesus to be their Lord and Master.

Jan. 5.

T.H.C.

BRT BRT.—First day, December 28th, 1902, was a fall day with the church here. Good meeting for worship and breaking of bread. One young brother baptised the previous week received into fellowship. The Lord's day School gathered in the afternoon, sang some pieces under the leadership of Bro. J. Readhead. The Secretary reported 40 on the roll, and an average attendance of 30. Bro. J. Patterson, Superintendent, with Secretary and three sisters as teachers. What was encouraging to teachers of the young was the fact that five of those recently added to the church were old scholars of the school. Though it was only nine months a distribution of prizes was made for the purpose of beginning and ending with the year. In the evening the young attended and sang. After a discourse on "The Year of Jubilee" one young man made known his decision for Christ. He had also been at one time a scholar of the school.

C.G.L.

BENDIGO.—On the last Sunday of 1902, we had four decisions for Christ, and at our watchnight service, when a congregation was present that filled the building, we had another decision—a good ending and beginning in the last hour of the old year.

Jan. 1.

JAMES COOK.

DAWSON-ST., BALLARAT.—There were two additions by faith and baptism on Lord's day, Dec. 28th. They were duly received into fellowship on the first Lord's day of 1903, thus making a good finish for the year that is passed, and a good start for the year upon which they have entered.

Jan. 3.

T. H. VANSTAN.

NEWMARKET.—F. McClean spoke on December 21st, F. Collins from Corowa conducted the service on the last Lord's day of the old year, and A. B. Mason preached to a large audience on the first Lord's day evening of the new year. At the conclusion of the last two services, two promising young men confessed Christ.

Jan. 6.

A. W. SMART.

BRIM.—Two additions by faith and obedience, also two more confessed their faith in Christ from the Lord's day school.

Jan. 5.

JOHN CLYDESDALE.

MOOROOLBARK.—On Lord's day, December 28th, we had Bro. Howard with us all day. In the morning he gave an excellent address to the church. In the afternoon a special children's service was held at which he gave a very interesting address. The annual distribution of prizes to the Sunday School also took place, the principal prize-winners being as follows:—Senior Division: 1st, Chas. McComas; 2nd, Grace Jeeves; 3rd, Jane Turner. Second Division: 1st, Emily Jeeves; 2nd, Harold Anderson; 3rd, Edith McComas. Junior Division: 1st, Robert McComas; 2nd, Rennie Anderson; 3rd, May Anderson. Special prizes were also given:—For Dux of school, won by Emily Jeeves, who secured within one of the possible number of marks; and for best all-round work in each class, won by Chas. McComas, Harold Anderson and May Anderson in their respective classes. Bro. Howard preached a fine sermon at night. The church is much indebted to him for all his valuable help.

ROBT. LANGLEY.

Home Mission Offering at Grote-street amounted to £32/8/-.

Bro R. Lyall has handed on £10/6 to be applied to our free list.

J. R. Don, of Woolgar, W.A., is at present on a visit to Melbourne.

Bro. Horsell will be laboring with the church at York early in 1903.

Three confessions at York, S.A., last Sunday, W. C. Brooker speaking.

G. H. Browne reports three confessions at Geelong on Sunday night last.

H. Horsell hopes to begin his labors at York on the first Lord's day in February.

Another large meeting at Lygon-street Sunday evening, and four confessions.

The church at York sympathises with Bro. Follett, its Treasurer, on the loss of his dear wife.

The York church was crowded last Sunday, an "In Memoriam" service being conducted.

One confession at Hawthorn last Sunday night week. C. Newham occupied the platform.

The church at York had a young woman confess Christ on Sunday, December 21, W. C. Brooker speaking.

To save trouble and disappointment we have to announce that all our edition of Almanacs for 1903 is now sold.

We have now signed orders for almost half of the entire edition of the JUBILEE HISTORY, and the orders are coming in freely.

Geo. Colvin has received from J. Saunders, Roma, Q., 20/-, and from F. E. Stubbin, India, 7/6, toward the Boonah, Q., Church Building Fund.

The 1/6 Cloth Edition of the "Life of Alexander Campbell" is now out of print. We have a Paper Cover edition, price 1/- post free. Please note this.

We beg to remind our New Zealand clients that Postal Notes of that Colony are not payable in Victoria. When remitting do so by Post Office Order.

The Swanston-street church and school held a most pleasant picnic on 1st January, at Elsternwick. A large number of scholars of all ages were present, and a delightful time was spent.

The West Australian Conference has been postponed from 10th April to 8th June, and it is expected that a large party from the Western States will attend the Jubilee Conference in Melbourne.

A number of those who have ordered Commentaries have written to us, asking why they have not arrived. We do not know, but we hope they will turn up in a few days. To save trouble we will also say here that we have no extra copies.

The collection taken up by the Swanston-street church on the first Sunday in January for Home Missions was something over £127. In this was a contribution of £100 from Sister Davies in "loving memory of John A. Davies."

Rehearsals of United Jubilee Choir will be resumed Wednesday evening next, 14th January, in the school-room at the rear of chapel, Lygon-street. Will all who intend joining the Choir be present on the above date if possible. Bring copies of "Messiah."

Will all our agents let us know as soon as convenient just how many papers they require. We will send back numbers when we have them, but can not undertake to print more than a few over, and on the other hand we do not want to send out more papers than are required.

Here and There.

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

S. School Union, Victoria.—Teachers' Quarterly. See "Coming Events," and all come.

We have two or three obituaries which will appear next week.

We have now in stock the following Commentaries on the New Testament:—Matthew and Mark, J. W. McGarvey; Luke, J. S. Lamar; John, B. W. Johnson; Acts, J. W. McGarvey; Hebrews, Robert Milligan. Per vol., 6/-; by post, 6/6.

Amongst the visitors at the City Temple, Sydney, the last Sunday of the old year, were Bro. and Sister Shirt, from North Richmond, Victoria, Sister Burns, from Cowra, N.S.W., and Sister Hodgson and two daughters, and Bro. Frank Goode, from Moree, New South Wales.

A number of those who sent pictures for the JUBILEE HISTORY are writing for their return. Let us say again that we did not promise to return anything, but as far as we can will do so, but we cannot return photos just now, as we have not time to go into the matter.

Mrs. Lee, of the South Yarra church, arrived home on 1st January, after a prolonged visit to her son in South Africa, and to her relatives and amongst the brethren in England. We are glad to know that Mrs. Lee has had a most delightful visit, and that she returns in excellent health.

We conclude this week the series of Letters of Travel written for our columns by W. C. Morro. They have had many readers and have been greatly appreciated. Our thanks are due to Bro. Morro for all the trouble he has taken on our behalf. We hope to hear from Bro. Morro occasionally from America.

Brethren Harward and Pittman will begin a Tent Mission at Preston on 11th January, and invite the earnest co-operation of all the brethren in prayer and personal attendance. The Tent is situated near the Shire Hall. Take train to Murray Road Station, or tram from Clifton Hill. "Come over into Preston and help us."

M. Wood Green, who was appointed Essayist at last Conference, having removed to N.Z., has resigned. We are very pleased to say that John T. T. Harding has, at the request of the Conference Committee, kindly accepted the position of Essayist upon the occasion of our Jubilee Conference. His subject will be, "Organisation of Effort."

Mr. John Mott is very hopeful of the future of China. After a previous visit he had spoken of China as the "Gibraltar"—the impregnable fortress—of the heathen world. "Recent events," he says, "have so changed the situation that I should now rather compare it to Jericho, for I see signs which tell me that one of these days the walls will fall."

The Lygon-street Sunday School had one of the most successful picnics that it has had for years last New Year's Day at Tooronga. A full programme of sports and prizes kept all employed for the afternoon, while other games and amusements occupied the remaining time. Nearly 300 attended. Nothing happened to mar the day's outing, which was perfect.

Will those of our friends who favor us with their orders for Sunday School supplies, Bibles, Hymn Books, or books to be obtained in the general market, make it as plain as possible what they want. We are willing to go to any amount of trouble if we only know what our customer wants. There is such a great variety of things in these lines that unless it is made plain confusion is apt to follow.

Recently we spent a most pleasant Lord's day with the church at Drummond. The church there has been much reduced by removals and death, but they are still hopeful and have the ear of the people. If Bro. Connor could arrange to visit that place occasionally it seems to us that he would do much

good. We greatly enjoy the fellowship of the brethren there always when we visit them.

A number of our brethren in the drought-stricken districts, who have been taking the paper, have written that while regretting to do without it they must stop it from their absolute inability to pay. For the benefit of all such let us say that if they really want the paper and will say so, they can have it and pay when they are able, that is if they ever are. It will rain some of these days again, and when it rains in Australia there is enough and to spare.

J. Greenhill writes:—Many thanks for your little work on the Elements of Divine Truth, by M. W. Green. After a careful perusal of same, I consider that it is an excellent thing of its kind, and just what is needed among the brotherhood, and should be a valuable help to all Sunday School teachers as a means of conveying to the young in the simplest and briefest form, the principles of the religion of the Lord Jesus Christ. It should have a large sale on account of its intrinsic value and low cost.

"I have perused some advance sheets of Jubilee History. The first note of admiration is for its generous size. The next, for the really splendid type; good for the eyes, neat, and clear. Then by no means the least charm is in the beauty, variety, and faithfulness of the many illustrations. The work is indeed a valuable one, and will find a demand (in my opinion) far in excess of that contemplated by the friends who initiated the idea. Such historical notes will be prized by many in Australia, not identified with the people whose history it records. It will rejoice the hearts of very many who have borne the heat and burden of the day in pioneer work for the Master in Australia, and will be more and more valued as times runs on."—A. T. MAGAREY.

"Having carefully read your recent pamphlet, entitled, 'Elements of Divine Truth,' I wish to say that in my judgment it is worthy of a foremost place amongst the many excellent productions of the 'Austral.' Its contents are concisely put, and admirably arranged; thus calculated to give a bird's-eye view of the system of Christianity. There is an absence of opinionism, which is so common and objectionable in sectarian compendiums of theology. While it is invaluable for children, it is also wonderfully adapted for young converts, as they usually need *salutis in ferro* teaching, until their spiritual digestive organs are sufficiently strong to enjoy more solid food. I have much pleasure in heartily recommending this work by our Bro. M. W. Green, to Sunday School teachers and brethren generally.—J. J. FRANKLYN."

GOD'S SPIRIT and the SPIRIT'S WORK.

By W. C. MORRO, B.A.

THIS is a very neat booklet in paper of 104 pages. The first chapter contains a complete catalogue of all the Scriptures in the entire Bible which, in the writer's judgment, have any important bearing on the subject; not the reference only, but the passages in full. This alone is worth more than the price of the book. Then there is a chapter each on "The Personality of the Holy Spirit," "The Sphere of the Spirit's Activity," "The Miraculous Work of the Holy Spirit," "The Baptism of the Holy Spirit," "God's Spirit in Man's Conversion," "The Indwelling Spirit," "The Witness of the Spirit." At the end there is an index carefully and exhaustively prepared by Jas. Johnston, which will enable the reader to find, in a few minutes, any reference for which he may be looking. It is not a large book, but every word means something. The book is scholarly, but at the same time plain and simple. Price, post free, 6d. AUSTRAL CO.

Obituary.

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

SCOBLE.—We deeply regret to announce the death of our young Bro. Thomas Scoble, of Drummond. He was 25 years of age, and was loved and respected by all who knew him. His death took place in West Australia on Nov. 23rd. He leaves sorrowing parents and dear friends to mourn his loss. He was baptised by A. R. Main in April, 1896.

H.G.M.

Though thou hast called me to resign
What most I prized, it ne'er was mine,
I have but yielded what was thine;
They will be done!

Renew my will from day to day;
Blend it with thine; and take away
All that now makes it hard to say,
They will be done!

R.R.

COZINS.—We very much regret to have to record the death of our beloved Sister Jane Cozins, who fell asleep in Jesus on October 22nd. She had been associated with the church for about 50 years. She had been ill for some months, and greatly desired that the Lord would take her to his house of many mansions. Up to her last illness she had led a very active life, and was one of our most regular attendants at the church services. The Lord had blessed her with this world's goods, and her hand was ever open in distributing to those who needed it. She enjoyed the respect of all who knew her, and although the aged must die, Enmore has suffered a great loss in the death of our sister.

During all the months of her illness her faith in the Lord Jesus Christ as her Saviour and her Great High Priest was strong, and her comfort was that she was God's child, and had tried as best she could to do her duty. On the morning of her death she was very anxious to be taken out on the balcony, that she might be able to breathe God's fresh air, and very soon after this the end came. Surrounded by her loved ones, and ministered to by loving hands, she went away into everlasting life.

Sister Cozins leaves two sons and many grandchildren to mourn their loss. We know that being absent from the body was for her to be present with the Lord, and she has gone to be with Christ, which is far better.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep,
A calm and undisturbed repose
Unbroken by the last of foes."

MESSENT.—On November 26th Bro. Joseph Messent, after many months of suffering, passed away at Brighton. He was in his fortieth year. He was the second son of our esteemed Bro. Phillip Messent. In the year 1896 he married a grand-daughter of our late Bro. P. Santo, she being the daughter of our late Brother P. Santo, jun. She was also a grand-daughter of our late Bro. Dr. S. Kidner.

Joseph Messent became a member of the church in Adelaide when he was very young. He lately spent some time in Sydney, but his membership was not transferred, as he was not near any of our churches. He was a fine young man and much esteemed by those who knew him for his upright and honorable character. In business circles he was much respected. His wife and little boy about five years of age will miss his kindly care and tender love. Dr. Torr and the writer laid away the body of our brother in West Terrace Cemetery in the presence of many sympathising friends. Our sympathies are with the relatives.

Unley, S.A.

T.J.G.

BRADSHAW'S COLLEGE, BUSINESS ..

Alexandra Chambers,
40 Elizabeth Street,
Corner Flinders Lane.

Bookkeeping, Shorthand, Typewriting.
Commercial Law, Handwriting, Business Correspondence,
Office Routine, and all Business Subjects.

Full Particulars sent on application.

As an Earthling.

By HATTIE A. COOLEY.

PART I.

CHAPTER II.

WINNING.

"We needs must love the highest when we see it."

The class in English literature were having their regular Friday review. And one of Professor Hutson's reviews was, as Roy Hastings told his room-mate, "a thing of terror."

Roy learned easily and quickly; but, with his time for study so much shortened by his clerking hours, he had pretty hard work to keep up in his classes. Then, too, as is usually the case with those who learn so readily, what he learned was quite apt to escape his memory just as easily and quickly. This made reviews and examination seasons to be especially dreaded by him. To-day he stumbled along, if anything, worse than usual.

"That will do," Professor Hutson remarked finally, with cutting emphasis. He had small patience with poorly prepared lessons or lapse of treacherous memories; and sarcasm seemed to be the most natural vent for his impatience. It was the common confession among the boys that they shook in their shoes when they went to his classes unprepared.

As Roy sat down, the professor inclined his head slightly toward the hunchback.

"Mr. Grayson, you may go on," he said.

This was one of Professor Hutson's methods of reviewing; and the whole class must needs be on the alert, for woe to the inattentive one who, if he were suddenly called on, could not take up the theme where his classmate left off. But it had been becoming more and more evident that Grayson had nothing to fear from the professor or his reviews.

Commencing at the point where poor Roy broke down, Grayson did go on. He talked rapidly and fluently, his eyes flashing and changing with the keenest interest; fond of the study of literature, he thoroughly enjoyed this class. It was not in the least like reciting. He dealt with the matter in hand as if it were the subject, rather than the text, that he had at his tongue's end, sometimes throwing in a comment of his own, and sometimes pausing to give the result of his investigations in the college library. It was an uncommonly long recitation. The professor seemed loth to have it end. And when, at last, he said, "That will do, Mr. Grayson," he said it with a pleased, almost deferential little bow and smile, quite different from the way in which he had spoken to Roy.

All the other members of the class did fairly well, and the more he thought about it the more provoked Roy felt. He was vexed at his own failure, vexed at the pro-

THIS IS THE PICTURE OF A NEW STOVE - - -

THE SUCCESS

FOR KEROSENE OR GAS.

In a small space like this all its great virtues cannot be set forth, but

McLEAN BROS. & RIGG, LTD.,

Household & General Ironmongers,
107 ELIZABETH STREET, MELBOURNE,

will be

DOWNRIGHT PLEASED

To furnish You with All Particulars if You would give the Word.

57s 6d

AND

77s 6d



HERE IS SUCCESS.

ACT OF PARLIAMENT, No. 1481.

LOANS TO FARMERS.

Under Credit Foncier System at 4½ per cent.
FOR 3½ YEARS.

With right to pay off All or Part at any half year.

Forms supplied at any Post Office or Savings Bank
or on application by letter to

**The INSPECTOR-GENERAL
of Savings Banks,**

29 MARKET STREET, MELBOURNE



COOL
BUILDINGS

USE
"ARABIC,"

WHITE OR TERRA-COTTA
Depôt: Law Courts
Place, Melbourne.
Telephone 2805.

**B. COX, WATCH & CLOCK MAKER
JEWELLER, &c.**

262 BRUNSWICK ST., FITZROY.

MODERATE CHARGES.

THERE IS ALL THE DIFFERENCE

in the world between a Proprietary Building Society conducted in the interest of its investing members and a Mutual Terminating Investment and Loan Society conducted on the lines of a great, big, common partnership with a view of efficiently doing sound and profitable business for all its members.

We have published a Book that tells in an understandable way about this difference. We will post you one, free of charge, if you will let us know who you are and where you live. You may as well do that. It won't cost you anything. It will probably increase our membership list. THE NORTHERN DISTRICT STARR-BOWKETT BUILDING SOCIETIES, Detmold Chambers, 237 Collins Street, Melbourne. Tel. 2149

THE SAVINGS BANK

Has Money to Lend in Victoria

AT FOUR PER CENT.,

In Sums of £2,000 to £15,000 on Town Properties,
£2,000 to £25,000 on BROAD ACRES,

AND

Sums from £500 to £2,000 at 4½ per cent. on
Town Properties

FOR FIVE YEARS,

WITH OPTION OF PAYING OFF PART
HALF-YEARLY.

FARMERS' CREDIT FONCIER,

Loans up to £2,000 at 4½ per cent. for 3½ years.

G. E. EMERY, Inspector-General,
Market-street, Melbourne.



"Allen's" Melbourne

FOR CHURCH, PARLOUR OR SUNDAY SCHOOL FROM £13/10. SEND FOR CATALOGUE

We have just published a book containing an interesting statement of our Investment Plan and particulars of our Loan Repayment Tables, ranging from 2/6 per week for £100. Send us your name and address on a post-card, and we will forward a copy of this Book. The Second Northern District Starr-Bowkett Building Society, Detmold Chambers, 237 Collins-st., Melbourne. E. W. CAREY, Secretary.

fessor, and vexed, most of all, at the stress of circumstances that made it necessary for him to work at such a disadvantage.

"I don't suppose the bark of a dog ever bites, but, I tell you what, it comes confoundedly close to it sometimes!" he said to his room-mate when they were in the hall.

"Professor Hutson didn't stop to consider that you don't have as much time as the rest of us," was the comforting reply. "And, say," Grayson went on in his droll way, "don't you know a man must have dreadful feelings inside to groan them out in such fashion? I suspect that a poor recitation sort of grates on ye professor's nerves; and they do say that it is very awful to have nerves." He made this last remark with such a comical grimace that Roy laughed almost good-naturedly.

"I did vow that I wouldn't go near the Reading Circle to-night," he said, as if still half inclined not to.

"Ob, pshaw, now! that would be spiting yourself worst. You know you can't afford to miss hearing me spout 'The Gododin,' in my most masterly style; it will be the one chance of your life-time—never have another opportunity, for it's noways likely that I'll be called on to repeat the performance."

Roy laughed again, this time a good, clear, sunny laugh.

"Grayson, you're a sure cure for the 'blues.' Honestly, that remark of Hutson's did plunge me down to the seventh degree of blue darkness. I tell you, its worth something to have a friend that's able to haul a fellow out when he accidentally drops in. I don't believe you ever let anything trouble you—never have the 'blues' yourself, do you?"

The hunchback's brown eyes looked off mournfully into the distance. He did not answer for a moment or two. But when he did speak, his voice sounded as cheery as ever.

"That's a state secret, Hastings, and I've promised my inner self not to reveal it."

Roy looked down at the uncouth figure beside him.

"I wish that I were half as brave-spirited as you are," he exclaimed.

"Perhaps, if you had the same need, you would be," the hunchback answered with grave gentleness.

Just then Bruce and Hobbs came up.

"Say, what is it about this Reading Circle business?" asked Hobbs, who usually acted as spokesman for the two.

"Ob, Professor Hutson always has the literature class at his rooms on Friday evenings for more extended readings from the different authors than there is time for during the recitation hour," Roy explained. "We generally have music, if there happen to be any musical ones, or a declamation or two; and then we talk awhile, and eat a dish of ice cream or something, and go home. Literature is his hobby, and he's bound to make a fellow like it, though he does sit down on you with such a vengeance when you happen to fail."

"Where does he live?" inquired Bruce—"or could we go with you?" he added wistfully.

Roy colored slightly. "I have another engagement," he answered, "and I was

LYALL & SON

CHAFF, HAY, GRAIN & PRODUCE MERCHANTS.

EXPORTERS OF PRESSED HAY, CHAFF, & COLONIAL PRODUCE.

Country Orders Carefully Attended To:—
SPECIAL ATTENTION given to SEED GRAIN

Head Office and Mills

39 to 48 LEYBON STREET, NORTH MELBOURNE.

Branch Store

1 & 2 Victoria Market, Melbourne,
and 308 Sydney Rd., Brunswick.

CHAMBERS & SEYMOUR'S

is the House for

THE BEST COOKING STOVES.

Sole Melbourne Agents for the

I.X.L. COOKING STOVE,

BURNING WOOD OR COAL.

Made in Ten Sizes. All Particulars on Application

Chambers & Seymour,

IRONMONGERS,

Corner of Collins & Swanston St.

OH! MOTHER!!

Established 1837.

LOOK HERE!!!

FURNITURE CAREFULLY REMOVED

In First-class Vans, Town or Country, by

WM. ALLAMBY,

128 QUEENSBERRY ST., CARLTON.

Charges Moderate. Pair Horse Vans for Picnics. Po & Cards and Letters Punctually Attended To.

W. & A. Bennetts & Son

CROCKERY, CHINA, GLASS & EARTHENWARE

Manufacturers & Importers.

190, 192, & 194 Brunswick-street, Fitzroy.

Goods Lent on Hire.

Also

Wholesale and Retail Ironmongers.

184, 186, 188 & 190 Brunswick-st.,

FITZROY.

And at MAIN ROAD, KEW.

MEMORY.

Jones' Memory Class,

NORMA HOUSE,

111 Rathdown Street, Carlton.

Daily from 10 to noon, and 3 to 5.

Evenings available for Family Instruction, where convenient.

TEACHING BY CORRESPONDENCE

LAND FOR SALE.

Orchards and other Properties. Vacant Land in

Large and Small Blocks. Very Easy Terms.

This Land is Good for Fruit Growing.

Small Deposit.

T. CLEMENTS, Bayswater Road,
Bayswater.

FOUR FAVORITE LINES.

Hoyle's
Prints.

Rob Roy
Hosiery.

Sylkuna.

Queen
Skirt
Binding.

Obtainable from Every Smart
Draper.

going to take Grayson with me; but I can direct you"—but Grayson interrupted him.

"Nonsense, Hastings; you can take care of the better portion of the class without any of my assistance. And I'll just walk over with the boys. I know how they feel about it; I don't mind, because the professor had me up there to tea with him that first night I came."

"Thank you," Bruce returned warmly; "we would be ever so glad to go with you, but it seems too bad when Mr. Hastings had planned for you to go with him"—

"Not a bit of it," Grayson said, breaking in upon the half-hearted protest; "never you mind him and his plans."

And so Roy walked over to the girls' boarding-place alone.

"Where is Mr. Grayson?" was Nell's greeting.

"Going with choicer spirits," was the teasing answer.

"I thought that he would come and go with me; he walked with May when she was disagreeable 'third,'" pouted Nell.

"But you and May are two different persons," retorted her cousin.

"Whom is he going with?"—is some one invited beside the class?" queried Nell.

"Wait and see," was Roy's provoking reply.

"I think it would be just like him to go with Mr. Bruce and Mr. Hobbs, if he thought that they disliked going alone."

"Ob, that's just it!" exclaimed Nell.

"Now, May, what did you suggest that for? I wanted her to suffer the pangs of ungratified curiosity a little while."

"She seems to have changed her mind," and May's smile betokened mischief; "that morning, when we first saw him, she thought it would be dreadful if he should happen to want to walk anywhere with us, and now she thinks it is dreadful because he doesn't come to go with her."

"How was I to know how smart he was?" demanded Nell in self-defence.

"Brains win," laughed May.

"That's just what I was telling him today," said Roy; "and he looked at me a minute or two, then his eyes began to twinkle, and I knew something was coming. 'Hastings,' he said, 'I can't quite reconcile your idea with Mr. Longfellow's; he said:

"It is the heart, and not the brain,
That to the highest doth attain."

You can't get the start of him; he always has something or other ready for you."

To be Continued.

CARR & SONS,

Established 1855.

Window Blind Manufacturers,

By Steam Power and Patented Special Machinery

Factory: 209 & 211 SPRING ST., MELB.

Carr's Improved Check Action fitted to any Blinds
Send for Prices. Agents Wanted. Tel. No. 128.

In ordering please mention this paper.

For Good Honest Value go to
P. B. McMASTER
Watchmaker & Jeweller,
ERROL STREET, NORTH MELBOURNE
Only First-class Work Done. Orders by Post
Promptly and Carefully Assisted to.

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

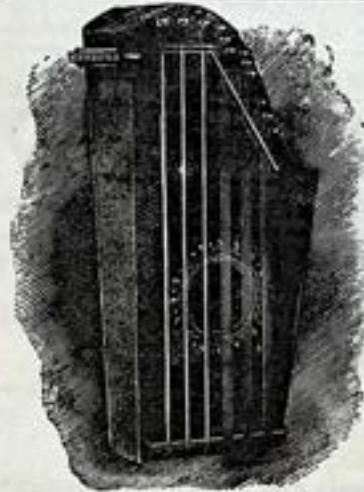
A NICE PRESENT.



The New Combination Pin-cu-hion, Thimble and Reel Holder, nickel plated, plumb trap. Class, 5 on to any table by means of spring. PRICE, only 2/-; post free. STAR NOVELTY CO., 229-231 Collins-st., Melb.



FOR THE TREATMENT OF
Catarrh, Hay Fever,
Bronchitis, Influenza,
Catarrhal Deafness, &c.
Mediator, with complete treat-
ment, only 10s. post free.
WRITE FOR FREE PAMPHLET.
STAR NOVELTY COMPANY,
229-231 COLLINS ST., MELB.



THE HARP-O-CHORD.

Harmonica or Mouth-Harp and Zither
Accompaniment Combined.

The tone of the harp enters directly into the body of the instrument and emanates at the sound hole with wonderful volume and vibratory effect, as loud as both Mandolin and Guitar. Any Mouth Harp player can play the Harp-o-Chord on sight, and anyone can easily learn to play the Mouth Harp. One person can furnish music for Parties, etc., and for the Serenade it has equal with its beautiful tone and wonderful carrying power. A Whole Band One Instrument, and anyone can learn to play it. No knowledge of music required. The HARP-O-CHORD is an elegantly finished high-class instrument sold at a price within the price of all. Its dimensions are—seventeen inches by eight inches wide, weight forty ounces. It is substantially constructed of elegantly finished and decorated, strong with copper spurs and silver strings, blue steel tuning pins, polished. Each instrument fitted with a top grade Harmonica, and enclosed in a neat pasteboard case, with tuning key, the simple but complete instructions for playing. Simply play the frame of the Harp and the accompaniment on the strings. When the Chords are played upon the strings and the tone upon the harp, the voluminous tone of combination surprises all. The tone of the harp is not only greatly increased in volume, but displays a richness and mellowness before unknown. Price the Harp-o-Chord complete, with Mouth Harp, Key, and full directions, 38 Carriage Paid by Parcel Post to any part of Australasia. We are sole agents Australasia for the Harp-o-Chord. Orders should be sent accompanied by Money Order in Registered Letter and addressed to—

STAR NOVELTY COMPANY, 229-231 COLLINS ST. MELBOURNE.

A Wonderful Invention.
Grand Piano-like Tone.

The NEW HARP-ZITHER, or Piano-Harp.

A Harp that Anyone can Play
Louder than the Large Harp.

Or its tones can be modulated to the soft, sweet tones of the German Zither. In addition to its wonderful tone quality the Harp-Zither has a great many advantages over all other Zithers. It is the only Zither that may be played while holding vertically like the Harp or it may be laid upon a table, as is necessary with the ordinary Zither. Observe the diagonally crossed strings, almost the same as in a piano, the melody strings passing over the chords strings. By means of this improvement in construction the similarity in tone and volume of the piano is produced.

Beautiful in Design, Grand Resonant Tone, Perfection in Every Point and it is the easiest to learn to play of any instrument in existence. A child can play almost at sight. The reason anyone can play this instrument on first trial, even though the person may know absolutely nothing about music, or may not have an ear for music, is this. Each string is numbered, as is each note in the music, so all one has to do to render the most difficult selections is to strike the strings as indicated by the numbers. Now, we guarantee that anyone able to read figures can learn to play.

The Harp-Zither is built on the lines of the large harp which sells at £50 and upwards, and to the accompaniment of all the Harp-Zither has the louder tone of the two; in fact, its tone is similar to that of a piano.

As a parlor ornament, the instrument, with its classical outlines, is unique. For the serenade, the musicale, or any class of entertainment, the Harp-Zither excels all other instruments of its class. Its deep, sympathetic tones penetrate even those susceptible to the charms of music.

Style 1.—Ebonised, piano finish, decorated, twenty-three strings, three cords, two pedals, key, case, full instructions, and a lot of figure music, price 25/-. Carriage Paid by Parcel Post to any part of Australasia. Size of Style 1 Harp-Zither is 30 inches wide by 18 inches long. We are sole agents in Australasia for the Harp-Zither. Orders should be sent by Money Order in Registered Letter and addressed to—

STAR NOVELTY COMPANY, 229-231 COLLINS ST. MELBOURNE.



Bicycles Built to Order. Repairs of Every Description.

THE BARB CYCLE WORKS

358 & 360 ELIZABETH ST.,

One Door from La Trobe St.

MELBOURNE.

W. & J. FINLTY BROS. & CO.

A. MILLIS and SONS,

FRUIT COMMISSION AGENTS,

5 Western Market, Melbourne.

Assortment Sales Every Wednesday.

OWEN'S
"Phosphorine"
 IS THE BEST TONIC
 FOR THE
BRAIN AND NERVES.

OWEN'S PHOSPHORINE
 Prevents Colds, Influenza, &c.
 For Loss of Appetite, take
OWEN'S PHOSPHORINE.

Owen's Phosphorine } Cures Headache,
 Price: } Neuralgia, and All
 1/6, 2/6 & 4/6 } Affections of the
 per Bottle. } Nervous System.

PREPARED ONLY BY

EDWARD G. OWEN,
 HOMŒOPATHIC CHEMIST,
 189 Collins-street, Melbourne.
 Contractor for the supply of Medicine to the
 Melbourne Homœopathic Hospital.

EDWARD A. BEEBY,
 Solicitor, &c.,
 A.M. Fire Chambers, 127 King Street, Sydney.
 Private Address—30 Trafalgar Street, Stanmore.
 City Telephone, 2964; Suburban, 356 Petersham.
 Trust Funds in large and small amounts awaiting invest-
 ment.

E. J. W. MEYER,
 AUCTIONEER, - - - LANCEFIELD
 Auction Sales conducted fortnightly of Horses,
 Cattle, Poultry, Furniture, Harness, and Sundries of
 all descriptions. Entries invited. Clearing Out
 Sales conducted 100 miles from Lancefield. To
 favor of your patronage solicited. Note Address
 E J W MEYER, Auctioneer, Lancefield.

BLOCC'S
"Ontario"
BLUE
 FOR BRIGHT LINEN

MR.
F. M. Ludbrook,
 L.D.S.
 (Royal College of Surgeons, England).
DENTIST,
 121 COLLINS STREET,
 MELBOURNE.

Rescue & Home

Rescue
 the
 Perishing



AIRLIE AVENUE,
 ARMADALE, VICTORIA.
 Established 1890.

This Institution has now TWO DEPARTMENTS:
 1st.—For the PREVENTION of Young Girls
 from Going Astray.
 2nd.—For the RESTORATION of the Fallen
 N.B.—The Home is entirely dependent on Volun-
 tary Offerings, which will be thankfully received and
 acknowledged. Collecting Cards may always be had
 on application to
 JOS. PITTMAN, Hon. Secretary.

For **BOOTS & SHOES**
 OF EVERY DESCRIPTION

GO TO
H. SWAIN,
 783 NICHOLSON STREET,
 NORTH CARLTON.

T. CRAINE'S
 Carriage Repository and Works,
 CITY ROAD (Just over Princess Bridge)
 VEHICLES, ALL SIZES.
 Repairs and Repainting.
 TELEPHONE 1011 Established 1854

HENRY J. R. LEWIS
 ECONOMIC
 Funeral Furnisher & Certified Embalmer
 Johnston & Hertford Sts., Fitzroy.
 High Street, Northcote.
 FUNERALS TO SUIT THE TIMES.
 Established 1843. Telephone 1968.

Josiah Holdsworth
 UNDERTAKER, ETC.
 362 Lygon Street, Carlton.
 Also at 659 Nicholson-st., North Carlton.
 IS NOTED for his efforts to save clients, in their time of
 sorrow, all business worries connected with burial arrange-
 ments, viz., registration, advertisements, engagements of
 grave, clergyman, etc. He supplies funeral requisites,
 efficient staff, handsome equipages. Modern methods
 scientifically employed in all departments. Prices to suit
 rich and poor. Funerals arranged in any part of State. No
 extra charge for suburban funerals.
 TELEPHONE 1192.

A. L. CRICHTON,
BAKER + AND + CATERER.
 FACTORY: HANKIN'S RD., KENSINGTON.
 BRANCH: MACGOVERN RD.
 Bread and Pastry Delivered in All Suburbs.
 Table Requisites of Every Description as Menu.

T. H. ALLISON
 Undertaker and
 Embalmer.
 Head Office:
 181 ELGIN ST., CARLTON.
 FUNERALS FURNISHED TO SUIT
 CLIENTS' REQUIREMENTS
 AT LOWEST RATES
 TELEPHONE No. 1182.

Second Northern District,
STARR BOWKETT
 BUILDING SOCIETY.
 237 Collins Street, Melbourne. Tel. 2149.

Established 1888 Tel. No. 17, Windsor Exchange
A. J. RAYBOULD,
 Undertaker and Embalmer.
 Head Office—325 CHAPEL ST., PRAHRAN
 Branches at—
 High-st., Armadale, and Station-st., Malvern
 Funerals Furnished in Town or Country at Moderate Charges

If you want a Reliable Bicycle
 Call upon W. WOOLHOUSE,
 199 Brunswick St., Fitzroy
"FOX" CYCLE WORKS.
 Bicycles built to order, best procurable,
 £15 10s. Good Bicycles from £10 10s.
 Secondhand Bicycles Cheap. Fittings of all kinds
 supplied. Genuine Dunlop Tyres, low price.
 Cutlery & Spectacles. Genuine Pebbles, 4/6 pair.
 Country Orders Receive Careful Attention.

B. J. KEMP, GROCER and
 Tea - Vendor.
 460 Spencer Street, Melbourne.
 Direct Supplies of Dairy Produce.

Edwards & Co., Tea, Coffee, Cocoa Merchants,

543 FLINDERS STREET, MELBOURNE.

Registered Trade Mark.



WEBSTER & CO.,

10 Royal Arcade, City,
24 Block Arcade, City,
and 236 Clarendon Street,
South Melbourne.

Umbrella Makers

Recovering, Repairing, Promptly Executed.
Recovering from 2/6.

RASAWATTE TEA.

THREE GRADES. { BLUE LABEL
RED LABEL
BROWN LABEL

Burwood Boys' Home.

A HOME FOR NEGLECTED, ORPHAN AND FATHERLESS BOYS.

No Really Destitute Boy Refused.

OFFICE-BEARERS.

Pres.—Mr. R. Campbell Edwards.

Vice-Pres.—Rev. A. Hardie.

Hon. Treas.—Mr. John Colclough,
Mont Albert-road, Canterbury.

Hon. Sec.—Mr. Fitz. Snowball,
Queen-st., Melbourne.

Supt.—Mr. A. E. Yaroo.

Hon. Physician—Dr. Armstrong,
Canterbury.

Hon. Chemist—Dr. Loughnan,
Surrey Hills.

Committee—Rev. Alfred Jones, Mr.
F. G. Dunn, Mr. C. Quittenton,
Mr. S. Laver, Mr. W. C. Craigie,
Mr. John Grieve, Mr. Caddick.

Contributions can be sent to the Treasurer, Members of the
Committee, or A. B. Maston, Austral Co.

Reference can be made to the Committee and Officers, and also to
M. W. Green, G. B. Moysey, D. A. Ewers, A. B. Maston,
G. T. Walden.



Burwood Boys' Home

Of all the Work in which Christians can engage, this is the
most Encouraging and Reproductive. You sow to-day,
and to-morrow you Reap the Harvest. Our Readers
everywhere are asked to

ASSIST THE GREAT WORK OF SAVING THE BOYS.

NUTRITIVE FOODS.

FELTON, GRIMWADE & Co's

Extract of MALT

(FOR INDIGESTION AND DEBILITY)

AND

Extract of Malt with
Cod Liver Oil

(For Pulmonary Complaints & Wasting Diseases).

SOLD BY CHEMISTS

In One Pound Tins, at One Shilling Each.

KRUSE'S INSECTICIDE

THE GREAT DESTROYER OF INSECT PESTS

Use it in the House, the
Conservatory & the Garden.

For Aphis on Rose Trees and other Garden
Plants, KRUSE'S INSECTICIDE should be applied
in still weather and when the leaves are dry.



Ask for Kruse's & Refuse Substitutes.