

THE AUSTRALIAN CHRISTIAN

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

Vol. VIII., No. 1. THURSDAY, JAN. 5, 1905. Subscription, 6s. per Annum.

Registered at the General Post Office, Melbourne, for transmission by Post as a Newspaper. If Posted Single, 7/-

The Branch from Jesse's Roots.

Isaiah 11:1-10.

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B. W. HUNTSMAN.

"Hark, the herald angels sing,
'Glory to the new-born King;
Peace on earth and mercy mild,
God and sinner reconciled.'"

Such is the message of this season, and it is fitting to consider the kind of a Saviour promised us by God.

THE PROMISE OF THE CHRIST.

He was to be of the royal tree of Jesse, "a shoot out of the stock of Jesse." When Saul was rejected as king, Samuel was sent by God to the home of Jesse to choose a successor in the person of David. So David became the founder of a royal family. The Christ came in this royal line; by virtue of descent he was a Prince of the house of David. He is the branch out of Jesse's roots that would bear fruit. He would not be a profitless ruler, but is promised to bring peace, happiness, and good-will to men.

The Spirit of God is to be with him; it is to "rest upon him." The Christ was not to come without divine authority, commission and power. God's Spirit is to rest upon him to a far greater degree than it ever had upon anyone before or since. It was the evidence that God was with him. How is the Spirit of Jehovah revealed in and through Christ? It is "the spirit of wisdom and understanding." He knew and understood the will of God as none other. He knew also what was in man. It is "the spirit of counsel and might." He had divine wisdom to give perfect counsel to men, and divine power to execute his will. It is "the spirit of knowledge and of the fear of Jehovah." He knew God by personal acquaintance and fellowship, and thus he was able to reverence God as no mortal can.

HE REIGNS IN PERFECT RIGHTEOUSNESS.

His greatest delight is spiritual; it "shall be in the fear of Jehovah." He is quick to understand the things of infinite importance, so he makes this his "scent," the object of

his searching, his greatest desire and joy. He has an eye for the glory of God, he honors God himself, and wants to bring all men to the same place of reverence and affection for God.

In reigning as our spiritual king, the manner of his judgment is strongly expressed. First, the way he will *not* judge. Not simply by seeing—"he shall not judge after the sight of his eyes." In judging righteously he is not to be blinded by passing allurements which appeal to passion and prejudice. Not simply by hearing—"neither decide after the hearing of his ears." Though the hearing of testimony is rightly regarded as a good way of finding out truth, yet the best of human efforts are liable to error. His conscience and judgment are not to be dulled by soothing or false words. Second, the way he *will* judge. "With righteousness shall he judge the poor." He will give to the poor justice, with perfect righteousness—a great promise in any age or country where the poor find it next to impossible to get justice. "With equity shall he decide for the meek of the earth." Decision will be made for the meek with perfect equity—the abused who have no means of righting wrongs, but patiently endure injustice, believing in God and the time to come when all will be made right.

The way he will bring about this justice and equity. By the use of the rod of his divine teaching—"he shall smite the earth with the rod of his mouth." There is correction, reproof, and sometimes judgment, in the teaching of Christ. By the power in his divine utterances—"with the breath of his lips shall he slay the wicked." Wherever the teaching of Christ is accepted and obeyed, there sin must flee, and the wicked give up their wickedness. The word of Christ and the practice of evil cannot co-exist.

But what is his support and strength in this great work? Two important things. First, righteousness, "the girdle of his

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

waist." He was without sin. Had he failed in this he could not have been our Redeemer. He needed no palace, throne, crown nor sceptre; the strength of his authority, apart from the presence of God, was in his perfect righteousness. Amid our own weaknesses we feel that here at least was one who never sinned. Second, faithfulness, "the girdle of his loins." He fulfilled every requirement of God, discharged every duty. How disastrous if he had left some work incomplete! Here was one who did not fail, who was faithful in all things.

HE BRINGS PEACE AND GOOD WILL TO THE WORLD.

This is the song of the angels in prophecy. How graphic is the picture drawn by Isaiah of the animal nature of men! Some are like wolves, leopards, lions and serpents, manifesting the animal qualities of selfishness, cruelty and deceitfulness. But the Prince of Peace brings in reconciliation and good will among men. The effect of the presence of Christ, wherever he is received and obeyed, is to make peace where there is strife and bloodshed. True, it is not, at present, universally accomplished. It awaits the world's acceptance of Christ and his method of settling disputes. The application of the teaching and spirit of Christ is the only final and sufficient means of settling difficulties at home and abroad. The reign of universal peace will come when the Christ reigns in the hearts of men. The brightest spot in this picture is that "a little child shall lead them." In that golden age the innocence and harmlessness of childhood will be a stronger leading influence than the self-seeking and cruelty of men.

We shall enjoy perfect safety through the reign of Christ. "They shall not hurt nor destroy in all my holy mountain." The crime of crimes is for men to destroy their fellowmen. God is the maker of all. Christ is the Saviour of all. The earth is the common possession of all men. Before the Almighty all have equal rights. Christ brings peace by bringing in rightdoing towards our brother man. The cause of this happy day of safety is that "the earth shall be full of the knowledge of Jehovah as the waters cover the sea." The deeper our knowledge of God, his perfect will and divine affection, the greater the spread of helpfulness and kindness towards each other.

HIS REIGN IS TO BE UNIVERSAL.

He is to be "an ensign of the peoples," a rallying point, the royal standard of every race, the theme of every song, the inspiration of every life.

The nations shall come unto him, seek after him as the One of all others most desirable. The idols of heathenism are falling before Christ. The spread of the gospel is ushering in the universal acceptance of our King.

"His resting-place shall be in glory." Defeat to the cause of Christ is impossible. Decay and ruin cannot be for his cause. He must reign in glory. "Till every tongue in heaven, on earth, and under the earth, shall confess him Lord, to the glory of God the Father."

"Reign on! reign on! O Christ!"

The Ministry.

THOS. HAGGER.

Frequently we hear people talking about young men entering the ministry, by which they mean, devoting their whole time to the work of preaching and being supported financially by their brethren while they are doing so. The term so used is about as foreign to the New Testament idea of ministry as it is possible for a term to be.

The ministry of the church of Jesus is twofold—temporary and permanent. The temporary or extraordinary ministry consisted of apostles and prophets. These were the inspired teachers of the early church, and their gifts were necessary to supply the complete revelation of God, on the part of the apostles, and to teach the church pending the completion of the revelation, on the part of the prophets. When the New Testament was written their work became unnecessary, and so no successors were appointed. Through their writings the apostles are still teaching the churches.

The permanent ministry of the church consists of evangelists, elders, and deacons. Let us consider each of these briefly.

1. *Evangelists*.—The qualifications of an evangelist are not formally mentioned like those of an elder or deacon, but from 2 Tim. 2: 1-3; 4: 1-5 we can learn, I think, that they are ability, faithfulness, piety, and tact. The work of the evangelist appears to be to preach, baptise converts, organise churches, teach, set in order things wanting in the churches which he may visit and labor with, and to take a certain amount of oversight until elders are appointed to relieve him of this duty.

It is permitted that an evangelist should be supported while engaged in his work (1 Cor. 9: 14); but merchandise should never be made of the gospel, and so much given for so much gold whether the money is needed by the evangelist or not. I take it that if a man devotes himself at the request of his brethren entirely to the work of an evangelist, his brethren should support him, and in such a way that he is relieved from all anxiety about material things. At the same time, he must not expect his brethren to make all the sacrifices, but must be prepared to make some himself, and not haggle with churches as to the amount of support he is to receive. Or again, a man may devote his time in part to the work of an evangelist, and so be unable to earn sufficient to support himself and his family; then his brethren should make up to him that which he needs. But it is a splendid thing when a brother can do the work in part or entirely and, like Paul, on some occasions, not be chargeable to any. Let these ideas take possession of us, and there will be wanting the slightest trace of paying for preaching, and in churches and evangelists there will be more of the spirit of Paul, who exclaimed, "Woe is me if I preach not the gospel."

2. *Elders or Bishops*.—These are the pastors or shepherds of the flock, and in every local congregation such should be found (Phil. 1: 1; Titus 1: 5); their work is an absolute necessity. The qualifications for this office

are laid down in 1 Tim. 3: 1-7; Titus 1: 5-11. The bishop is to be a man of experience, of good reputation, is to be married and able to govern his household well, must have a good character, have habits of watchfulness, and be capable of teaching.

The duties devolving upon those who occupy this position are to teach, look after church discipline, seek the spiritual development of all the members under their care, and in general to be the spiritual shepherds or overseers of the church; but they are not to act as lords over God's heritage (1 Pet. 5: 1-3). Great responsibility attaches to this office, but the work is glorious. No higher ambition can be in any brother's breast than to fill the office of a bishop or elder.

If the necessity existed, I could see nothing wrong for one or more of the elders to devote their whole time to the work and to be financially supported while they do so.

3. *Deacons*.—The term deacon means servant. The qualifications for this position are laid down in 1 Tim. 3: 8-13. He should be a married man, of honest report, full of the Holy Spirit and wisdom (Acts 6: 3).

The duties seem to be with regard to the temporal affairs of the church—to look after the finances, see that the saints in need are supplied, and serve tables in general. This work is important, and the one who performs it faithfully is doing great service to the cause of Christ.

Now, we may enter the ministry of the church either by becoming an evangelist, an elder, or a deacon; but he should allow his brethren to select him, and not push himself into a position that he may be ambitious to fill, and yet for which he may lack some essential qualifications. The fact that one has been selected to fill either of the offices in the church does not give him an exclusive right to perform the duties of such office. It is an evangelist's duty to baptise, but not his exclusive duty; others are as qualified as he to do that work. It is an elder's duty to visit the wayward and weak members, but others may do so as well as he.

To those who are ministers of the church, whether evangelists, elders, or deacons, let me say, Give diligence to fulfil your ministry to the glory of God and the extension of the cause of Jesus Christ.

"Ye servants of the Lord,
Each in his office wait;
With joy obey his heavenly Word,
And watch before his gate."

Foreign Missions.

PERCY PITTMAN.

Miss Thompson, writing on October 29, says she has been spending a few days at Jabalpur, in order to recruit a little after nursing Mrs. Grainger. Jabalpur is higher and cooler than Harda. Bro. and Sister Brown are located there. They meet with some opposition from the C.M.S. missionaries, who object to Nonconformists working in the same station, although there is plenty of room for all. Bro. Wharton was expected there in a few days to help Bro. Brown in the Training School and other work. Jabalpur is one of the new stations opened by our

American brethren. At Harda Bro. Grainger reports good meetings at a Mela he had just visited. He sold over 400 gospels and other books. Sarubai's husband had just died suddenly, and was very much missed.

Miss Tonkin is settled in her new home, a small semi-Chinese house built for the native workers. Half of the house is occupied by a Chinese widow, the girls' school teacher. Bro. Ware's eldest daughter, whose return from America necessitated the removal of Miss Tonkin from Bro. Ware's home, had just arrived at Shanghai.

P. A. Davey tells how two of his Japanese Christians spent two weeks of special prayer in the mornings at 5.30. On one Sunday morning they prayed for an enquirer, "Lord, give us that man," and the prayer was answered. A graduate of a law school expressed a desire to become a Christian, and was baptised the same afternoon. "At Hachioji on Saturday a young man said he found it hard to accept the supernatural birth of Jesus, though he believed he was a wise man. I told him to stick to his belief in the wisdom of Jesus, to believe as far as he could understand, to study the resurrection and the life preceding it, in the light of which the birth is best understood." It is probable that Bro. Davey will pay a visit to Australia some time next year.

John Thompson states that the meetings among the Kanakas at the different places are well attended. 7 had recently applied for baptism—6 men and 1 woman. No news has been received from Taby-man-con for 4 months, probably because the trading vessels have not called at Pentecost recently. There have been several massacres of French traders by the natives recently, accompanied in some cases by torture and mutilation of the victims. No attacks have been made on any vessel flying the British flag. The French are hated for their deception and cruelty. Two cases of leprosy have had to be reported to the police by Bro. Thompson.

Miss Abgan conducts a Bible Class of Chinese converts on Sunday afternoons, gives a Bible lesson to about 7 or 8 scholars on Sunday evenings from 6.30 till 7, gives a reading, writing and singing lesson to two scholars on Monday from 1 till 3, visits every afternoon, and teaches in the Chinese School on Monday, Tuesday, Thursday and Friday evenings, gives another lesson to a Chinese woman on Tuesday, from 1 till 3, and others on Wednesday and Thursday at the same hours. She visits the women in Little Bourke-street on Tuesday afternoons, and other Chinese women on Wednesday and Thursday afternoons. She visits for the Brunswick church on Fridays and Saturdays, among the sick and poor.

The average attendances at the Melbourne Chinese Mission during September were as follows:—Teachers—week-nights, 28; Sunday afternoons, 11; Sunday evenings, 15. Scholars—week-nights, 34; Sunday afternoons, 17; Sunday evenings, 40.

Be sure to read Bro. Sherriff's letter from Bulawayo, which will be published shortly in full. One personal reference we will quote just here. Bro. Sherriff says: "Where I would have been to-day had not his gracious Spirit led me into the North Fitzroy chapel

some fifteen years ago, I shudder to think. God bless the brethren at North Fitzroy for saving such a sinner as I. They have taught me to look out for *strangers*, if nothing else." Well done, North Fitzroy.

Letter from Japan.

DEAR CHRISTIAN,—

In view of the fact that many of your readers are contributing to my work, I wish to report progress to them through your columns.

Encouraging letters have accompanied offerings from J. Collins, Chatham; Thos. Rodger, Dunedin; Dr. J. C. Verco and A. C. Rankine, Adelaide; R. Lyall, Melbourne; Mrs. Margaret Walker, Preston; T. H. Angus, Coolgardie; J. H. Gibson, Fremantle; and several others.

Three lines of work have been carried on—evangelistic, educational, and publishing. With the help of a good native evangelist, I have held several meetings each week during the year. The attendance has been good, and baptisms frequent. Our prayer meetings and Bible School have been well attended. My Bible classes, in which more than two hundred young men (most of them college students) have enrolled, have been especially successful. Twelve young noblemen attend my Bible classes. I taught in the nobles' school to earn a living. Christianity was not prohibited, and I told the gospel story to the sons of the rulers of Japan, many of whom seldom or never heard it before.

The *Tokio Christian* continues to grow in favor, reaching a circulation of nine thousand at the close of the year.

In July I succeeded in making the final payment on my house and chapel. About seven hundred friends of the work assisted in this. Recently I built a new press room and now have quite a complete outfit. Unhoped for prosperity and blessing attended us during the year, and we face the future with gratitude and hope.

W. D. CUNNINGHAM.

Statements about the Circulation of the "Christian."

We are asked from time to time as to the circulation of the *CHRISTIAN*, and as to the proportions to membership taken in the various States. We have just carefully gone through our list, taking off the most, if not all, of those who took the *CHRISTIAN* for the last three months of the year at our 1/- offer, together with a few others, and find that we have now a list of 3553, including 83 copies sent out of Australasia, leaving 3470 in Australasia. At the 1/- offer for the three months 630 people took the paper.

We have in Australasia a membership of about 19,000, and allowing that three people on an average see the *CHRISTIAN*, we then have 8590 of our members who never read or even see a copy of our church paper. We believe that the number is much greater than this. West Australia, with a membership

of 1400, takes 311 copies of the *CHRISTIAN*, or one for every 4.4 of the membership. Victoria, with 7300 members, takes 1458 copies of the paper, or one for every 5 members. South Australia, with a membership of 3900, takes 507 papers, or one in 7.7. New South Wales, with 2400 members, takes 338 *CHRISTIANS*, or one in every 7 members. New Zealand, with a membership of 2600, takes 572 copies of the paper, or one in 4.5. Queensland, with 900 members, takes 177 copies, or one in 5. Tasmania, with 500 members, takes 101 papers, or one in 5. Proportionately the States and New Zealand stand as follows:—West Australia, 4.4. New Zealand, 4.5. Victoria, 5. Tasmania, 5. Queensland, 5. New South Wales, 7. South Australia, 7.7.

Will all the friends of our paper in all the States and New Zealand try to help us increase our circulation? Strange as it may seem at the beginning of the year our circulation always drops down a little. A number of people will take the paper for a whole twelve months, and when asked for the money at the close are indignant and stop the paper. The one great difficulty in the way of our church paper's prosperity is the very heavy losses. If we were only paid for all the papers sent out and delivered to actual subscribers all would be well. We ask brethren in all the churches who take the paper to help us in this matter. We are trying to work out a plan to place the *CHRISTIAN* on strictly a cash basis, and this will have to be done before the paper can be the success it ought to be.

Great Convention of the Churches of Christ of U.S.A.

A. T. MAGAREY.

It was a great privilege to be able to attend this Convention at St. Louis. Brethren were gathered not only from all over America, but from Great Britain, China, Japan, India, the Philippines, New Zealand and Australia. Sister Maston, Bro. Doley and myself were amongst the representatives from Australia. At the great missionary meeting Sister Maston and I spoke in the Coliseum, conveying messages from the brotherhood of Australasia. The oneness of purpose, devotion to the truth as it is in Jesus Christ, and the confidence under God as to the success of the plea, were presented in the brief three-minute addresses allowed.

On Lord's day afternoon, October 16th, at 3 p.m., was gathered in the huge Coliseum building in Olive-st., St. Louis, the most inspiring meeting of disciples ever seen in the world's history, I suppose.

The disciples had come together "to break bread." At the hour for service every seat was filled. Hundreds stood around in the aisles and passage-ways, and others had seats on the stairways. A platform, seating some 300, was placed near the centre of the huge oval-shaped auditorium. Here were Bren. C. L. Loos, T. P. Haley, J. H. Garrison, A. McLean, F. D. Power, W. T. Moore, Hy. S. Earl, Z. Sweeney, Spencer (Lexington), and scores of others—old warriors, strong men of experience and influence amongst the

American brotherhood, and representatives from all round the world, including Australasia.

There were 12,000 lovers of the Lord Jesus gathered there. There was an unusual heart moving expectant hush all over that vast assembly. Every unit of it seemed under the spell of the conviction that each was face to face with a peculiar telling world event. Set out in regular order through the auditorium were twelve tables, with two elders seated at each table. On the table was the thin large loaf of unleavened bread, used in America for the Lord's Supper, also the large cup of unfermented wine. A white linen cover was over each table. Twelve deacons were in waiting for each. A Scripture was read (1 Cor. 11); a brief address by Bro Morgan of Paris, Ky. The entire audience joined in the singing of the hymns, all of which were well known old-time hymns in which all could join, as all hymns for congregational singing always ought to be. Then there was the fellowship, more than twelve basketsful, the collection being devoted to the aid of the aged workers for the Master who were now in need. When the service was over, hundreds were weeping with the joy of the occasion—the time for restraint was over. There were quiet hand-grasps everywhere—brethren were too moved for utterance. It had been a great occasion, and all felt it. Then came the greetings—friends from across wide seas who had not met for years were in each other's arms. Here I met H. S. Earl, formerly of Victoria and South Australia. He was looking very well, and was filled with joy at our reunion. Sister W. T. Moore spoke of the meeting as having all the joy of heaven short of being there. The influence of the communion service was felt to be marvellous. It was the greatest sermon—preached by the act of the disciples of Christ ("as oft as ye eat of this bread and drink of this cup ye proclaim the Lord's death till he come")—that the world ever heard. The press of St. Louis was amazed at the influence and numbers of the disciples.

On Lord's day morning, October 16th, I had set out to go and hear F. D. Power, of Washington, D.C., who was to preach in one of the chapels of the brethren in St. Louis. On arriving near the building, I met scores of people already coming away. The place was overflowing. A Presbyterian meeting house near by was in the same position—filled before the time for the service. Our preachers were in nearly all the Protestant pulpits of the city that day. All through the city it was the same. St. Louis could not go to church. I met Mrs. Alex. Campbell, of Bethany, waiting not knowing where to go. We decided to run out to "The Christian Endeavor Hotel" (a misnomer for Australian ears). This is a huge boarding-house. There Bro. Spencer, of Lexington, was preaching in the great reception hall, and we sat and heard him to the close.

The St. Louis Convention communion service marks a new era in the movement for the restoration of the old order of things. It was the subject of addresses and of conversation all over America, in all the

churches. Those who returned home went everywhere telling the story of what God had wrought.

Enmore Jubilee.

A Few Crumbs Swept up by C.A.R.

Our Sunday School has been in existence forty years. E. Andrews was the first superintendent, and was present at our jubilee meeting. He is still engaged in the work, but in another district.

Several of the original scholars were likewise present, but as they belong to the gentle sex we omit their names.

On Lord's day evening, December 18th, the three evangelists who had been engaged at different periods in the old Tabernacle were present, and took part in the service, viz., C. T. Forscutt, C. Watt and G. T. Walden.

Seven ex-superintendents were present at our reunion.

Six ex-scholars are now engaged preaching the gospel as evangelists.

14 New Testaments were once purchased, so that all scholars might have a copy. We are not sure if any copies were kept for new scholars. We would require over 450 today.

Seven of our teachers average 17 years' labor in the school.

A pleasing feature of the children's service was the greetings. Bro. Walden gave a greeting from the officers of the church—some 6 or 7 being engaged in the work. Bro. Hunter conveyed Scripture exhortation from the school staff. Bro. Walden's Bible class sang an appropriate hymn, as did likewise the infant class. The boys' division then rose and sang the verse commencing "God bless our Sunday School." The girls followed with "Our teachers likewise bless and give them much success in winning souls," after which one and all joined in singing, "So may our School increase in knowledge, love and peace. God bless our School."

About 22 years ago the school was left in the hands of about six young men and women, who were obliged to resign as teachers, to the church, in order that the need of the school should be ventilated at a church meeting. Now we record the fact that we have no trouble in procuring teachers, having about 30 on our staff.

As an instance of vitality we may conclude by saying that a number of our scholars have been engaged for a long time past preaching in a neighboring district. They have now out of their modest earnings engaged a hall, and intend starting preaching services and a Sunday School. They are expecting 30 or 40 scholars for a start, and have secured nine teachers to help them apart from our own staff of workers. May God abundantly bless their labors. Amen.

We have reprinted in neat pamphlet form "The Resurrection," by the late David King, which we will sell for 1d., but to this postage or other carriage must be added.

Notes from Texas Christian University.

T. H. MATHISON.

Your readers will probably have heard from other sources about our journey to this great country. We left H. G. Maston and C. E. Miller at Junction City, Kansas, and Bro. Smith and I continued our journey to Waco, Texas. On our arrival here we were met on the station by Theo. Edwards, of Melbourne, and other students, and received a most hearty welcome. Bro. Edwards is the pioneer Australian student in T.C.U. He is getting on well with his studies, has two churches to preach for, and is a general favorite among the boys.

We have now been here two months, and having fairly gotten over the home-sick period are settling down to work. This is a splendid institution, and under its able President and splendid Faculty is doing a great work in Christian education. Pres. Zollars, who is head of the Bible College, as well as of the University, is looked upon in America as one of the leading educationists in the brotherhood. He is a strong, robust man physically, and is in the prime of life. To sit at his feet as he unfolds the deep truths of God is to realise that you are in the presence of a master mind.

Prof. F. H. Marshall, who has charge of the Biblical languages and sacred history, is a teacher whose ability and wide experience, combined with an earnest Christian life, makes him a power in the University. He teaches Hebrew and Greek by the inductive method; and by the introduction of this new method—which is easy, compared with the old system—the ancient languages, formerly so much dreaded by the student, are now among the popular subjects in the School.

One great feature about T.C.U. is its large industrial department. From what I can gather there is no college in our brotherhood that offers such advantages to the struggling student. I venture to say that any young fellow landing here with £15 or £20 will, if he is willing to work two or three hours every day, pay his way through school. Nearly 70 students are now being helped in that way.

At present Bro. Smith has charge of a mission point in Waco, and is doing a good work. A fortnight ago the writer went out to preach about 30 miles from here. A fine young man made the confession at the morning meeting. In the afternoon about 40 of us went out a short distance to a pretty little lake where the immersion was to take place. The people assembled under a large oak tree, and after a few words had been spoken the young man was buried with his Lord in baptism. It was a solemn sight, and drew us all nearer to God.

A Visit to Lexington.

Leaving Bethany on the afternoon of 29th September, we ran through Ohio to Cincinnati, thence to Lexington, where Prof. and Mrs. B. C. Hagerman met us and took us to Campbell-Hagerman College, our headquarters during our stay. This is a flourishing ladies' college, with students from all

States of the Union, from the Atlantic to the Pacific. Bro. Hagerman's addresses at the chapel services each morning are bright, helpful and instructive, and are listened to with eager interest.

On visiting the Bible College I found Bro. McGarvey lecturing to a large student-class. The Professor, not recognising me at the distance, enquired what I wanted. I replied that I wanted to see Mr. J. E. Thomas. A student at once came to the door, and before I realised the position Wren J. Grinstead was warmly grasping my hand. It was a mutual surprise and pleasure.

Bro. McGarvey was cordial in his welcome, and invited me to speak at "chapel" the next morning. This I did, conveying greetings from the Australian brotherhood to American and specially to our own "Australian boys."

I several times met our young brethren from Australia and New Zealand. They said that our coming was like a "scent of the gum trees," and were eager to hear of friends across the Pacific. The Australian Club gave a social of welcome to the newly arrived Australians who came with Sister Maston. My wife, self, Prof. and Mrs. Hagerman, were invited, and Wren J. Grinstead was also there. There was bright talk for a while. Con. Gordon presided. Speeches were given by several. The Stars and Stripes and the Flag of Australia were honored. The song of Australia and Auld Lang Syne were sung. Light refreshments were handed round, and a most enjoyable evening brought to a close in time for the boys to trim their lamps for use of midnight oil.

Our boys are spoken of as courteous, kindly, steady, devoted, good working students, and are held in high esteem by all who know them. This is most gratifying to us, for we want "our boys" to rank high in the estimation of the brethren; and it is gratifying to themselves. Prof. and Mrs. Hagerman were kind enough to invite the Australian students several times to the Campbell-Hagerman College—once at a reception given to Mrs. Magarey and myself, on which occasion the guests heard the strains of "The Song of Australia" for the first time, sung with gusto by eighteen Australians, the writer joining in. J. E. Thomas and I visited the mountain region of Kentucky—at Beateysville, in the timber country. He spoke on the Lord's day morning, and I in the evening. We had good meetings, good attention, and a pleasant time. Bro. Thomas is beloved by these mountaineer brethren of Kentucky. They want to keep him, but I told them that we at Stirling East had only loaned him to them for a while, and that a good church and a large population (with other interests) were awaiting his early return to Australia.

I met Bren. McGarvey, Loos, Grubbs, Spencer, Spencer, John Allen (who would be a good man for Australia), Deweese, Culborn, and Milligan at Lexington, besides many others. These are all representative men, and they all testify that the brotherhood stands firm for the old paths, and that there is a wide-spread spirit of desire for the advancement of the truth in the world.

At Bethany, I had talked to Jas. Keith and President Crambert of Bethany College.

These with others seen in West Virginia confirmed the foregoing sentiments.

A. T. MAGAREY.

Letter from Bulawayo, S. Africa.



I am waiting anxiously to see if the F.M. collections and Conferences are to give us substantial help, or whether a brother is to be sent to develop my feeble efforts and establish the work. The time certainly seems to have arrived when the work should be put into more able hands than the writer's. Here is a building now capable of holding from 200 to 250 people, with a floor in, also platform and cement baptistry, and lit up by electric light (10 lights), fit for either a white or black congregation.

There have been 75 natives and 5 whites baptised to date. Some members are away in other parts working, viz., Kimberley, Mafeking, Victoria Falls, etc., but our average meeting to remember the Lord is about 45 each Lord's day, and gospel meetings 125.

Last week I received from three native brethren at Kimberley a money order for £4/10/- for building fund. So you see there is a little of practical Christianity about them, and their conversion is more than skin deep. Some white Christians could learn more than one lesson from these black Christians. Seven native brethren last week gave me £4/14/-, one last night 10/-, the month before seventeen members gave me £8/10/-. While I was building the new chapel they held a private meeting in my home, and it seems decided to give 10/- each a month (independent of ordinary contributions) to pay off the debt. Of course all cannot do it, some being out of work, and some only get a £1 or 30/- a month and have to keep themselves. Besides this, our collection last month was £4/18/6, but there was a sovereign in the box, so we must allow a little margin for that. When I consider everything I just feel real proud of them.

What is now wanted is a brother capable of contending for our plea, and able to publicly present it. A brother wholly devoting himself to spiritual duties has the advantage of travelling through South Africa at half ordinary fares. Where travelling is so expensive this is a great consideration, and enables a brother to travel reasonably and comfortably.

Since writing you, Bulawayo has had some distinguished visitors; amongst them Princess Christian and suite, also Lord and Lady Roberts and daughter. The "Victoria Falls" and the "World's View" (Cecil Rhodes' tomb), now that they are connected by rail, seem to be drawing quite a number of tourists. God has also honored our new chapel with a distinguished visitor in the person of Bro. Cowin. On October 5th I received a letter from Bro. Cowin, stating he was leaving for Johannesburg on the 15th. The idea at once occurred to me to obtain Bro. Cowin's services in connection with the opening of the new chapel. Arrangements were made by wire to open it on the 16th, so renewed energy had to be put forth to complete building in time, and the hammers

were to be heard soon after 5 a.m. and till all hours at night. Several outsiders have assured the writer it is the quickest building put up in Bulawayo. It has cost the church for actual labor (apart from Gothic doors and windows), 32/6.

Total receipts for building fund to date, £107/15/3. Will forward a full statement later of costs, etc. Many little things require to be done yet in connection with the building, but I intend to clear off the present debt on the material before attempting anything further.

Our esteemed Bro. Cowin arrived on the 15th, and the building was duly opened on the 16th of October, to the entire satisfaction of both white and black congregations. Previous to Bro. Cowin's arrival the native brethren decided to have Sunday night meetings for white people only. The ordinary white person objects to using the same building as natives use, so that the white meetings have only been fairly well attended. There were present over 130 natives at last Sunday's gospel meeting. Seven have been immersed in the new chapel.

We had a tea meeting on the 19th, which was a success, when 15 whites and 104 natives sat down to enjoy the result of a week's cooking by Sister Dobson, whose ever willing hands had provided all the good things, assisted by Sisters Lily and Violet Blakewell. One lady said she had never seen a better spread for white people. It was a most enjoyable experience for all. Short addresses were given by Bros. Cowin, Agrippa Mzozoyana and the writer. Oh, what a transformation scene from the old conditions. A real, live evangelist, on a real platform, with a black and white audience, in a real nice building lit up with ten electric lights. I realise God has abundantly blessed my feeble efforts, and to him I would ascribe all the praise. His sustaining grace in connection with my own life is sufficient of itself to make me praise him all the days of my life. Where I would have been to-day, had not his gracious Spirit led me into the North Fitzroy chapel some 15 years ago, I shudder to think. God bless the brethren at North Fitzroy for saving such a sinner as I.

Bro. Cowin has just come home with the good news that a young man in the *Bulawayo Express* office, who has been attending the meetings, has expressed his desire to be baptised. His name is Forbes, and he is nephew to Archibald Forbes, the war correspondent. He was born in India.

Bro. Cowin and the writer have taken upon ourselves the responsibility of engaging, on behalf of those we represent, Agrippa Mzozoyana as a native evangelist. He left his work at the Railways on Saturday last, the manager being very loth to part with him, and wanted to know if we couldn't get a teacher from Capetown. Bro. Cowin gave a very nice address last Lord's day, by way of introducing him to his important office, and exhorted the brethren to stand by him.

Your missionaries feel somewhat run down, so having set the Lord's house in order, we are taking advantage of Bro. Cowin's company to take a flying trip to the Victoria Falls. Bro. Cowin, Sister Dobson and the writer leave by the 7 p.m. train to-night.

JOHN SHERRIFF.

Original Christmas Poems.

[We give below the results of our competition on the above. If those whose contributions occupy the first three places will select the volume of poetry they would prefer, we will procure and send it on.—Ed.]

The Light of God.

J. INGLIS WRIGHT.

"Let there be Light!" the great God said,
And Light blazed forth in glorious might
T'illumine the earth with splendor bright.

Four times one thousand years had passed,
And God once more willed Light to be,
A Light whose beams should reach afar,
From Bethlehem's poor stable-stall
To earth's remotest boundary-wall.

Lo! "Peace on earth!" The Light of God
Arises from obscurity
To light the world from sin's abyss,—
The dark and gloom of mortal night,
To Heaven itself, the Home of Bliss.

From Bethlehem the Saviour Christ,
Adored by Magian wanderer-seer,
Brought Immortality and Life,
Brought Love and perfect Peace to man,
Brought gladness, joy, and sins forgiven,
Brought down to earth the Bliss of Heaven.

Oh, gracious Christ! we greet the day
Which bids us pause, and bids us praise
That love which lights the world's drear ways.

Hail, Festal Day! A myriad souls
The living Christ salutes in song.
From bleak north peaks and atoll strand,
From grim sea-bounded rocky isles,
From arid deserts, meadows rare,
From Indian jungle, Afric's wilds,
Far east to west, far north to south,
We bless thee, Christ! Thou world's Life!
Thou Crucified! Thou Light of God!
Dunedin, N.Z.

A Starlit Night.

HARRIETTE J. VINE.

A starlit night
And cloudless sky;
A heavenly host above
In shepherd's ears
Poured forth the strains
Of God's redeeming love.
God's only Son
In Bethlehem
To man's degree was born,
For us he came,
To us was given,
On that first Christmas morn.
The lowly babe
In manger laid
The wise with gifts adored;
As Prince of Peace
They worshipped him,
Redeemer, Christ and Lord.
That happy dawn,
That day of grace,
The earth had waited long;
And well may we
In distant age
Still sing the angels' song.

For Christ was born
For us, and died
That we might be forgiven.
He is the Way,
The Truth, the Life,
And our sure hope of heaven!
Wanganui, N.Z.

A Happy Christmas.

W. HOLLAND.

At this season of the year
Hearts and homes are filled with cheer.
All the nations now rejoice,
Praising God with heart and voice.
Praising him who for our race
Yielded up the Lord of grace.
Christ who came to dwell with men—
Heal the broken hearts again—
Raise the fallen—give release—
Is the mighty Prince of Peace.
Saviour of the world he came,
To endure the Cross and shame—
Make us all the sons of God,
And redeem us with his blood.
Seed of David's royal line,
Teacher, Counsellor benign.
O ye nations praise the Lord,
Ye who love his sacred Word,
O ye saints lift up your voice,
Universally rejoice.
Melbourne.

The Bells Are Pealing.

GERTRUDE LEWIS.

Hark! the Christmas bells are pealing,
Hidden melodies revealing;
Soft harmonious chimes are ringing,
On the wings of music bringing
Messages of love to thee,
Whisperings of eternity.
Far o'er the hill-tops breaks the rosy dawn,
E'en as it broke on that first Christmas morn
At Bethlehem. The virgin mother blest,
In manger rude did lay her babe to rest,
Then angel voices, singing rapturously,
Proclaimed the day of Christ's nativity.
And still we hear sweet echoes of their song
Each Christmastide. "Oh, fear not, but be strong.
We bring glad tidings of great joy!" they sang;
And through the dome of heaven their voices rang,
"For unto you is born a Saviour Child,
Trust him, and to thy God be reconciled.
"With peace on earth, goodwill on thee attend,
To God sound forth thy praises without end;
Behold, ye people, in the east his star,
Arise and follow, come from near and far."
This song disturbed the shepherds' revelry,
And still we hear its sweet solemnity.
Ring, glad bells, his message sending,
Ring, his angel choir attending,
Showing us which way to follow,
Which is true and which is hollow,
Ringing out our sadness,
Filling hearts with gladness.
Adelaide.

Glad Christmastide.

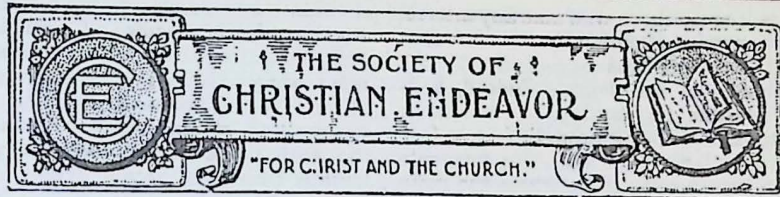
R. HARKNESS.

Joyfully hail this bright season of gladness,
Cheerfully greeting this fair Christmas morn,
Banishing quickly all sorrow and sadness,
Welcome remembrance, "a Saviour was born."
Ages beforehand the prophets had spoken,
Loud with his praises their voices did ring,
Coming, with lineage from David unbroken,
The humble, yet mighty Omnipotent King.
And lo! at the time which God had appointed
The Highest he came 'mong the lowest to dwell;
To be to his people a monarch anointed;
Love and forgiveness to mortals to tell.
Born in a manger in Bethlehem city,
Toiling with mortals in poverty's thrall;
Slain on the cross at the last without pity,
Dying Redeemer for one and for all.
Down in the tomb where his followers laid him,
God and Creator our Saviour did lie,
From thence raised up by the power that made him,
Up to his God he ascended on high.
Though far removed from the scene of his dwelling—
Ages have passed since the time of his stay—
Still our glad hearts are with gratitude welling
As we reflect on his goodness to-day.
Ring, then, ye bells, in sweet pæans of gladness!
Shout all ye people in jubilant glee!
Jesus our Saviour was born and is with us,
On till the end of the ages shall be.
Alma, S.A.

The Angels' Message.

JOHN CLYDESDALE.

Out on the plains where the moonbeams were streaming,
Shepherds were watching their flocks through the
night;
Angels descended, their vesture all gleaming
Radiant and pure with a heavenly light.
Fear filled the hearts of the watchers so lowly,
Bowed they their faces in awe to the ground,
As from the lips of the pure and the holy
Praises to God caused the earth to resound.
"Glory to God! in the highest be glory!
Peace on the earth and good will to mankind;
Theme of the prophets, in song and in story,
Comes to this dark world, his lost ones to find.
Children of men, ye who seek for God's favor,
Now let your praises to him be outpoured;
For unto you there is given a Saviour,
Peace and good will to the earth are restored."
Message of angels, what glad news you bring us!
Lifting us up from the depths of despair;
Up to thy homeland we gladly would wing us,
Free from earth's sorrow, its pain and its care.
Love for the erring demands that we tarry,
Wisdom exhorts us to wait for his call;
So would we linger here, striving to carry
The song of the angels to cottage and hall.
Oh, come with the shepherds to Bethlehem's manger,
View there the Babe by the angel foretold;
Come with the Magi, and worship the Stranger,
Yield him the myrrh, the frankincense and gold.
Gain from the vision fresh strength for life's labor,
Serving him gladly with heart, voice and pen;
Bearing salvation to each friend and neighbor,
Glory to God, on earth good will to men
Brim, Victoria.



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

The New Birth.

Topic for Jan. 9.

SUGGESTED SUBJECTS AND READINGS.

The new birth is needful	...Rom. 8: 1-9
It is complete	...Ezek. 36: 25-31
It is by Christ	...John 1: 1-13
Through the word	...1 Pet. 1: 18-23
Of the Spirit	...Rom. 8: 10-17
We may know it	...1 John 3: 19-24
Topic—The making of a Christian: his birth	John 3: 1-8

Why do I need to be born again?
Why is the new birth simple, in spite of its mystery?
Evidence that I am born of the Spirit.

MUCH we may not know of the new birth. Most of us, no doubt, have listened to attempted expositions of John 3: 1-8, at the beginning of which we thought we had some light on the passage! Well, there is one thing about it of which we can be quite sure—its absolute necessity. Read verses 3 and 5, and count this settled; give due notice to emphasis of the reiterated "Verily." As Walter Scott said: "This is dogmatical, authoritative, infallible, and we accept it literally as such. The regenerated man *must* be translated from the world to the kingdom of God by 'water and the Spirit.'" As Bishop Warren put it: "There is a life so high, pure, and rich that it cannot be attained by any culture of any present faculties, however excellent. It must be born. No culture makes a rose a bird, bird a man, natural man a spiritual child of God. How glad we are! There is more for us than we ever anticipated or could acquire. How much richer life is after birth than before! How little can the unborn know of the wider life of the born! As little do the first-time born know of the life, hopes, joys, and spiritual possibilities of the second-time born."

What is it?—Though named last in verse 5, following the order of events in time, we first note that it is a birth "of Spirit." There can be no life, no new birth, apart from the work of God's Holy Spirit. The passage of the New Testament which best helps us to understand when this part of the process is accomplished in us is 1 John 5: 1, "Whosoever believeth that Jesus is the Christ is begotten of God." A careful reading of this passage and such references as the following will teach us nearly all that is known of this part of the subject: John 16: 8-11; 1 Cor. 4: 15; 1 Cor. 12: 3; Jas. 1: 18; 1 Pet. 1: 23.

This, though all-important, is not enough. According to Christ, a man must be born of water. Let it be understood that only he who is begotten of God can fulfil this word of Christ. We teach that there must be life before birth—hence charges against us of sacramentarianism and of "baptismal regeneration" are not quite in order. What is it to be "born of water"? Hasting's Bible Dictionary says this "until Calvin's day had universally been

interpreted as referring to Christian baptism," and itself so interprets it. J. Agar Beet writes that "in these words the teacher sent from God reminds him that the new birth wrought by the Spirit, without which none can see the kingdom of God, is only for those who confess Christ in his appointed way, that even for Nicodemus there was no way into the kingdom except through the gate of baptism."

Thus interpreted, there is perfect harmony between Jesus' words to Nicodemus, and his language in giving the great commission to his apostles (Mark 16: 15, 16). The apostles' teaching and practice as revealed in Acts and the Epistles were in full accord with this view. It will be noticed that we do not recommend that any time be wasted in answering the contention of some (a contention born during stress of poverty of argument) that when Jesus said "water" he meant something else.

The new birth is but the beginning of the new life.—The birth of a child is but the beginning of its life. It is to grow, develop, unfold its powers, be disciplined and trained almost without limit or end. The sprouting of a seed is but the beginning of the plant's life, but you cannot develop the plant unless it is alive. No plant can grow from a grain of sand. The child must be born before it can be trained and cultured into a man.—Peloubet.

"Let no man think that in the act of being born, either naturally or metaphorically, the child purchases, procures, or merits either life or its enjoyments. He is only by birth placed in circumstances favorable to the enjoyment of life and all that makes life a blessing. 'To as many as receive him, believing in his name, he grants the privilege of being children of God, who derive their birth not from blood, nor from the desire of the flesh, not from the will of man, but from God.'"—A. Campbell.

"Am I My Brother's Keeper?"

Topic for Jan. 16.

SUGGESTED SUBJECTS AND READINGS.

A patriarch's "yes"	...Gen. 13: 8, 9; 14: 13-16
A lawgiver's answer	...Deut. 22: 1-4, 8
A wise man's answer	...Prov. 24: 8-12
A prophet's answer	...Hab. 2: 12-15
An apostle's answer	...1 Cor. 8: 8-13
The Master's answer	...Matt. 5: 17-20
Topic—Am I my brother's keeper?	Gen. 4: 8-15 (A Temperance Topic)

Some things from which I may keep my brother.
How the brotherly spirit acts, and does not act.
How our brotherliness needs to conform to Christ's.

UNMISTAKABLY the Bible answer to the question is "Yes." God punished Cain for his treatment of his brother. "Let brotherly love continue" is a Scriptural injunction. James speaks of "the royal law" of love to one's

neighbor, and the Bible definition of "neighbor" and "brother" is not a narrow one. Abraham gave a practical answer to our query when he led out his trained men and pursued Chedorlaomer and Co. and "brought back his brother Lot."

Of course there is one sense in which we are not our brothers' keepers. Each shall give account for himself at last. Only, remember that the same apostle who wrote "Each man shall bear his own load" penned in the same epistle "Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6). "A beautiful story is told of the Herreshoff family, that has given the world the greatest designers of fast yachts. John B. Herreshoff, one of them, is totally blind. Speaking of his brother Nat, he said that the two had always stood together from boyhood. Whenever one found an obstacle or a difficulty, the other helped him remove it."

1 Cor. 8 should be read carefully in connection with this topic. Paul speaks of liberty and of love. "We have liberty, but we should use that liberty at the command of love. It does not take away our liberty, if we choose to give up what we have a right to do for the sake of helping others. We have liberty *not* to do, as well as to do." Do not wrest the apostle's meaning. He does not mean we should never do anything which others do not like, or at which they are apt to take offence. That means stagnation and worse; there could be nothing done if every crank had the power of veto. But Paul plainly says that not to consider our weak brother, to stand on our rights without considering the effect of our conduct on others, is to sin not only against the brother, but against Christ. "That man," says Matthew Henry, "has very little of the spirit of a Redeemer, who had rather his brother should perish than himself be abridged, in any respect, of his liberty." "Ye sin against Christ," because you injure his children, and wrong to them he feels as his own; his cause is injured and the work he came to do destroyed; his spirit and character are misrepresented.

Sons of God, and therefore brothers,
We must find in serving others
Rest of soul.

Love to God is made a lie
If it pass a brother by;
All in vain
Clasped hand, and closed eyes
Blind to Lazarus who lies
In his pain.

—Mark Guy Pearse.

Let brotherly love continue (Heb. 13: 1).—One hot summer's day in Scotland a little maiden was seen fairly staggering under the great weight of a boy she was carrying in her arms. A traveller stopped her, and asked whether the boy was not too heavy for her. Two big blue eyes looked up wonderingly, and the answer came, "He's not heavy, sir; he's my brother." So Joseph felt about the service he had done for his brethren, and so should we feel toward our brothers.

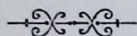
The Arabian commentators of Mahomet, says R. S. Macarthur, published a code containing 75,000 rules; but cases soon arose to which none of these rules would apply. The New Testament gives us one law of love. (See Rom. 13: 9.)

THE Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth Street, Melbourne.

A. B. MASTON - - - EDITOR.



All Communications should be addressed to
THE AUSTRAL PUBLISHING CO., 528 Elizabeth
Street, Melbourne.

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

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

The Books of the New Testament.

Introductory.

WHEN we consider the unique position that the New Testament occupies in the religious world it seems very obvious that the readers of it should have some acquaintance with the history of the various documents of which it is composed. It is quite true that such an acquaintance is not essential to spiritual life and growth, inasmuch as there is abundant evidence that without such knowledge the highest Christian development is possible of attainment. To a great number of people, what is termed the historicity of the New Testament is merely the husk of things and of little or no value at all to those who are in possession of the kernel. On the other hand, there are not a few to whom the form in which divine truth has come down to us is a matter of considerable importance. Es-

pecially is it so to those who take any interest in and follow with attention the controversies regarding the date and authorship of the various books of the Bible. Indeed, it is scarcely possible for any intelligent man or woman to escape being brought face to face with this question, unless they are fortunate enough to live in some place where the daily newspaper has not found an abiding place. As, however, the daily newspaper is almost omnipresent, it is of great importance that our information relating to religious questions should not be derived entirely from such a source. In our view, it is highly desirable that those who study the New Testament should know something of its external history and that the information should not be allowed to filter through indifferent or more or less hostile channels, but should be received from the hands of those who, besides possessing capable scholarship, are able to do justice to the great problems they are called upon to solve. For it must be borne in mind that great scholarship is no guarantee of the possession of the judicial faculty. The ability to accumulate facts carries with it no promise that the facts when accumulated will be properly dealt with. Very often the collector of facts loses the ability to generalise from them, because his occupation has limited his vision. His mind runs in a groove and his sense of perspective is lost. Every intelligent man or woman has therefore a right to say, "We accept the facts which scholarship has brought to light, but we reserve the right to form our own conclusions as to how those facts bear upon a given subject."

It is because so many men, eminent for their scholarship, have lacked the faculty of proper generalisation, that so many exploded theories are recorded in the history of Biblical criticism during the last one hundred years. How many times, during that period, has Christianity been assailed and doubt cast upon the genuineness of its sacred books! But where are those assailants now? Who so poor as to do them reverence? It was thoughts like these that caused a writer in the *Expositor* of June, 1901, in dealing with "Recent New Testament Criticism," to say:—"Surely this is a consoling reflection, one which ought to steady us in time of stress, and embolden us to look the enemy in the face and refuse to be dismayed by the shouts of victory. The likelihood is that his triumph is premature; and it is marvellous how unsubstantial the assailants of the faith are discovered to be at close quarters. They look very terrible at their first onset; but when they are encountered boldly and keenly scrutinised, they have a knack of disappearing like harmless shadows. One is reminded in this connection of Lucian's stinging satire on feminine beauty unaccompanied by grace of mind and heart:—'Such ladies seem to me like the Egyptian temples. For in that country the shrine itself is very beautiful and large, adorned with precious stones and gold, and garnished with inscriptions; but inside, if you ask for the god, he is an ape, or an ibis, or an he-goat, or a cat.'" Nor are the strictures thus given too severe when the merits of much of the criticism offered on the books of the Bible is fairly considered. Much of

it that we ourselves have read is not worthy of the name of criticism—hypercriticism or something worse would more aptly describe it. A great deal of recent New Testament criticism is only a resurrection of ideas long since killed. As the author previously quoted says, "The truth is that those recent writers are not advanced critics, but reactionaries. They have reverted to positions which were abandoned a generation ago, and it is surely less than fair that we should be challenged to fight over again a battle which has already been fought and won. The utmost deference is due to so competent and unprejudiced an investigator as Wendt, and it is well to recall the verdict he has pronounced in his monumental work *Die Lehre Jesu*, 'The idea that the severely critical consideration of the gospels, which examines these writings according to the same principles as other written historical sources, would render problematical the historical figure of Jesus, or at all events derogate from the ideal loftiness and purity of his life and teaching, we must at this day pronounce as simply obsolete. Critical enquiry has led, though not immediately in its first attempts, yet gradually and in the course of time, to results whereby the historical picture of Jesus has lost nothing, but only gained.'"

Professor Wendt, as one of the great German Biblical scholars, is entitled to be heard on a question of this sort. He knows as well as anyone does what the criticism of the last century has achieved. And when he tells us that in the severely critical consideration of the gospel, the historical picture of Jesus has lost nothing, but only gained, it is equivalent to saying that the books which give us that historical picture have come triumphantly out of the severest ordeal that any book or set of books has ever been subjected to. Moreover, it must not be forgotten that it is no easy task to establish the date and authorship of any book of an antiquity that goes as far back as does the New Testament. The difficulty is very much increased when it is remembered that the New Testament existed at first as twenty-seven different documents, with nine or ten different authors. It is therefore not a single book or a single author we have to deal with, but with quite a number of books and authors. As a rule we do not raise difficulties with the date and authorship of ordinary books. The fact that they bear the names of their authors and are reputed to have been written at a certain time is quite sufficient for our purpose. It is only occasionally that there is a departure from this rule, as for instance, in the case of Shakespeare's plays. In this instance, the great majority of people are quite content to believe that the plays were written by the man whose name they bear. A certain number of extremely critical persons, however, believe they were written by Lord Bacon. They have written many books and articles in which they claim to have proved their case. Those who care to read their productions will be surprised to find what a wonderful structure can be created out of the most insignificant materials. If the critics can do this with a well-known book only about 300 years old, what might

they not do with one about 2000 years old? Now it is quite certain that if the same style of criticism used to uphold the Baconian theory was generally adopted it would be almost impossible to be certain of the authorship of any book belonging to bygone days. Fortunately this kind of criticism has no enduring quality about it. It is not going beyond the mark when we say that much of the so-called advanced criticism of the books of the New Testament is not one whit better or more sensible than that which undertakes to prove that Bacon was the author of the play of Hamlet, or that Homer was not the author of the Iliad and the Odyssey.

But while the materials which form the evidence on which we accept as genuine many of the great classical writings are of the most meagre kind, it is quite otherwise with most of the books of the New Testament. Taking into consideration the age of the documents, the evidence is most satisfactory. That is to say, if the New Testament is regarded simply as an ordinary book and treated with no more consideration than the Annals of Tacitus, or any other work of like antiquity, the evidence is all that could be desired. But if in addition to this we take the internal evidence afforded by its teaching, the unity of thought centring in Jesus Christ, we have a volume of testimony that is unapproachable in the annals of literature. This line of evidence, however, is shut out of the present enquiry, and we have to content ourselves with dealing with the New Testament as though it were an ordinary book. And as it is impossible for us in our limited space to enter into the evidence relating to all the books of the New Testament, we shall limit our enquiry to the Gospels and the Acts, the more especially as these have formed the battleground of recent controversy. The proposition to be affirmed is that these are genuine documents of the first century.

Editorial Notes.

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

A Great Communion Service.

One of the most notable meetings held in connection with the Annual Convention of our American brethren was the united communion service on Lord's day, Oct. 16th, at St. Louis, Missouri. The *Christian Evangelist* says:—"The Coliseum—the largest hall in the city, containing 10,700 seats—was crowded from the arena to the upper balcony, all round the vast circular auditorium, and many stood during the service." "The brief address by Carey E. Morgan was in harmony with the spirit of the occasion, and set forth beautifully the significance of the Cross. The songs by the chorus choir of several hundred trained voices, the prayers, the stillness of the great audience, as the one hundred and fifty deacons served them with the sacred emblems, the voiceless prayers that ascended from thousands of earnest hearts, the softly-chanted hymns of consecration sung with bowed heads—all this made a profound and we believe an indelible im-

pression on many hearts." This is the largest service of the kind held by our brethren in America and ranks among the largest communion services in the world.

Energetic Women.

The Christian Woman's Board of Missions is a live organisation now 30 years old. At the Convention held in October at St. Louis, the report stated that in the first year of its life the income was £154, and it then prepared to send two missionaries to Jamaica. Last year closed with 13 missionaries in Jamaica; 28 missionaries, 4 assistants, and 50 native helpers in India; 19 missionaries and assistants in Mexico; 4 missionaries in Porto Rico; 135 mission pastors, evangelists and teachers, and 30 missionary organisers in the United States, a total of 285 workers being supported. 3000 young people receive Christian education in its schools, and 500 children are supported in its orphanages, while thousands of sick are being treated in its hospitals and dispensaries, and lepers are being cared for. There are 1897 auxiliaries and mission circles, with 41,210 members, and last year's income was £33,417, a gain of £4000 over the preceding year. During the twelve months they distributed more than two and a half millions of pages of missionary literature and held over 22,000 missionary meetings. The work at Monterey, Mexico, was especially interesting and encouraging, and an appeal in the Convention for £240 to purchase property for this mission resulted in £1200 being promised there and then. Our American sisters evidently mean business, and what they have already done is but the earnest of what will be accomplished in the near future.

The Past Year.

The influence of the Prince of Peace is not yet universal. The past year has been one of bloody conflict between two of the world's great powers, and the end is not yet. Tens of thousands of lives have been sacrificed, and tens of millions of wealth wasted, and who can tell what is still before us? It is scarcely likely that 140,000,000 of people will submit to be defeated by 40,000,000, and although Japan so far has the advantage it is possible that the greater though slower empire will develop reserves of strength beyond the reach of her smarter antagonist to overcome. There is cause for thankfulness that so far no other power has been drawn into the conflict. For a brief season it seemed as though our own nation would have been involved, but calmer counsels prevailed. Turning from the scenes of blood, we have reason to take courage that the genius of Christianity is gaining ground. Especially is this so in our own land, where the union sentiment is growing among the denominations, and evangelistic work is increasingly prominent. The churches among which this paper principally circulates have had a season of spiritual and numerical prosperity, and its pages every week record the triumphs of the gospel. Then, too, it has on the whole been a year of material prosperity. After so prolonged a drought, it takes time to appreciably feel the effects of the return of good seasons, but the excellent crops of this and last harvest are beginning to tell, and we

may now with confidence expect a commercial revival. We have every reason to thank God and take courage.

From the Field.

The field is the world.—Matt 13. 38

West Australia.

LEEDERVILLE.—Tent mission came to a close on Sunday, Dec. 11. Bro. Hagger and brethren greatly rejoiced at seeing to go forward on the last night to make the good confession. After five weeks in Cambridge-street the tent was moved to Oxford-street, thus giving the lower end of Leederville a chance to hear the Word. The mission closed with 33 confessions, 6 restorations, and 1 baptised believer. Since the mission our membership has increased from 32 to 70 odd.

F. J. C. SPRING.

YORK.—The brethren have been much reduced in number by the removal of Bro. and Sister Cranwell and family. Bro. and Sister J. Clipstone have also removed to Fremantle. Notwithstanding the much-felt losses we are still keeping the Cross uplifted, both by conversation with others and by our weekly observance of the Lord's Supper, the meeting for worship being held at Bro. Lake's house.

Dec. 10.

R.C.B.

New South Wales.

LISMORE.—Last Sunday 3 were received in. We are pleased to have Bro. Beer from Sydney with us as a visitor. At the tea in connection with opening celebrations we are allowing members to provide everything, and have received responses from members sufficient for a tea for about 350 people. The brethren are doing their part by making all the seats. The Dorcas sisters have for some time been busy sewing to help Bro. Thompson in his benevolent work amongst the Kanakas in Queensland, and have this week sent a box of 27 articles.

Dec. 23.

E.A.W.

Queensland.

BRISBANE.—Since my last two more confessions both being immersed by J. Colbourne. Our Class of Mutual Instruction is, unlike many of its predecessors, growing, and I am glad to say a lively interest is being maintained. Out-door meetings are being held.

Dec. 21.

A.S.W.

ZILLMERE.—The twenty-seventh anniversary of our school was celebrated on December 11th. J. Colbourne preached the anniversary sermon, and the children sang hymns under the direction of the superintendent, C. M. F. Fischer. W. Jones preached in the evening to a good audience. On Saturday, 17th, the picnic and public meeting were held in the local School of Arts hall and grounds. There was quite a large gathering. The school was reported in a prosperous state, the teachers working together most harmoniously, and there is a fair prospect of future progress.

C. M. F. FISCHER.

Victoria.

CASTLEMAINE.—On Christmas night two were baptised into Christ and another made the good confession. Last night a smaller meeting than usual, but

two more, a young man and a young woman, confessed Christ.

Jan. 2.

C.

EMERALD.—On Wednesday, December 21st, a number of brethren drove to the church at Berwick to immerse three young people, who made the confession the previous Lord's day. Being their usual prayer meeting, there was a fine gathering. Two others from the Sunday School here made the good confession, and were baptised the same hour. We thank the Berwick brethren for their good singing and their kindness in assisting us. On Sunday night last another young man made the good confession.

Jan. 2.

W. BOLDUAN.

KYABRAM.—Since last report the Lord's day and C.E. meetings have been held regularly. One sister has been restored to the church. The hall has been repainted and cleaned up. Bro. Parslow spends all January with us.

Jan. 2.

NORTH FITZROY.—With grateful hearts we acknowledge God's goodness to us during the year just closed. We have had a year of peace, and a goodly measure of success. The meetings for breaking of bread are well attended, and the chapel is well filled every Lord's day evening. The labors of Bro. Baker are very much appreciated, both by the members and neighbors. We have received into church membership during the year 29 by faith and baptism, 23 by letter and 11 previously baptised. All departments of church work are in good going order. We are working and praying for a rich harvest for 1905. The Lord's day School, under the able management of Bro. Forbes and a faithful band of teachers, is making great headway—so much so that we hope during the next few months to erect a building to accommodate from 200 to 250 scholars. For this purpose we have received a cheque from one of our good sisters for £100; £50 is promised by the sisters' class, and £60 from the brethren, and more promised. The brethren at Northcote are having good meetings morning and evening, and also a good Bible class and prayer meeting, held at the residence of one of the members during the week. They believe that if they could have a tent mission for a month a great blessing would follow. Bro. Allan, of North Melbourne church, is holding the fort there, and his efforts are appreciated by the brethren.

Jan. 2.

T.H.C.

South Australia.

ALMA.—Last Lord's day R. J. Clow addressed the gospel meeting held in the evening, at the close of which a young lady, who came forward and confessed her faith in Christ on the previous Sunday, was immersed. Sister Olive Coombes was received into the church, having been baptised the preceding week.

Dec. 22.

A.L.J.

PORT PIRIE.—Bro. Moffit is here on a holiday visit. He spoke on Thursday evening, also yesterday morning and evening, when our hearts were gladdened to see one come out and confess the Lord.

Dec. 19.

W.C.O.

CHINESE MISSION, ADELAIDE.—The annual tea and public meeting given by the teachers connected with our Chinese Mission were held on December 15th. About 300 guests sat down to tea, and at the public meeting the Grote-street chapel was comfortably filled. Dr. Verco presided and gave an encouraging address. Addresses were also given by B. W. Huntsman and Kee Wah. Items by the Chinese and

others were well received, especially the singing of the hymn "What a Wonderful Saviour," by Ah Num. Not the least interesting item was a chorus in Chinese by the teachers and Chinese scholars. The writer gave a short report of the work of the year, and conveyed a greeting from the Chinese Mission in Melbourne. At the close of the meeting a gathering of the teachers and scholars took place in the vestry, when a presentation of a beautiful tea set was made to F. Harding and Sister L. Mauger, who are in a few days to be united in matrimonial bonds. Bro. Jackson made the presentation on behalf of the teachers and Chinese. General good wishes were expressed for the future of our brother and sister.

W. JACKSON.

GROTE-ST.—On Thursday evening last the closing meeting for the year of the Adelpian Society was held and took the form of a "Toast Night." There was a large attendance of members, and a number of visitors from the societies in connection with our sister churches in and around Adelaide. B. W. Huntsman was chairman, and the toast list was as follows:—"King and Governor-General," proposed by the President; "Adelpian Society and its Future," proposed by W. J. Manning, responded to by W. M. Green; "Australia and its Future," proposed by Carl Belle, responded to by Dr. Frank Magarey; "Christmas Sentiment," proposed by Percy Davies, responded to by W. L. Johnston; "Visitors," proposed by A. J. Gard, responded to by P. Shaw, C. A. Wilson and J. Manning. Songs were contributed by W. M. Green, W. T. Magarey and R. Carmichael. The speeches delivered by the various members were of an exceptionally high standard. We were very sorry to lose the services of W. T. Magarey as secretary, but owing to pressure of business he found it necessary to forward his resignation, which was accepted with regret. Carl Belle was elected to the position. We are now in recess till February 2nd.

Dec. 23.

W.J.M.

New Zealand.

GORE.—To-day we had the pleasure of a visit from Bro. Gordon, who has recently come from Australia to labor with the church at Matura. In the evening he was greeted with a splendid audience. The speaker was listened to very attentively. The Matura church is to be congratulated on having secured the services of such a promising young man.

Dec. 18.

W.G.L.

PAHIATUA.—"The Conquering Christ," a missionary cantata, was given by 45 members of the Endeavor Band. Under the leadership of T. W. Manifold, the young people gave the exercise entirely from memory, which greatly enhanced the rendering. It was a thrilling sight when children representing different nations brought their offerings and placed them on the cross. By request the cantata was repeated to another crowded house. The offerings for Foreign Missions netted £6.

Dec. 14.

G. MANIFOLD.

OAMARU.—The mission is in full progress. It was intended to continue for eight nights, but the interest justifies us in continuing longer. Mr. Mahon has spoken earnestly every night, with the result that up to date five have decided for Christ. Great help has been rendered by Bro. Bewley, who has sung gospel solos each evening. Miss Mabel Mahon has also favored in this direction.

Dec. 11.

W.K.

OAMARU.—The special meeting conducted by Bros. Mahon and Bewley from Dunedin has closed. Five

were immersed as a result of the mission, and two came out the Sunday following its close. One of our converts, Bro. Hewat, aged 74, gave an interesting address at the prayer meeting. Last night the closing meeting of the Band of Hope took place, there being a good attendance of the young people. Mrs. Renwick, the superintendent, called on Bro. McCrackett to distribute a number of prizes. In doing so, he referred to the good work done among the children, and paid a special compliment to the superintendent and Miss Maud Thompson, the secretary, for the manner in which the meetings had been conducted. Two were recently received into fellowship from one of the Melbourne churches—Sisters Mrs. O'Brien and her daughter Mrs. Brightwell. These sisters live at some distance in the country, and consequently cannot meet often with us. The election of deacons resulted in the return of the following brethren:—Jas. Garrow, jun., J. D. Familton, W. Abernethy, K. McKay, J. J. Clarke, S. Clarke, sen., and Jas. Gebbie.

Dec. 24.

W.K.

DUNEDIN TABERNACLE.—H. Mahon has been holding a 10 days' mission in Oamaru. D. M. McCrackett filled his place in the Tabernacle. The various organisations connected with the church have had their socials—the Improvement Class, the Visiting Sisters' Meeting, the Dorcas Society, and the Girls' Bible Band, who closed their session last night with a special social. There are 28 members, and each member brought a friend or companion. There were 2 delegates from the North East Valley, and also their president, who with our 2 lady leaders spent a very pleasant evening with the young maidens in very enjoyable amusements. A plentiful tea was supplied with the good things provided, and at the close of our meeting we sang part of that hymn whose chorus is—

"It is the hope, the blissful hope,

Which Jesus' death has given:

The hope when days and nights are past

We all shall meet in heaven."

J. L.

SOUTH WELLINGTON.—The Sunday School has just completed a successful year's work. The average attendance for the past year was 150, the highest being 200, and the lowest 77. There are 17 teachers, with Miss Craig as superintendent and Mr. Thomas as secretary. In the S.S. Union examinations, Miss Hobbs and Mr. Hardham were successful in obtaining prizes. The school devotes the last Sunday (and the collection) in each quarter to mission work—two to Home and two to Foreign Missions—and is now making a strong effort to support a native teacher. Regret is felt that we were unable to secure a building in Kilburnie to start a branch school. The anniversary services were very successful, the special feature being the scholars' singing under the leadership of Mr. Thomas, jun. Over 100 prizes were awarded, each of the 60 scholars in the infant class receiving one. Last, but not least, three of our scholars have been added to the church.

A. THOMAS.

Here and There.


Here a little, there a little.—Isaiah 28 10.

Two confessions at Brunswick, Dec. 25.

A tent mission is to start shortly in Port Pirie, S.A.

W. T. Clapham's address is now 24 Glasgow-street, Wanganui, N.Z.

On Dec. 25 two Sunday School scholars confessed Christ at South Yarra.

 If the Subscriber should discover a pencil mark in the above square, he will know that his Subscription is due and that our Agent would be glad of a Settlement.

At Maidavale a young man confessed his faith in Christ, Lord's day, Dec. 25.

Just received.—"On the Lord's Day," No. 3. We will send post paid, 1/- each.

B. W. Huntsman of Adelaide spent a few days at Christmas with his parents at Malvern.

There was one confession in response to the gospel appeal at Doncaster on Lord's day evening.

Good meeting and two confessions at Point Sturt, S.A., last Lord's day, G. S. Bennett preaching.

Bro. and Sister A. T. Magarey expect to reach Australia from their trip to America about Jan. 15.

Four confessions City Temple, Campbell-street, Sydney—one Wednesday night and three Sunday, Dec. 25.

The annual Mission Band picnic for Doncaster members and friends will be held on January 12th at Brighton.

We have received 20/- from the Lord's day School, Invercargill, N.Z., per Miss Jane Todd, for Burwood Boys' Home.

At the close of F. Collins' address at Hobart on Sunday evening week a married woman made the good confession.

In our view the CHRISTIAN this week is a little "scrappy," but it is intensely interesting. Read it all from start to finish.

A. Meldrum met with the church in Hobart, Tas., the week before last at their mid-week service, and gave them a short address.

Bren. G. and S. Cosh and Harding of South Australia called at the office of the CHRISTIAN last week, on their way to New South Wales.

The Secretary of the Tasmanian Home Missionary Committee acknowledges with thanks the sum of £4 towards the fund, from the church at Launceston.

We have received for Burwood Boys' Home, 20/- from Bro. and Sister Prosser, Boonah, Q.; L. Broad, Ironbark, Q., 10/-, and 10/- from church, Walhalla, Vic.

W. S. Houchins, who had been preaching in Louisiana, is now located at one of our churches in Montreal, Canada. Correspondence will find him if addressed to 128 Stanley St., Montreal, Canada.

On the second page of cover will be found the Australasian Church Directory, corrected up to Jan. 3, 1905. All interested in this list had better preserve the same, as it will not appear again for some time.

We have now in stock and for sale at the prices given a few copies of the Christian S.S. Commentary, 1905, 4/6, by post, 5/-; the Lesson Helper, 2/6, by post 2/10; the Lesson Mentor, 1/9, by post 2/-. Only a few copies.

We have now a new edition of "The Great Revival and the Little Tent Meeting" in stock, which we are selling at the popular price of 1d., in either large or small quantities. Carriage or postage must be paid by purchaser.

Bro. and Sister Baker, of the church at Pilt Down, Sussex, England, met with the Prahran church on

Sunday last. With their four children they arrived in Melbourne on Wednesday, Dec. 28th, their intention being to settle in the Southern Continent.

Wednesday morning the following telegram reached us from Broken Hill, N.S.W.:—"Mission started; unfavorable weather; fair audiences; one confession.—W. H. WRIGHT." This refers to the tent mission being conducted by F. Pittman in the Silver City.

By invitation of the Prahran Mutual Improvement Society, J. H. Stevens, B.A., delivered a lecture on "Marvellous Memory, and How to Obtain It," on Friday last. The lecturer, who holds the secret of a "speakers' memory aid," was attentively listened to, the examples being specially interesting.

The New South Wales Conference will be held on Jan. 30, in Sydney. Brethren and sisters from Victoria, if going to the number of six, can secure return ticket at single fare. Will those intending to go leave name either with M. McLellan, or at the Austral office, so that arrangements can be made with the Railway Department.

A social meeting was held at Wellington, N.Z., on Friday, December 23rd, when opportunity was taken to present J. Craig and Sister S. Kraft with a pretty tea set in token of esteem and appreciation, and as a commemoration of their approaching marriage. Bro. Craig has been leader of song for some time, while Miss Kraft has been of great assistance in both church and Sunday School.

We have stopped as far as we could all the Subscribers under the Special 1s. Offer, but we have printed a few extra copies of this number, and will be glad to send them to those desiring to continue the CHRISTIAN for 1905.

J. C. Dickson took a course in shorthand in one of the largest commercial colleges in the U.S.A., and has been offered a professorship, and is now teaching shorthand in the college as well as preaching to the church at Tyler. The system of shorthand is the most popular of all modern time. It teaches a student to write 150 words a minute within 3 months from the time he enters. It is a marvel for speed, and not easily forgotten.

Before buying a pocket New Testament you should see our Holman's Edition, the largest and clearest print Testament in the world for its size. It contains the Psalms. It is but 4½ in. long, 2½ in. wide, ¾ in. thick, and weighs less than 3 oz.; yet the type is large and clear, and can be read by any person with ordinarily good eyesight. Price, 2/6; by post, 2/7.

Bro. and Sister Wood of the church at Launceston celebrated their silver wedding in the Temperance Hall, on the evening of the 13th December. There was a large gathering of guests, who sat down to a fine repast. Bro. and Sister Wood were the recipients of several tokens of congratulation and esteem. C. R. Howard, on behalf of the church, presented them with a silver teapot, suitably inscribed. An enjoyable evening was spent by all.

W.R. writes:—"On December 11th, five spread the table of our Lord for the first time in Blackburn, Vic., and also on the following Lord's days. Last Sunday the meeting determined to form themselves into a church. This will be done as soon as brethren receive their letters of transfer. For the three Sundays the average number who have broken bread has been fourteen, a few being visitors from other churches. Trusting in the Lord for strength, we are determined

once having put our hands to the plough not to look back. Visiting brethren will receive a welcome at the Recreation Hall, Blackburn."

In a private letter Mrs. Maston writes:—"On my return from St. Louis I spent a few days with Bro. and Sister H. S. Earl in their home at Irvington, Indiana. Bro. Earl has a kindly feeling for the friends in Australia, and lived again with them while we looked and lingered over the many photos which have been so carefully preserved through all these years, and the Jubilee History. The silver tea and coffee service, the gift of the Lygon-st. sisters thirty-seven years ago, graced the table during my visit to them. On the mantel stood a clock, which still tells the time, and which has the following inscription:—'Presented to Mr. H. S. Earl as a token of Christian esteem by his brethren in Christ in connection with the Christian church, Lygon-st., Melbourne, February 14th, 1867.' Bro. Earl enjoys good health, and is as straight and active as a man only in his prime."

We spent Christmas day at the Burwood Boys' Home. In the morning we met with the church at Surrey Hills, where we saw twenty-five of the boys. They behaved like men. In the Home at the present time there are twenty-seven boys, ranging in age from seven to sixteen years. Everything about the place both inside and out is wonderfully clean and neat, and yet there is a complete absence of the "workhouse" about it. It is what its name implies—a home. These boys are taken from all sorts of places and conditions, are taught to work, and are surrounded with Christian influences. They do not all turn out well, nor unfortunately do all boys brought up in Christian homes, but they are given a chance. Bro. and Sister Varcoe are doing a splendid work as superintendent and matron. We often think that our churches do not know enough of the great work that Campbell Edwards is doing here. Not only does he give money, but much time and thought to the details and drudgery of the work. The least we all can do during this year is to give something to help in a material way. Every penny given is carefully used to assist in the work.

E. Griffiths writes from Mildura:—"On Dec. 7th Mrs. Griffiths and I boarded the river boat, and after three days reached Swan Hill, to be there met by, and taken to the house of, E. H. W. Mott. On Lord's day afternoon, the 11th, the brethren in those parts came together at the residence of Bro. Mott to remember the Lord's death. Previous to that service, however, it was the writer's pleasure to baptise three young people (Miss Rose Bish, David Connell, and Earnest Mott) into Christ. The sight of these young folk following both example and command of the Saviour brought joy to many hearts, and fervent good wishes went out to them as they started on their upward way. The day altogether was one of happy Christian fellowship. In the evening we drove to the house of D. Anderson, Mystic Park, and spent the next few days visiting in the homes of the members. Lord's day, Dec. 18th, we were with the brethren at Milne's Bridge and Murrabit, and the following evening John Milne was baptised, thereby dedicating his life to Christ and his service. On Tuesday, the 20th inst., we were on board ship again at Swan Hill, ready for home, and, although the stream is like some people, "crooked" and "snaggy," we reached there safely on Dec. 22nd. I would just say a word in conclusion re the district where I spent some happy days. In the Kerang and Mystic Park districts there are about 30 disciples, as fine a type of Christians as you will meet anywhere, and, although no

preacher has resided there for two years, yet they are very much alive and holding steadily on in the way of life. Near by there are the two strategic centres, Kerang and Swan Hill, either of which, if attacked by Bren. Harward and Pittman, and tent, would afford a good working basis for a new circuit. I believe the brethren are making a move to secure a tent mission. Such devotion and heroism as theirs are deserving of encouragement from those who can give it.

Wren J. Grinstead writes from York, Nebraska, U.S.A., dated November 17th, 1904:—"We are at last located. We are in a pretty country seat of some 7000 population, 50 miles west of Lincoln. It is a rich agricultural district, and there are growing manufactures. The church numbers about 300. The disturbances of travel and evangelistic work have prevented my doing much writing since I left Australia, but I hope soon to resume the broken task of the articles I promised you, and to transmit them within the next few weeks. Both Mrs Grinstead and myself are practically restored to health."

A. T. Magarey writes from New Haven, Conn., U.S.A., under date 26th November, 1904:—"We have seen Washington, Baltimore, Philadelphia, New York, and New Haven, where we now are. F. D. Power at Washington gave us a hearty welcome. The church of Christ there is spreading out through that splendid city. There are six new assemblies. I gave a talk upon Australia on Lord's evening, November 13th. Was present there on two Lord's days. I ploughed my way to the meeting through heavy snow, thick on the ground, falling through the air, laden on the trees. Next day the papers were full of accounts of disaster everywhere, and I thought it was just Washington's 'usual first snow.' Here at New Haven is America's famous 'Yale University.' Donors and the State have endowed liberally, and there are lecture halls, science halls, libraries, museums, chapels, housed in beautiful, substantial, ornate, artistic buildings in profusion. The 'Common' has lovely old elms. Large chapels stand in the roomy space. Trees in double rows grace every street, and pretty little squirrels come and take acorns and nuts from one's hand. Here are lessons for Australia. I am meeting and hearing professors and preachers here. They are fine brainy God-fearing men, so far as I can gather—at least as a rule. The President, Mr. Headley, is a cultured gentleman. The tone through this New England is high. We sail for home on 22nd December, and hope to greet you in Melbourne about 15th January."

Coming Events.

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

JANUARY 11.—A Popular Lecture, entitled "Marvellous Memory, and How to Obtain It," by James Henry Stevens, B.A., will be delivered at Newmarket Chapel next Wednesday, January 11th, at 8 o'clock. Memory is the foundation of all intellectual advancement. Learn to remember and you can then learn anything.

JANUARY 22 & 23.—Anniversary Services in connection with the church at Henley Beach, S.A. Lord's day, January 22nd:—Morning at 11, B. W. Huntsman will lead in exhortation; Afternoon, Service of Song by the S.S. scholars; Preaching at 6.30 p.m., A. C. Rankine. Monday, January 23rd:—Public Holiday. Spend the afternoon on the beach, have tea with us, and stay for the public meeting. Good tea and company, followed by an intellectual feast. Good speakers. Good topics. Come.

We are frequently asked for the addresses of the secretaries of our various State missionary societies. We give them below. Please preserve, as we shall not publish this often.

A. A. Lightfoot, Subiaco, W.A.
H. J. Horsell, Kilkenny P.O., S.A.
M. McLellan, 233 Drummond-st., Carlton, V.
W. W. Macindoe, 24 West-st., Petersham,
C. M. F. Fischer, Zillmere, Q. [N.S.W.]
T. W. Smith, 228 Elizabeth-st., Hobart, Tas.

In New Zealand there are three Conferences, of which the following are the secretaries:—

Auckland Prov.: H. N. Bagnall, Auckland.
Middle District: T. J. Bull, 25a Epuni-st., Wellington.
Southern District: M. Glaister, Spring Hill-rd., Dunedin.

Acknowledgments.

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

—:O:—

VICTORIAN MISSION FUND.

Church, Kaniva £25 0 0
" Carew 12 10 0
" Bordertown 7 10 0
" Castlemaine 6 0 0
" Walhalla 0 10 0
Three Sisters in Bunyip (penny-a-week) ...	0 3 3
Percy Pittman, Ascot Vale 1 0 0
J. Scott, Broadford 1 0 0
Sister Anderson, Bealiba 0 5 0
A. Sister, N.C. 0 12 0

£54 10 3

M. McLellan, Sec., 233 Drummond Street, Carlton.
W. C. Craigie, Treas., 259 L. Collins-st., Melbourne.

BIRTH.

HAYDEN.—On December 22nd, at "Kelvin Villa," Point Nepean-rd., Nth. Brighton, the wife of W. J. Hayden—a daughter.

DEATH.

WILKINSON.—On December 24th, 1904, Mrs. S. Wilkinson, aged 37 years.

IN MEMORIAM.

COWLEY.—In loving remembrance of my beloved and devoted wife, who departed this life on January 6th, 1902, to be with Jesus; also in loving memory of my beloved daughters, Rose, Edith, and Bertha.

"When the weary ones we love
Enter on their rest above,
Seems the earth so poor and vast,
All our life-joy overcast?
Hush! be every murmur dumb—
It is only till he come."

—Inserted by T. H. Cowley.

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D. M. Canright ...	4/-	4/6
Gospel Plan of Salvation, Brents	8/-	8/6
King's Sermons ...	4/-	4/6
McGarvey's Class Notes on Acts	6/-	6/6
The Divine Demonstration—a Text Book on Christian Evidence, Everest	6/-	6/6
Outlines of Bible History ...	3/-	3/6
Doctrines and Dogmas of Mormonism ...	6/-	6/6
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**Why I Habitually Attend at
the Lord's Table Every First
Day of the Week. * * * ***

Our next competition is on the above subject. It is open to all. Not more than 150 words, nor less than 50. Must reach us not later than Jan. 17. A page of the best answers will be published in our issue of Jan. 26, and a copy of "Moral and Spiritual Aspects of Baptism" will be sent to the writers of the three answers appearing first on the page. Conditions must be strictly complied with. Competitions once a month. Only one prize to the same writer during 1905, though paragraphs will be published in order of merit if sent in. Next competition announced on Jan. 26.

West Australian Letter.

—* D. A. EWERS. —*

Among recent arrivals to this State are Bro. and Sister J. Wood and infant. Bro. W. was an industrial missionary of our British brethren to Burmah, where he has been laboring at Ye with Bren. Halliday and Munro. His object in going was to oversee and develop agricultural work among the natives, but owing to the lack of sufficient funds he has not been able to do this as fully as he had hoped, and as prospects of improvement in finances were not bright he felt he was not justified in receiving support while limited in the work which he desired to accomplish. In addition to the mission at Ye, our British brethren have also missions in Siam and South Africa, and Bro. Wood felt that funds to the extent needed would not be forthcoming for his particular work, and so, much to the regret of the F.M. Committee and his fellow-laborers, he resigned. He spent a few days in Perth, and gave us an interesting address at our C.E. Society last Monday on the Ye mission, from which I learn that Bro. Halliday is leader, and Bro. Munro, who is an M.A. of the Edinburgh University, has charge of the school work. The usual evangelistic, medical, and educational work is carried on, and they now have a church of about 50 converts consisting of Karens, Burmese and Telangs, and the outlook is bright with promise. The nearest mission station is one of the American Baptists, 100 miles distant. Bro. Wood and wife have gone into the country for a trip, and are having a look over the State with a view to settling here.

A short Licensing Bill which passed the House of Assembly yesterday provides that no new licenses shall be granted in the State for twelve months. If this passes the Upper

House it will at once become law. The object is to prevent the increase of public houses, admittedly far too numerous already, until the House has had time to consider the new comprehensive Bill the Government has prepared, and which will be discussed next session. This provides that electoral districts shall be licensing districts, that licensing benches shall be elected by the people, and that a poll shall be taken at each parliamentary election at which the electors shall decide in each district whether they will have an increase of licenses, retain the present number, or have a decrease. In the event of an increase the Government will open State hotels. No provision is made for the electors to vote No License, however much they may desire it, and in other respects the proposed Bill is a disappointment to the temperance people. However, it will doubtless be fully criticised and considerably altered before it becomes law—if ever it does.

I suppose there are some who object to Christmas on the ground that it is not the real anniversary of the birth of Christ, and I suppose no sensible person would contend that it is. But Christ was born some time, and to my mind it is very fitting that we should rejoice and give special prominence to this fact. It is emphatically the children's day, for the advent of the Christ-child has elevated childhood in every land where he is believed in. We have but to compare the position of children in heathen lands with those in our own country to realise this. Nor must we confine our sympathies to our own immediate circles, but, like the great Giver of the great Gift, think of those in need. Our Rescue Home, our Boys' Home, and the poor generally, have special claims upon us at the festive season. Then comes the New Year, with its special appeal for a New Year's gift for Home Missions. Surely mercy and goodness have followed us during the past year, and how can we better express our gratitude to our Father than by a large-hearted offering? If we have so richly enjoyed his loving care, shall we not seek to extend to others the enjoyment we ourselves possess through having accepted Christ? Let 1905 be a year of great things.

"Bethany," Palmerston-st., Perth, Dec. 8.

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AUSTRAL.

Harward - Pittman Mission, Terang.

ERNEST W. PITTMAN.

This is one of the new fields opened by the tent this year. A few brethren, prominent among whom are Bren. McArthur from South Yarra, Radford from Dunmunkle, Rogers and Thomas from Warrnambool, provided the local expenses, and were instrumental in getting us to assist them. They engaged J. Masters, who had been fitting himself as a preacher under the tuition of J. Pittman of Prabran, to act as advance agent and to assist in the mission. He did his work well, calling from house to house and getting acquainted with the people.

We have already reported the indifferent weather encounters and the bitter opposition of the preachers. The tent was pitched in the centre of the town. Bro. Harward brought his heavy artillery to bear on the ramparts of sin and error till a breach was made, and many began to surrender to the King of kings. It is generally admitted, even by our bitterest enemies, that Bro. H. is the finest evangelist travelling this State, to which of course I say Amen!

During the seven weeks 64 meetings were held and 64 addresses delivered. My work was as singing evangelist, organist, etc. Those deciding for Christ numbered 44; 38 have been immersed, and the others will be baptised by Bro. Masters; 36 have already been received into the church, also a baptised believer. These, with the 12 brethren and sisters here when we came, and who with

the exception of Bro. and Sister McArthur were not reckoned in the Conference statistics, make a total of 57. The converts represented 30 families who were in no way associated with our movement, and they were nearly all adults.

The church has been placed in order with Bro. McArthur as elder, Bren. Radford, Thomas and Rogers (two) as deacons, and Bro. Masters as preacher. The Mechanics' Hall has been engaged at a reasonable rental. Bro. Radford will put a new organ in it. The church will organise a Bible School, and will hold week-night services, open-air meetings, etc. The Sunday School of 27 scholars conducted by Bro. McArthur for the past twelve months at Glenormiston Station (about seven miles from Terang) will in future be considered as a branch of the new school. 13 new subscribers to the CHRISTIAN have been secured, and mite boxes for Home Missions distributed.

So the Lord has done great things for us. The new church starts with a membership of over 50, and we are sure the whole brotherhood will join with us in earnest prayer that they may grow in grace and stand firm for the church of the New Testament.

JOHANNESBURG, S. Africa.

Church of Christ Meets every Lord's Day at Elite Hall, Jeppes end of Commissioner Street.— Breaking of Bread, 11 a.m. Gospel Proclamation, 7.30 p.m. Secretary's Address—WILLIAM BLAKE, P.O. Box 39, Jeppetown, Johannesburg.

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Large Fancy China Teapots, 6d. each
Teaspoons, each 1d.; Dessert, each, 2d.; Table, each, 2d.
Firescreens, 4-folds, 5d. each
Large Brown Teapots, 4d. each
Glass Pint Mugs, 6/6 doz.

Pudding Bowls, 2d. each.
21 Piece Tea Sets, 7/6 set.
Brown Mixing Bowls, 6d. each
Purses from 3d. each
Cut Glass Jugs, 1/- each
Tomato Sauce Bottles, 6d. each
Vegetable Dishes, 1/9 each
Large Tea Trays, 10d. each
Large Market Baskets, 11d. ea.
Work Baskets, Satin Lined, 1/-, 1/3, and 1/6
Brush and Crumb Trays, 6d. pr.
Steel Bags, 1/3 each
Cut Glass Tumblers, 4d. each
Teapot Stands, 6d. each
Large Glass Water Jugs, 9d. ea.
Artificial Palms, 11d. each
Meat Dishes, 7d. each
50 Piece Dinner Sets, 19/6 set
Tea Trays, 6d. each
Pudding Plates, 2d. each
Custard Glasses, Key and Circle Pattern, 6d. each
Cameo Vases, 4d. each
Tumblers, 1/6 doz.
Glass Cake Stands, 10d. each
Afternoon Cups and Saucers, 6d. each
40 Piece Tea Sets, 11/6 set
Toy Tea Sets, 10d. set
Lemon Squeezers, 4d. each
Jelly Glasses, Key and Circle Pattern, 4d. each
Circle and Key Tumblers, 1/9 half doz.

Lily Flower Vases, 1/9 each
Brown Jugs, 1 pint, 3d. each
Hand Painted Fruit Plates, 4d. each
Decanters, 1/3 each
Large Glass Salad Bowls, 11d. ea.
Nobbler Glasses, 1d. each
Soup Plates, 2d. each
Glass Dishes, from 4d. each
Large Vases, 1/6 pair
Painted China Jugs, 1 qt. 11d. ea.
China Boots and Shoes, 10d. ea.
Vases, large size, 3/11 pair
Glass Dishes, Oval, 10 in. 1/- ea.
Bedroom Water Bottles, 6d. ea.
Soda Glasses, 3d. each
Candlesticks, 4d. each
Mirror Photo. Frames, 6d. ea.
Teapots, black and color flowers, 6 cups, 1/11 each
China Jugs, set of 3, 2/6
Ruby Glass Baskets, 1/4d. ea.
Children's Fancy Cups and Saucers, 4d. each
Glass Baskets, Assorted, 5d. ea.
Jardiniers, assorted colors, 1/11 ea.
China Cruets, 7d. each
Fancy Jugs, set of 3, 1/10
Glass Biscuit Barrels, 1/10d. ea.
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Job Line of Tea Sets, very cheap
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Bread Boards, 5d.
Bread Knives, 4d.
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8 Day Clocks, 9/- each
Alarm Clocks, 3/6
Steps, 2/9 pair
Slop Pails, 2/-
Rug Straps, 6d. pair
Clothes Baskets, 2/-
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Table Knives, 2/6 half doz.
Housemaid's Gloves, 10d. pair
Britannia Metal Tea Pots, 6/6

E.P. Breakfast Cruets, 4/-
Hat Boxes, 2/3, 2/9
Jap. Trunks, 6/9 24 inch
Tin Dippers, 2d.
Shoe Brushes, 1/3 set
Brass Candlesticks, 6d.
Knife Boards, 5d.
Coal Vases, 4/-
Bedroom Fenders, 3/-
Soap Boxes, 3d.
Box Irons, 1/10
Fire Shovels, 3d.
Sponges, 3d.
Banister Brushes, 4d.
Wash-up Tins, 5d., 6d., 11d., 1/3
Canary Cages, 1/3
Parrot Cages, 1/9, 2/3
Sad Irons, 11d.
Washboards, 10d.
Bellows, 1/-
Salt Boxes, 8d.
Enamelled Candlesticks, 4d.
" Colanders, 1/8
" Teapots, 2/-
" Saucepans, 10d.
Copper Kettles, 5 pint, 5/6
Tin Colanders, 7d.
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Obituary.

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

LAMPARD.—With great sorrow we record the death of Sister Mrs. A. Lampard, on Dec. 12. She was the daughter (Lily) of Bro. and Sister Butler senr., whose many friends will deeply sympathise with them and their family in their great sorrow. Our sister was baptised in 1887, from which time she had lived an exemplary Christian life. She had never enjoyed good health, but in spite of her affliction she enjoyed life and maintained such a patience of spirit, sweetness of disposition, and cheerfulness of mind which made her singularly attractive. The blow came with crushing power to her loved ones, and our hearts go out to Bro. Lampard in his life thus passing under this dark cloud. She was laid to rest in the presence of a large, sympathetic gathering. The gospel lightens the gloom, as we sang in memoriam:—

"Only 'Good-night,' beloved; not 'farewell.'"

A little while and all his saints shall dwell
In hallowed union indivisible.

Good-night. Good-night. Good-night."

Polkemmatt, V.

H. GRAY.

HOPGOOD.—On the 9th November Geo. Hopgood fell asleep in Jesus after a prolonged illness. He was immersed at Milang about two years ago by E. G. Warren, and was always faithful in attendance at the Lord's table when health permitted. He was laid to rest in the Milang cemetery, G. S. Bennett officiating at the grave. May the Lord comfort his widow and family in their bereavement.
Milang, S.A. A. J. O.

ANSTICE.—Death has visited the home of Bro. and Sister Anstice, and removed their only child (Olive), an engaging little girl of about three years. She died on Lord's day, Dec. 11th. On the following day we laid her remains to rest, in the presence of a goodly number of sorrowing relatives and friends.

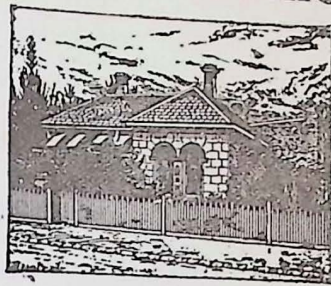
Nelson, N.Z.

JOS. J. FRANKLYN.

ROBINSON.—On the 16th November there passed away from membership of the church at Surrey Hills to his eternal rest Thomas Foster Robinson. He was born at Thurnham Abbey, an ancient manor house near East Farleigh, England, where his family had been settled for more than 500 years, and the annals of whose honorable career occupy thirteen large volumes. Up to manhood young Robinson had enjoyed every luxury of life, and then through the extravagance of a relation the whole patrimony was involved in bankruptcy and debt. Scorning to stay in England as a dependent on kindred, the young man came to Australia to seek his fortune, untrammelled by the conventions of his race and class. He first settled in South Australia, and like the courageous Englishman he ever remained to the end of life, he endured hardships and privations while occupied in changing the inhospitable Australian plains into cultivated, fertile fields. It was while he was at Milang that he became acquainted with a saintly member of the church of Christ, whose purity of character and walk won his highest regard, and whose influence was such that Foster Robinson was induced to join the church in that district. Soon after his association with the brethren at Milang he gave the ground on which they erected the chapel, and was in several ways a generous benefactor to the church. After-

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1/- a box containing 12 Powders; 6 boxes, 5/9;

12 boxes, 11/-, post free.

Dose.—ADULTS, one Powder at a time; INFANTS, one-sixth of a Powder. Full directions on every Powder and on box. If any difficulty in obtaining EVERETT'S POWDERS send Postal Notes to

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T. CLEMENTS, Bayswater Road,
Bayswater.

PRETORIA, TRANSVAAL.

A Church of Christ meets in Room 24, Gymnasium School, Proes street, Lord's days, at 11 a.m. and 7 p.m. to break bread.

Secry., J. POTTS, P.O. Box 1091, Pretoria.

WANTED KNOWN.

Dr. Maffey (late Senior Honorary Surgeon of the Melbourne Homœopathic Hospital) has commenced practice at 10 Lyons-st., Ballarat.

wards going to Riverina, where he acquired a great deal of land, he gave over active management of his affairs and retired to Echuca, where he lived esteemed and honored in all the precincts of that border town. The church was struggling through its infancy, hampered by debt and lack of building; to help along the cause he gave them the fine block of land on which is built the present church, and for several years he acted as treasurer, in that capacity wiping off each debt as it arose from his private income. Although possessing considerable mental acquirements and keen business acumen, he disliked public speaking, and never would consent to occupy any position involving prominence; he suffered considerably in pocket rather than accept municipal honors. For a short time he was a member of Lygon-street church, and then, after a second extended visit to Britain and Europe, he settled at Box Hill and had his membership transferred to Surrey Hills. In character, in mind and body he was a noble type of the Imperial race—the legion that never was listed—whom Britain sends forth to the uttermost parts of the earth to win by their enterprise and resource the waste places of the wilderness for her dominion, to carry truth and justice to unknown races that never before understood the words, and to show in practical demonstration that finely eloquent phrase of the prophet, “to love mercy, to do justly, and to walk humbly with God.” In the beautiful cemetery at Box Hill, amid sorrowing relations and friends, our brother was buried, James Greenhill, soon to be bereaved himself, reading the Christian service over the open grave. And here he lies in that rest which is the reward of the just man made perfect.

PACK.—On Lord's day, Dec. 18, August Pack fell asleep in Jesus at the age of 65 years. He has been connected with the church at Bayswater since 1870. For years our brother tried to keep the little church together, having the meetings in his house. Truly we can say our brother's end was peace.

THOS. CLEMENTS.

WILKINSON.—On December 23, at the residence of her mother, Mrs. S. Hamill, 82 Highett-street, Richmond, Sister Saml. Wilkinson passed peacefully on to the higher life, at the early age of 37 years. Friends lovingly sympathise with our esteemed Bro. Wilkinson, and the five dear children who are now motherless; our prayer is, “May God uphold and bless them in this their day of bereavement.”

North Richmond.

R. MAUND.

SLAUGHTER.—Our dear Sister Slaughter fell asleep in Jesus on the 16th December, at the age of 53. Our sister had been a widow for many years, and one of the oldest residents of Murtoa, known and respected by all and loved by those who knew her, and the mother of a large and highly respected family. About thirteen years ago the writer found her and her youngest daughter troubled concerning their standing as Christians, which resulted in their uniting with the church of Christ. After her baptism, she was asked if she was any better for it. She said “Yes, I have the answer of a good conscience towards God.” The church at Murtoa soon after (by reason of removals), ceased to meet, but our sister could not be induced to unite with another body.

Murtoa.

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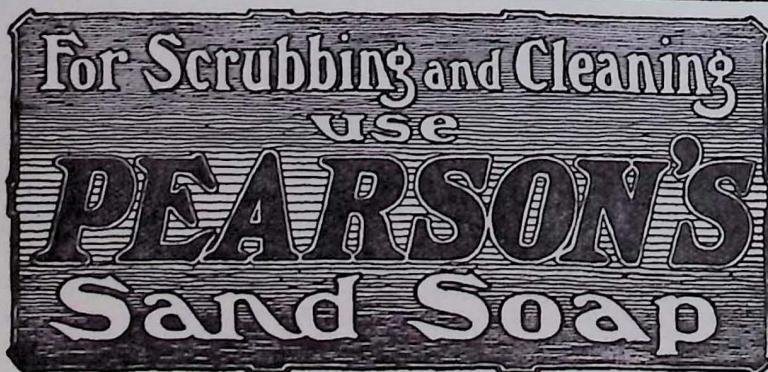
Dear Sirs,—The contents of one small tin of *Insectibane* dropped into crevices and scattered round fireplace and mantelpiece effectually rid our kitchen of a large number of cockroaches over six months ago. They have not since re-appeared.

Yours faithfully,

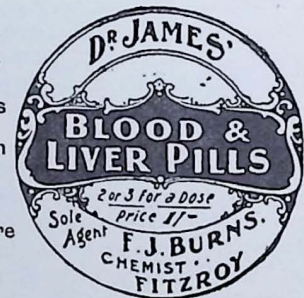
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