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The Birth of Jesus.

M. W. GREEN.



As to the exact period of the year at which the birth of our Saviour took place, we have no knowledge; God, for his own inscrutable reasons, having allowed the exact date to be lost in obscurity, seeking only

to fix our thoughts upon the first day of the week as a day to be made memorable, and to be observed as that on which Jesus rose, and on which he was fully shown to be God's only begotten Son. The

DEGREE OF CÆSAR AUGUSTUS

had been made known throughout the land; and as it was required that all Jews should return to the place of their birth, it would no doubt fill the little home at Nazareth with consternation and sorrow. The condition of the virgin at this time was such as to make a journey to Bethlehem highly inexpedient, if not well-nigh impossible; but the decree of Cæsar made it imperative that Mary, who like Joseph was of Bethlehem, and of the royal family of David, should accompany him there, that together they might be enrolled. It was thus, by the arrangements of men, who, as they thought, were carrying out their own will, while others submitted thereto, that God's predestined purpose was accomplished; for the set time had come, "even the set time for Zion," when God had determined to send forth his

Son, "made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." When Joseph and Mary had performed the painful and laborious JOURNEY TO BETHLEHEM, they found the one single inn which so small a place afforded crowded with those who had come to Bethlehem on a similar errand to their own. Not able to obtain shelter in the inn, they were glad to avail themselves of one of the rocky grottoes said to abound in the district, and used for housing the cattle, and here it was that, as Mary's full time had come, she gave birth to her first-born son, and, wrapping him in swaddling clothes, laid him in the manger.

THE SHEPHERDS ON THE PLAINS AT NIGHT.

At the time the Saviour made his entrance into the world amid such humble surroundings, another scene was being enacted in near vicinity to the little town of Bethlehem. Near to the hill on which the town was built were some grassy fields where shepherds were wont to watch their flocks by night, to guard them from possible wanderings, or to protect them from the beasts of prey that prowled around. As they reclined upon the ground watching their flocks, suddenly "the glory of the Lord shone round about them," producing fear and astonishment at the strangeness of the light they beheld. It may be reasonably supposed that these shepherds were pious men, who, like Simeon and Anna, were "waiting for the consolation of Israel." It may have been that at the time "the angel came upon them" they were speaking of the general expectation that the Messiah would speedily appear to deliver his people from the burdens beneath which they groaned, and lead them to that true rest promised to those who patiently wait for his appearing. But whatever may

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••• 528 • ELIZABETH STREET ••• MELBOURNE •••

have been the theme of their speech at the time, no thought of such a manifestation being given to them as was now granted could have entered their minds. They were "sorely afraid" at the angel's appearance, wondering what such could mean, until the angel said, "Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Never, at any previous time, had angel tongues been privileged to announce such "glad tidings of joy"; nor had mortals ever been permitted to listen to words so full of pity, tenderness, and love, as those which now fell on the ears of these Bethlehem shepherds.

THE SON OF THE HIGHEST.

It had been said to Joseph that he should call the child's name Jesus, because he should "save his people from their sins," and to Mary the angel had said, "He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Israel for ever"; but never previously had the words now announced to the shepherds been uttered in the hearing of men. Not only is it stated that he shall save from sins, but the intimation is clearly made that this Saviour is the Messiah—the Anointed—whom they had been expecting, and who, as the "anointed Lord," should accomplish all that had been predicted from of old.

HONOR TO HUMBLE MEN.

And how singular, according to human judgment, that the first intimation of Messiah's birth is made to shepherds at Bethlehem! To us, it would have appeared but natural that the birth of the One who was to exercise such an influence upon the destiny of our race should have been announced to the learned Rabbis of Jerusalem, to Scribe, Pharisee and Sadducee, that especial note might be made thereof. But no! there is nothing seen which would indicate to the ordinary observer that so great and stupendous an event had happened in our world. The figure of Daniel, "a stone cut out without hands," aptly represents the manner of the Saviour's entrance into the world. There is no ostentatious display; nothing to indicate the station of the Right Royal Guest who had been pleased to visit our lower world. The inhabitants of Bethlehem are quietly sleeping in their beds; Jerusalem is still, nothing transpiring to disturb their quiet repose; while proud Herod reposes on his couch of down utterly unconscious of the great events then transpiring in his kingdom. Only to the humble shepherds is the announcement of the "glad tidings of great joy" made.

SIMPLE FAITH.

When the angel made his visits to Zacharias and Mary, they each questioned as to how they might know if the words spoken would be fulfilled. The shepherds manifest no such curiosity. Perhaps their simple, trustful minds were too full of the news they had heard to put such questions; but a sign is given them, notwithstanding, by which they might know the truth of the angel's words

and identify the infant Saviour—they were to find him "wrapped in swaddling clothes, and lying in a manger."

THE HEAVENLY CHOIR OF ANGELS.

But the wonders of that night did not end thus. As though only awaiting the fitting moment, and ere the words had died from the angel's lips, "suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, goodwill toward men." No human ears had ever been delighted with strains of melody such as were heard on the plains of Bethlehem on that memorable night. All heaven seemed to be stirred to its depths. Consternation was carried to the inhabitants of the lowest abyss, by the announcement of the birth of him who was to be "death's plague, and rob the grave of its victory." But what gladness, what ineffable, inexpressible joy, must have filled the hearts of those shepherds, as they heard the confirmation of the angel's words now given by the angelic choir in these words of benevolence—of love! As the strains of heavenly music died away in the distance, a desire sprang up in the breasts of the shepherds to behold this wonderful Child of whom they had heard so much, and in so extraordinary a manner. They "said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known to us." There was no thought of doubt in their minds as they decided to verify by sight what they had heard with the ear. It was rather the desire to feast their eyes, and satisfy the yearning of their hearts, by looking upon the "desire of all nations," and hence love lent them wings, and "they came with haste, and found Mary and Joseph, and the babe lying in a manger." "And when they had seen, they made known abroad the saying which was told them concerning the child." In this narrative of the birth of Jesus, there is

NO STRAINING AFTER EFFECT,

no dwelling on little incidents with a view to impress the reader. The evangelists give us a simple and unvarnished statement of the facts, leaving them to impress the mind and do their work of conviction. How largely might the narrator have dwelt upon the circumstances of the birth, as well as upon the intense wonderment produced in the minds of the people when the shepherds detailed their experiences of that night. But nothing of this is done; the simple intimation is given that "all they that heard wondered at those things which were told them by the shepherds," and that "Mary kept all these things, and pondered them in her heart." And here let us pause a little to ask, Who is this in connection with whose birth such remarkable sights are seen, and of whom such words are used by the angel? Jeremiah had said, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel . . . this shall be the covenant . . . saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people" (Jer. 31: 31-34). And in reference to the Author of that new covenant, Isaiah wrote, "For unto us a

child is born, and a son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end; upon the throne of David, and upon his kingdom, to order and establish it with judgment and with justice from henceforth, even for ever" (Isa. 9: 6, 7). We have here a key which enables us clearly to understand the character and dignity of that Babe of Bethlehem, who came as the fulfilment of prophecy. He is called "the Wonderful, Counsellor, the Mighty God, the Everlasting Father." His divine nature is here most unmistakably affirmed, and it is this which enables us to understand the surroundings of his birth, and why heaven and earth should be moved at his entrance into the world. On any other ground, Scripture is incapable of being understood, and the history of his birth must be pronounced a clever forgery which had been wrapped up in the garb of truth to impose upon the ignorant. But in the way of such a conclusion there are insuperable obstacles. There is the long chain of the prophecies, all finding their fulfilment in him; there are the many miracles which he performed in order to attest his claims, and the account of which, in conformity with the admitted laws of evidence, cannot be rejected. There is the pure morality of his life and the sublime spirituality of his teaching, proving a more than human nature, and a knowledge of man's nature and needs, such as no other being ever possessed; these, and many other points of evidence, all establish the fact that he "is the Son of God, the Messiah, the Saviour of the world." And as we contemplate

THE SAVIOUR'S ENTRANCE

into the world, we are reminded that he came as an infant in order that he might pass through all the experiences to which we are subject in life. He might have come, as did the first Adam, in the full maturity of manhood, but it pleased him to come as an infant, and thus pass through all the phases of this earthly life, that all might feel encouragement to believe that he knows and sympathises with all the trials and anxieties of every age, and there is no age at which he is not willing to save, and enfold in the arms of his love. But he not only CAME AS A BABE: he was born in the lowest condition possible in which a human being can enter the world. Though he was before all worlds—the Word that was with God, and that was God, and without whom nothing that exists was made—yea, though possessed of the riches of heaven and earth, "yet for our sakes he became poor, that we through his poverty might become rich." And in this there is encouragement for all to hope in his mercy. He came especially that the gospel might be preached to the poor, but he passes no condition. He came to save all equally; for with him there is no respect of persons. When the rich cast aside their pride, realise their need of a Saviour, and come to him in that poorness of spirit which he has pronounced to be blessed, he will receive them to his love, granting them the

blessing of pardon, and the sweet fellowship with the Father, and the Son, through the Holy Spirit, which is promised to all who in loving trustfulness yield themselves to him. The angel speaks of him as a "Saviour, who shall save his people from their sins," and our object should be thus also to view him. He came to liberate man from the slavery of sin, raise him to fellowship with God, and thus fit man for the employments and joys of that eternal home where the curse of sin, and the sorrow which it entails, can never come. Let our object be to receive him thus as a Saviour, that God's glory may redound in our salvation.

Sisters' Department.

The Lord gave the word; the women that publish it are a great host.—Psalms 68: 11 (N.V.)

"Teach me to do the thing that pleaseth thee, for thou art my God."

President—Mrs. J. A. DAVIES.

Vice-Presidents—Mrs. CHOWN, Mrs. MASTON.

Treasurer—Mrs. B. J. KEMP.

Achievement.

We rise by the things that are under our feet,
By what we have mastered of good and gain
By the pride deposed and the passion slain,
And the vanquished ills that we hourly meet.

Heaven is not reached by a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

—J. G. Holland.

Her Tithes.

She read the words hastily in the morning, her busy thoughts already running forward to plan for the day's work, but all through the crowded hours they followed her persistently, and she found herself continually repeating, "I give tithes of all that I possess."

Shopping in the crowded stores, poring over the wealth of new books, choosing the exquisite roses for a sick friend and the beautiful picture for her young daughter, sitting in her sunny home, with skilful fingers moving swiftly over the half-finished Christmas gifts—continually the refrain ran on, "I give tithes of all that I possess."

It annoyed her as she had often been annoyed by a strain of a foolish song, caught up by the memory and reiterated mechanically.

"It was a miserable old Pharisee that said it," she reflected, "and I don't know why I should be haunted by it. I do give tithes of all I possess, but I never thought of boasting of it. It's much the easiest way to keep the peace between your conscience and so many conflicting claims. When I've laid aside my tenth I feel perfectly comfortable over the rest of the dollar."

There was silence for a few minutes in the busy brain, and then came a little laugh with the thought, "The Pharisee seems to have been perfectly comfortable about the rest of his dollar—or shekel, I suppose it was. The great trouble with him was feeling too comfortable about his tithes, as if

that ended the matter. I never felt so, I am sure. My tithe is a real thankoffering, not a tax."

Again the needle sped on its way, but the face above it grew every minute graver and more thoughtful, until at last the hands lay idle in the lap, and the eyes were lifted to gaze slowly about the beautiful room, taking in its charm and harmony and comfort.

"Tithes of all that I possess," said the mistress of the home; "I never thought before how much that really meant, and what a very small part of all my possessions the money. It would mean a tithe of my time, and my thought, and my ingenuity, and my ability to make things go—and I've always said I will give, but I will not be on committees and take responsibility and get other people to work. I've paid my dues, but I would not take time to go to the missionary meetings. I've subscribed for the paper, but I never had any interest in reading it—I can't honestly say as much as the Pharisee did.

"All I possess"—that would mean love, human love—that crowns me and makes me blessed among women. I'm sure I never gave that. I never in my life gave any real love to these women whose lives are so empty of it—I haven't taken time to love them—I have just let them be crowded out of my thoughts. I don't know just what good love could have done them, but it might have done me good; made me more grateful, more generous, more eager to help, and that would have reached them. 'All I possess' would mean opportunity and influence with others; it would mean the beauty and rest and delight of my home, but how could I tithe that except with those who can be brought in to share it? Yes, I might; I might spare that lovely etching on which I set my heart for the library, and give the money toward the Mission Fund.

"It would mean sharing leisure and culture, and pleasures, and knowledge; it would mean sharing one's self, and that is the hardest of all. If I had plenty of money I should love to help in every other way, but I have no talent for personal giving. Yet that was the way Christ helped—'who loved us and gave himself for us.' First the love, and then the giving of himself. Perhaps if I had the love, really, truly, in Christ's measure, the giving would be easier. I might even have to give, for Paul says, 'The love of Christ constraineth us.' Well, I'll never say again, 'I give tithes of all that I possess.'"

She sighed and took up her needle, but it moved slowly now, and in place of the haunting words a gentle, persuasive voice seemed to whisper, "Freely ye have received, freely give." "Beloved, if God so loved us we ought also to love one another." "Wherefore receive ye one another, as God for Christ's sake hath received you." Then tears began to fall, and in the quiet, beautiful room David's prayer of thanksgiving ascended again: "Bless the Lord, O my soul, and forget not all his benefits."—*Emily Huntington Miller, in Woman's Missionary Friend.*

DORCAS.

The general rally was held on November 16th, with 16 sisters present. Garments fin-

ished, 7; distributed 28 garments, 3 quilts, sheet to needy cases, garments, piece of flannelette, 5 pieces of dress material, maternity bag and girl's dress to Rescue Home; 6 secondhand and 34 new garments, and a dozen collars, sent to the City Mission. The Burwood rally was held on 2nd inst., when 13 sisters were present. One dozen flannelette received from friend in Swanston-st. Distributed 8 new garments, 6 secondhand garments, and 17 pairs socks. Garments repaired, 42; stockings, 11. Mrs. Moysey sent her resignation as treasurer, buyer and cutter, which was received with sincere regret and thanks for past services.

C. KEMP, Supt.

EXECUTIVE.

Owing to the absence of the President through illness, Mrs. Chown took the chair and conducted devotional exercises. Mrs. J. Pittman read a paper on "Home Missions." Mrs. Huntsman having engaged in prayer, the minutes and correspondence, including a letter of sympathy from N.S.W. Sisters' Executive, were dealt with. It was resolved to hold a prayer and praise meeting on January 8th, 1904, when Mrs. J. E. Brown will read a paper entitled "Thoughts on Fellowship." A donation of £1 was given for a Christmas treat to the inmates of the Rescue Home. The hospitals have been visited seven times, and 108 tracts and 118 magazines were distributed. The Blind Institution has been visited once, and cakes, scones and fruit distributed. The Home Mission report showed that the sisters have collected £77 since Conference. An earnest plea was made for a good collection on January 3rd. A verbal report of sisters' prayer meeting was given. Additions from schools—North Fitzroy, 2; Balmain-st., 3. Next meeting, January 8th, to which all sisters are cordially invited.

The American Standard Edition of the Revised Version.

1901. Thomas Nelson & Sons, New York.

WREN J. GRINSTEAD.

The Revised Version of 1881-5 was prepared under the joint labors of two committees, the one English, the other American. In all cases of disagreement between the two committees, the final decision rested with the British Committee. As an offset to this, it was agreed that all those passages in which the American Committee finally differed from the British should be inserted as an appendix to every copy of the Revised Bible for fourteen years after its first publication. The following words, from the preface to the American edition, explain its *raison d'être*:

"The American Revision Committee, after the publication of the Revised Version in 1885, resolved to continue their organization, and have regarded it as a possibility that an American recension of the English Revision might eventually be called for. Accordingly they have been engaged more or less diligently, ever since 1885, and especially in the last four years (1897-1901), in making ready for such a publication. The judgment of

scholars, both in Great Britain and in the United States, has so far approved the American preferences that it now seems to be expedient to issue an edition of the Revised Version with those preferences embodied in the text.

"When the Appendix was originally prepared, an effort was made to pave the way for an eventual acceptance of the American preferences on the part of the English Presses, by reducing the number of the points of difference to the lowest limit, and thus leaving out much of the larger part of the emendations which the Revisers had previously by a two-thirds vote pronounced to be in their opinion of decided importance. In now issuing an American edition, the American Revisers, being entirely untrammelled by any connection with the British Revisers or British Presses, have felt themselves to be free to go beyond the task of incorporating the Appendix in the text, and are no longer restrained from introducing into the text a large number of those suppressed emendations."

The extent of difference from the English Revised is sufficient to give the American Edition many of the great advantages of an entirely new translation, and yet small enough to embody the leading excellencies of the Revision of which it is a recension. The Committee was substantially the same as when the English Revision was made, and no change of any moment was finally incorporated that had not been favorably passed upon by the committee when acting with the British Revisers. On the other hand, the experience and criticism of the Revision for fourteen years enabled the American Revisers to discern and eliminate some of the leading imperfections of the former work, and also to recede from a few of their original preferences which they found not to be advisable. The differences are in most places not easily discernible at a glance. A careful study of the Prefaces will give an idea of their character, while a reference to the Appendix of either the Old or the New Testament will show that in the aggregate a vast number of passages have been ever so slightly modified, the changes being mostly in the direction of accuracy, clearness, consistency, and the substitution of current for obsolescent phrases.

The gains in clearness and consistency are so minute that a citation here would be of little avail; since the superiority which they confer is a superiority of the aggregate. A not inconsiderable number of the changes consist in a return to the strong and idiomatic renderings of the Authorised Version, where these seem to have been hastily and violently departed from by the British Revisers. The substitution of "are" for "be," the omission of "for" before infinitives, and the modernising of such terms as "afore," "astounded," "divers," and "wist," are a few representative instances of the abandonment of harsh and unnecessary archaisms. In point of fidelity to the original, this edition would be worth having if it did nothing more than restore the majestic and sacred word "Jehovah" as the personal name of the covenant-keeping God, in place of the inaccurate and misleading word "LORD"—a relic of rabbinical superstition. In the New Testament,

notable instances of greater fidelity to the original are the uniform rendering "Holy Spirit," the substitution of "demon" for "devil" wherever the Greek *daimoon* occurs, the use of "baptise in" rather than "baptise with" wherever the preposition is expressed in the Greek, the substitution of "shilling" for "penny" (as in Matt. 20: 2), and the rendering "Teacher" instead of "Master" as a title of address to Jesus. In this respect also the instances are manifold, and one's appreciation of the superiority of the work will grow with use.

The mechanical structure of the Edition is also worthy of note. The greatest superficial defect of the King James Version is the printing of the verses as separate paragraphs; and the greatest of the British Revision is the difficulty of making rapid and accurate verse-references. Both these defects are remedied in the American by printing the text in paragraphs, as in the Revision, but inseting the chapter-numerals in bold-faced type, and putting the verse-numerals in the line. The paragraphs, too, have been revised, avoiding some of the long blocks of the Revision, and noting easier and more frequent transitions in the sense. An excellent system of running headlines to the pages strikes a medium between the clumsy chapter-headings of the Authorised and the blankness of the pages of the Revision. A complete and invaluable system of marginal references is furnished, carrying the weight of the widest and most thorough scholarship of any such system in the English language. These are particularly excellent in the New Testament, where explanatory statements, variant renderings, textual comments, quotations from the Old Testament, parallel references in the Gospels, and ordinary cross-references are all distinguishable at a glance, by simple but effective devices.

As a whole, the work is undoubtedly the most accurate, readable and scholarly translation of the Bible that has ever appeared in any language. It has sprung into immediate favor with the American public. Kentucky University, along with other progressive schools, made it the text-book in all Bible studies, immediately on its issuance in 1901; and its wide-spread and permanent use amongst the English-speaking peoples is already assured. No student of the Bible, whether preacher or otherwise, is completely equipped without it. Its effectiveness in home and pulpit is being daily demonstrated, and its weight should be at once recognised throughout our brotherhood.

The Light.

O. A. CARR.

—:O:—

"How far that little candle throws its beams,
So shines a good deed in this naughty world."

"Neither do men light a lamp and put it under a bushel, but on the stand; and it shineth to all that are in the house. Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5: 15, 16). In this Jesus makes it plain that men are to see by means of the light that Christians

furnish; and that the light of Christians is in the world, like a lamp on a stand, for the purpose of shining. The "even so" shows that the shining of the lamp and of the Christian's light are alike. The lamp shines that men may see whatever they may wish to see; it does not shine simply that men may see it. What do men see when your light shines? Your light is to shine that men may see your good works. They go together; but the light and your good works are not the same things; for one shines that men may see the other. Simple as it may seem, there is a great truth here, and it is in perfect harmony with the fact that Jesus is the Light of the world. Your light which is to shine is not yours as the originators of it, but yours because you use it. It is Christ's through you. Your good works must be seen to be such by the light—that is, by the meaning that you put into them. When you do them in confirmation of, or in illustration of the truth that Jesus is to you the Saviour, the Son of God, then men can see them as such and will glorify your Father which is in heaven; but if men see your good works as coming simply from yourself, and reaching back no farther—that is, if what you do stops with you for its meaning—then men will glorify you. It is just this, and only this, which many good works amount to. It is everlastingly the praise of men, and not so much the praise of Jesus or the glory of God that is sought and secured; just as though men should light a lamp and set it on the stand for no other purpose than that they might see the lamp. It is to be feared that in our blind zeal we cultivate an ambition in this direction. See what we have done. We are a great and good people. The we is emphasised, so that the light, the meaning of the good work, ends with us, and does not reveal Christ. Jesus is sometimes shut out, and only men are seen and praised in charities and in contributions for the support of the church and in missionary work. But when, in the name of Christ, and for his sake, and to teach that we do believe in him, we engage in good works, we let our light so shine that men may see we are Christians, can see Christ in us. Thus Christ is, through us, the Light of the world. All else is vain parade and Christless show, unworthy of those who wear his holy name.

Letter from E. T. C. Bennett.

I have recently seen Bro. and Sister C. L. Thurgood in Pittsburg. I much regret not getting his letter re your Jubilee meeting. I am greatly pleased to learn of the growth and prosperity of our Australian churches. But how could it be otherwise, with so many intelligent and consecrated workers in our churches! I shall always remember with genuine pleasure my association with the Australian brethren, and especially with the officers and members of the Collingwood church, whose perfect harmony and earnest co-operation have been a fountain of joy to me ever since. While the growth of the disciples in America continues to be a marvel and a satisfaction, there are some things which appear to me to be "advancing on

the enemy backwards," as the Irish soldier in the Civil War expressed himself. I would like to enquire of many by name, but we would especially like to know the address of Mrs. Ida Doud, whom I baptised in Sale. Her husband is J. D. Doud. Their last address known to us was Launceston, Tasmania. She may be a subscriber to your paper. Two years ago I had the pleasure of visiting Thos. Capp and family in Plattsburg, Mo. Our Australian boys are true blue, and are all doing a fine work. I am Eastern Field Secretary for our National Benevolent Association, and my wife is working with me. We both enjoy the hard work, for this is practical Christianity, and imitating Christ, who "went about doing good." We are both among the churches all the time, but East Aurora, New York, is our address. I am writing this from Auburn, New York, the location of one of our State prisons. Last night and to-day we are having our first heavy snow, and the air this minute is full of large snow-flakes. I have not been well for several years, but am better the last year. My wife joins me in the sentiments of this letter, and sends with myself Christian greeting to all. I have lately attended Conventions in Philadelphia, Washington, D.C., and Fairmont, W. Va., in the interests of our association. With best wishes for your health and continued usefulness,

E. T. C. BENNETT.

East Aurora, New York, Nov. 26.

Last Sunday night the Principal delivered the Baccalaureate sermon to a large audience, among which was scattered most of the student body. It is intended to make this a permanent institution. It is also proposed that different leading speakers will be invited to deliver this sermon year by year.

The catalogues are now ready, and may be had from Jas. Johnston, 18 Degraves-st., Parkville, on application. In these books the whole work is explained and outlined. Anyone intending to take up resident or correspondence work is invited to send at once for a catalogue, as only a limited number is printed.

THE RESULTS.

At present they are unable to announce all the results. Names are given in order of merit. Honor men receive mention:—

1. New Testament Greek—H. G. Payne, A. W. Clarey, H. Edwards, G. Mitchell.

2. History of English Literature—A. W. Clarey, G. Mitchell, J. McGregor, C. V. Roberts, H. Baker, H. Edwards, H. G. Payne, S. G. Chipperfield, G. Duncan.

New Testament History—A. Cox and W. A. Kemp, Honors; J. McGregor, E. J. Allen, N. Meyer, P. Aurish, J. McKenzie, W. A. Tate, J. H. McKean, H. R. Chipperfield, G. Fox, W. H. Prowse.

4. Great Salvation (First Principles)—J.

McGregor, W. A. Kemp, J. McKenzie, J. H. McKean, N. Meyer, P. Aurish, E. J. Allen, G. Wenk, A. C. Friece, S. G. Chipperfield, H. R. Chipperfield, A. Cox, W. A. Tate, G. Fox.

5. Hermeneutics—C. V. Roberts, Honors; F. Gladish, G. Wenk, P. J. Pond, H. Baker, H. R. Chipperfield.

6. Homiletics—C. V. Roberts, H. G. Payne and H. Edwards, Honors; A. W. Clarey, G. W. Mitchell, F. L. Mitchell.

7. English Composition—Jas. McKenzie, A. T. Cox, J. McKean, W. A. Tate, H. R. Chipperfield, G. Fox.

8. Oratory—J. McGregor, J. McKenzie, E. J. Allen, W. A. Kemp, W. A. Tate, F. Gladish, G. Fox, A. T. Cox, G. Wenk, J. H. McKean.

9. Church History—The examination is postponed until the first week in February, 1904.

In the above eight classes there were 109 students, and, as the result shows, only 67 have secured the average of 75 per cent or over, which carries a pass. Much as they would like to have seen a larger percentage pass, they nevertheless are anxious to sustain a high standard of proficiency. They hope a large number of new students will be induced to enter the college for 1904. They expect all their old ones back again.

"Enter Without Knocking!"

The College of the Bible.

The annual demonstration of the College of the Bible took place at Lygon street on Tuesday, Dec. 15th. A. B. Maston occupied the chair. The students selected their own representatives, which placed Arthur Cox and James Groom in the position of class orators. They sustained the reputation of their classes. F. G. Dunn, on behalf of the Administrative Committee, gave a stirring address supporting the efforts that are being made to build up a strong College of the Bible in Australia. Albert J. Saunders, as the first graduate, received his diploma, after which he delivered a splendid address on the Bible. The Principal presented his report, which showed that this year's results had fully justified the committee's action in hiring the University High School buildings for the College. There were 106 students enrolled in the College of the Bible, and 68 in the Normal College for Sunday School Teachers. Total enrolments, 174. Number of students counted twice, 58; total number of separate students for the year, 116. The receipts and expenditure showed that £71 10/- was the income for the year, and that £50/4/8 was spent on rent, text books, printing, etc., leaving a balance of £21/5/4 to be carried forward. No appeal of any kind has been made so far, and the prospect for next year is even brighter than this. On the whole the young men have done excellent work, and all seem determined to push on in an endeavor to secure further knowledge in order to more fully equip themselves for the Master's work.

For twelve full years the above legend has occupied a place on the single door of the AUSTRAL PUBLISHING Co.'s premises, at 528 Elizabeth Street, as a standing invitation to all and sundry who desired to walk in without the ceremony of knocking. This invitation has been accepted by thousands of brethren and sisters from every State and Colony in Australasia and from many other countries of the world. Few brethren come to Melbourne without at least paying a brief visit to the AUSTRAL office. Many have called in purely a friendly way to have a little talk and a rest, while many more have called for a bundle of tracts or a book. Whatever the object of the coming may have been, all have been alike welcome. From the first, the building in which the business was carried on was none too large, but for the past seven or eight years it has been decidedly cramped, and frequently some of our visitors had to go out before others could come in. The Directors, with the Management, have often discussed the advisability of making a move, but this has not been found advisable, owing to the great cost and the difficulty of securing suitable premises in another location. Only recently the building next door became vacant—a building exactly the same as the one we are in—and after due and careful consideration it was resolved to take this building and turn the two into one, which has now been done, and, as a result, we expect to have in the course of a few weeks a place into which our friends can enter at any time without climb-

ing over bales of paper, bundles of tracts or parcels of books. From the first our ideal has been to make the AUSTRAL Co. the headquarters of all our publishing and other interests, and we believe that now it will come nearer our ideal than ever before. In all the years of our history we have met to a large extent the object of our existence, our influence reaching every corner of Australasia, but we expect now to largely extend our usefulness. In our old premises the difficulties of handling our work quickly and exactly were very great, but now we expect that all this will be changed. Brethren frequently came into the place to select tracts or books, but it was almost impossible owing to the lack of room; now we will have a shop specially set apart for that object, and customers can have an opportunity of examining undisturbed what we have to sell. Not only this, but the facilities in our printing department have been largely increased, and we can confidently ask all to think of us when requiring anything in this way.

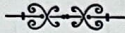
We ask all to remember that the AUSTRAL Co. exists for the sole purpose of extending the work of those churches which are trying to be Christians only, and that we look to them for their help and co-operation, and we ask them not only to come to us for what they cannot get at other places, but for what they can. We have extended our premises alone that we may serve them better, and we trust that it may meet with their appreciation.

✻ THE ✻
Australian Christian.

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A. B. MASTON - - - EDITOR.



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The Leader.

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

The Evolution of the Religious Reformation.

In a previous issue (December 10), Wren J. Grinstead continues his reply to the reviews upon his essay "The Evolution of the Religious Reformation." On this occasion his reply assumes the form of "Reasons for the Abandonment of Close Communion." He prefaces his remarks under this head by saying: "The reviewers of the essay have all explicitly or implicitly challenged the writer to adduce additional reasons—and particularly Scriptural reasons—for the proposed abandonment of our present attitude, whereby all but immersed believers are practically excluded from participating with us in the Lord's Supper, and from addressing our congregations. This section

is an attempt to advance the argument demanded." In replying to the arguments advanced we will confine ourselves to those which touch the question of close communion, that being the main point, and all that we have space to deal with at the present time. It is unfortunate for Bro. Grinstead that, after undertaking to give *Scriptural reasons* for the abandonment of close communion, he assumes a position which at once makes it impossible for him to do so. He does this when he says: "Our position is a negative one, based upon the silence of the Scriptures. It is in this respecting of God's silence that our plea finds its unique strength." And in order to close the door more effectively against himself, he denies the validity of the argument from "necessary inference." "We beg leave," he says, "to protest against the contention of some advocates of our plea that a 'necessary inference' is alone an adequate warrant for concluding a divine requirement." If then the Scriptures are silent upon the question—having nothing to say for or against close communion—and "necessary inference" is ruled out of court, it is obviously impossible for Bro. Grinstead to advance *Scriptural reasons* for the abandonment of close communion. Looked at from a purely logical point of view, the discussion is ended, and Bro. Grinstead is left impaled upon the horns of a dilemma.

From a Scriptural point of view, therefore, Bro. Grinstead can have nothing to say upon this question, and we may proceed to examine the arguments which he advances on other grounds. As a framework for his arguments he expands the position taken by A. R. Main, as follows:—"1. In apostolic practice the unimmersed did not partake. (Probably true, but not proved.) 2. Their not being immersed was the reason for their not partaking. (Very doubtful.) 3. Immersion occupies the same place to-day, as a distinguishing mark, that it did in the days of the apostles. (Not true.) 4. The modern congregation, as represented by the presiding brother, is authorised and bound to preserve this distinction. (Not true.)" We should not be surprised to hear that Bro. Main objects to this *expansion* of his position. However, so far as we are concerned, we propose to dismiss the third and fourth propositions, as not being essential to maintaining the validity of the principle involved in the idea of close communion. With the essayist we deny that "immersion occupies the same place to-day, as a distinguishing mark, that it did in the days of the apostles"—that is to say, that the practice of many of the religious bodies being at variance with that of apostolic times, it can only be a

distinguishing badge to those who in obedience to apostolic precept and example have been duly immersed. In the nature of things, immersion cannot be a distinguishing badge for the unimmersed. What we affirm is that the obligation to be immersed is just as binding now as it was in the days of the apostles. This is the proposition that has to be met, and not one arising from a failure of certain people to conform to apostolic usage. In reference to the fourth proposition, as it has regard to the method of carrying out a principle, and not the principle itself, it cannot be used as an argument for abandoning close communion. If it were proved that the method was wrong, it would not follow that the principle involved was wrong also. If the essayist will agree with us on the principle involved in the matter of close communion, we will very willingly discuss with him the best methods of giving effect to it. As, at present, he does not, we decline to enter upon the discussion of side issues. Seeing, then, that the affirmation or denial of the third and fourth propositions do not prove or disprove the validity of close communion, we need not follow the arguments which are intended to demonstrate their fallacy.

The first and second propositions, however, are pertinent to the question at issue. They are:—"1. In apostolic practice the unimmersed did not partake. 2. Their not being immersed was the reason for their not partaking." Upon these two propositions the essayist makes two comments. Comment upon the first—"Probably true, but not proved"; and upon the second—"Very doubtful." Taking these two propositions—for they may well be considered together—we find that the essayist is desirous of not being misunderstood. "Let it not be understood," he says, "that we are arguing for participation of the unimmersed during apostolic times. Our argument is a purely neutral one, and based (witness the plea) upon the *silence* of the Scriptures." Just so. The argument is, that as the Scriptures do not specifically state that the unimmersed did not partake, we have no right to say now that they may not. This is the line of argument he lays special stress upon, and uses for all it is worth—when it suits him. It is an argument, however, that cuts more ways than one. If it holds good against close communion, it is equally good against open communion. Consequently, the proposition that as there is no specific mention in the New Testament of the unimmersed partaking, therefore, they may not partake now, is just as valid as the other. There would have been some consistency in the "silence argument" if Bro. Grinstead had allowed it to

work both ways, and contended for silence in both aspects of the question, but so far from doing this, he stultifies himself by advocating the practice of open communion. Now, the "silence argument" is a good one when it is properly used, but it is one that has been so often abused that we require to be very much on our guard when it is brought forward in an argument such as this. We have no fault to find with the well-known reformation utterance, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent," but we do not forget that in the hands of the unskilful it is likely to do as much harm as good.

In the question under consideration it seems necessary to determine whether we are entitled to "speak." It has been usual to contend that we are at liberty to "speak" under any one of three conditions, namely, (1) apostolic precept; (2) approved example; (3) necessary inference. Bro. Grinstead accepts the two first, but rejects the third. We may be pardoned, we trust, if we do not accept this rejection of "necessary inference" as conclusive and final. On the contrary we insist that it is quite a legitimate way of determining apostolic practice. Like the "silence argument" it may be misused, but that is no reason why the proper use of it should be discarded, or else, if it were, what would become of apostolic precept or approved example? In our debates on the question of baptism "necessary inference" has played an important and legitimate part. It is probably the strongest line of argument against "infant baptism" that we can use. As it is abundantly clear that faith precedes baptism, and infants cannot exercise faith, it is a necessary inference that, Scripturally speaking, infants cannot be baptised. This "alone is an adequate warrant for concluding" that infant baptism is NOT "a divine requirement." In the scientific world the argument from "necessary inference" is regarded as valid enough. For instance, the fact that the earth revolves upon its axis is not a thing that we can demonstrate in actual experience. In the seeming, the earth does not appear to revolve, yet from certain phenomena, such as day and night, it is a necessary inference that it does. And the argument is irresistible and conclusive. It is even so in the religious world. The New Testament does not tell us in so many words that the unimmersed did not partake, but the argument from necessary inference is so strong and overwhelming as to be equal in authority to a definite statement. It would, indeed, be a serious thing if we had no means of ascertaining, precisely and definitely, what constituted the right to

fellowship in apostolic times. The truth of the proposition, that the conditions of pardon were also the conditions of fellowship, is so clearly evident that it would be a waste of time to attempt to prove it. Bro. Grinstead proves it himself when he cites Heb. 10 : 22-23—"Let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience, and having our bodies washed with pure water." Dean Farrar, in commenting on this passage, says:—"All Christians are priests to God (Rev. 1 : 5-6); and therefore Christian priests, before being permitted to approach to God must, like Jewish priests, be sprinkled with the blood of Christ, and bathed in the water of baptism" (Eph. 5 : 26; Titus 3 : 5; 1 Peter 3 : 21). It is absurd to say, as Bro. Grinstead does, that "the more or less negative idea that the outward investiture of baptism is a test or condition of our partaking is nowhere in sight." If it is "nowhere in sight" why does the apostle make baptism a condition of approach? The New Testament writers do not dissociate the "spiritual" and "physical" aspects of baptism. It is only critics of modern days that make the attempt. It is worthy of notice, in this connection, that the contention that baptism was a condition of partaking is sustained by the earliest and most valuable document of sub-apostolic literature, namely, *The Didache, or Teaching of the Twelve*. In its instructions regarding the Lord's Supper, it has the following injunction:—"But let none eat or drink of your Eucharist but those baptised into the name of the Lord." The value of this corroborative evidence is enhanced when it is remembered that the document was probably current in the days of the Apostle John, and certainly was so in the days of Polycarp, his beloved disciple. In the latter part of the first century, or, at latest, in the early part of the second, this rule obtained in the church, and being in agreement with the general teaching of the New Testament, it is direct and specific evidence that we cannot afford to despise.

From what we have said, it will be seen that we do not hold the idea that the New Testament is silent upon the question under discussion. If an emphatic utterance is required upon the matter, what more emphatic one could be desired than that found in Eph. 4, in which the elements of Christian unity are set forth. It is true that when we drew attention to this portion of Scripture in a previous article Bro. Grinstead dismissed it rather summarily as irrelevant to the question, but we can assure him that he did so without sufficient justification. It is pertinent to the question, because the idea of open

communion demands the recognition of more than one baptism. It practically says that while the Scriptures only know of one baptism, which the church is exhorted to maintain and guard, and by which men and women obtained an entrance into the "one body," it is nevertheless competent for the church to recognise a form of baptism, quite different from the apostolic one as, conveying similar privileges. In the practice of open communion we ignore this portion of Scripture so far as baptism is concerned, but in close communion we strive to give effect to it as far as we are able. In the former we are not consistent witnesses to the Scriptural idea of baptism; in the latter we are. We must, however, bring these remarks to a close by noticing just one other position assumed by Bro. Grinstead, namely, that the idea of close membership and open communion is not only workable and safe, but is also apostolic. By what means he has ascertained that the idea of close membership and open communion has an "apostolic basis" we do not know. Certainly nothing that he has yet written has afforded the slightest proof of such a distinction obtaining in New Testament times. The evidence that we have upon the subject is overwhelmingly in favor of the proposition that the conditions of membership were also the conditions of fellowship. The Scriptures themselves know of no such distinction as that which he affirms to be apostolic. It is contended, further, that the system works well among our churches in America, and that open communion has not led to the adoption of open membership. We accept Bro. Grinstead's statement, but remind him that the cause in America is still young. In the older immersionist body, the Baptists, it is plainly to be seen how the matter works. Quite recently, at a Baptist Congress in America, one of the speakers said:—"Could there be a church without baptism? One's answer must depend upon one's views of the efficacy of baptism. . . . To make baptism essential to church membership is to perpetuate its cleavage in the body of Christ along the line of ceremony merely. It would compel us, for the sake of ceremonial observance, to disregard the fundamental Biblical principle of the right and duty of individual freedom of Scriptural interpretation. The policy of receiving members without baptising them has been followed by many English Baptist Churches." If we are wise, we will regard the decadence of our Baptist friends as an object lesson from which we may learn the danger of compromising what we believe to be true. There is no doubt at all that the logical result of open communion is open membership. If the first is apostolic,

so is the second. But as neither of them can be proven to be so, it is well for us to reject both, and keep to the path of safety in the practice of close communion. Moreover in these days, when the Scriptural idea of baptism is being lost in the fogs of tradition, and its restoration to its original position is indispensable to the idea of unity, we will be unfaithful to our mission if we make any terms of surrender on this great and important question.

A New Labor Party.

P. J. BRANDT.

:o:

Being interested in the above, I desire to make a few observations through the columns of the AUSTRALIAN CHRISTIAN, on some statements PUBLICLY uttered by Bro. Johnston, *re* the above theme. First, the authority to speak on Trades Hallism does not rest with being at one time a member thereof, but in the knowledge exhibited by the statements made thereon. His wholesale condemnation of a society of persons because some "skulked about in their masters' time," does not exhibit a judicial thinker, seeing that the Christian church is misjudged by the same means. Our brother's remark about a "paid agitator" has humor in it, seeing that the Christian church has "paid agitators" to "turn the world 'upside down' and 'right side up.'" But the most staggering statement uttered was that "a Christian need not be out of work." That remark exhibited the need of further study of the economics of scientific living, and the economy of the ethics of Christianity, as compared with the present conditions of society. This is obvious in his approval of a certain employer gluttonising his employees twice a year with a sumptuous dinner—the product of their own energies—and thereby creating an unchristian taste for the example of a fashionable world; that violates the laws God has implanted in nature, thus producing gout, and other diseases. It is evident that our brother supports the "Employer System," whereas Christ deprecated such social conditions; for said he, "Call no man master." And it is easy to understand the reason. The system "gives occasion to the flesh." It makes a man proud in spirit; austere in manner; patronising to others; lording it over God's heritage—man. Christ was against "unearned increment," for he instructed the rich young man to unload, and return the riches to their rightful owner—the poor. The object lesson taught on the night of Christ's betrayal was a counterblast against the spirit of classism in the world of man over man. "He that would be great among you, let him become servant of ALL"—NOT ONE, as the custom of the world is. And so the Greatest among the disciples washed their feet. Such an action was a staggerer, a rude shock to the disciples ascetic sensibilities and propriety, imbrued from the instincts and customs of the world around them. Peter refused, and well he

might from the world point of view. What! "the Christ, the Son of the Living God," wanting to wash my feet—the menial duty of serfs and slaves! Never! says Peter. But the example had its effect, seen in the early church—"they had all things common," "each for all, and all for each"—not communistic, *i.e.*, living together in one locality, as some suppose, but socialistic, or co-operating for the common support of all, each one laboring with his hands that he could help his brother who was in need. It is the want of this in these last days that makes a visible Christian church impossible. If the professed Christian church abstained from the ethics of the world, and encouraged by practising the ethics of Christ's Christianity more, in and by trading with and employing each other, there would be "no need for a Christian being out of work" for refusing to do the "tricks of the trade" that capitalistic employers desire to be done, that they might compete successfully in the unscrupulous markets of the world. Then there would be a visible church that the world could see as an object lesson to admire and imitate, saying, "See how these people love each other."

From The Field.

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

:o:

Victoria.

MELBOURNE (Swanston-st.).—Very good meetings last Lord's day. We had as visitors Miss E. Verco and brother, of Adelaide; W. J. Williams, of Sydney; Sister Knapp, of Nelson, N.Z.; Sister Hindmarsh, of Sydney; Bro. Strudwick, of England (member of the English cricketing team); and Bro. and Sister Greenhill, returned from New Zealand. Herbert Peacock was also present and gave a very instructive address on "The Look of Jesus." In the evening had good meeting. Subject of discourse, "The World's Greatest Preacher."

Dec. 21.

ROBERT LYALL.

BENDIGO.—We had a good time on Sunday last, when we made the best use of our welcome visitor, T. J. Cook, who addressed us at the morning meeting, when we were pleased to have also with us Sisters Mrs. and Miss Gould from W.A. In the afternoon Bro. Cook gave us his taking address on "Balloons," which amused and instructed the whole of the School. He also preached to a full house at night, when at the close one lady made the good confession.

Dec. 21.

J. S.

LYGON-ST.—A very pleasant social evening was spent on December 16th, when the teachers of the school invited the officers of the church and Mrs. Knapp (formerly Miss Mary Dickens), who is on a visit from Nelson, N.Z., to see her mother, to join them. Bro. Johnston, on behalf of the teachers, presented Mrs. W. C. Thurgood with a beautiful silver-plated inkstand. Bro. Thurgood suitably replied on behalf of his wife. Sister Thurgood is one of our oldest and most consistent workers in the school. The evening's enjoyment consisted of songs, recitations, congratulatory speeches, and refreshments. The annual picnic will be held at Tooronga on New Year's Day, when a warm welcome will be given to all who may visit us. The ground can be reached by vans or train.

J. McC.

LYGON STREET, CARLTON.—Nice meeting Lord's day morning. One Chinese brother received into fellowship. The election of presiding brethren took place, when W. C. Craigie, F. McClean and M. McLellan were elected. At night, before a good audience, Bro. Johnston delivered a splendid address, which was specially intended for the students of the Bible College. The subject of his discourse was "Thoughts led Captive." A number of the students were present.

J. McC.

WEDDERBURN.—We held our Sunday School anniversary on Lord's day, Dec. 6th, when R. G. Cameron gave an interesting address to the School and friends present. On Tuesday following an entertainment was held for the distribution of prizes, when we had a good gathering, the scholars taking part in singing, recitations and dialogues, which contributed materially to the entertainment, and a very pleasant evening was spent.

Dec. 11.

C. McD.

N. CARLTON.—Sunday last was our S.S. anniversary, and a day to be remembered by young and old alike. F. M. Ludbrook addressed the church, and in the afternoon spoke to the school on "A Penny for Your Thoughts and a Farthing for Yourself." Afterwards those on the platform, numbering about 160, were presented with a farthing each. We are thankful to Bro. Ludbrook for his able assistance in making our anniversary a success. Not the least in connection with the services were the singing, led by Mr. Hickling, and the beautiful decorations, which were carried out by Mr. Ward. Mr. Ghent preached in the evening to at least 350 hearers.

Dec. 21.

J. M. H.

ASCOT VALE.—On Friday evening, December 18th, the church held a most successful members' social, the primary object being to extend a welcome to Bro. and Sister G. P. Pittman, who have come to labor in our neighborhood. It was a splendid gathering. W. Brown presided, and in his remarks he referred to the good work done in the past by the pioneers, and hoped that now our Bro. and Sister Pittman had come amongst us still greater achievements would be accomplished. Our brother, on behalf of the church, then gave to them a most cordial welcome, and urged the members to work in co-operation with them, so that the Master's kingdom might be extended. A. Millis, as President of the Conference, in a very interesting speech welcomed them to this State. T. Minahan, superintendent of the Sunday School, stated that it gave him very great pleasure to extend to our brother and sister, on behalf of the teachers, a most hearty welcome to the school, expressing the hope that brighter and better days therein would be brought about in training the children in the way of the Lord. A. B. Maston then spoke. G. P. Pittman then addressed the meeting, and told the brethren that he was exceedingly glad he had come to labor amongst them. He was well pleased with the tone of the gathering, and thanked the brethren for their hearty welcome and kind words of encouragement. He called upon the members to do all they could, with him, for the Master, for he knew that if this were done success would be the result. During the evening selections were rendered by the choir. Joseph Pittman closed the meeting with prayer. Refreshments, provided by the sisters, were then handed round, and a vote of thanks to speakers, choir and the sisters was carried with acclamation.

Good meetings last Lord's day, G. P. Pittman speaking at both services. In the evening another of our scholars made the good confession.

Dec. 21.

J. Y. P.

Queensland.

VERNON.—Bro. Smedley has been in our midst and we have been cheered by his visits. To-day we had the pleasure of extending the right hand of fellowship to a married woman who was immersed by Bro. Smedley yesterday afternoon.

Dec. 13. O. ADERMANN.

New Zealand.

QAMARU.—On Dec. 3rd the Sunday School rally was concluded by a treat. This took the form of a tea and public meeting, which was very enjoyable. The rally ran for 15 Sundays, during which time the Reds had 620 attendances, and the Blues 520, an average of 76 each Sunday. This was an improvement on former averages. The School has gained a good number of new scholars, and has a fair sized Home department.

Dec. 10. WHITE BUTTON.

GORE.—There is every prospect of a good church being established here before long. The Dunedin Missionary Executive is sending T. H. Mathison to conduct evangelistic work. If the brethren can possibly manage they will have the tent a little later on. Although we are but thirteen in number, we are determined to do great things for the cause.

Dec. 10. D. McMEE.

South Australia.

PROSPECT.—On Sunday afternoon our Sunday School held its annual Christmas Service. Special singing by the scholars. S. Wicks favored the assembly with a "Chalk Talk." The address was listened to with the greatest attention, while Santa Claus, the Christmas Tree and other interesting things about the season's festivities were fully explained. There were 115 scholars present and about 60 parents and friends. Every child received a prize.

J.C.W.

KADINA.—Good meetings. One immersed and received into fellowship. We have also had good meetings at Moonta, with another confession. Next Lord's day afternoon we will preach in the large hall, and immerse several in the new baptistery. The church at Wallaroo met for worship in the hall to-day, and Bro. Jackson conducted the worship.

Dec. 13. W. MOFFIT.

LOCHIEL.—The church here is in a healthy condition and the members are taking a great interest in the work. The attendances at the meetings are splendid, although many of the members have long distances to travel in coming to the chapel. W. Uren, of the Young Men's Class, Adelaide, is preaching. At the close of his address on December 6th, one young woman confessed Christ.

NORTH ADELAIDE (Kermode-st.).—On Dec. 13th Bro. Smith received the right hand of fellowship, having previously been baptised. On Dec. 14th a farewell social was tendered to Bro. and Sister Percy Pittman, prior to their departure for Victoria. John Anderson presided over a large gathering, and on the platform were several evangelists, all of whom testified to the worth of Bro. and Sister Pittman, and general regret was expressed at their leaving. A vocal duet and a quartette added to the pleasure of the evening. After singing "God be with you till we meet again," refreshments were handed round. Our brother and sister carry away with them the good wishes of the South Australian brethren.

Dec. 21. V.B.T.

New South Wales.

LISMORE.—We have been cheered by several additions. One sister, who was baptised by Bro. Furlonger several years ago, but who had never met with the church, was received into fellowship. Her daughter, who made the good confession during the late mission, was baptised the same morning, and received the right hand of fellowship with her mother. One young man made the confession on the 6th inst., and was immersed last Lord's day. A baptised believer of many years' standing was received the same day. Our C.E. Society is very enthusiastic.

Dec. 14. J.P.F.W.

West Australia.

BOULDER.—At the close of the gospel meeting last night a Sunday School scholar confessed Christ.

Dec. 14. C.E.P.

Here and There.

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

:O:



One confession at Brunswick, Sunday night.

One confession at Unley, S.A., on Sunday last, T. J. Gore preaching.

JANUARY 3, 1904.—Home Mission Sunday. Annual Collection.

On page 748 of this issue will be found an advertisement of American Revised Bibles. We now have them in two sizes.

Bro. Quick, of W.A., is now in the city. On the first Sunday in January, 1904, he begins work as evangelist in Bendigo.

W. J. Williams, M.L.A., of Broken Hill, is now in Melbourne. He met on Sunday morning with the church in Swanston-street.

Owing to illness of T. Bagley, J. Chapple preached at Paddington, N.S.W., on December 20th. Full house, and splendid discourse.

A number of our churches and individual brethren are ordering 500 copies of "On the Rock." We have still a good supply on hand.

H. D. Smith's address is now "Maldon House," 296 George Street, Fitzroy. Correspondents in States and foreign fields please take note.

We have a few copies of the little book, "First Principles," containing extended notes on the First Principles S.S. lessons. Price, 1/-; by post, 1/2.

Bro. and Sister F. Illingworth, of Perth, W.A., spent a few days in Melbourne last week, and are now in Sydney on a short visit with A. E. Illingworth,

Fifteen confessions at Enmore on Sunday night.

Two confessions at Fremantle on Dec. 13th, Bro. Banks preaching.

As we go to press the following telegram reaches us:—"Hagger's Bunbury Mission nine days old. Growing meetings. Five baptisms."

Bro. Keir, a very old member of the Cheltenham church, died on Monday night last. He was full of years, and has gone to the reward of a long and faithful life.

Good interest is being maintained in the tent mission at South Richmond. Eighteen confessions for the sixteen days. It is expected that the mission will continue another month.

G. W. Knight, of Bunbury, W.A., wishes to acknowledge for the Building Fund in that place:—Church in Rockdale, N.S.W., 20/-. Church in Brighton, Victoria, 10/-.

In the "Wanted" column it will be seen that a sister in the country wants a nice girl between 12 and 15 years old. We know this sister and can heartily recommend her. It is a splendid chance for a good home.

T. H. Mathison finding it impossible to get away, the committee has secured the services of Bro. Hadfield, from Dunedin, who will take up the work in connection with Mount Roskill at the beginning of the year.

Owing to the fact that there will be no issue of the CHRISTIAN next week, the discussion of two of the topics will be found on the "Christian Endeavor Page" this week. Read and preserve them for future use.

From Ponsonby, Auckland, we learn that the cause moves on hopefully. During November and the first Sunday in December there have been eleven additions—eight by faith and obedience, two by letter, and one restored.

There was a great meeting at Cheltenham on Sunday night last, at H. Mahon's farewell meeting. The chapel was crowded, seats, aisles and platform. At the close seven people confessed Christ. Bro. Mahon and family left on Tuesday, for Dunedin, N.Z., his new field of labor.

This is the fifty-second issue of the CHRISTIAN for 1903, and will be the last publication this year, so that there will be no issue next week. We propose to take a rest and to give our readers a rest. The first number of Vol. 7 of the AUSTRALIAN CHRISTIAN will appear on January 7th, 1904.

At the chapel in Ascot Vale on Friday night last there was a most pleasant social in honor of Bro. and Sister Percy Pittman, who commenced work with the church there last Sunday. The chapel was tastefully decorated by the good sisters, and arranged à la drawingroom. W. Brown presided, and short addresses were delivered.

An old colored woman on one occasion was injured in a railway collision. Her friends urged the necessity of suing the wealthy railroad corporation for damages. "I 'clar' to gracious," she scornfully replied to their advice, "ef dis ole nigga ain't done git more'n nuff o' damages! What I'se wantin' now and what I'se done gwine to sue dat company foh is repairs."

P. J. Brandt writes:—"I read with pleasure the prospectus for 1904. It is in the direction of an ideal press advocate of Christianity in its true comprehensive sense; and it is to be hoped that every true Christian, who is not ashamed of the gospel of Christ, or prefers error for the sake of peace, rather than court investigation for the truth's sake, but is ever

ready to give a reason for the hope that is in him, contending earnestly in love for the truth once delivered unto the saints, will hail with pleasure and support the new departure towards unanimity in thought and practice of the Christian church—by being a subscriber to its publication."

Any of our readers owing the Austral for Books, Tracts, Printing or Subscription for the CHRISTIAN are asked to give the matter their immediate attention, as we need the money to straighten up accounts for the year.

"The brethren at Bunbury, W.A., made an appeal to the brotherhood for help to secure a piece of land and build a meeting-house, but very little has so far been received. As situated at present it is impossible to run a Sunday School except in a private house, and all the inconveniences of a hired hall for the worship and gospel preaching have to be endured. This is an important town, and a strong church must be built up here. To do this a meeting-house is almost essential. Who, then, will render help? The brethren are doing nobly financially, and so deserve help. Surely there are 100 churches or individuals who will send £1 each; another 100 who will gladly give 10/- each; besides quite a host who will give 5/- each. Send all donations to G. W. Knight, Spencer's Road, Bunbury, W. Carter, Victoria Street, Bunbury, or G. A. C. Gordon, Blackwood Road, Bunbury."—THOS. HAGGER.

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At Bed-rock Price!

ON THE ROCK.

Imagine this book for 3d! We have now 10,000 copies ready to send out, and hope that our churches everywhere will show appreciation of cheap religious literature by purchasing this book in large numbers.

C. A. Quick, of Perth, who has accepted a call from the church at Bendigo, received a send-off, with his family, in the Lake-street chapel, on the 11th inst. A large number of brethren and others were present. The speakers were T. Peacock, representing the Band of Hope, of which Bro. Q. was vice-president, L. Gordon, on behalf of the Open-air Mission conducted by Bro. Quick, R. Ewers, for the Christian Endeavor Society, of which the guest of the evening was vice-president, A. Bell, superintendent of the S.S., in which Bro. Q. was a teacher, and D. M. Wilson, who expressed the appreciation of the church as a whole. The last speaker presented Bro. Quick with a purse of sovereigns. Music, coffee, cakes and social intercourse filled up the rest of the evening, and after the family had been commended to the care of our Father the meeting closed with "God be with you till we meet again."

The tea-meeting to "farewell" the Tabernacle in Johnston-st., for seventeen years used by the church in Fitzroy, held on Thursday night last, December 17th, was a great success. Over two hundred people sat down to an excellent tea, provided by the sisters. As a tea, in every respect it was the best we have attended for a very long time. The charge was 1/-, but to the man with a good appetite it was worth it. Those present represented almost all our churches

within many miles of Melbourne. The after-meeting was of a high order. J. T. Tinkler, of the North Fitzroy church, with an excellent choir led the musical portion of the meeting. We never meet Bro. Tinkler but that we are impressed with the great and important service he has rendered the brotherhood. Dr. Jas. Cook of Bendigo presided, and addresses were delivered by C. W. Mitchell, Jas. McGregor, F. Illingworth, M.L.A., Jas. Johnston, H. G. Harward and H. D. Smith. From start to finish it was a splendid meeting. The church will go into their new quarters about the first of the year.

An interesting social gathering took place on Saturday afternoon at the Burwood Boys' Home, when the Home became the recipient of a handsome new dining hall, erected by Mrs. E. Davies, "Milford," Hawthorn, in memory of her late beloved husband, J. A. Davies, who was the first hon. treasurer of the Home. The President opened the proceedings by stating the object of their gathering, and how this magnificent gift from Mrs. Davies was the first considerable gift which the Home had received since its foundation, and that it might be taken as a happy augury of more to follow in the future. A letter was then read from Mrs. Davies, in which she formally presented the Home with the Davies Dining Hall, desiring that it should continue to be so known in the future, and stating that nothing would have pleased Mr. Davies better had he been alive than to have participated in it. S. Pearce Carey was then called upon to open and take possession of the building in the name of the committee. He said that he was very happy to be present, and pleased that the President had persuaded him to take part. A memorial gift like this was the right kind of tombstone, and the presentation of it for such an object as the Burwood Boys' Home was an example that might be widely followed. He finished up with some cheery words to the boys and workers, after which he applied the key and declared the hall duly opened. It was speedily filled by the friends and visitors. Here a hymn was sung, and Andrew Meldrum offered a consecration prayer. Mr. Pearce Carey then moved that a letter of thanks and appreciation be sent to Mrs. Davies for her munificent gift. This was seconded by Andrew Meldrum, and supported by W. C. Craigie, who very suitably dwelt upon the work of the Home and the good that was accomplished among the boys. He then put the motion to the meeting, which was carried unanimously. The company then sat down to a very acceptable tea, provided by the Dorcas ladies. The special purpose of the Dorcas Society ladies in their presence at the Home was to give the boys their annual Christmas treat, and needless to say it was a great success. The boys enjoyed themselves immensely, and entered heartily into the races, the prizes for which were not alone provided by the committee, but had a valuable addition to the list contributed by Bro. Meldrum. Bro. Craigie also brought along a fine watch, which is a yearly contribution secured from a friend for the best boy. S. Brice also very kindly offers two medals every year for the best two boys out at situation. The prizes were given out in the main hall at the close of the day's proceedings by W. C. Craigie, who had a kindly word for each boy, Mr. and Mrs. Varcoe acting as father and mother in the selection of the prizes suitable to each individual case, which appeared to be fully satisfactory to the boys. One very pleasing feature about the distribution of the prizes was that those boys who got none entered heartily into the good luck of their fellows without any apparent envy or disappointment. At the close ringing cheers were given for all the good friends who had assisted at the treat, which was quite a treat to hear.

Acknowledgments.

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

FOREIGN MISSION FUND.

VICTORIA.

F.G.M....	...	£0 10 0
A. W. Connor, Castlemaine	0 5 0
A. E. Bailey, Ascot Vale	0 5 0
Estate Late Mrs. Ludbrook	20 0 0
Miss Moysey	1 0 0
Bro. and Sister Huntsman, Malvern	1 0 0

NEW ZEALAND.

School, Mataura (Xmas Fund)	1 0 0
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FOREIGN MISSION FUND.

WEST AUSTRALIA.

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Subiaco, per Bro. Gardner	2 0 0
Subiaco, per Sister Gould	0 6 0
Fremantle, per Sister Campbell	2 0 0
Perth, per Bro. Platt	1 2 6
Subiaco, per Sister Gould	0 12 6
Fremantle, per Sister Campbell	2 10 0
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JOHN F. P. PALLOT,
Treasurer.

VICTORIAN MISSION FUND.

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Emerald, Conference Fee	0 10 0
Doncaster, per Sister E. Zelius	2 8 0
G.G., North Fitzroy	0 2 6
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Bro. W. Watson, Emerald	0 5 0
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Bro. A. C. Bailey	0 5 0
Sister Fisher, Prahran	0 10 0
Sister Wheat	0 2 0
Sister Mahon's Sewing Class, Cheltenham	0 6 0
Sister Miss Moysey	1 0 0
Sister Amess, sen., North Melbourne	2 0 0
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J.	0 10 0
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WANTED.

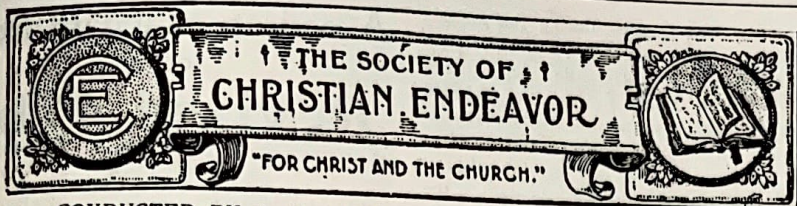
A sister in the country offers a good home to a girl between 12 and 15, whom she would train in good household work, and treat as her own. There are no children. Apply this office.

IN MEMORIAM.

FOLLETT.—In sad but loving memory of Mary, dearly beloved wife of James Follett, who died Dec. 24th, 1902, at York, S.A., aged 52 years.

"So dearly loved, so deeply mourned."

—Inserted by her sorrowing husband and family.



CONDUCTED BY A. R. MAIN, 139 BUCKLEY STREET, FOOTSCRAY.

Topic for January 11.

Tests of Repentance.

Lk. 3: 8-14; Psa. 51: 1-17.

A careful study, in the Revised Version, of 2 Cor. 7: 8-10, Acts 3: 19 and Luke 3: 8 will be profitable, and will help us to understand what the repentance, about which we are to talk, is. It is not sorrow or remorse, idle tears or vain regrets; nor even "godly sorrow," which indeed "works repentance" (2 Cor. 7: 10). It is not the actual turning from sin, for Peter told men to repent *and* turn (Acts 3: 19). John the Baptist distinguished it from that reformation of life whose good deeds he termed "fruits worthy of repentance" (Luke 3: 8). Disciples, more than others, have been apt in defining it: "A change of will, caused by sorrow for sin, and leading to reformation of life." Definition in this case is needful and prevents misunderstanding of important Scriptures; but do not forget, it is easier to define than to experience; and much easier to get other people to know what it is to repent, than to get them to do it. The need of this has been called a lost note in present-day preaching. Our readings give us some texts:

DAVID'S REPENTANCE.

You know the sin which forced from David this wonderful fifty-first psalm. Carlyle effectively answered the shallow sneer, "Is this your man after God's own heart?" asking, "What are faults, what are the outward details of a life, if the inner secret of it—the remorse, temptations, true, often-baffled, never-ending struggle of it—be forgotten?" "Of all acts is not, for a man, *repentance* the most divine?" In David's case we have—

1. *Consciousness of sin.*—The greatest fault is to be conscious of none. All churches are not so bad as that of which a good deacon remarked: "I have been a member of this committee for thirteen years, and have witnessed the reception of many new members, but this is the first *sinner* that I have ever known to come to be received into this church."

2. *Sorrow for sin.*—His remorse was intense. Some think it made him physically sick (Psa. 32: 4). "Sad, and yet blessed is pain for sin! The body that feels not the pain of disease is death-struck. The soul that suffers keenly for its sin, may yet be healed. The soul that has grown indifferent is dead."

3. *Confession of Sin.*—A penitent will confess. The unrepentant blames others and tries to shift the fault; he is far from the kingdom. There is no surer test of penitence than this of willing acknowledgment. "Confession is not a simple act. Confession is in reality a multitudinous act; it is many acts in one; it is a consequence of right judgment, right feeling, and right action."

4. *The desire for a new start.*—David prayed for a clean heart. Even forgiveness would be of little use unless it issued in a new life.

THE BAPTIST'S TEST.

Fruits worthy of repentance.—A true repentance will have these fruits, just as a good tree yields good fruits. We may naturally expect deeds of love from him who, repenting of his sin, is changed from selfishness to the love of God.

I commend to all these searching and suggestive words of Alex. Maclaren: "One may have his paroxysms of regret, but the question is, does it make any difference in the man's attitude? Is he standing, after the tempest of sorrow has swept over him, with his face in the same direction as before; or has it whirled him clean round and set him in the other direction? The one kind of sorrow, which measures my sin by the side of the brightness and purity of God, vindicates itself as true, because it makes me hate my evil and turn away from it; the other, which is of the world, passes over me like the empty wind through an archway; it whistles for a moment and is gone, and there is nothing left to show that it was ever there. . . . My brother! when your conscience pricks, which of these two things does it do? After the prick, is the word of command that your will issues 'Right about face!' or is it 'As you were'? Godly sorrow worketh a change of attitude, purpose, mind; the sorrow of the world leaves a man standing where he was. Ask yourselves the question, Which of the two are you familiar with?"

"Except ye REPENT, ye shall all likewise perish."

Topic for January 18.

Overcoming Temptations.

1 Cor. 10: 12, 13; Heb. 4: 14-16.

Man's life on earth is a life of temptation. No Christian is exempt. Most may say with Bunyan, "The devil did not play in tempting of me." There is no sin in being tempted. "The Perfect Life was a tempted life." *Yielding* is sin.

'Tis one thing to be tempted, Escalus,
Another thing to fall.

Temptations may be turned into blessings—if we overcome them. New strength will thus be ours. The savage believes that the soul of the enemy he kills enters into him and increases his power. So may we say of vanquished temptations. Browning asks:

"Why comes temptation, but for man to meet
And master, and make crouch beneath his feet,
And so be pedestalled in triumph?"

Looking to this issue, we may say with James, "Count it all joy, my brethren, when ye fall into manifold temptations."

In 1 Cor. 10: 13 Paul gives us

TWO COMFORTING THOUGHTS.

1. You will never have a temptation that you cannot bear. See R.V. This must be so, for God is faithful. He does not delude us by making an offer of salvation and then placing an insuperable difficulty before us. How often men lie to God! Every time you say, regarding a sin, "I could not help it," you commit the further sin of lying. No power in heaven or earth can make you sin.

2. There is always *the way of escape*. You must find it and walk in it. "God makes an open road, but then man himself must *walk* in it. God controls circumstances, but man uses them. That is where *his responsibility lies*."

HOW TO OVERCOME.

1. It is not purely a "bull" to give as one way: *Avoid temptation*. The power to overcome is largely taken away if you sought it out or dallied with it. Before a forbidden building, the monk Philammon prayed, "Turn away mine eyes from beholding vanity"; then he *went in and looked!* Indians shoot deer who come out to gaze stupidly at a red rag on top of a pole.

2. *Resist beginnings*. "Resist the devil, and he will flee from you." Be like Eve, and begin to debate the matter, and you are lost. "The elder," says Luther, "said to a youth who complained that he was assailed by evil thoughts, 'My son, thou canst not prevent the birds of the air from flying over thy head, but thou canst prevent them from building their nests in thy hair.'"

3. *Help in Christ*.—Himself a victor over temptation in all its forms, Jesus can succour the tempted (Heb. 2: 18). He can both sympathise with and help his people. "Are they ever tempted by Satan to distrust God's care and goodness? So was Jesus.—Are they ever tempted to presume on God's mercy, and to run into danger without warrant? So also was Jesus.—Are they ever tempted to commit some private sin for the sake of some great public advantage? So also was Jesus. . . . He is just the Saviour that a tempted people require." We can boldly come to him and find grace to help in time of need. Only, live up to your prayers. But we have not only this help promised, but we have in the case of the Saviour an example of the way to overcome temptation. Let us beseech his help, and at the same time use his method. Read Matt. 3: 8 to see how he did it. With three plain texts of Scripture, ordinarily and simply applied, he puts the Evil One to flight. The Word of God is the sword of the Spirit. We must use it as a weapon to fight the devil with.

Notes and News.

North Melbourne Endeavorers have re-elected their officers. Very few changes have been made, as they contemplate making things "go" next year. They are "stock-taking," to make better use of the new year's opportunities. Their committees, according to the secretary's report, are badly in need of this.

Vict. C. of C. E. Union.—Relating to the monster picnic at Eltham on Feb. 1st, secretaries will have received a letter from me. Will you kindly make it a point to note particularly the instructions thereon, and carry them out? specially the one marked confidential, which is for yourself alone. The ones whose names are to be forwarded to me will be informed from the Union direct. The Union visitors will please make the picnic well known when they visit.—W. McCANCE, Sec.

OUR BIBLE DATING PLAN.

Date.	...	O.T.	...	N.T.
January 5	...	Genesis 13,14,15	...	Matt. 5: 1-26
" 6	...	" 16,17	...	" 5: 27-48
" 7	...	" 18,19	...	" 6: 1-18
" 8	...	" 20,21,22	...	" 6: 19-34
" 9	...	" 23,24	...	" 7
" 10	...	" 25,26	...	" 8: 1-17
" 11	...	" 27,28	...	" 8: 18-34

Obituary.

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

ANDERSON.—Another old pioneer has passed away from the scenes of earth in the person of Mrs. Anderson, *nee* Pattenden, who fell asleep in Jesus on Nov. 10th, at the ripe age of 84 years. She was baptised by the Scotch Baptists when 13 years old. She remembered James Wallis first starting the cause of primitive Christianity in Nottingham, and she left the Scotch Baptists along with him. She taught in the Sunday School along with Mrs Black and the late Mrs. Ludbrook. She was married by James Wallis to Bro. Anderson, who was a teacher in the same school and afterwards a deacon in the church. They left Chelsea in 1870 for Melbourne, and put their letter in at Swanston-street for a few months and then moved to Doncaster, where Bro. Anderson died. Sister Anderson moved into Melbourne again and took membership at Lygon-street. For several years before her death our sister was unable to meet with the church, but her faith was strong and she longed to depart and be with Christ. It was a pleasure to visit her during the last weeks of her earthly life. She loved the brethren, and, outside of the Bible, the **CHRISTIAN** was her best friend. Shortly before her death she expressed to the writer her deep sense of thankfulness to the brotherhood for their many deeds of kindness to her during her long years of widowhood, and especially to M. W. Green, who, when the life assurance company because of a technical flaw refused to pay the money due to her, took the matter in hand and through his persistent efforts secured a portion, enough to build a cottage. Sister Anderson was of late years a member at Ascot Vale. An hour or two before her death she called for Bro. Greenwood and enquired about the tent mission, and expressed the hope that many would enter the kingdom. Her end was as peaceful and calm as the sleep of a little child, and so she passed away to be with her Lord, at the home of her widowed daughter, Mrs Moore, and her son, Mr. Anderson, who had tended her with loving care during her declining years.

Newmarket, Dec. 4.

F.W.G.

JAMES.—Sister James, relict of the late John James, fell asleep in Jesus on November 20th, at the advanced age of 84 years. For the past 53 years she had been a baptised believer. She was immersed in the Nelson district, and met with other baptised believers until the church was planted in Spring Grove, about 35 years ago, on the arrival of Bro. Lewis in that district. In the year 1866 she and her husband arrived in Wanganui, and formed part of the band of pioneers that planted the church here. Her son John Wilson, and Bro. Purnell, who are both active workers in the church here, are the only two pioneers left. Through the weakness of declining years, our sister had not been able to attend the meetings for about four months, but she was always a most consistent and earnest advocate of the principles she so dearly loved. Her end was peaceful and without a struggle. It was my privilege to see her often. She would say, "I am only waiting, and shall be glad when it is all over." Her influence will long remain. Her daughter, Miss James, has been truly devoted to her mother all through her declining years. A large gathering followed the remains to their last resting-place.

Wanganui, N.Z.

W. T. CLAPHAM.

CARSONS.—Mrs. Carsons (better known to many of the old members of Lygon-street church as Miss Louisa Smith) passed to her eternal rest on Friday, 16th November, 1903. Our sister was led to Christ

at Castlemaine by Bro. Geeslin, during the mission he conducted there many years ago, and since then has lived an earnest, consistent life. She was a member of the church at Lygon-street, and attended the Bible Class conducted by the late Bro. Robertson. After her union with Mr. Carsons, of Castlemaine, she removed to Taradale, and met with the church there for some years, being a regular attendant at the meetings, and an earnest worker in the church. From Taradale she removed to Molesworth, where she held the position of station mistress. She next removed to Wallan Wallan. She died suddenly, on the date mentioned, in Melbourne, being 43 years of age, and was buried in the Wallan Cemetery. Thirty private vehicles, filled with sorrowing friends, followed her to the grave. She has but lain down her weapons of warfare and entered into rest, leaving a sorrowing husband and two children to mourn the great loss of a faithful wife and fond mother. Mrs. Carsons was a cousin of Sister Mrs. F. Payne and Sister Mrs. Wm. Brown, of Ascot Vale.

F. McC.

IRELAND.—On December 12th, our aged and beloved Sister Margaret Ireland fell asleep in Jesus, aged 90 years. She was the oldest member of the Norwood church, and, I believe, one of the oldest disciples of Christ in South Australia. She has come to the grave like a shock of corn full ripe. She was one of the old original members of Hindmarsh church. Only the Lord's day previous to her death she was in her usual place at the Lord's Table. Everyone loved our dear old sister. Her sweet face was as the face of an angel. Her photo appears in the **JUBILEE HISTORY**. We shall never forget her. A sweet saint has gone from us, but her godly influence remains.

S.A.

A. C. RANKINE.

GREENSHIELDS.—A. T. Greenshields fell asleep in Jesus on Lord's day evening, November 29th, aged fifty-two years. We little thought that one so strong would leave us so soon. His illness was of short duration. Bro. Greenshields was one of our church officers, and had been in office for several years. He had a firm grasp of New Testament truth, and he sought to live the truth. His seat was seldom vacant, either on Lord's days or at the prayer-meeting. For thirteen years he has been a devoted member of the church in Norwood, and for thirty-four years has been united with the church of Christ, he having been formerly connected with the Alma church. Kind, gentle, considerate, humble, as he ever was, we shall greatly miss him. He loved the church, and sought in every way to promote her welfare. Our brother was a genuine man, and beloved by all. One so useful in the church we can ill spare. Our heavenly Father has ordered otherwise. We bow to his will. We deeply sympathise with the sorrowing wife and children and relatives, most of whom are united with the church.

S.A.

A. C. RANKINE.

CHAMBERS.—A. O. Chambers passed away from earth on the evening of December 9th, aged 62 years. For many years our brother was a prominent worker in the Baptist Church, Adelaide. For the past two years he has been associated with us in church fellowship. He was an enthusiastic temperance worker, and for many years held meetings in the Botanic Park on Sunday afternoons. He has been the means of inducing over 1000 persons to sign the pledge. For the past 16 years our brother has been a faithful officer of the Destitute Board in South Australia. Many of the poor that he visited will remember him kindly for his words of cheer and Christian comfort. He has left a large family, all of whom are baptised believers.

Norwood, S.A.

A. C. RANKINE.

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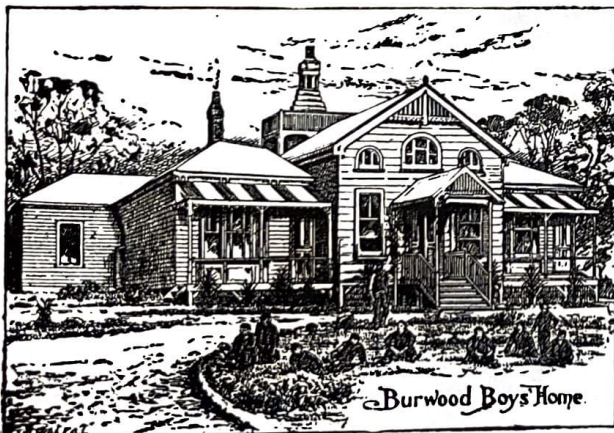
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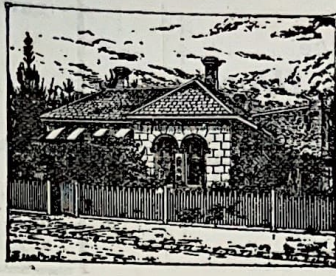
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