

THE AUSTRALIAN CHRISTIAN

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

Vol. VI., No. 9. MELBOURNE, FEB. 26, 1903. Subscription, 6s. per Annum.

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

The Relationship of the Holy Spirit to the Believer.

BY J. INGLIS WRIGHT.

This is a subject that for several reasons has failed to receive the attention and study from us as a people which its importance and prominence in New Testament teaching demand, and *must have* if we are to attain to any marked degree of success in the divine life.

One reason for this laxity is doubtless to be found in a feeling of revulsion against the strange theories and unscriptural dogmas upon the work of the Holy Spirit which have been for long years promulgated by many denominations. And a spirit of antagonism to such unwholesome views has led us possibly to the other extreme, in which, while *facily* admitting the importance of the subject, we have been induced to look upon it as a question of minor consequence, instead of recognising it to be one of the great outstanding doctrines of divine revelation. Happily, we believe this condition of mind is giving place to one more becoming to the children of God, and there are not wanting signs of an awakened interest in the subject.

By way of prologue, we submit the following remarks by Dr. Richardson (the biographer of Alex. Campbell), quoted from his excellent work on "The Office of the Holy Spirit."

Speaking of the power evidenced in the apostolic church—"That power was indeed wondrous. It was truly a secret, because an interior power, and its secret was the *indwelling of the Spirit of God*, giving unity, imparting energy, evincing the glorious fruits of Christianity, and presenting to the world in every disciple an illustration of the life of Christ—a life of love, and of labor and of sacrifice for humanity. It is the presence now of this blessed Spirit, in a fuller measure, that is the true want of the church. . . . Men must return to the simple faith of primitive times and cease for ever from those discords and dissensions, which in banishing

peace, and substituting human speculation for divine truth, have largely banished the Holy Spirit from the hearts of religious professors."

The work of the Holy Spirit is evidenced in three different fields of operation—

1. In conversion, through the Word.
2. In its relationship to the believers.
3. In its presence in the church—the Body of Christ.

Although in some sense inter-dependent and co-related, yet each phase is distinct and separate.

In this article we will consider that enumerated second—"The relationship of the Holy Spirit to the believer."

Every true Christian must have in some measure the indwelling of the Holy Spirit. It is the "gift" which God bestows in recognition of an obedient acceptance of Christ, or, as Peter says, "The Holy Ghost whom God hath given to them that obey him." It is the seat and earnest of the divine inheritance, without which, says the inspired Word, we cannot claim to be the disciples of Christ. It must be borne in mind that the conversion is a new birth, and consequently the measure of the Holy Spirit given is commensurate with the infant life. It is the implanting by God in our hearts the germ of that spiritual life into which we have been born, and its development and growth are alike matters of time and experience. Without this inward and spiritual nature it is impossible to live the Christian life, for its indwelling alone implies the power and capacity to live in consonance with the requirements of the religion of Christ Jesus.

When we consider for one moment how antagonistic are the instincts and impulses of our fleshly nature to the teaching of the Saviour—how utterly opposed to the natural trend of human thought and action are the commands of Christ—we begin to realise the

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

necessity for the implantation of some such force or power within us as shall re-adjust the balance of desire, of inclination, of tendency, which in fine shall be a restraining and constraining influence over our hearts, our minds and our whole being.

The immediate result of this indwelling power is to give a new bias, to institute a new condition of things for the Christian. Paul lays it down as axiomatic, that "they who are in the flesh cannot please God," because "the carnal mind is enmity against God," but he points out that "if so be that the Spirit of God dwell in you" ye shall no more "walk after the lust of the flesh but after the Spirit," minding "not the things of the flesh but the things of the Spirit."

The possession of this spiritual indwelling implies a submission to its guidance, which in turn affords demonstration of our kinship to God, for, affirms the apostle, "as many as are led by the Spirit of God THEY ARE the sons of God," while subjectively we have within us the conscious realisation of this truth in that "the Spirit itself beareth witness with our spirit that we are the children of God."

Now, in particularising briefly some of the results of this indwelling which are to be realised and experienced by the believer, we must perforce divide them as they affect us—1st, *Godward*, and 2nd, *Manward*. Perhaps the absence of fear and the acute sense of kinship which enables us to cry "Abba, Father," is one of the most blessed consequences. We feel that in a unique sense God is our Father, and our faith and trust in him become not abstractions but realities, and we are constrained against all the fret and tumult of life, in times of harassment, in periods of temptation, to say in our inmost hearts, "If God be for us, who can be against us?" Not "height nor depth nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Next, we feel at times in the presence of God our inability to give adequate expression to our desires and sentiments, and seem almost inarticulate at the throne of favor, but here, "while we know not what we should pray for as we ought," we rejoice that above, beyond and coincident with our feeble words, "the Spirit itself maketh intercession for us with groanings which cannot be uttered."

Another function of the Holy Spirit is to guide us "into all truth"—to endue us with those conditions of mind which will enable us to discern truth, and to endow us with that sincerity of heart which shall enable us to accept it. He, the Comforter or Paraclete, is to take of the things of God which are in Christ, and show them unto us. Only in this manner and by this divine aid can we hope to understand the deep things of God, or successfully divide the Word of truth. Again, it is the province of the Holy Spirit to develop, expand and intensify the divine love in our hearts. Thus Paul declares in Romans 5: "The love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." Curtailing our remarks under this head, we hasten to consider briefly somewhat of the influence of the Holy Spirit upon the believer in his manward aspect.

The drawing closer to God along the lines already indicated must have a resultant, evident in the daily life and co-related in extent with the degree in which we possess the Spirit's indwelling. This resultant or evidenced effect is what the Apostle Paul calls "the fruit of the Spirit," which he describes in detail as being the expression of "love, joy, peace, longsuffering, gentleness, faith, meekness, temperance," and in Romans condenses within the terms "righteousness, peace and joy"; while to the Ephesians he speaks of the Spirit's fruitage as "goodness, righteousness and truth."

Every believer, sincere and earnest in his faith in Christ, must long to be able to exemplify these traits in his life, but his success will be conditioned altogether by the fulness or poverty of that power within him of which these grand and noble virtues are the tangible and apparent product. We hear much in these days of "the fulness of the Spirit," "the fulness of power," "power for service," "the baptism of the Holy Ghost," &c., and though several of the terms quoted are somewhat unscriptural, they stand nevertheless for a great and essential truth. This may be fittingly called "the fulness of power," signifying the indwelling of the Holy Spirit in such abundance in the heart of the believer as to endue him with a spiritual power which shall carry all before it by its consecrating energy, and give us a continuous victory over self and sin. It involves too the bestowal of that power for and in the service of God, of which we so much stand in need.

Now a moment's thought must convince us that much of our work in the Christian life is futile—it lacks point, virility and force. Much of the labor given is self-centred, self-evolved and naturally non-productive. It wants the vitalising essence of the Holy Spirit, for as Christ Jesus himself declared, the work of "convincing the world of sin and of righteousness and of judgment" was to be an especial function of the Comforter, whose method of operation was to be through the agency of believers." The apostles were to receive power when the Holy Ghost came upon them, and though

their endowment was of supernatural fulness, yet Paul in writing to the Ephesians says that his prayer for them is that they might be strengthened with power through his Spirit. Further, he asserts that God is "able to do exceedingly abundantly above all that we ask and think," yet it is to be according to the power that worketh in us.

The work of the Holy Spirit in the hearts of believers is dependent, so to speak, upon its environment, and is thus expressed in the message of the Spirit to the church at Laodicea, "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." It calls for a condition of receptivity, of purity of thought and holiness of life, for, says the Apostle Paul, "Know ye not that your body is a temple of the Holy Spirit," and when that temple is a fit dwelling-place for the divine guest, then indeed may we expect to realise his presence, and rejoice in all the fulness of his power.

"Be filled with the Spirit," is the apostle's exhortation, "praying always with all prayer and supplication in the Spirit, and watching thereunto with all prayer and supplication." But the unthinking, the unbedding, are warned against "quenching the Spirit," and admonished thus, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Upon this solemn aspect of our subject we shall not dwell, but rather glory in the knowledge that individually we are each "an habitation of God through the Spirit," ever striving to "keep the unity of the Spirit in the bond of peace," that we may be "strengthened with power through his Spirit in the inward man."

The whole subject is fraught with awful solemnity and unkenneled potentialities, and this article has but touched the fringe of the subject. May our brethren bestow upon it much meditation, thought and prayer, that as we have been saved "through the washing of regeneration and the renewing of the Holy Spirit," we may be sanctified and quickened, and having faithfully "sown unto the Spirit" shall in due season "of the Spirit reap eternal life."

THE EVANGELIST.

BY WREN J. GRINSTEAD, B.A.

2. The Training of the Twelve.

"The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."—Matt. 9: 37, 38.

"And he called the twelve together, and sent them forth to preach the kingdom of God."—Luke 9: 1, 2.

To the world in general, "Teacher" was the title by which Jesus was most commonly known. Whether resting by a wayside well, or strolling from the road in search of ripe figs; whether entertaining an evening caller, or being himself the guest of honor at an elaborate dinner party; whether attending his

home synagogue, or mingling with a holiday crowd at a national festival, he everywhere and on every occasion "opened his mouth and taught the people." And never was man better fitted for the task. "He needed not that any should testify of man, for he himself knew what was in man." A simple parable for the carnal mind of the Samaritan woman; a bitter exposure for the self-righteous Galilean Pharisee; a painstaking explanation of Scripture for the honestly blind Sadducees at Jerusalem—thus he "bringeth forth from his storehouse things both new and old."

But his teaching is not confined to the instruction of the casual pupil. He shows

even greater wisdom in the higher and more permanent work of training. When he had thoroughly learned and tested his public following, he spent a night in earnest prayer for guidance, and then chose a Bible class of twelve. He made them his daily companions, learned their moods and temperaments, and put his personality and faith and ideals into them. He knew their work, and the persons with whom it was to be, and he carefully trained them for it. And I think the record of this process, with the fulness and accuracy of its data, is very useful to us just here, as containing some essential principles of evangelistic training.

Although the apostles did not hesitate, upon occasion, to preach to Gentiles, their proper work was the conversion of the Jews. This was their hope (Matt. 19: 28), and this was their final decision (Gal. 2: 9). Now there were three ideas deeply rooted in the mind of the Jews that made the establishment of Christianity among them a thing feasible to men of ordinary attainments. The first was a conception of *one God*; the second, of a redeeming *Christ*; the third, of a *local unit of religious work*, which, among them, assumed the form of the synagogue—the mother of the Christian *ecclesia* or congregation. Among the heathen this threefold structure had to be built from the very foundation, from almost as great chaos as Milton makes the matrix of the universe. But among the Jews the work of giving Christ a people consisted simply of combining these three ideas, clearing away some rubbish of prejudice and misconception, and installing a spiritual and divine Indweller. Let us see now what preparation the Great Teacher has in store for the builders.

The twelve were chosen from secular callings, in early manhood. Their minds, though devout, had been largely occupied with the ordinary cares of business. From this they were led only gradually into the discipleship of the Galilean Teacher. They continued their occupations at first (Mark 1: 16; cf. John 1: 35-42), and sometimes reverted to them afterwards when they had need (John 21: 1-3). From the first public appearance of Jesus they were given perhaps a year of thought and of opportunity for careful decision, and were then formally called to be the Master's own (Luke 6: 12-15), and began the course of training which was to fit them to "judge the twelve tribes of Israel."

Their first task seems to have been a preaching tour (Matt. 9: 36-10: 5). Their message was a simple one at first (Matt. 10: 7), but he no doubt gave them more extended commissions as they were prepared to fulfil them. These tasks were, of course, directly adjunct to the work of Jesus himself; and yet they were probably assigned for the additional purpose of training the twelve for their later evangelistic work. Certainly it did give them a much needed experience in two important things: *public speaking*, and the more subtle and difficult art of *exercising personal influence over men* (Matt. 10: 16).

But, useful as this discipline was to them, and great as was the fruit with which their independent labors were rewarded, they were always glad to lay down the authority delegated to them, confessing their weakness and

unworthiness, and content to listen to the words of him who was courage to their timidity and wisdom to their foolishness. He taught them one great essential thing, *a knowledge of the Scriptures*; which involved, of course, skill in their correct interpretation. The Jewish mind of the day was befogged by tradition, brutalised by oppression, sterilised by a bare formalism. The imaginative fervor kindled by the ritual in the mind of the early prophets had gone to seed, as ritualism usually does, in an absurd extreme of fantastic allegorising. From this wilderness Jesus had to draw them out, and give them a rational, simple, commonsense habit of interpretation, by which they could be led to think the unfettered thoughts of God.

Relating to this achievement, and unifying its fruits, he gave them one great central principle around which to group their Scripture study, and by which to measure the correctness of their conclusions. Afterwards, in the darkening twilight of the apostolic age, it was thus uttered: "The testimony of Jesus is the spirit of prophecy" (Rev. 19: 10). This principle he made the sum of all Biblical knowledge, of all religious conception. Upon it he built the fourth great habit in which he disciplined the twelve, which is the crown of evangelistic training—*personal devotion to the Saviour*. And with this fourfold preparation, he sent them forth to be his witnesses.

Now there are two essential respects in which the conditions which prevailed in the religious world of the first century are exactly duplicated in the religious world of the twentieth century; and from these two considerations I would conclude that the principles of evangelistic training used by Jesus are applicable to-day. They are as follows:

In the first place, *the civilised world to-day stands theologically where the Jews stood in the time of Christ*. Four of the six continents are occupied by people who are nominally believers in Jehovah. They know him as the One Almighty and Holy and Adorable. They know he sent his Son, Jesus Christ, to be our Redeemer and King. They are familiar with the principle of local fellowship in the work of the Lord. But they have lost touch with God. Many of them are not personal followers of the Lord Jesus, and most of them are hindered from full fellowship with him by a burden of false ideas and prejudices, more or less oppressive, borrowed from the spiritual Babylon. A corrupted priesthood, a usurped religious authority, a false and unscientific habit of interpretation, hold the world in a spiritual bondage similar to that of the Jews in the days of Jesus. Hence the kind of evangelists needed then is needed to-day.

In the second place, *the conditions governing the supply and maintenance of evangelists are now just what they were in the first century*. The common cry of the overcrowding of the ministry is not true. The *clergy* is overcrowded, but the *ministry* is painfully undersupplied. Every mission board and every evangelistic committee has a dozen places to be filled for every man ready and willing to fill a place. "The harvest truly is plentiful, but the laborers are few." Satan is gathering the nations together unto the battle. It will not do to send undisciplined troops

into the fight, but on the other hand it is a grievous error to waste time on the drill ground while the multitude are perishing from the ravages of the invader. So a protracted university training is not advisable while the men are so badly needed in the field. Moreover, as with the apostles, most evangelists, present or prospective, are dependent upon their own labor for their own support, and many have other burdens resting upon them. These cannot afford the expense of a long university course; nor would it be wise, in view of the poverty of their future fields, for them to develop the expensive tastes incident to the society and standard of living of a university town. And, as a last item in the parallel, the humble evangelist of to-day, called, as were the apostles, from the walks of business or manual labor, would find a university course of small benefit to him, because his mental habits are already formed. So we see that the kind of evangelists available then is the only kind available now.

To sum up then: I believe the need of the world to-day is for such evangelists as were the twelve apostles, and I believe those are the only evangelists available in sufficient numbers. I believe the only training feasible for them is a training essentially like that of the apostles, and I believe that is precisely the training which will make them most useful.

What, then, should be the characteristics of training schools for the great mass of evangelists? I would outline them briefly as follows:—

1. The schools should be numerous and distributed, one in the metropolis of each State or province, so far as that is practicable.
2. The hours of study should be such as to leave the pupils time to earn their own support.
3. The number of the instructors should be sufficient for the classes to be small, 12 pupils in each class being the ideal average.
4. The instructors should be actually engaged in evangelistic work, in which they should enlist the co-operation of the pupils; and this work should form a regular and essential part of the course.
5. The curriculum ought to embrace the ordinary branches of an English education, such as is taught in the colleges preparatory to the university course; but foreign languages might safely be disregarded, except for such as have the ability and the opportunity to proceed in the university.
6. There should be a thorough and practical drill in the preparation and delivery of sermons.
7. There should be a thorough instruction in the principles and practice of interpretation and in Bible doctrine, the Bible itself being the text book.
8. There should be a thorough drill in the rules and practice of debate and the laws of argument; and although this should prepare the student for a study of Christian evidences, I think that would best be left largely for later reading in private.
9. Above all, the chief work of the school should be to give the pupils a clear view of the historical Jesus, an intense personal

devotion to him, and a powerful imbuing with his ideals and ambitions.

Thus, we believe, are the lines of popular evangelistic training laid down in the Scriptures; and I think the modern world, especially we who plead for a restored Christ and a reconstructed church, can well profit by them. The world demands the gospel, and demands evangelists; and from its needs and conditions I should say that it demands multitudes of them with faith and zeal rather than the few with a superfine polish.

Remember then, churches of Christ, not only that the Lord said, "Pray ye that he send laborers," but that he himself also chose and trained the twelve, and "sent them forth to preach the kingdom of God."

Sunday School.

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

LESSON FOR MARCH 15TH.

The Riot at Ephesus.

Lesson—Acts 19: 29-40. Study—Acts 19: 21-41.
Golden Text—"O love the Lord, all ye his saints: for the Lord preserveth the faithful."—Psa. 31: 23.



When the Ephesian magician leaders were proven by Paul to be false (Acts 19: 17), the church there made great headway. However, the followers of Diana were still not a few, and once more Christianity is in conflict with its heathen foes (Acts 19: 23). Many were employed in Ephesus in making silver images and idols of the goddess Diana (Acts 19: 24). The progress of Christianity in the city was affecting the sale of these images. In a little while these craftsmen began to cry out, saying that "this Paul hath . . . turned away much people . . . so that not only this our craft is in danger . . . but also the temple . . . of Diana" (Acts 19: 26, 27). Demetrius, evidently a leading silversmith of Ephesus, heads the rising (Acts 19: 24).

The prospect of these artisans being ruined soon caused the others to complain. Joined, no doubt, with other idolators, who previously had been too frightened to denounce

the Christians, the enraged mob swept down on Gaius and Aristarchus, companions of Paul (Acts 19: 29). These they rushed into the theatre, a large building in the city, capable of holding 50,000 persons. Here assemblies were held.

Paul, who was evidently out of the city at the time when this confusion started, wishes to defend their claims, but the mob refuse to listen to him (Acts 19: 33, 34). Having nothing further to keep the fire of their anger burning, the noise and riot gradually subside. The townclerk, or what we would call the mayor, succeeds finally in dispersing the gathering (Acts 19: 35). Thus ended what might have been a more serious riot. Gaius and Aristarchus evidently escaped death, for they are mentioned in connection with later history (Acts 20: 4; 27: 2).

H. G. MASTON.

Foreign Missionary News.

Christmas with the Hard Schools and Christians.

COMPILED BY H. D. SMITH.

Bro. E. Gale received the following letter from Mary Thompson, dated 6th January, 1903, which is highly interesting:—

"The money you sent from New South Wales was the first I received from home for Christmas. One of the English members was going to Bombay, so I asked her to get me some toys. Then I gave an order for blankets for our poor folks, and told the folks we would have another treat like we had last year. I then asked one of the brethren if he would see about the sweets for our seven Sunday Schools. We have ten schools, but three are in villages and have their treats separately. We had decided to have our children meet on the 24th, so early on that morning we met a happy crowd of young people. Professor Brown, Dr. Drummond, Mr. Grainger and myself had a happy time with them.

"Those who attended most regularly got prizes, and all got sweets and fruits. Those who needed clothing were told to come to the bungalow. The next day Dr. Drummond, Miss Franklin and myself went to the Leper Asylum. Before we reached there we heard the folks singing very heartily, as they knew they were having an unusually good meal prepared for them. They were looking for us too, and expecting fruit and sweets. After having a service with them, we gave them new clothes, blankets and their treat. It would have done you good to see how grateful they were. When one looks at their poor disfigured bodies and knows how much they suffer, you wonder how they can be as cheerful as they are. They were told that the gifts were sent from those who love Jesus, and they gave a hearty shout and said, 'Victory for Jesus!'

"On Friday morning Mrs. Brown and myself started for Timurni and Rabatgaon. Miss Franklin and Mrs. Brown's daughter went to Handia. It was a cold, frosty morning (the first time I have seen frost in India), and some of the poor children we saw had not a rag on them.

"There were 114 children at Timurni, and we were so glad to have clothing to give to 37 who needed garments. If some of the young people could have seen how the eyes of the children shone as they got their fruit and sweets they would have felt rewarded for what they had given.

"We went into Bro. Isaac's home afterwards, and sat down on a rug he had spread on the floor, and had a hearty meal of unleavened bread, lentils, fruit and sweets. We stayed there over night, and early next morning went to Rabatgaon, where Bro. Yakub Masih lives. We felt sad when we saw the frost-bitten crops on the road. Reaching Rabatgaon just before 11 o'clock, we found an anxious crowd of young and old awaiting us. The sweets were measured out, and after we had got them all ready we had a short service with the folks, and gave clothing to those who needed it, prizes to those who had attended best, and fruit with sweets to all.

"The sweets made here are more substantial than ours, and the poor cannot indulge in them, so they eagerly look forward to such an occasion, and for months previous had been asking when the 'great day,' as they call Christmas, would come.

"Women had asked me for dolls, not only for their own children, but for themselves. They do not get dolls two years in succession, but we like as far as we can to let the older children have a doll at least once in their lifetime.

"Being with the natives two whole days was a new experience for Mrs. Brown, whose work is altogether with the English population. She enjoyed it thoroughly, and we all had another happy day on the 29th. This time we had our Christians, young and old. We met in the same place as we did last year. Most of our missionaries were present, and we had games together. Dinner was prepared for 60, and a merry crowd sat down and eat curry, rice and lentils. One dish had extra chillies in, so we left that for the native brethren. We had ordered baker's bread, as the unleavened takes so long to prepare. To the native bread our bread was a treat. When we finished eating we sang and had prayer together before going home. This is the only outing some of our Christians have all the year. It was a delightful day, and all enjoyed themselves.

"This year I had more money sent me for the children than I needed, so I sent some to Ramabai. Bro. A. M. Ludbrook said her work was the most wonderful sight he saw in India, and he was glad from time to time to help it. Some money was also sent from here to Damoh. I hope to let you know about that later.

I wish all fellow-laborers, both young and old, a year full of blessings from the Master."

The Jubilee History is Nearly Ready!!

CHILDREN'S PAGE

If?

If every boy and every girl,
Arising with the sun,
Should plan this day to do alone
The good deeds to be done;

Should scatter smiles and kindly words,
Strong helpful hands should lend,
And to each other's wants and cries
Attentive ears should lend;

If every man and woman, too,
Should join these workers small—
Oh, what a flood of happiness
Upon our world would fall!

How many homes would sunny be
Which now are filled with care!
And joyous, smiling faces, too,
Would greet us everywhere.

I do believe the very sun
Would shine more clear and bright,
And every little twinkling star
Would shed a softer light.

But we, indeed, oft watch to see
If other folks are true;
And thus neglect so much that God
Intends for us to do.

—Our Little Ones.

Was It a Success?

BY T. A. HEDGES.

Hal Brown was a grand-looking young fellow, everybody said, that day as he stood before the audience to make the good confession. He had driven twenty miles that day from the old college town where he lived to Blankville to take this important step in the Christian life.

His father and mother were Christians, and they were proud of this their only son. He would graduate the next year, then the law, fame and fortune would surely follow in regular order. That was what the mother and father had dreamed and faithfully taught him to dream.

He had hesitated long under the conviction that he ought to be a Christian, but he was afraid that it might interfere with his prospects of success as a lawyer and politician. But his father assured him that it would be rather an advantage to him. So he had decided at last. He had never dreamed that success might be a secondary matter; he never for once thought of it in that way. But what did the minister mean who was now holding his hand, and speaking so earnestly that the young student was thrilled?

"You have now declared that you accept Christ as your King! You will be called upon to follow him through the path covered with thorns. His law is yours; you will treasure it in your heart above every other, and make it your constant study. In the presence of your King you have taken the oath of allegiance, which supersedes every other. And now, my brother, until we meet at Jesus' throne may you be faithful, and as

much as in you is tell the story to others by your life, your words and your means."

Hal sat down. There seemed to come a new meaning in Christianity. Christ seemed so much nearer than before. That night he was baptised in the presence of a large audience, and as he rose from the water hundreds of voices were singing:

"O happy day, that fixed my choice,
On Thee, my Saviour, and my God!"

That night Hal and his father drove home in the moonlight. Hal was silent. He was wondering if his conversion would not make some difference, after all. His father broke the silence.

"That young Elder Blair is a regular fanatic. Told me you ought to be a preacher. I told him you were capable of making a great success in life, and that Christ did not intend for us all to be preachers and enthusiasts."

Some men have a zeal, but not according to knowledge. Somehow the words "as much as in me is," kept ringing in young Brown's brain, but in a few days they faded away. The pride of his father, the air-castles of his mother, his own inclinations, kept him in the old life.

Forty years after Judge Brown sat in his own private office. He was a successful man, a respectable member of the most fashionable church in the city. He was just now signing a cheque for his quarterly dues, not a large one for a man worth a million, not nearly so much as his wife's new carpets cost, but liberal. He was wondering why he was so lonely and unhappy. He envied his errand boy who was whistling and humming, "Yes, Christ is all in all."

His secretary came to the door with a letter. "Another begging letter from the pastor at Blankville. Wants to build a new church, I guess." Then there came to him the ghost of former days. The scene in the old church when he had stood up to confess his faith in Christ; his mother's cry on her death-bed; the little mound out on the hillside; poor men whose houses he had taken; the partner he had ruined. And through it all the echo of an earnest voice, "As much as in me is." "Oh, God, it is too late now!" "Draw a cheque for five thousand dollars, payable to the pastor, and bring it here." His clerk thought he must be crazy, but he did as he was ordered, when he heard him mutter, "Where is the success of my life, I wonder?"—Our Young Folks.

The Way I Manage.

I wash my clothes on Monday,
And hang 'em on the line;
I iron 'em on Tuesday,
And make 'em smooth and fine.
I dress my dolls on Wednesday,
And take 'em out with me;
And you'll not very often find
A grander family.—The Little Ones.

A Chinese Rhyme.

The mother of a Chinese baby enjoys counting the little one's toes just as Australian mothers do. When the gay, embroidered shoes are taken off she pinches one tiny toe and then another, as she sings:

"This little cow eats grass,
This little cow eats hay,
This little cow drinks water,
This little cow runs away,
This little cow does nothing
But just lie down all day.
We'll whip her!"

The Way to Spell.

"Mabel," said the teacher, "you may spell kitten."

"K-double-i-t-e-n," said Mabel.
"Kitten has two i's, then, has it?"
"Yes, ma'am, our kitten has."

Help the World Along.

If every little boy or girl
Some loving word would say,
Or just one kindly deed would do,
The world would be so gay.

No matter where you chanced to go,
You'd never see a tear;
And as for frowns, when people smile
They always disappear.

Why should not every boy and girl
Pass through life with a song?
If each one did his level best
To help the world along,

The wrong things then would soon be right;
So try to do, or say,
One kindly deed, one loving word;
Begin this very day.

—Lizzie De Armond.

Kind Words.

There is a great power in kind words—so great a power, such a facility in the exercise of it, such a frequency of opportunities for the application of it, and yet the world still what it is, and we still what we are! Take life all through, its adversity as well as its prosperity, and we shall find that no natural sweetness of temper, much less any acquired philosophical equanimity, is equal to the support of a uniform habit of kindness. Nevertheless, with help of grace, the habit of saying kind words is quickly formed, and when once formed, is not speedily lost. Sharpness, bitterness, sarcasm, acute observation, divination of motives—all these things disappear when a man is earnestly conforming himself to the image of Christ Jesus. The very attempt to be like our dear Lord is already a well-spring of sweetness within us, flowing with an easy grace over all who come within reach, and enriching and making fruitful all with which it comes in contact.
—Our Young Folks.

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 Australian Commonwealth, Two Copies or more to one address, or Single Subscription posted Fortnightly, 6/-. In New Zealand, Four Copies or more to one address, or single Subscriber posted Monthly, or Two Subscribers posted Fortnightly, 6/-. Single Copy posted Weekly to any part of the world, 7/-.
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 Adverts., 1/-. 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/- 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.

A World on Fire.

The age in which we live is no doubt a very wonderful one. There is no danger of our forgetting the fact, because every day it is duly impressed upon us. Writers on various subjects are never weary of insisting upon the giant strides that knowledge has made in these latter days. So much so, indeed, that a great number of us have come to believe that we are in a position to pass judgment upon almost every phase of thought coming before the human mind. "Knowledge puffeth up," says the Apostle Paul, and Paul understood human nature as well as most men. Frank Ballard, in his article on "Solar Problems," warns us of this danger. He says: "With the large amount of information which is now diffused amongst

all classes under the name of modern science, there comes always some danger of over-rating it. The notion may gain ground that now at last we are beginning to get at the secret foundation of nature, and unveil its long hidden mysteries. But there cannot be a greater mistake. Professor Tyndall's dictum that it is 'the function of science to explain the unknown in the terms of the known' is just as false as it is true. It is true that we explain the seasons by means of our knowledge that the earth journeys round the sun, with its axis at a certain angle to the ecliptic, by joint means of centripetal forces pulling us sunward and centrifugal forces driving us spaceward. But what these forces are, how they work, whence gravitation arises, how the intervening ether suffices to obviate the necessity of thinking of 'action at a distance,' we know no more than the ancient writer of Deuteronomy, who declared that 'the secret things belong unto the Lord our God.' So far from our increase of knowledge filling us with vanity it should have the opposite effect, because it should be the means of informing us how little we do know. Really great men are the first to feel and acknowledge this. Thus the great Faraday, who knew more of his particular branch of science than any man in his day, entirely endorsed in regard to it the words of our late Laureate—

"Behold, I know not anything."

In the days of the Psalmist, when knowledge was more imperfect and the telescope had not revealed to man the greater wonders of the heavens, the Psalmist nevertheless felt that the sum of knowledge he possessed only served to mark the distance that separated him from the Author of all visible phenomena.

"When I consider the heavens, the work of thy fingers,

The moon and the stars which thou hast ordained
What is man, that thou art mindful of him,
Or the son of man, that thou visitest him?"

And if the lesser knowledge of those days evoked sentiments like these, how much more should the wider knowledge of to-day intensify the conviction of man's nothingness as he stands before the works of the Creator. We should not, however, be quite so sure of the ignorance of the ancients. There are some things in the Book of Job that would lead one to the conclusion that in reference to astronomy at any rate they were not so ignorant as we are disposed to think. What, for instance, could be finer than this as an expression of scientific thought in poetic language?—

"Canst thou tighten the bonds of Pleiades,
Or loose the bands of Orion?"

Canst thou bring forth the Mazzaroth in their season,
Or lead forth Arcturus and its sons?
Knowest thou the laws of the heavens,
Or hast thou appointed their dominion over the earth?"

Coming down to later times—the days of the apostles—we get some glimpses of a scientific knowledge that is only explainable on the supposition of inspiration. Take for instance that remarkable utterance in the Second Epistle of Peter:—"But the day of the Lord will come as a thief in the night; in the which the heavens and the earth shall pass away with a great (rushing) noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. . . . Wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." In this, we surely have the anticipation of a knowledge that has only lately been brought to light in the scientific world.

Our thoughts have been turned in this direction by the recent discovery in the heavens of a world on fire. The story of this remarkable discovery is told in the current number of *Chamber's Journal*, and though not intended to be a commentary on Peter's prediction, it is impossible to read the article without concluding that the writer is telling us the fate of an unknown world in almost precisely the same terms used by Peter in reference to the fate of the planet upon which we live. The writer says:—"The evening of 21st February was cloudy, and nine out of ten astronomers would have gone to bed when there seemed little prospect of the night clearing; but Dr. Anderson was the tenth man. At twenty minutes to three in the morning the clouds rolled away from over the old, grey Scottish capital, and the trained eye of the patient observer saw right in the heart of Perseus a new star. Never before had its light, blue-white, like an unpolished diamond, shone down on this strange earth of ours. Next day the news of the wonderful discovery was flashed to all the great observatories of the world, and telescopes and spectroscopes, cameras and photometers, were directed towards the strange phenomenon, and by testing, measuring, examining, sought to wrest its secrets from it. Much is still a mystery; but what has been ascertained during the period the rhythm of its light-waves beat upon our shores is of great importance, as bearing directly on the life-history of each individual star, and of our sun and planet amongst them." We cannot, of course, follow the writer in all his explanatory details; we can only take his general conclusions. First, he tells us what the appearance of this new light in the

heavens means—"It means this: that by some cause a star, quite dark before, or so faint that it could not be seen even by means of a powerful telescope, in a few hours, or perhaps in a few minutes, blazed forth as a star of conspicuous brightness. In this brief space of time a dark and probably chill globe became a seething mass of fire, a million times hotter than it was before. Fierce, fervent heat lit up the orb with a glow that reached from rim to rim of the stellar universe. We have here a catastrophe that goes beyond our wildest conceptions; the conflagration of a world, the ruin of a star."

One of the explanations of this phenomenon is as follows:—"The one thought which naturally arises first in our mind is that it was struck by another star. Two worlds, each moving at the rate of twenty miles a second, come in collision, and the result is the annihilation of both. The force of this impact, changed into heat, drives their elements into vapor. Such a catastrophe is quite possible in a universe like ours, where stars and worlds, millions and millions in number, sweep down the great avenues of space with a velocity far beyond our comprehension." "And," continues the writer, "we take it when the crack of doom comes to this earth it will be in this fashion. Some great dark star will strike our sun fair and square, and then in the twinkling of an eye, before the inhabitants of the earth know what has taken place, sun, moon and planet will be wrapped and dissolved in an atmosphere of fire." The strangest part of the story of this newly-discovered star is that its sudden blazing up was over and done with before our great-grandfathers were born. It has taken all that time for the light of that conflagration to travel within seeing distance of our earth. Dr. Alexander Roberts tells us that it happened more than 200 years ago—perhaps 2000 years ago. "All this time the news was swiftly travelling earthwards, travelling on and on and on, two hundred thousand miles every second of the clock, past star and nebula and system, never halting, never faltering—yet it took hundreds of years to come to us; and beyond us lie countless worlds that will not see the new star for centuries to come. Hundreds of years hence in their sky will appear suddenly in the constellation of Perseus a strange star; it will increase in brightness for a few days just as it did in ours; it will fade away intermittently just as it did in ours. There is no imagination here; only sober facts."

Thus what science is telling us to-day about a world on fire, the Apostle Peter

told nearly two thousand years ago, but with this difference, that whereas science gives us no message of comfort or hope, the apostle does. And the fact that he could thus speak of physical phenomena with assured confidence gives to his message of hope an authority that may not be logically questioned. We may therefore read his message with additional interest, in which the element of sadness is lost in a note of triumphant joy. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness: looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. *Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.*"

Editorial Notes.

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

Lord's Day Evening Attendance.

As a rule those known as disciples of Christ appreciate the value of the Lord's day morning meeting. While in many religious bodies the evening service is the more largely attended, in quite a number of our churches the reverse is the fact. It is well that the Lord's Table should claim our first attention, and that where it is impossible to attend twice this should have the preference. But is it not true that some brethren feel their duty is done when they have been to church in the morning? The rest of the day is spent at home or elsewhere than at the meetings for the proclamation of the gospel. The preacher feels that he has not the sympathy and support of his own brethren, whose mouthpiece he is, while outsiders wonder at the absence of church members. The absentee may urge that he has already obeyed the gospel, and that the evening service is especially for those who have not, hence it is not necessary for him to be present. But this is cold comfort for the preacher and those who with him are anxious for the spread of the truth. If those in the church will not attend their example is bound to tell on those outside, and were all church members to absent themselves on Sunday nights the work would be seriously crippled, and in many cases simply killed. Fortunately the great majority does not take this selfish position, but those that do are none the less blameworthy. Moreover, it is questionable whether the man that reasons that because he is a Christian he need not attend gospel meetings occupies safe ground.

When a man has advanced so far that he takes no interest in the preaching of the gospel he has certainly gone beyond Jerusalem and left the primitive Christians far behind. We should not care to hazard an opinion as to his ultimate destination. When a brother is selected to occupy the platform, whether as a local preacher or a paid evangelist, he has a right to expect his own brethren to stand by him, and their wilful absence must necessarily be a cause of profound discouragement.

Echuca Circuit Conference.

J. C. SKINNER.

On Wednesday, 18th inst., the Fourth Annual Conference was held in the Kyabram Hall.

The different churches were fairly well represented.

H. G. Harward, A. B. Maston and E. W. Pittman were present from Melbourne—Bren. Harward and Pittman to assist, and Bro. Maston to see the brethren and to form an opinion on the way the business was conducted; he spoke several times during the Conference, and his brisk and straightforward manner of expression was appreciated, as also was the advice given.

J. Robinson, the President, before commencing, gave a hearty welcome to A. B. Maston and invited him to take a seat on the platform.

The Secretary in his report stated that there had been 19 additions by faith and obedience since last Conference, and on the whole they had need to thank God and could take courage. It was generally admitted that the circuit was much too large for one evangelist to work successfully, but under existing circumstances it was agreed that the Home Missionary Committee were doing all that could reasonably be expected of them.

Percy Bryce's essay on "Church Organization" was read and freely discussed.

The reports from the churches were on the whole good:—Echuca, T. H. Scambler and Sister Darlow; Ballendella, J. C. Skinner; Kyabram, P. Bryce; Merrigum, J. Robinson; Toolamba, J. J. Anderson; Shepparton, A. Grant and H. Pinner; Cosgrove, G. T. Black.

T. H. Scambler's essay on "The Public Ministry of Women" was listened to attentively. This is a question which more closely affects the country churches, as they are compelled at times to call upon the sisters to assist in public.

The Conference Address was delivered by H. G. Harward, upon "Things Wanting in the Churches." The speaker showed that enlarged faith, clearer vision, deeper sacrifice, truer devotion and purer lives were wanted so that the work should prosper, and that individually our influence would be for good.

The election of officers resulted as follows:

President.—W. Morgan.

Vice President.—J. J. Anderson.

Secretary and Treasurer.—J. C. Skinner.

Committee.—Echuca, — Dowell; Kyabram, —

bram, P. Bryce; Ballendella, Mrs. Rake; Merrigum, J. Robinson; Toolamba, J. Rees; Shepparton, H. Pinner; Cosgrove, G. T. Black.

Place of meeting, 1904.—Shepparton.

Conference Essays.—J. Robinson and J. J. Anderson.

J. C. Skinner was appointed a delegate to the Melbourne Conference to represent the Echuca Circuit.

H. G. Harward preached the Conference Sermon in the evening to a fair gathering, and in a clear and forcible manner showed the position and work of the churches.

Bren. Harward and Pittman left for Echuca the next day to commence a tent mission, and the prayers of the brethren for that effort are called for.

T. H. and Mrs. Scambler's departure at the expiration of the special effort in Echuca was a matter of regret. Bro. Scambler, who leaves under engagement with the West Australian Committee, is held in high esteem by the brotherhood in the circuit, and will carry with him their good wishes.

Notes at the Echuca District Conference.

The Conference was held in Kyabram, the famous city of Reform.

The President of the Conference was on the slow side, but he was willing to learn.

The visit of H. G. Harward was much appreciated, and his two addresses during the day were very helpful.

The singing, under the leadership of E. W. Pittman, our State Singing Evangelist, was an interesting feature of the Conference.

The meeting started late, owing to the late arrival of the train from Melbourne. We advise the reformers to see the Hon. Thomas Bent, M.L.A.

They have a fine public hall in Kyabram, almost paid for, we are informed. If they charge everybody like they did the Conference meeting we do not wonder at it; they ought to get rich into the bargain.

Regret was expressed on all sides at the early departure of T. H. Scambler from the circuit. Some are dissatisfied, but this arises principally from the inability of Bro. Scambler to be in two places at once.

The essays by T. H. Scambler and Percy Bryce were well written. Bro. Bryce interlarded his essay with little excursions into foreign parts in the way of short speeches, but it was good for all that. T. H. Scambler's essay was ably written and well read. He had a bad cause, but he made a splendid job of it. When Bro. Scambler gets a sore throat and has to give up preaching he can turn his attention to the law.

William Hobart Hare, who has been called the "Apostle to the Sioux," for twenty-five years labored among the Indians of Dakota, and during that time won to Christianity more than 5000. There are over 10,000 baptised Indians from among the Sioux, gathered in churches and mission houses. Some of these have been trained as missionaries to their own people. Seventy-five years ago this vast prairie was peopled entirely by savage Indians.

Southern District (S.A.) Annual Conference.

The Annual Conference in connection with the Southern District churches of Christ was held at Milang on Tuesday, 10th February. The business part of the programme was preceded by a devotional service, led by A. J. R. Ogilvy. For the business part the president, A. T. Magarey, occupied the chair. Delegates were present from McLaren Vale, Willunga, Stirling East, Strathalbyn, Goolwa, Pt. Sturt and Milang, and also a number of brethren from the city churches. A report was read from each church, stating the work accomplished during the past year and prospects for the future.

A nett increase of 68 additions on last year's statistics shows the forward movement of the work. Three evangelists are engaged by the Southern churches, and are doing good work. During last year a church was formed at Goolwa, a new field, which now has a membership of 21. Resolutions were passed to open other places in the south during the present year by means of the gospel tent mission.

The Sunday Schools are in a flourishing condition, and 16 scholars during the year have united with the church.

The Conference essay, written by Dr. Clement A. Verco, on "The Christian Life," was much appreciated, and a vote of thanks was passed to Dr. Verco for his very able paper.

The officers for the present year are as follows:—President, A. W. Pearce; Vice-president, A. Gordon; Secty. and Treas., A. J. R. Ogilvy; Committee, D. M. Goldsworthy, E. Taylor, J. Taylor and L. H. Crosby. Place of meeting, Milang.

The Point Sturt sisters provided luncheon for the delegates.

Mallee Conference.

The Annual Conference of the churches in the Mallee Circuit was held in the chapel, Brim, on 6th February, the president, H. Everett, in the chair. Delegates present represented Brim, Galaquil and Warmur West. The attendance this year was not as great as in former years, owing to the enforced absence of many of the brethren. W. Burgess, from Horsham, was present by invitation, and rendered good assistance by advice and the addresses he delivered.

In the afternoon session a considerable amount of business was transacted, embracing the election of officers and essayist, and finance. Great interest was shown in Geo. Goudie's essay on "The Church," which was ably written and freely discussed.

There was a splendid attendance at the evening meeting, and a pleasant and profitable time was enjoyed by all. The musical part of the evening consisted of solos and quartettes, given by members and friends. The addresses by the President, W. Burgess and J. Clydesdale were just what were needed. Altogether this year's Conference, though smaller in numbers, proved a bright, cheering and helpful time, and will be remembered by all with pleasure.

A. E. BARNES.

West Australian Letter.

D. A. EWERS.

The mail steamer that takes this letter carries the majority of our political visitors from the east back home. Among those remaining are G. H. Reid and Sir W. J. Lyne. Mr. Reid is conducting a Freertrade campaign, and Sir W. J. remains to reply to him. The public are extracting some enjoyment out of the fiscal fight between these veteran politicians. Of course it goes without saying that the ceremonies connected with the opening of the Coolgardie water scheme, both at Coolgardie and Kalgoorlie, passed off with great éclat. Sir John Forrest's promise of years gone by that "a river of pure water" should flow through these towns is now an accomplished fact, and only those who have experienced the discomfort of living in such places can realise what all this means.

But after more than a year's residence in W.A., I am convinced that, great as are our mining prospects, it is to the development of our agriculture that we must look for ultimate prosperity. It is true that at present there is no comparison between the two. Our gold industry, extracting as it does £8,000,000 worth of gold a year from the bowels of the earth, overshadows everything else in the State. But in the meanwhile settlement on the land is rapidly progressing. The wide stretches of country suitable for pastoral and agricultural purposes, together with our very liberal land laws, are attracting the attention of thoughtful men in the eastern States, and it is now evident that in the near future W.A. will forge ahead along these lines. I see by this morning's paper that Mr. R. A. Crouch, M.H.R., of Victoria, one of the visitors, seriously suggests that the W.A. Government should by advertisement or otherwise offer to the drought-stricken farmers of the Mallee district an invitation to settle in this State. "He felt sure that they could have no idea of the splendid lands which he had seen on his recent trip through the south-western and eastern districts of West Australia. If they had they would certainly take advantage of them, and of the magnificent market which existed for produce on the goldfields."

But while I have no doubt that a large portion of this State, with its good land, healthy climate and immunity from drought, presents an attractive and profitable outlook for the agriculturalist, I want to impress upon my readers that just at present Western Australia is by no means a working man's paradise. Drawn by the rapid development of this country, and impelled by the depression in the East, thousands of tradesmen and other workmen have crowded here, and the result is that many of them are idle. I often receive letters asking my advice about coming, and to all I reply that unless they have an engagement or means to subsist for several months, during which they may be looking for employment, they had better not risk it. Several of our own members are out of employment, and I strongly advise any interested not to come here depending on getting something to do. There is no real depression occasioned by land boom, drought,

or the failure of any of our resources or productions; but only an influx of toilers beyond the present requirements of the country.

Bro. Hagger, after the splendid campaign in Fremantle, is now conducting a mission at Boulder city. With the thermometer at 110° or 112° in the shade, he is having a warm time up there. After conducting missions at the Boulder and Kalgoorlie, he is expected to open a tent mission at Subiaco, a suburb of Perth, on March 15th. Bro. Banks, of Boulder, will take up the work at Subiaco, under the Conference, after the mission there, and I hear that T. H. Scambler of Victoria is expected after the Jubilee Conference to commence on the goldfields.

16 Dangan-st., Perth, Jan. 28.

From The Field.

The field is the world.—Matt. 13: 38.

South Australia.

GLENELG—The anniversary services were held on Lord's day, 8th February, when Bro. Percy Pittman exchanged with our own evangelist, Bro. J. Colbourne. Bro. Pittman was with the Junior Endeavor Class at 10 o'clock in the morning, the meeting of the church at 11 o'clock, Lord's day school at 3 o'clock, and the evening service at 7 o'clock. At each of these meetings he gave splendid addresses, and his services were highly appreciated. On Wednesday, 11th February, the annual tea and public meeting was held. The usual lovely summer weather favored us, and the brethren and sisters from other churches turned out well, so with our own and these good brethren from other churches we had just splendid attendances. At the public meeting Bro. Burford presided. Bro. Wm. Brooker, of York church, led the devotional exercises, and Bros. Gore, Rankine, Coah and Fischer gave very edifying addresses. The treasurer's report showed a credit balance of £2/13/4. The secretary's report showed additions of 50, 36 of these being from the Lord's day school and Junior Endeavor Society. Our esteemed Bro. Ferdinand Pittman must be accredited with these additions very largely, for towards the end of 1902 he gave us two weeks' continuous preaching, during which most of these made the good confession and were added to the Lord. Teachers of the Lord's day school and Miss F. Sammers, leader of the Endeavorers, share also in the work. Bro. J. Colbourne also takes a great interest in the young people, and is much gratified at the success of the year. Bro. J. Colbourne moved a very hearty vote of thanks to all who had helped to make these services the great success they were. W.B.

GROVE-STREET—Meetings this month have been well attended. Bro. Grinstead has delivered a series of discourses on "New Testament Conversions" recorded in Acts, which cannot but be productive of much good. The attendance at Wednesday evening meetings is increasing, the study of the Book of Hebrews by Bro. Grinstead being much appreciated. The teachers' preparation class is of great assistance to our S.S. teachers, and we hope to do great things for the Lord in our Sunday School.

Feb. 22.

E.R.M.

FORT PIKE—A son of D. Gordon made the good confession last Lord's day evening, and was baptised the same hour. We are to have Bro. W. Moffit, from the church at Queenstown, with us for next Lord's day.

Feb. 19.

W.M.

DALAKLAVA—Meetings good; yesterday morning 75 present. The church has decided to spend £50 on improving the building. The work will be commenced in a few weeks' time. One baptised believer added. At Alma another has been added by faith and obedience.

Feb. 23.

R. J. CLOW.

Victoria.

PRESTON—The tent mission closed on the 15th, the meeting being held in the Shire Hall, in consequence of the tent having been blown down during the heavy storm on Saturday afternoon. There was a splendid audience. The whole five weeks there were good attendances. There were 14 baptisms; 13 were received in at Preston, 1 at Nth. Fitzroy; two others, formerly baptised, were united to the church at Preston. A number were brought under conviction to our knowledge, and we pray they may soon come out.

On Monday evening the church held a prayer and praise meeting, after which a short time was spent in social conversation, and light refreshments were handed round. There was a fine attendance.

The church has engaged the Shire Hall for Lord's day evenings for a while, J. W. Baker of Nth. Fitzroy having promised to be the speaker. GEO. DICKENS.

New Zealand.

DUNEDIN—Although we cannot report a continuous stream of additions, we have much reason for gratitude and encouragement. We have not had such large audiences for many years, and on Lord's day morning the gatherings are cheering. Bro. Green's lectures on "Adventism" have excited much attention, and we know of some who have been saved from this delusion through them. Bro. Green is now giving a course of six lectures on "Spiritualism Self-exposed," and at the first of them, given on 12th February, there was a very large audience. At the close many questions were asked and readily answered.

Feb. 13.

G.

WELLINGTON SOUTH—Since last report I am pleased to say we have had two additions by faith. We have also had the pleasure of receiving into our fellowship another brother who was immersed by Bro. McCracken about a year ago, but who was unable to identify himself with the church here at the time, bad health necessitating a change. For that reason he has been meeting with the church in Auckland during that time, and we are pleased that his health has been much benefited. The Sunday School picnic was held on Anniversary Day, January 22nd. A glorious day made the outing a great success and pleasant for all. Races, sports and games were kept going for the children, and prizes were distributed to all the young scholars.

Feb. 8.

SAMUEL McIVER.

New South Wales.

GRANVILLE—At the invitation of the Enmore Dorcas Society about 50 sisters met at the Enmore Tabernacle last Wednesday afternoon and enjoyed afternoon tea with them. The occasion was the return of Mrs. Walden, president of the Dorcas Society, from her trip to Victoria and South Australia, and the members wished to welcome her home and give her a little surprise. The unusual appearance of the schoolroom with tables laid with cakes and other good things instead of the usual sewing

to be seen on that day was a "surprise" to some of the Dorcas members themselves who had had no share in the preparations. One brother had the courage to attend, and the sisters heartily applauded him and demanded a speech. Mrs. Walden told the sisters of the work at the Burwood Boys' Home rally. Mrs. Moysey also spoke for a few minutes, and told them that at the Burwood Home the sisters—instead of enjoying the dainties she saw before her—lived all day on brown bread and butter and tea. After singing some hymns the sisters separated, after having spent a thoroughly enjoyable afternoon.

Feb. 15.

MEREWETHER—The church is being further blessed in its efforts to spread the gospel. On Tuesday, Feb. 10th, one was immersed and one on the following Sunday. Our gospel and prayer meetings continue to be well attended. Our Sunday School is in a healthy condition, having 150 scholars on the roll.

A. D. JONES.

ROOKWOOD—Bro. Illingworth addressed the church on Sunday morning last, giving an address *appropos* the approaching five days' mission. He exhorted us to be soul seekers, and not to underestimate the loss of a soul. In the evening T. B. Fischer preached, taking for his subject "The Transfiguration." In answer to the usual invitation, a young lady, a member of the Bible Class in the school, came forward and made the good confession.

Feb. 22.

M. ANDREWS.

Here and There.

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

Next week we intend inserting a photo of Andrew Meldrum on front page.

H. Mahon is to conduct a tent mission in Kaniva, beginning on March 4th.

The young men of the York church are rallying round their new evangelist.

Harvest thanksgiving and distribution of prizes next Lord's day at York, S.A.

A query has been received from P. M. Abercrombie which will receive attention next week.

S.S.U. ANNUAL MEETING—All notices of motion must be in hands of Union secretary on or before March 30th.

The Swanston-st. Young People's Endeavor Society meet on Thursday evenings at 8 o'clock, instead of Wednesday as before.

Bro. Horsell is doing a fine work at York. Outsiders are unanimous in the opinion that he will keep the church in good condition. We trust it will be so.

The church at York is still flourishing. Four new members were received last Lord's day—three by baptism and one by letter—making eight for the month.

Great meeting at Echuca on Sunday night—the first in the new tent. The tent was packed, and large numbers listened attentively outside. A great victory is expected.

The South Australian brethren start their tent mission at Stirling East on March 15th. They ask for the prayers of all God's people. J. E. Thomas is to do the preaching.

S.S.U. EXAM., VIC.—The attention of superintendents, secretaries, and intending competitors is specially drawn to conditions of entry:—Clauses 7, 8, 9, 10, 12 and 13 on prospectus.

Two confessions at City Temple, Campbell-street, Sydney, on Sunday night.

Seven immersions at Enmore on Wednesday night, and three confessions last Sunday.

Bro. and Sis. D. M. McCrackent, of Oamara, N. Z., left Melbourne after a six weeks' holiday in Victoria for their home in New Zealand. They report having had a pleasant time.

Five friends have sent us five copies of the CHRISTIAN for April 10th, but we want ten more. To anyone requiring back numbers for 1903 we can supply a few copies of all but April 10th.

A very pleasant social was held by the Maryborough Y.P.S.C.E. on Friday evening last, on which occasion they said good bye to Bros. Higgs and Jenkins, who were leaving for West Australia.

Full meetings and steady progress are the regular order in the Lake-st. church, Perth. One confessed Christ on the 1st inst. and two more on the 8th. Two have also been added by letter since last report.

Hugh McLellan, an old Lygon-st. boy, now of Kentucky, gave one of the leading addresses at the great National Home and Foreign Missionary Convention held by our people recently in the United States.

A sister in Canley Vale, N.S.W., has a good home for children requiring a mother's care. Her terms are 6/- a week. Any parents or guardians seeking such a home can have full particulars from Theo. B. Fischer, Rookwood, N.S.W.

We have an inquiry from the country for a quiet, steady lad who could drive a butcher's cart and make himself generally useful. There is a good home for someone willing to work. Only a reliable lad or young man need apply. Austral Co.

As nearly as could be calculated, last Sunday was the fiftieth anniversary of the establishment of the church in Prahran. J. Pittman preached an appropriate sermon on "Our Jubilee" before a very large audience. One was immersed. Prahran church is enthusiastically preparing for a tent mission to be commenced immediately after Conference.

The Entertainment Committee of the Jubilee Conference desire to say that they are going to do their best to entertain all who come, but they want it distinctly understood that application must be made to Sister Pittman, Secretary to the Committee, on or before Tuesday, March 31st. After that date they assume no responsibility in the matter.

D. M. Wilson writes:—"I thank you for the copy of 'Elements of Divine Truth.' It is undoubtedly a good work, and one that we may safely encourage our children and young people to study frequently. It contains a good deal of information in compact form, and those who are masters of the knowledge it contains are well grounded in Scripture truth. It is altogether an interesting book."

The Treasurer of the Victorian Mission Fund requests us to announce that the accounts will be closed for audit on Thursday, March 12th. He would thank all those churches who have funds on hand, or brethren who have made promises, to please send on the same to him before the date named. Treasurer's address—W. C. Craigie, 259 Little Collins-st., Melbourne.

Andrew Meldrum, of the College of the Bible, arrived in Melbourne on Tuesday last. He comes recommended by O. A. Carr, A. McLean, and J. W. McGarvey, to take up the work as preacher for the church in Swanston-street, Melbourne. He will

preach for the first time on Sunday evening next. On Monday evening a public meeting will be held in Swanston-st. chapel to welcome Mr. Meldrum. For particulars see Coming Events.

New South Wales section of the Jubilee History is now completed, and New Zealand is well under way. New South Wales consists of forty pages, illustrated with sixty-eight blocks, containing the pictures of two hundred and seventy different people. As will be seen from the above, this book is now nearing completion, and in about two weeks we expect to have it in the binders' hands. Orders are gradually coming in, and all such will make sure of getting just what they want. It will help us much if you will order now.

The annual address and distribution of prizes in connection with the Lygon-st. school was held on Sunday, February 16th, when a splendid attendance assembled. A stirring address chiefly to young men was delivered by H. G. Peacock. Prizes were distributed by Jas. Johnston to the successful scholars. A great revival has taken place in this school during the past nine weeks. They have had 208 additions to the school, and the interest is still growing. A fine lot of young men are working energetically and meeting weekly for special prayer after school.

A welcome tea to F. W. and Mrs. Greenwood was given by the Newmarket church on February 17th. The tea and public meeting was held in the New Town Hall. Over 200 sat down to a most excellent tea, catered for by A. L. Crichton. The fine, airy, roomy hall, and the orderly, quiet catering, all tended to make the tea most enjoyable. At the after meeting the hall was well filled, and the programme was good. A. Millis presided, and short addresses were given by Jas. Johnston, A. B. Maston, H. G. Harward, G. B. Moysey, F. W. Greenwood, J. Pittman, and others. The Lygon-st. Quartette Party rendered good service during the evening.

A number of people have written to us about accommodation during their visit to the Jubilee Conference, for which they wish to pay, expressing the desire not to be a trouble to others and we suppose not to be troubled by others. At Easter time our city is generally crowded, and it is not always easy to find suitable accommodation except at the more expensive places of entertainment. It is the desire of our Melbourne churches to entertain all who feel inclined to accept such hospitality as they have to give; but to those who prefer to look after themselves we say, write to Mrs. Pittman, 20 Airlie-avenue, Armadale, who will be pleased to arrange for them as paying guests.

W. D. Cunningham, of Tokyo, Japan, writes under date of January 20th:—"The Foreign Missionary Committee of Australia is much appreciated by us. The AUSTRALIAN CHRISTIAN reaches us regularly, and we enjoy it. Japan is a very ripe field. Baptisms are frequent. All our stations are succeeding well. P. A. Davey calls upon me frequently. My work is growing finely; I have a good native evangelist—a graduate of Drake University. The circulation of the Tokyo Christian is nearly five thousand copies. My two Bible classes for young men are well attended. A goodly number have become Christians. Next Lord's day I am to baptize three fine young men—college students. Our new chapel, toward the building of which quite a number of Australians have contributed, will soon be completed. Our dwelling-house, costing \$1650, will be completed in April; offerings are coming in well. No doubt Bro. and Sister C. L. Thurgood are strengthening the love-ties that bind them to Australia. Pennsylvania will not forgive you if you over-work them."

SPECIAL.

Our next Annual Meeting, being Jubilee Conference, will commemorate the fiftieth year of our existence as a people in Victoria. Special arrangements are being made to provide for a large influx of visiting brethren and sisters from the country districts and from the neighboring States. At the request of the Conference Executive Committee, the Sisters' Executive have agreed to do what they can to provide necessary accommodation for the expected visitors. This will require the loving co-operation of all who can possibly do so. A committee has been elected and sisters have been appointed in every church in the city and suburbs. These sisters will report to the committee all accommodation available, and the same will be registered, and the visitors duly informed of their host or hostess. Some members may prefer to entertain friends or relatives of their own. All such requests will be arranged for, but even in these cases it is requested that all be done through the accommodation committee. Will all who are willing to co-operate in this Christian hospitality please send in their names and addresses.

Mrs. L. Pittman,
Sec. for Com.

Airlie Avenue, Armadale.

Coming Events.

Observe the time of their coming.—Jeremiah 1: 17

MARCH 2.—Melbourne, Swanston-street, Monday evening, March 2, at 8 o'clock, Public Meeting to welcome Bro. Andrew Meldrum from Kentucky. U.S.A. Chairman, F. G. Dunn. Speakers, J. Johnston, H. D. Smith, A. M. Ludbrook, F. M. Ludbrook, A. Millis, A. B. Maston. All are heartily welcome.

MARCH 11.—The Conference of Northern Churches will be held at Dalkey Chapel on Wednesday, March 11. Bro. Gore (Unley) and Gristead (Grete-st.) will be present.

MARCH 17.—The Annual Conference of Associated Churches of West Moreton District, Qld., will take place at Vernor, commencing at 11 a.m.

Moran & Cato's

ENJOYABLE TEAS.

1s. & 1s. 3d. PER POUND.

The Best Teas the world can produce at the price. Absolute satisfaction guaranteed.

Branches in all the Suburbs.

Acknowledgments.

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

N.S.W. HOME MISSION FUND.

Corowa	£0 19 0
Canley Vale .. .. .	.. 0 10 0
A Friend .. .. .	.. 3 0 0
P. A. Dickson .. .. .	.. 5 0 0
Conference Collection .. .. .	.. 17 7 7
Dr. J. Cook .. .. .	.. 5 0 0
J. Scimmon .. .. .	.. 5 0 0
E. D. Andrews .. .. .	.. 5 0 0
Merewether .. .. .	.. 7 0 0
S. Triglose .. .. .	.. 0 5 0
Total	£31 1 7

L. ROSSSELL, Sec., J. STIMSON, Treas.,
Granville, Glebe, Sydney.

VICTORIAN MISSION FUND.

Church, Kyabram	£5 0 0
Rose Vale, Murrabit .. .. .	.. 3 15 0
Geelong .. .. .	.. 9 8 0
Brethren Meeting at Walhalla .. .. .	.. 0 5 0
Total	£18 8 0

M. McLELLAN, Sec., W. C. CRAIGIE, Treas.,
233 Drummond-st., 259 L. Collins-st.,
Carlton, Melbourne.

S.A. TENT FUND.

N. Adelaide—Dr. J. C. Verco	£10 10 0
Bro. C. Clarke .. .. .	.. 0 5 0
Hindmarsh—Bro. J. Dring .. .. .	.. 1 0 0
Williamstown Church .. .. .	.. 1 0 0
Grote-st.—Bro. W. Matthews .. .. .	.. 1 0 0
Stirling—Bro. A. T. Magarey .. .. .	.. 2 0 0

In addition to amounts acknowledged, a few pounds have been promised, making a total in cash and promises of about £48. Will brethren please forward promised donations? The cost of tent will be about £50. Seats must also be secured, which will involve an additional expense of probably between £20 and £30. A tent mission is already being arranged to be held at Stirling next month, Bro. Thomas preaching. Willunga mission will probably be next in order. Other churches are applying for similar tent mission meetings. Your financial support is needed to secure success. Send donations to Hindmarsh, S.A. F. PITTMAN.

WANTED.

We know of a widow Sister who desires a place as housekeeper. We have known her for many years, and know her to be an expert housekeeper, and in every way reliable and trustworthy. Any of our readers knowing of a good position of this kind can do a favor to their friend and to this Sister by writing us.—Apply to the Austral Co.

MARRIAGE.

ALCORN—JENNER.—On the 15th January, 1903, at the church of Christ, Invercargill, New Zealand, by Mr. G. Manifold, evangelist of Christchurch, William Garnet Alcorn, evangelist, eldest son of William Alcorn, of Queensland, to Wilhelmina Rosina Jenner, third daughter of the late Jacob Thomas Jenner, of Queensland.

THE "Argus" Sauce
THE SAUCE OF THE AGE
HALF PINTS & PINTS.
ALL GROCERS.

American Books

NOW IN STOCK.

Outlines of Apostolic History, Dean	4/-	4/6
King's Sermons	4/-	4/6
The Millennial Harbinger Abridged Two Vols.	25/-	27/-
Isaac Errett's Addresses	5/-	5/6
Popular Lectures and Addresses by Alexander Campbell	9/-	10/-
The Authorship of Deuteronomy McGarvey's Commentary on Acts in Two Vols. The Two	6/-	7/-
McGarvey's Sermons	4/-	4/6
Bible Geography	4/-	4/3
Talks to Bereans	4/-	4/3
Form of Baptism	4/-	4/6
The Lord's Supper	5/-	5/6
Evenings With the Bible, Vols. 1, 2 and 3 per vol.	4/-	4/6
Immersion	4/-	4/6
Jackson's New Testament	6/-	6/6
Christian System	4/-	4/6
Walks About Jerusalem	4/-	4/3
The Great Salvation, E. V. Zollars	4/-	4/6
Handbook on Baptism	6/-	6/6
Memoirs of Campbell	8/-	9/-
Uppike's Sermons	4/-	4/6
Christian Baptist	8/-	8/6
Alone with God	3/-	3/3
Heavenward Way	3/-	3/3
Half-hour Studies at the Cross	3/-	3/3
The Young Man from Middlefield	2/-	2/6
Proctor's Sermons	5/-	5/6
Old Faith Restated	8/-	8/6
Christian Ministers' Manual	3/-	3/3
Johnson's Commentary on John	6/-	6/6
Lamar's Commentary on Luke	6/-	6/6
McGarvey's Commentary on Matthew and Mark	6/-	6/6
Milligan's Commentary on Hebrews	6/-	6/6
Scheme of Redemption	8/-	8/6
Gospel Plan of Salvation	8/-	8/6
Sweeney's Sermons	4/-	4/6
Gospel Preacher, Benj. Franklin vols. 1 and 2 each	6/-	6/6
Seventh Day Adventism Refuted D. M. Canright	4/-	4/6
Seeking the Old Paths, R. Moffett	4/-	4/6
The Great Legacy	6/-	6/6
Bible Readings and Sermon Outlines on the Christian Plea, Ashley S. Johnson	8/-	8/6
Old Path Pulpit	6/-	6/6
The Divine Demonstration	6/-	6/6
Our Living Evangelists	6/-	6/6
Seventy Years in Dixie	6/-	6/6
Voice of Seven Thunders	5/-	5/6
Campbell and Owen Debate	4/-	4/6
Campbell on Baptism	2/-	2/6
Reason and Revelation	8/-	8/6
The Fundamental Error of Christendom, W. T. Moore	4/-	4/3
Campbell and Purcell Debate	4/-	4/6
Moral and Spiritual Aspects of Baptism, H. J. Aylsworth	6/-	6/6
Mary Ardmore, or Test of Faith	4/-	4/6

FOR
FIRST-CLASS TAILORING
GO TO
W. C. Craigie & Co.

259 LITTLE COLLINS STREET EAST,
Two Doors from Swanston Street,
MELBOURNE.

Now Ready. PRICE: Large 8vo. 6s. 6d. Bound in Best Post Free. English Cloth

DEUTERONOMY
By J. W. McGarvey.

The Masterpiece of the Author.
A Triumphant Vindication of the Mosaic Record.
Meets All Objections on Destructive Criticism.
A Treasure to the Scholar.
Plain as Print to the Unlearned.
A Triumph of Bible Learning.
It should be in the hands of every believer and of every unbeliever in the Mosaic Record.

THE AUSTRAL PUBLISHING CO.,
528 Elizabeth-st. Melb.

Baptismal Trousers.

We have now in stock baptismal trousers from the GOODYEAR RUBBER Co. of New York. These trousers are made of the best material, and have solid rubber boots with leg running down to foot, presenting a very neat appearance. With proper use they will last for twenty years. We have them with the following sized boots:—Nos. 7, 8, 9, and 10. Price £4/10/-; carriage paid to any part of Australasia, £4/15/-.

AUSTRAL PUBLISHING CO.,
528 Elizabeth-street, Melbourne.

The Witness of Jesus.

A Volume of 19 Sermons by
ALEXANDER PROCTOR,

On following Themes:—

The Witness of Jesus .. The Creation—Old and New .. The Coming One .. The Transfiguration of Man .. Foreknowledge and Predestination .. Salvation and Retribution .. The Three Worlds of Revelation .. The Law of Retribution .. Following Jesus .. Knowledge of God—Its Source and Limitation .. The New Birth—Heavenly Things .. Authority in Religion .. The Coming of the Perfect .. The Unseen Things .. The Law of Glorification .. The Creed of the Church .. The Baptismal Formula—Its Significance .. Christian Baptism—Its Meaning .. Ground of Faith in a Future Life .. Biographical Sketch .. A Memorial Address.

Price, 5/- By Post, 5/6.

AUSTRAL CO., 528 Elizabeth-street, Melbourne.

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

Austral Publishing Co.,
528 Elizabeth St., Melbourne.

THE MILLENNIAL HARBINGER ABRIDGED

Two Large Octavo Volumes.

The Two Volumes, 25/-; by post, 27/-.

The forty volumes of the MILLENNIAL HARBINGER condensed into two volumes.

Size of plate page, 4 x 7 inches.

Subjects arranged topically.

Each topic treated chronologically as it appears throughout the HARBINGER.

Parts of the HARBINGER that have been printed in book form treated lightly, and referred to. Examples: The Debates; Richardson's Communings in the Sanctuary; Richardson's Work of the Holy Spirit; Life of Thomas Campbell; Campbell on Baptism, etc.

The work is carefully and fully indexed.

The Introduction is by Charles Louis Loos, the last of the editors of the HARBINGER.

Benjamin L. Smith did this work while serving as preacher of the church in Topeka, and Corresponding Secretary of the Kansas State Board of Missions. It occupied his extra time through eight years, and was carried on under the advice of W. K. Peedleton.

The Austral Publishing Co.,
MELBOURNE.

The Gospel Preacher,

A SERIES OF SERMONS BY

BENJAMIN J. FRANKLIN.

VOLUME 1.

CONTENTS.

Evidences of the Divine Authority of the Bible; What Must Men Believe to be Saved? How are Persons made Believers? Different Things to which Salvation is Ascribed in the New Testament; Men Must Do Something to be Saved; Conversion, or Turning to God; The Adaptation of the Bible to Man; The Simplicity of the Gospel of Christ; The Two Covenants; The Inauguration of the New Institution; Predestination and the Foreknowledge of God; The Necessity of Regeneration; Union of Christians; A New Testament Example of Conversion; The Course to Pursue to be Infallibly Safe; The Love of God to Man; The Church—Its Parity; The Second Coming of Christ and the Destruction of the World; The Three States of Man—The Fleshly, The Intermediate, and the Eternal; The Punishment after Death of Those Who Die in Their Sins.

VOLUME 2.

CONTENTS.

What Think Ye of Christ? Divine Authorship; A Kingdom Not of This World; The Conversion of Saul of Tarsus; The Calling of the Gentiles; Remission of Sins; The Action of Baptism; Prayer; Positive Divine Law; Matters of Agreement; Matters of Disagreement; Why was the Primitive Church Persecuted? Why were the First Christians Persecuted? Why is the True Church now Persecuted? Why are the Christians now Persecuted? Concessions Favorable to Christ from those not Christians; Mediation of Christ, and Man's Reconciliation to God; What was the Cause of Such Vast Multitudes Becoming Christians in the Time of the Apostles? The Soldier of the Cross; Dancing; Instrumental Music in Worship; The Progress of Religious Reformation; Identity of the Church; The Simplicity of the Divine Economy.

Per Volume, 6/-; By Post, 6/6.

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

THE SAVINGS BANK

Has Money to Lend in Victoria

At 4½ PER CENT.

In Sums of £500 to £15,000 on Town Properties,
AND

£2,000 to £25,000 on BROAD ACRES,
FOR FIVE YEARS,

WITH OPTION OF PAYING OFF PART
HALF-YEARLY.

FARMERS' CREDIT FONCIER,

Loans from £50 to £2,000 at 4½ per cent. for
3½ years.

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



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

SEND FOR
CATALOGUE

"Allan's" Melbourne

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

262 BRUNSWICK ST., FITZROY.
MODERATE CHARGES.

HOLIDAY RESORT.

HAMPTON. FURNISHED ROOMS, with use of
Kitchen and Bathing Box, within 5 minutes Station
and Beach.

MRS. BROTCHE, "Crosslea,"
Olando Street, Hampton



COOL
BUILDINGS.

Use
"ARABIC,"

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

The Celebrated CORNISH AMERICAN Pianos AND Organs

MESSRS. CORNISH & CO., are the only firm of actual
manufacturers of high-grade Pianos and Organs in the
United States selling exclusively direct from the factory
to the Public at

Wholesale Prices for a Single Instrument.
No Agents or Dealers are allowed to handle the Cornish
American Pianos or Organs. It is just as easy for the
readers of the CHRISTIAN to sit down and order a Piano
or Organ from America as to order one from their Music
Store, the only difference being they will

Save from 50 to 100 per cent.
We have Organs from £4 to £25, Pianos from £14 to
£60, and we

Sell for Cash, or upon Instalment Plans,
to suit the convenience of the purchaser. Our large and
complete Catalogue will be forwarded upon request.

CORNISH & CO.,

Washington, New Jersey, U.S.A.
Catalogues may be obtained from and Orders sent through
THE AUSTRAL PUBLISHING CO.,
228 Elizabeth Street, Melbourne.

As an Earthling.

By HATTIE A. COOLEY.

PART I.

CHAPTER V.

A SENSATION.

Continued.

"Hastings," Grayson interposed gently, "if any man sin, we have an advocate with the Father, Jesus Christ, the righteous." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." It was a great temptation, and you fell. Not but what I believe you did intend to replace the money; still, it was wrong to take it. You realise how wrong it was, and I'm sure you repent, not because your wrong-doing was discovered, but because it was wrong, although, perhaps, its being found out has opened your eyes more to just what you were doing, so that you see what dangerous ground you were on."

"Oh, I know that it wasn't the right thing to do," Roy broke in; "I don't see what made me do it; I do repent—God knows I do; but that won't undo what I've done! How could I be so wicked and so foolish? Oh, it seems as if there was no chance for me!—and father had such confidence in me! how can I write and tell him?"

"You need not write," Grayson said with sudden decision, "not now anyway; I have money in the bank; I'll lend you the fifty dollars and trust you to pay me, if it isn't in twenty years. You can't think of leaving school now, either; you've got to stay right here and live this thing down"—

"Oh, I can't do that—I can't!"

"But you must," Grayson insisted with quiet firmness; your whole future depends upon it."

But Roy interrupted him. "I can't get anything to do now," he began.

"Well, if you can't, I'll lend you what you need to take you through," was the quick response. "If I had only known, I might have saved you this, but it is no use talking over might-have-beens; we'd better be looking ahead. If you can only pull through this, I don't believe that you would ever be tempted to do the like again, no matter what might come. And you've got to pull through; we"—

"But I can't meet the students!" Roy broke in, "and there's Dr. Rivers and Nate!" He did not say "May," but Grayson felt assured that he thought it.

"Yes, Hastings, it will be hard; but it's the only thing that you can do; it's the only way there is for you to retrieve what you have lost. And if you will only try, I am sure God will help you; he can give you strength if you look to him. And you'll find your friends standing by you when they know"—

"I can't bear to have them know!"

"But they will know," Grayson returned; he spoke quietly, but his voice was full of tender sympathy; "and you can bear it," he added, still more gently, "not in your own strength, but in God's."

"Oh, if I had only looked to him more when I was tempted. If I had told you, and

not been so proud! Oh, why did I do it?" Roy cried, in all the agony of unavailing remorse.

"The past is gone; it is the future now that we must be thinking about," Grayson said. He looked at his watch. "The hour is almost up; the boys will be coming soon and I want to get off before they come. I know you don't feel like going to dinner with them to-day, and I can step in at a restaurant while I am down town. I'm going to the bank for that money, and when I get back you can go down and settle with Hunter; and then we'll go to supper together. I'm not certain just how long it may take me to get around back; but, while I'm gone, if you haven't done so, get down on your knees, and confess it all to your heavenly Father, and be forgiven; ask him to strengthen you for what is to come. You'd better take your geometry and study up those angles for to-morrow morning, too; I know it seems as if you couldn't bring your mind to study, but you'd better try it than sit and think and mourn over what is beyond undoing." Then, catching sight of the unfinished letter, he added, "Just leave that letter; some time you can tell your father; but I wouldn't try to write it." As he spoke, for an instant, his long fingers closed affectionately over the other's cold hand. The next moment, before Roy could protest, and before it occurred to him that he had not spoken a word of gratitude, Grayson was gone, the sound of his uneven footsteps echoing through the hall, as he hurried on to avoid any encounter with the students and the attendant questioning which, as yet, he did not feel prepared to meet.

(To be Continued.)

Evenings With the Bible

—BY—

ISAAC ERRETT, LL.D.

Reverent, Helpful, Useful, Vigorous, Original, Energetic, Stimulating, Biographical, Devotional.

SHORT BIBLE READINGS AND MEDITATIONS.

Prepared to Encourage such a Devotional Study of the Scriptures as will Feed the Soul and bring it into Closer Fellowship with God.

ONE OF THE GREATEST WORKS OF THE AGE.

So pronounced by the most prominent and distinguished religious journalists, preachers and authors. It comprises over 1,200 pages, and is bound in three highly attractive volumes, in cloth \$5.00. No plan of Bible study will be complete without these incomparable works.

V. I. and II., Old Testament Studies.
Vol. III., New Testament Studies.

PRICE PER VOLUME—

6s. 6d.; by post, 7s. 3d.

The above are now reduced to

4s. By Post, 4s. 6d.

AUSTRAL CO., 528 Elizabeth-st., Melb.

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

19 to 43 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 1857.

LOOK HERE!!

FURNITURE CAREFULLY REMOVED

In First-class Vans, Town or Country, by

WM. ALLAMBY,

128 QUEEN-BERRY ST., CARLTON,
Charges Moderate. Fair Horse Vans for Pianos. Post Cards
and Letters Punctually Attended To.

TALKS to BEREANS,

By ISAAC ERRETT.

A Series of Short Papers on

Sin.. Salvation.. The Gradual Development of Salvation.. The Fullness of Time.. The Great Gift.. The Mission of the Holy Spirit.. The Human Side.. The Ambassadors of Christ.. Terms of Forgiveness.. Faith.. Repentance.. Confession.. Baptism.. A New Creature.. Exhortation.

Anyone wishing to know the Plan of Salvation plainly and shortly should have this book. Price, 4/-; by post, 4/3. Austral Co.

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.

Owen's "Homæo" Teething Powders

ARE INVALUABLE TO CHILDREN CUTTING THEIR TEETH.

Owen's "Homæo" Teething Powders

For Infantile Derangements of the Stomach and Bowels.

Owen's "Homæo" Teething Powders

For Restlessness, Feverishness, Sleeplessness, Convulsions, &c.

These Powders are

A BOON to Suffering Children and a Comfort to their Parents.

Price: 1/6 & 2/6 per Box (Post Free).

PREPARED ONLY BY

Edward G. Owen,

HOMŒOPATHIC CHEMIST,

189 Collins-street, Melbourne.

Contractor for the Supply of Medicine to the Melbourne Homœopathic Hospital.

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

BIKES BUILT TO ORDER.

REPAIRS OF EVERY DESCRIPTION.

The BARB CYCLE WORKS

258 & 360 ELIZABETH-STREET, (One Door from La Trobe-street) MELBOURNE.

* FINLAY BROS. *

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.

MR.

F. M. Ludbrook,

L.D.S.

(Royal College of Surgeons, England).

DENTIST,

121 COLLINS STREET, MELBOURNE.

Rescue at 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 Voluntary 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.

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.

HENRY J. R. LEWIS

ECONOMIC

Funeral Furnisher & Certified Embalmer

Johnston & Hartford Sts., Fitzroy.

High Street, Northcote.

FUNERALS TO SUIT THE TIMES.

Established 1843. Telephone 1460.

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 arrangements, 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: BARKIN'S RD., KENNEDYTON.

BRANCH: MACDOUGALL RD.

Bread and Pastry Delivered in All Suburbs. Table Requisites of Every Description on Hand.

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.

A. MILLIS and SONS,

FRUIT COMMISSION AGENTS,

5 Western Market, Melbourne.

Account Sales Every Wednesday.

If you want a Reliable Bicycle

Call upon W. WOOLHOUSE,

199 BRUNSWICK STREET, 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 and 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.

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 a/c.

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.



Burwood Boys Home

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.

OFFICE-BEARERS.

Hon. Physician—Dr. Armstrong,
Canterbury
Hon. Chemist—Dr. Loughnan,
Surrey Hill.
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.

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.