

THE AUSTRALIAN CHRISTIAN

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

Vol. VIII., No. 2. THURSDAY, JAN. 12, 1905. Subscription, 6s. per Annum.

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

THE WIDOW'S SON

Frederic Lawrence Knowles.

O how they welcomed him once more—
The wondering lads of Nain!
He stood before the widow's door
Whom Death had robbed in vain!

And, as he joined them in their sports,
What must his heart have said,
He who had lain within the courts
Where sleep the fleshless dead?

And she whose arms won back their all
From the eternal years—
Ah God! behind her cottage wall,
What gratitude and tears!

Now son and mother both are dust,
With all the lads they knew;
No prophet stayed Death's second thrust
Beneath the Syrian blue.

But still the gentle hand is strong
Which touched the unquickened clay;
Wherever Sorrow's children throng,
The Nazarene walks to-day!

—Christian Endeavor World.

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

The Church and its Members. * T. J. O'Connor.

The inauguration of the kingdom or church of God on earth, as foreshadowed in God's promise to Abraham and by the holy men of old who spake being moved by the Holy Spirit, was the supreme fact in the history of the world. The establishment of that divine institution made manifest the eternal purpose of God, and "revealed the beneficent and glorious purpose of Divinity as to what redeemed humanity should become both in time and eternity." In the fulness of time came the Saviour, who "died and rose again according to the Scriptures"; there was given the great commission, "Go into all the world and preach the gospel to every creature"; and then the setting up and empowering of the kingdom or church—the heavenly institution in which Jews and Gentiles were to be united in "one body."

The church or kingdom was "of God," and as Christ was God, manifested in the flesh, the kingdom was emphatically his: "Upon this rock I will build *my* church"; "My kingdom is not of this world."

When Satan spread out in panorama before Christ all the kingdoms of earth, and offered them to him for a single act of homage, the Saviour severely rebuked the tempter. The kingdom he sought was his by the Father's appointment, and from the Father's hand alone would he receive it.

But the kingdom was to be Christ's by purchase as well as by appointment. By obedience and unparalleled suffering was the church to be bought. His precious blood was the price.

The cross a sure foundation laid
For glory and renown.
When thro' the region of the dead
He passed to take the crown.

"Christ loved the church and gave himself for it; that having purified it by the water of cleansing [baptism] and hallowed it by the Word, he might present unto himself the church in stainless glory, not having spot or wrinkle or any such thing; but that it might be holy and unblemished."

The church or kingdom is spiritual. "The kingdom of God is within you"—in the intellect, illuminating the understanding; in the heart, purifying and sweetening the emotions and desires; in the conscience, regulating and controlling our movements. It establishes the reign of Christ in the soul, harmonising the inward and outward life with the righteousness of God.

The kingdom or church necessarily sustains relations to material things. It gathers for worship in houses made with hands; it employs the ministry of men; it makes use of material emblems in the observance of its ordinances. But the kingdom consists not in these things: "The kingdom of God is righteousness and peace and joy in the Holy Spirit."

The church, though not of the world, is a power in the world. Its power was felt from the beginning. Immediately following its inauguration, under a single sermon

thousands were convinced that the same Jesus they had crucified was "the Christ, the Son of the living God," and in an agony of remorse and true penitence were led to cry out unto Peter and to the rest of the apostles, "Men and brethren, what shall we do?"—"What shall we do to escape the consequences of our terrible crime and our sins? what shall we do to be saved?"

Everywhere the missionaries of the cross went, the power of the gospel of the kingdom was wondrously manifested; pagan idols and heathen temples of worship were overthrown; ignorance and superstition were expelled as the darkness of night is banished by the rising orb of day; weak, wavering disciples were made strong with the courage of heaven, so that even death at the stake was to them a glorious triumph.

And the power of this gospel of the church of Christ has not departed. To-day, as in the ages past, whenever it is earnestly preached, no attention whatever being given to modern adventitious aids, it reveals itself as the power of God and the wisdom of God. The kingdom still has its heroes—men and women filled with the fulness of God, who gladly brave the terrors and trials and hardships of the darkest and most unhealthy sections of the earth to exalt the Lord Jesus, advance his kingdom and hasten the day when every tribe and every nation will be embraced in the fold of Christ and every knee shall bow and every tongue confess that he is Lord, to the glory of God.

The membership of the church, or citizens of the kingdom of God on earth, are those who through the obedience of faith have been regenerated by the power and operation of the Holy Spirit. All who enter the kingdom or church in the prescribed way are [within its pale] on an exact equality; all are children of God and partakers of the divine nature; heirs of God and joint-heirs with Christ.

As there is but one church of Christ on earth, the terms of entrance are exactly alike for all men everywhere to the end of the age. One man cannot pray himself into it, while another believes himself into it, and still another works himself into it. Christ, who is the Head of the church, is also the door of the spiritual kingdom: "I am the door; by me if any man enter in he shall be saved."

Many who profess to be believers say that it is not necessary to "belong to church"—that is, to be a citizen of the kingdom of God on earth, to be saved or pardoned. And yet, in order to salvation, this is the *very first* thing that men are commanded by the Lord to seek: "Seek *first* the kingdom of God." And then he says, "Except a man be born again, he cannot enter the kingdom [or church] of God." A new birth is necessary, and in no way under heaven can this marvelous act be accomplished save in the God-ordained way, begotten of the Word (Jas. 1: 18), and born of water (baptism) and the Spirit (John 3: 5). By this new birth in-

dividual souls come out of darkness into light, out of sin into righteousness, out of self into Christ; they are *translated* (by the power of the Holy Spirit) into the kingdom of God's dear Son, Jesus Christ (Col. 1: 13). Therefore it is declared, "The Lord *added* to the church" (Acts 2: 47). Not the believer "joined," or "united with," a church; but "the Lord *added* to the church daily."

A German comes to this country from his native land, and "unites" or "joins" himself to the people of the United States. He lives here for several years obedient to its laws. But *he is not an American*. He soon finds that to enjoy the privileges and blessings of American citizenship and receive the protection of this Government, he *must obey the gospel of this nation to aliens*. He must, after a certain time has elapsed, go before an officer of the Government at the prescribed place, and in the prescribed way take an oath of allegiance to the United States. When he has done this, he is *added to this nation*, made a citizen, by the voice of its lord (the people) expressed in act of Congress. So it is with men in the matter of Christianity. Joining a church will not secure for them the great blessings and the exalted privileges of citizenship in the kingdom of God. Their good intentions will not protect them from the power of sin and Satan. They must obey the gospel of the kingdom, and be *added* to the church by its Founder and Head, Jesus Christ, the Lord. There is nothing to join after. They are added to the church. Their business now is to *remain in the church* subject to its laws as revealed in the inspired epistles of the New Testament, and obedient to its Head, Jesus Christ.

Reader, be *established* in the truth; be *true* to the Saviour; *stand* by the Bible; *continue* to be a loyal citizen of the kingdom to which you were added by the Lord, when from the heart you obeyed the gospel command, "Repent, and be baptised in the name of Jesus Christ for the remission of sins." Thus you will make your calling and election *sure*.

Remember that the church of Christ alone unfolds itself into the eternal future and finds its consummation in heaven.—*Christian Standard*.

* PRAYER. *

Frequent prayer is the best expression of love to God. Frequent prayer likewise implies faith and confidence in God. Prayer is the great consoler of humanity. It meets the wants of all classes and conditions.

"Prayer," says Chrysostom, "is an anchor to those who are tossed by the tempest; it is the treasure of the poor, the remedy of sickness and the safe-guard of health. Individuals, families, communities and nations,

in the midst of grave troubles and calamities, instinctively resort to prayers and supplications to the Most High for relief and succor."

"Prayer is an armor capable of resisting all the assaults of the devil; it is a defence which preserves us in every danger, a port which saves us in every storm, and a treasure which supplies us with every good."

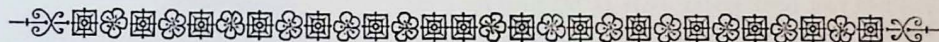
Notwithstanding this instinctive and almost universal tendency to call upon God for protection in prosperity, and for help in adversity, very inadequate ideas exist respecting the efficacy of prayer. The Scriptures abound in assertions and in examples concerning the marvellous results of prayers of faith. Nor have those results been confined to the days of the apostles, for both church and secular histories teach that in all ages, those Christians who have had earnest faith in the direct interposition of Providence in the affairs of men, and have trusted to ardent prayers for the accomplishment of great works, have in numerous instances been heard and answered from above. No one duly appreciates the efficacy of prayer who does not "pray always," and invoke continually the aid of the Omnipotent One in all the affairs of life. With a perfect reliance on the grace and power of God, and an ever-ready appeal for the divine aid, we verily believe that answers would often be vouchsafed and results conferred which would amaze and delight the earnest obedient believer. We cite a few examples in illustration of our theme. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name I will do it." These remarks were addressed to the disciples by our Saviour and Lord for the purpose of comforting them and assuring them of his mighty aid whenever they should call upon him in faithful prayer. James, in his epistle to the twelve tribes, observes, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven by the wind and tossed." Paul also exhorts the Thessalonians to "pray without ceasing." After Jesus had cursed the fig tree, he assured his disciples as follows: "And all things whatsoever ye shall ask in prayer, believing, ye shall receive." Numerous quotations from the sacred Scriptures might be adduced in proof of the vast influence of prayer, and the direct interposition of the Almighty in answer to them, but we have cited sufficient for our present purpose.

All of the ancient fathers have dealt much, not only upon the great efficacy, but upon the absolute necessity of frequent and earnest prayer. We present a few citations in illustration:—"Prayer is omnipotent; it is one, but it can do all things." "By prayer is obtained possession of every good, and deliverance from every evil." We can do all things by prayer, which will procure for us from God strength which we do not possess." "The powers of hell are strong, but prayer is much stronger." God is always prepared to hear our prayers, and a petition presented to him, and accompanied with the necessary conditions, never fails to attain its object

... nothing is more powerful than a man who prays." "The prayer of the just man is the key of heaven; his petition ascends, and God's mercy descends."

From these positive declarations of Christ and his inspired apostles, as well as from those of the early fathers, we are forced to conclude that the efficacy of prayer is much underrated in these latter days. It seems to us that the sublime faith, the self-devotion, and the earnest spirit of prayer which existed among the first Christians, have materially diminished within the past few centuries. Christians still pray, and address long supplications to the throne of grace; but that confiding faith which actuated the disciples of Jesus, and which rendered their prayers so effectual, is too often wanting. Instead of prayers of perfect faith, love, and hope, such as were continually heard and answered in the days of the apostles, there is reason to fear that they are too often inspired by sentiments of simple duty and fear.

Basil has well said, "You sometimes ask and do not receive, because you ask rashly, or faithlessly, or lightly, or have asked things not profitable to you, or have not persevered."



RACHEL SYLVESTRE.

A Story of the Pioneers.

Jessie Brown Pounds.

INTRODUCTION.

It is the year, of our Lord, Eighteen Hundred and Eighty-two, and I, Joseph Arrondale, am seventy-six years old.

Fifty years ago, when I was a country schoolteacher, my goose-quill was my companion through many a night, spent before the roaring hearth-fire. I could sharpen it a bit, too, for the sake of a sly thrust at some adversary in our little debating school. But now for many years I have been little accustomed to use the pen, and as I take it up I find it speaks no language but that of memory. It is in the past that an old man lives. It is of the past that I wish to write.

Since I must in any case soon leave this world, I wish to stand to record here that I leave it with no bitter feeling toward any, dead or living. If I tell the faults of some who have long been dust, it is only that other lives may be understood and rightly judged.

And I desire to bear witness, at the close of a long life, not free from heavy sorrows, that God has been good, that my seventy-six years have been meted out in mercy, and that when the call shall come to go to him and to those he is keeping for me, I shall be glad I have lived and glad to die.

CHAPTER I.

THE ARRONDALES.

There were two of us, Stephen and Joseph Arrondale, with a gap of six years between us. We were alike, except that in everything Stephen was stronger than I. I never came within four inches of his stature, although I am by no means a short man. He was fleet of foot than I, and surer of

But though we thus express our conviction, far be it from us to discourage anyone from persevering in prayer. Yea, rather, we would say with Fuller, "Leave not off praying to God; for either prayer will make you leave off sinning, or continuing in sin will make you desist from praying." Let us too look not so much at the words of our petitions as at the condition of the heart, for in prayer it is better to have a heart without words than words without a heart. Montgomery has presented a beautiful idea of prayer in the following stanzas:—

"Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.

"Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye,
When none but God is near."

"Prayer is the Christian's vital breath,
The Christian's native air;
The watchword at the gates of death;
He enters heaven with prayer."

aim, and had more endurance in the woods or the harvest-field.

When it came to books, we were more nearly matched. He used indeed to say that I went ahead of him here, but this was not true. Perhaps I was a little quicker with my pen or with figures, but he was patient and clear-headed, and he loved to know; so, in the end, I think he was beyond me.

We had grown up in the woods of northeastern Ohio, but with advantages a little beyond those of our neighbors. My father was a Connecticut man, with a quick wit and a knack at making money by honest dealing. I have often thought that he must have been born with a knowledge of the world, for it seemed that so much of it could not have been acquired in one short lifetime.

He made many good bargains; the best one he made when he married my mother. I have heard him say that when he, the enterprising Yankee farm-boy, asked her, the bonny little Yankee school-ma'am, to marry him and go with him to the wilds of Ohio, she said, "Why, Samuel, you didn't suppose I'd let you go alone, did you?"

My mother always laughed at this story, and said father would make a good novelist—he was so good at inventing. But we boys knew very well that she loved my father, with a beautiful, self-forgetful love, and that her pride and faith in him had made him a far better man than he could ever have been without her.

How shall I describe my mother? I shall tell you of more beautiful women by-and-by, but her face had a light upon it such as I have never seen on any other. She did not often say "God bless you!" to us boys, but

she looked it every time she spoke. I have never known any other woman, past her early girlhood, who laughed so much. I know now that she must have laughed sometimes when her heart was heavy, but I did not guess it then. I only thought how that little ripple of laughter was like the sound of the brook in the meadow, as it flowed over the pebbles and went to join the larger stream just beyond the mill. I suppose this is why, even now when I am an old man, the sight of a clear stream flowing over white pebbles always makes me think of mother.

She was the daughter of a preacher who had ventured beyond the customs of the time and taught her Latin and algebra. Those of our neighbors who were a little jealous on account of her accomplishments called her strong-minded. But most of them liked her, and merely said she was "smart."

The death of her father and mother had early thrown her upon her own resources, but she had found it easy to gather together a little school from among the children of her friends. She had not needed her Latin and algebra, but she kept both stored away in her memory, and they came into use when she had two book-loving boys of her own to teach.

She was a deeply pious woman, a Christian by instinct, a Baptist by inheritance, and a Calvinist by logic. Given wrong premises, and there was never a more logical system than Calvinism. I heard my bright-witted mother argue it all over with my father a hundred times, as I lay in my trundle bed and watched the snapping pine-knot fire, and I wondered each time at the neatness with which she fitted foreordination into predestination, and predestination into sovereignty, and all the rest. But even then I wondered if she didn't mentally quarrel with her false premises, and reason all the harder to keep down the questionings of her loving heart.

Father was not religious, and this was that dear heart's heaviest burden. He listened pleasantly enough to my mother, but in the end he would always say: "Well, Abigail, I don't see but what the Lord has settled the question; so there is nothing for you and me to do. I'd like to bear you company in the next world, but as long as I'm not called in that direction I see nothing for it but to go with you as far as I can, and say good-bye to you when I must."

This hurt her a little, for I suppose she thought it was said to tease her. Besides, she loved my father so much that I am sure she was terrified at the thought of spending the future apart from him. So she usually stopped talking for that time. But it would not be long until the question came up again, to be dropped again in the same way.

The Western Reserve was later settled than other portions of Ohio, so that my father and mother were pioneers.

My father cleared his patch of ground and built his one-room cabin, and there Stephen was born. The clearing was a large one when I came into the world, but I was ten years old before the first log cabin was superseded by another and larger one.

Stephen and I went to school in winter bare-footed, or with home-made sandals of

bark strapped upon our feet, but we did not suffer, either in our feet or our pride. There were other bare-footed boys at school, and our blood was young and warm.

I think I was about eight years old when father came in one day and said:

"We are to have new neighbors, Abigail. That man from the East, who has been looking around here for a week or two, has bought out Richard Sandborn. He seems to have plenty of money—so they say."

And, not being a prophet at eight years old, I little dreamed what the coming of the Sylvestres would mean to Stephen's life and mine.

(To be continued.)

Sisters' Department.

"Trust in the Lord and do good."

President—MRS. J. A. DAVIES,
Brunton Chambers, Corner Collins-street and
Elizabeth-street, Melbourne.

Secretary—MISS HILL, Blenheim-st., Balaclava,
Melbourne.

NEW YEAR THOUGHT.

The coming year will have three hundred and sixty-five days in its calendar, but really will have only one working day, and that is called "To-day." Serve your Master by the day. Each four and twenty hours brings its own duties to be done, its own temptations to be conquered, its own loads to be carried, and its own progress to be made heavenward. There never was a Christian yet strong enough to carry to-day's duties, with to-morrow's worries piled on the top of them. God takes care of us, and yet we cannot tell just what to-morrow or the next year will bring forth.

The praise and prayer meeting held on the 6th inst. was well attended. In the absence of the President, Mrs. Chown presided, and welcomed Mrs. Baker, lately from England. "Some New Year Thoughts" were given by Mrs. Forbes, who drew special attention to Mal. 3: 16. Our President, Mrs. J. A. Davies, sent "best wishes for a happy Near Year—plenty of work, and health and strength to do it. May we catch the spirit of the apostle when he says: 'This one thing I do: forgetting the things which are behind, I press toward the mark of the high calling of God in Christ Jesus.'"

Mrs. F. W. Greenwood read a paper, "Women of the Acts and Epistles," drawing many helpful lessons from their lives.

Mrs. Roy Thompson favored with a solo. Next meeting will be held on February 3rd. A full attendance is requested. A paper will be read on "Mr. and Mrs. Judson's Life and Work in India."

Milford, Ind., U.S.A.

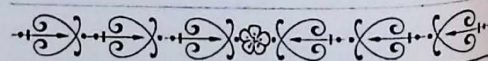
Dear Sisters,—I have just returned to my mother's to spend Thanksgiving with her, having been away seven weeks. Attended the great Convention, saw the World's Fair,

visited some relations and some dear church people. Just fancy my having a room next to Mr. and Mrs. C. L. Thurgood at St. Louis. Mrs. T. is looking so well. You cannot tell much in a letter about an Exposition that covers 12,250 acres. On these grounds stand more than 1000 buildings. The Palace of Agriculture covers 26 acres. Ten tons of putty were used to put in the 147,259 panes of glass. But the fine buildings are not the great attraction of this World's Fair. It is the work and manufactories that attract people. Australia is not officially represented. It would have been an outlay for Australia to have had a building and representation, but a few years would have repaid her many times.

I went to see the Hall of Congress, where our late Queen's jubilee presents and ivory chair were displayed. They are guarded day and night by London policemen. Australia need not be ashamed of her present. It is not so costly as some of the others, but for beauty of design it is equal to any.

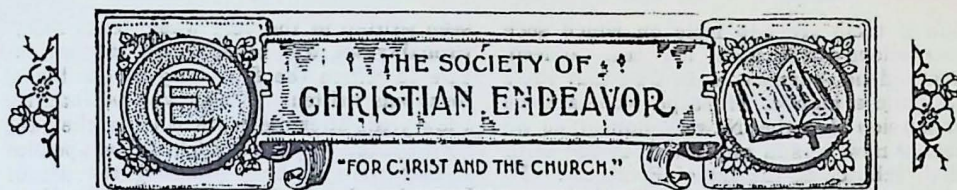
While Mrs. Carr attended to some business I went to the Festival Hall, and heard the largest organ ever built, and then to Jerusalem, whose walls embrace 11 acres. In the centre of the city, with its numerous crooked streets leading in all directions, is the Mosque of Omar. The interior of the dome, 100ft. high, is of beautifully colored mosaic, under which is a representation of the rock on which, it is said, Abraham made ready to offer Isaac as a sacrifice. The Temple of Solomon is intensely interesting, but really, sisters, if I stop to describe all the places of interest at the World's Fair, someone will move the meeting adjourn. On the way home from St. Louis I spent a few days with Bro. and Sister H. S. Earl. Bro. E. was so anxious to hear of the churches he labored with and organised in Australia. The tea and coffee service given him by the Lygon-st. sisters in 1867 has been carefully kept, and graced the table during my stay with this dear couple. While in Indianapolis I visited Bro. Anderson, who preaches for the Fourth church. I had a nice visit with Miss Mildred Franklin, who is on furlough from India. The Australian sisters have several departments of work the American sisters do not. They were interested in and asked many questions about our work. With sisterly remembrances to all,

Your sister in Christ,
M. MASTON.



A Daily Prayer.

To grow a little wiser day by day,
To school my mind and body to obey,
To keep my inner life both clean and strong,
To free my lips from guile, my hands from wrong,
To shut the door of hate and scorn and pride,
To open, then, to love the windows wide,
To meet with cheerful heart what comes to me,
To turn life's discords into harmony,
To share some weary worker's heavy load,
To point some straying comrade to the road,
To know that what I have is not my own,
To feel that I am never quite alone.



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

Soul Winning.

Topic for Jan. 23.

SUGGESTED SUBJECTS AND READINGS.

Winning souls prayerfully ... Jas. 5: 16-20
 With strong desire ... Rom. 10: 1-9, 17-21
 Unselfishly ... 1 Cor. 9: 14-18
 Tactfully ... 2 Cor. 12: 11-16
 Consistently ... Ps. 51: 7-13
 Trustfully ... Mark 2: 1-5

Topic—How to win souls for Christ (led by Lookout Com.) } John 1: 40-46

The best Bible instance of winning souls.
 What is the foremost qualification of a soul-winner?
 Tell of ways of winning souls.

"HE that winneth souls is wise." So runs the common version of Proverbs 11: 30, leaving the impression that he who is engaged in soul-winning is not a fool. "He that is wise winneth souls," the revised version has it, suggesting that he that is not engaged in soul-winning work is foolish. Can you appreciate the difference between the two versions? Read the text over and over until you can, and then classify yourself!

It has been said, "There are two universals involved in the question: all the inhabitants of the world, and all the members of the churches." Christ meant his gospel for every creature. It is no less certain that the Master meant all the members of his church to be devoted to the task of spreading that gospel. "If there are five hundred members in a church, it will take the whole five hundred to fulfil the mission of salvation on which Christ has sent them." There is someone whom you may be better able to reach than anyone else. Your word of invitation may be more powerful than the word of any other human being. Will you, dare you, withhold that word? The Master certainly expects you to speak it. In some mission fields the sincerity of would-be church members is tested in this way. The missionary asks: "What are you doing for the salvation of your friends and neighbors?" and if there is nothing being done, the response is: "You are not ready yet. A Christian is a worker for souls." The roll membership of many of our home churches would speedily go down under such a test as that. Yet there is no real Christian who makes no attempt to lead others to Christ.

Some time ago a symposium on soul-winning appeared in the *Homiletic Review*. Writers were asked to send information on the following points:

- I. The secret of soul-winning.
- II. How to hold oneself personally to soul-winning.
- III. How to lead one's church in soul-winning.
- IV. How to make preaching effective for soul-winning.

F. D. Power, of Vermont-ave. church, Washington, D.C., replied as follows:

I. A passion for Christ and the extension of his kingdom among men, together with the faithful preaching of Christ and the use of New Testament methods, and apostolic answers to inquirers after the way of life.

II. Study the life of Christ and the work of the apostles. Reflect on the preciousness and peril of souls. Pray for individual men and women and children. Surrender self.

III. Preach the gospel, evermore the gospel, all the essential elements of the gospel. Take heed unto thyself and unto the doctrine, continue in them. Do personal work among the unconverted and train others to do it. Live your message.

IV. Let it be the great purpose of every sermon; close every discourse with an invitation to the unsaved. Be satisfied with no service that does not bring someone to decision for Christ. Put your soul into your ministry.

To be a genuine disciple of Christ is to be an enthusiastic missionary. The old evangelistic method can never be improved on: "Andrew findeth his brother Simon," and "Philip findeth Nathanael." "The brotherhood of St. Andrew and Philip was named from the work of these two early disciples in leading others to Jesus. There were in February, 1899, four hundred and seventy-five societies, with fourteen thousand members."

You can do some little thing in the work: publicly preach, teach in school, speak a word over the fence to your next door neighbor, hand out tracts, invite to gospel meetings, and see you go yourself to support the preacher's effort.

—o—

Foreign Missionary Heroes.

Topic for Jan. 30.

SUGGESTED SUBJECTS AND READINGS.

Stoned for Christ ... Acts 14: 8-20
 Toiling for bread ... Acts 18: 1-11
 Smitten unjustly ... Acts 23: 1-11
 Persecuted ... 2 Cor. 4: 8-14
 The model missionary ... Matt. 20: 17-23
 Forewarned ... Matt. 10: 16-20
Topic—Heroes of foreign missions: what they teach us } 2 Cor. 11: 21-28

Whom do you think the most heroic missionary? Why?

How account for the heroic spirit of missionaries?
 How may we match the heroic missionary spirit?

MOST foreign missionaries deserve to be counted in the roll of God's heroes. The word "hero" has too long been monopolised for the description of him who uses the weapons of carnal warfare. Yet men and women of whom we hardly hear the names, are daring quite as much to-day in fighting the powers of sin and darkness. They have caught somewhat of the Master's spirit of renunciation and of his intense love of souls, and obedient to his call have gone to the uttermost parts of the earth. They have heard him say—

"Wilt thou endure the pain, the toil
 Which many worldlings dare for spoil,
 And patriots for their native soil?
 The solitude of men who roam
 To find their race an ampler home?
 Wilt thou for me?"

And in response they have gone—

"To fight the foes whom Christ hath fought,
 To teach the lessons Christ hath taught,
 To toil for those for whom Christ wrought,
 To buy them back whom Christ hath bought."

Being so near to us, men of our own time, the lives of these may with even greater vividness teach us the lessons we have learned from such Bible heroes as the great missionary to the Gentiles. "Such men as Carey, Judson, Livingstone and Paton can be made to appeal to the true and the good and the heroic in men and women as much or even more than any Bible character save Jesus. . . . Henry Drummond remarked about Moody that he was 'the biggest human he ever saw.' One feels much the same about our great missionaries. They are great, and they are human. For this reason, their lives are most helpful to us." They show us what the love of Christ can still animate men to do. In studying the lives of missionary heroes, we can hardly fail to receive some little of their spirit. Names are so numerous that it is almost invidious to choose any for special mention. Take these but as samples of many.

Think of David Brainerd, the great apostle to the American Indians. He was thrown into prison in New York, because the settlers were opposed to his preaching to Indians. Some settlers did not want civilised and sober Indians, because they could not sell them whisky and cheat them of their furs when drunk.

Remember Mary Reed who, when home on furlough, discovered that in the mission field she had contracted the horrible disease of leprosy. She left home secretly, lest her friends should kiss her at parting, went back to India and spent her time in winning the lepers for Christ. Instead of complaining about her load of trouble, she used it in the Master's service.

A. T. Pierson quotes someone as saying that "if modern missions had done no more than to give to the world the life and character of Judson, the enterprise were well worth the entire cost." Read of Adoniram Judson's work in and for Burmah, of his waiting six years for the first convert, more than a year of that time in a loathsome dungeon, and see the spirit of devotion and renunciation which animated him. Consider the thousands of native Christians there now, and know that faithful service has its sure reward.

Here is a simple but expressive sentence which closed a brief and modest speech of an old and devoted missionary to Africa, Albert Bushnell: "And now, having once more, and for the last time, visited the old places, I am going back to die and be buried among my own people."

"David Livingstone spent over thirty years in Africa. Few men ever endured so much hardship as he did. When friends commiserated him he said, 'I never made a sacrifice.' What he had done was only rendering back to the Lord a small part of that which was his due. Chalmers said that Christian people should never use the word in connection with Christ's service. It is a privilege, an honor, and no sacrifice. Our Lord was rich, and yet for our sakes he became poor, that we through his poverty might become rich. He did not speak of his sacrifices for the people whom he came to save."

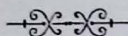
"The field is the world; the harvest continually is ripening; let there be plenty of sickles and no lack of reapers. From the lips of the living Christ still issues the inexorable summons, 'Go!'"

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

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

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The Leader.

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

The Growth of the Books.

IN our consideration of the date and authenticity of the books of the New Testament, we should approach the subject with as few preconceived ideas as possible. We should be prepared to accept such facts as have been clearly demonstrated, and also to give fair consideration to such conclusions as are warranted by intelligent inductive reasoning. For instance, it will not do for us to assume that the books of the New Testament made their appearance in the order in which we find them placed in the Authorised and Revised Versions, and still less for us to have the idea that the New Testament came into existence at once in the complete form as we have it now. And though it may seem unnecessary to say anything of this nature, yet it is needful to do so because so many people form conclusions without troubling themselves to ascer-

tain if there are any facts on which such conclusions can be properly based. Indeed, it would not surprise us to find that there are quite a number of people who have the impression that the New Testament, as we have it now, was in circulation at the birth of the church on the day of Pentecost. To such as these it would come rather as a shock if they were told that for something like twenty-five years after the death of Christ the church did not possess, in a written form, any of the documents which form the New Testament. And though we believe that at least two of the Gospels were in the possession of the church in a written form earlier than this, it should be no surprise to those who have studied their New Testaments to learn that most of the books found there made their appearance at intervals extending from the year 50 A.D. to the year 100 A.D. For instance, the Epistles, which form the greater part of the New Testament, could not have been written until the churches to which they are addressed had been formed. Moreover, these churches had been in existence for a certain period before the Epistles were sent to them, inasmuch as the cause of the Epistles being written was that certain incidents in the history of the churches called them forth. It is therefore clear that so far as the Epistles are concerned they would not be written for a number of years after the death of Christ. The Acts, which contains the history of the church up till the time of Paul's imprisonment at Rome, could not well be written until after the incidents mentioned in it had taken place. John's two books—the Gospel bearing his name and the Apocalypse—are generally regarded as the latest of books of the New Testament, and their internal evidence corroborates this view.

There are therefore only three books which it is possible could have been written within a few years after the death of Christ, namely, Matthew, Mark and Luke. Of these two, Luke is regarded as the latest, and the date of its publication was probably A.D. 75. Of the dates in which Matthew and Mark were written, it is generally agreed that they could not have been written after the destruction of Jerusalem, but it is assumed that for twenty-five or thirty years the churches were without a written Gospel. This assumption, however, is one which we do not think will be long entertained. According to Professor Ramsay the tendency of criticism in regard to ancient documents has been towards a later date owing to an erroneous impression that the art of writing as an ordinary practice was a matter pertaining to more modern days. Recent discoveries have proved this to be a delusion. It has been shown that the art of writing in apostolic times was not confined to the select few, but was familiarly used for the ordinary purposes of life and administration. Professor Ramsay says, in his "Travels and Correspondence among the Early Christians," "So far as antecedent probability goes, founded on the analogy and the general spirit of preceding and contemporary Greek or Græco-Asiatic society, the first Christian account of the circumstances connected with the death of Jesus must be presumed to have

been written in the year when Jesus died." Probably we will never know the precise date in which the first story of the life of Jesus was written. It may well be that, for a few years after the death of Jesus, the need for a written life was not felt. The apostles at first were so busy *preaching* the life of Jesus that they had no time to *write* it. Very significant are the words we find in the Acts in reference to Philip and the eunuch: he "preached unto him Jesus." This was the burden of apostolic teaching. All who knew the story of the life of Jesus were busily engaged in proclaiming it abroad. Leaving out of view the fact that the early disciples had the promise of the Holy Spirit to guide them into all truth, they had, as Jews, that training in oral law that made them trustworthy preachers of the life of Jesus. One of the most wonderful things in Jewish history is the oral transmission from generation to generation of the voluminous and ever-increasing rabbinical literature. This training in itself was sufficient to give them retentive memories of the things that Jesus said and did.

The view now generally taken by scholars is that Mark is earlier than Matthew. It is well, however, to wait for further light before departing from the traditional view that Matthew is the earliest of the Gospels. In reference to the Gospel by Mark, two interesting articles have appeared recently in the *Monthly Review* from the pen of Monsignor Barnes, entitled "Suggestions on the Origin of the Gospels," in which by the inductive method he makes out a fair case for an earlier Mark, which, later on, he enlarged into its present form. There are indications that Mark wrote a Gospel in Cæsarea for the benefit of Cornelius and his friends, which afterwards formed the groundwork of that which he wrote in Rome and which we now possess. If so, that would give us a written Gospel about ten years after the death of Christ. We are fully persuaded, however, that further researches, or even a reasonable use of the evidence we now have, will push back the written Gospel to a very few years after the death of Christ. In the meantime, all that we require to do to establish the trustworthiness of the Gospels is to satisfy ourselves that they were in existence during the lifetime of some of the apostles, and that the testimony in regard to them from apostolic times onwards is in favor of what they are reputed to be. As bearing upon the last thought, Professor Wace says: "The four Gospels bear upon their title-pages, as we should now say, the statement that they were written by Matthew, Mark, Luke, and John. That is the way in which, from the earliest date, the words, 'according to Matthew, Mark, Luke, John,' were understood. No suspicion can be shown to have been entertained by any writer of the first few centuries that these inscriptions had any other meaning, or that the meaning thus implied was untrue. Now, if in our day a book appears with a name purporting to be that of the author on the title-page, and not a single doubt is expressed during his own lifetime or the lifetime of any of his friends as to the fact of his having written it, who would doubt that he had done so?"

We accept such ancient works as those written by Sophocles and Thucydides as genuine on precisely the same principles; why not, then, the books of the New Testament? From the first moment they were heard of, the four Gospels were accepted as the work of the writers whose names they bear. If more is demanded than this, is it not evident that the books of the New Testament are called upon to pass through a more severely critical ordeal than ordinary books? Not that we object to this. We are rather glad that it is so, the more especially as we believe that they can stand any honest criticism that can be applied to them.

In further considering the historicity of the books of the New Testament, it will be necessary to consider as briefly as may be the evidence in regard to them furnished by (1) the manuscripts, (2) the versions, (3) the testimony of the fathers, and (4) the internal evidence which they furnish of being written by men who actually saw what they described or obtained their information from eye-witnesses; or, in other words, that the narratives we have under consideration have the true local color of the times of which they are supposed to treat. In the meantime, there is a short but cogent line of argument that we may conclude our present article with. It is this: There are four of Paul's Epistles whose genuineness has never been questioned by the most advanced criticism. The date of these Epistles has been fixed at about the year 53 A.D. They assert all the essential facts which are found in the Gospels. They are addressed to churches which had been brought into existence by the preaching of the gospel. The existence of these churches requires to be accounted for. There must have been some history connected with their formation. Where is this history? In the Acts of the Apostles. Here we have the only history which gives us the facts relating to the springing into existence of the various churches to which Paul wrote. But this in itself is not enough. The cause which brought these churches into existence has to be found. The foundation facts which inspired the preaching that led to their formation have also a history. Where is that history to be found? Where else but in the four Gospels? Here then is a threefold chain that cannot be broken. The links hang together. The Epistles, the Acts, the Gospels, are inseparably connected. The Gospels show us the foundation, the Book of Acts shows us the building in process of construction, the Epistles show us the structure completed. Here, as elsewhere in the New Testament, there is that divine harmony that no human power can break.

Editorial Notes.

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

Convention Statistics.

Some interesting figures were presented at the annual Convention in St. Louis last October, from which we learn:—There are

11,162 churches, a gain of 177 for the year. Members, 1,233,984; gain, 33,143. Sunday Schools, 8626; gain, 167. Scholars, 836,971; gain, 15,971. Ministers, 6631; gain, 118. For Home and Foreign Missions £154,143 was contributed; for educational and benevolent purposes, £110,477; and for local church work, £1,234,000. Total contributions, £1,498,620, being £71,600 more than the preceding year. There are 997 young men studying for the ministry in the colleges, a gain of 166. The above are the bald figures, but they represent substantial progress. In giving alone, for example, we are told there has been a gain of 100 per cent. per member during the last twelve years, but there is evident room for improvement yet. It is not creditable that there are 2336 less Sunday Schools than churches. The nett increase of church membership is also rather disappointing. Compared with other bodies it is no doubt encouraging, but when we remember that over 90,000 baptisms were reported, it is evident there has been a large leakage of communicants. A nett gain of only 33,000 does not look promising for the realisation of the recommendation adopted—that the membership should be doubled by 1909, when the Centennial Conference is to be held. However, the reports show that the cause of primitive Christianity in the United States is making decided headway along all lines.

Our Church Leakage.

The *Christian Evangelist*, commenting on the leakage of members in the American churches, as shown by the net increase compared with the number baptised, says the loss can be prevented only in two ways: "1st. A very thorough work of conversion, when they are brought into the church. Nothing short of a gospel that pierces the heart and conscience and brings sinners to genuine repentance can make true Christians, and no other kind will stick. 2nd. In addition to faithful preaching in the work of conversion, there must be the faithful teaching and shepherding after the converts are made. It is not enough to baptise them and turn them loose." The problem is no less Australian than American, as a brief glance at our own Conference statistics will show. Is it possible that we are so anxious to gain converts that we sometimes neglect to do our best to bring them to genuine repentance before baptism? Everyone will admit there is a possibility of some evangelists being influenced by the fact that their success is estimated by the number of baptisms. In the mind of some churches pastoral work and the development of the spiritual life of the members is of small account compared with numerical increase. We believe our preachers are conscientious, and on the whole careful whom they immerse, but while their abilities are measured by counting their converts, they are manifestly placed at a disadvantage. But doubtless the leakage is chiefly owing to a lack of "faithful teaching and shepherding after the converts are made." When converts lose their interest and drift away, it is easy to blame the evangelist who baptised them. Very often the blame may largely be laid upon the shoulders of the very men who criticise the preachers.

A church once advertised for "a preacher who can draw," whereupon the preacher leaving them promptly advertised for "a church that can hold." The care of new converts must not be left wholly to the preachers and church officers. All the members should take an interest in the babes just born into the family, but too often not a word is said, except perhaps on the morning when they are welcomed in, and many do not speak to them even then. A word of kindly interest, an invitation home to tea, an occasional greeting during the week, a friendly enquiry after their spiritual welfare, would go far to prevent the losses we at present have to deplore.

The Foreign Christian Missionary Society.

From the report presented at the recent Convention of the F.C.M.S. of America, we learn that the total receipts for the year amounted to £42,230. Seventeen new workers had been sent out, going to China, Japan, India, Cuba and Norway. There are now fifty "living link" churches in the States, that is, churches supporting their own missionaries through the Society. Twelve years ago there was not one. It is believed that in another ten years there will be 300. There is a Bible College for the training of preachers in China, and during the year another was opened in Japan, and one will be commenced in India this year, over £4000 being now in hand for the purpose. In Japan there are already thirteen students and a number in China. Our American brethren realise the need of such colleges more than we do, and had Australia been missionised under American directions we should have had two or three Bible Colleges here before now. The F.C.M.S. has mission stations in Japan, China, India, Turkey, Africa, Cuba, Hawaii, Norway, Denmark, Sweden, the Philippine Islands and Tibet. We notice that at the Convention Mrs. A. B. Maston of Victoria and A. T. Magarey of South Australia were among the speakers. It must be remembered that in addition to the Foreign Mission work done by the C.W.B.M. and the F.C.M.S., quite a number of American churches support missionaries in Japan, among the Red Indians and in other places, independent of societies. Primitive Christianity was first to last and all the way through pre-eminently missionary, and it is pleasing to note how strong the missionary fervor is growing among those pleading for a return to "the old paths."

S. A. Tent Missions.

F. Pittman concluded his first tent mission, under the auspices of the Evangelistic Committee, on Dec. 21st. He labored at Kadina for five weeks, speaking every night, and holding a service on Sunday afternoons. His services were much appreciated by the Kadina brethren and the public were much interested. A Methodist local preacher declared he had heard more of the gospel than he had for the past forty-seven years. A splendid testimony! The results of the mission were that fifteen confessed and

obeyed Christ, all of whom are adults save one; six are heads of families. Not one convert belongs to a family previously connected with the church, and they represent fifteen distinct families—a truly valuable addition to our brethren there. Bro. Pittman received much assistance from G. B. Moysey and family in the musical portions of the services. The Kadina church gave £7 towards defraying cost of the mission. We thank our Father for his blessing upon this the first effort of our State evangelist.

The tent is now pitched at Broken Hill; the brethren there have long appealed for assistance. F. Pittman will preach for some six weeks. He commenced upon New Year's Day, with a temperature of about 112 in the shade. He truly has received a warm welcome, and we pray that God may crown his efforts with great success.

H. J. HORSELL.

From the Field.

The field is the world.—Matt 13. 38

New Zealand.

WANGANDI.—It was our pleasure on the 25th to baptise a young man who had come about 50 miles. He was brought up in the Lutheran Church, but after a very careful study of the Word he saw that immersion was necessary. He spent most of the Sunday afternoon with me, and then we went together, and as I took his confession he made such a noble declaration of his faith in Christ that it made quite an impression in the meeting. It was neither preacher nor friend that convinced him, but the Word itself. May we have many more of the same kind. As I have not been well Bro. Purnell has been doing the preaching these past two evenings.

Dec. 26.

W. T. CLAPHAM.

OAMARU.—Last Lord's day the two who came out the previous Sunday were immersed. Two others came out and made the good confession. These were Mr. and Mrs. Hannaford, son-in-law and daughter of Bro. Hanslow, of North Melbourne. Immersion last night at prayer meeting, when the topic was "Praise the Lord," special thanks being given for the blessings of 1904.

Dec. 29.

W.K.

South Australia.

PORT PIREE.—We have been much cheered by a visit from W. Moffit. His family and home are here, and his holiday of three weeks—if such it can be called—has been time well spent in the cause of primitive Christianity. During his stay, he has delivered nine addresses, taken two confessions, and done a great deal of visiting. To the latter cause can be attributed the last confession, taken from a woman who we have good reason to believe will become a splendid worker for the cause.

Jan. 6.

W.C.O.

KADINA.—F. Pittman's tent mission ended here on December 21st. Total confessions, 15—seven women, a young girl, and seven men. Illness has prevented the baptism of two, and other causes may prevent that of one or two others. Many others have been convinced and convicted. Bro. Pittman did his work faithfully and well. A young man came

forward Sunday night. Brethren worked well and gave liberally.

G.B.M.

POINT STURT.—We are pleased to report additions to our number. Two were immersed last Wednesday evening, who, together with one formerly immersed, received the right hand of fellowship to-day and were welcomed into the church. We are thankful for this increase and encouragement to go forward in the Lord's work.

Jan. 8.

A.W.P.

STRATHALBYN.—Frank Moore has been speaking here for the last month, and the meetings have considerably improved. A young brother from Goolwa was received into fellowship this morning.

Jan. 8.

H. R. TAYLOR.

MILANG.—On Thursday, Jan. 5th, a social was held in the chapel to give the members and friends an opportunity of saying farewell to Sisters McBain and Saltmarsh, who are leaving for W.A. Short addresses were given by A. J. Ogilvy, A. W. Pearce and G. S. Bennett, with other items.

Jan. 7.

A. J. O.

GROTE-STREET.—The amount of £52/10/- was contributed for Home Missions. Meetings to-day were fairly well attended, Bro. Huntsman speaking morning and evening. At our Wednesday evening meetings Bro. Huntsman is taking for his subject the Sunday School lesson for the following Sunday. Sunday School teachers will receive good help by attending these meetings.

E.R.M.

UNLEY.—The Christmas holidays and the oppressive weather are affecting the attendances. Many of our members are in the hills or at the seaside. We are sorry to report that Gordon Charlick, son of our senior elder, is prostrated with typhoid. Bro. Rogers' little girl has also been seriously ill, but is now improving. Worshipping with us to-day were Bro. Carter, from Bunbury, and Sister Annie F. Butler, of Williamstown, tried and true disciples. Bro. Grosvenor has resigned from the diaconate at Cottonville, and Bro. MacNichol has been elected in his place. Owing to defective vision Bro. Philip Messent sen. has retired from business. He is one of our most faithful attendants at all devotional meetings, and we hope he may be spared a long time yet to be a blessing to the church. After T. J. Gore's sermon to-night, two Sunday School girls went forward and confessed Christ. Former teachers and scholars would be delighted to observe how greatly the School has improved. Some Christian people are apt to be sceptical about children's conversions, mainly because the boys and girls can shout and play as vigorously as before. There are youngsters in our school—bless their little hearts—who are plainly trying hard to walk near to the Master. One boy a year ago was nearly unmanageable. Then to everybody's surprise he confessed Christ and was baptised. Now he is one of the best, as well as one of the happiest, of lads, and has taken the first prize in his class for good conduct and attention to duties during 1904. John Verco hints sometimes that he may soon resign from the superintendency. The teachers and scholars would be deeply grieved if he gave up the work for which he is so eminently well adapted—work, too, which, I make bold to think, has unrivalled claims upon him.

Jan. 8.

R.B.

New South Wales.

PETERSHAM.—I am pleased to report that the year 1904 has been a most prosperous one for the church here, closing with a net increase in our membership

of 42, after thorough revision, the number at the beginning of the year being 263, and at the close 305. All auxiliaries have made similar headway, for instance, the School, whose numbers have sprung up from 197 to 270. On Tuesday evening last our Band of Hope "Reds and Blues" had their inaugural rally in connection with a recruiting competition to extend over a period of 6 months. The meeting was well attended and successful in all other ways also. The special feature of the evening was the pinning of the colors on the recruits as they passed through the recruiting sergeant's hands, which was effected amidst great enthusiasm.

Jan. 9.

C. J. L.

LISMORE.—Last Saturday being New Year's Eve we held a watchnight service, from eleven o'clock until twelve, which was very well attended. Previous to that we held a C.E. meeting, at which Bro. Beer from Sydney addressed the members. The brotherhood will be sorry to hear of a painful accident to J. P. F. Walker. In examining an oil engine, an accidental explosion of gas scorched his face seriously, the eyes suffering from subsequent inflammation. Happily the sight was not injured and the brother is now recovering. Our Sister White and family met with a serious misfortune in the burning of all their household effects last Monday. We are grateful to our Dorcas sisters for their ready offers of assistance.

Jan. 5.

E.A.W.

BUNGAWALBIN.—In connection with the Sunday School, a Christmas tree entertainment has been held. A short interesting programme was first submitted by the children and friends, and Santa Claus then made his appearance and presented every child present with a gift. It was a very enjoyable evening for old and young.

T.B.F.

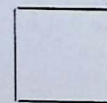
West Australia.

HARVEY.—Bro. Hagger paid a visit. One came forward, and was immersed in the Harvey river before many witnesses. Also one from the Swiss Baptists threw in his lot with us. Expect more to be added.

G. P. CHARMAN.

Here and There.

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



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.

There were two confessions at Preston last Sunday night.

Three confessions at Paddington, Sydney, last Sunday night.

P. J. Pond will return from his Queensland holiday next week.

The CHRISTIAN of January 26th will be a New South Wales Conference number.

J. Colbourne's address is now "Auvergne," Sandgate-rd., Albion, Brisbane, Q.

We are glad to note that Miss Linda Craigie, of Lygon-st., passed the recent University Matriculation Examination.

George Day has returned to his home, Wellington, N.Z., after an absence of twelve months, spent mostly in England.

B. J. Cox conducted a memorial service for Mrs. S. Wilkinson at North Richmond on Sunday night last. There was a large audience.

The article on page 18, on "Prayer," is by J. Colbourne, of Brisbane, Q. The name was accidentally omitted at the proper place.

But one addition was reported at Emerald when it should have been two. The church in that neighborhood is enjoying a reaping time.

There will be a Dorcas rally on Thursday, 19th inst, in Swanston-st. lecture hall, from 10 a.m., on behalf of Burwood boys. Any sisters welcome.

The church at Port Pirie, S.A., were favored with an edifying address from Bro. Gordon, of Hamley Bridge, on Lord's day, December 25th.

W. B. Hayes, evangelist from North Fremantle, has accepted an engagement for twelve months with the church at Dandenong, and will commence his work there on the 14th.

We have in stock a beautiful New Testament with the Psalms; size, 7 $\frac{1}{2}$ in. x 5 $\frac{1}{2}$ in. The type is very large and clear. Morocco binding, round corners, red under gold. Price, 4/-; by post, 4/6.

The new chapel at South Yarra will be opened on Friday night, January 13th, at 7.30. Addresses will be given by H. G. Harward, Jas. Johnston, Jos. Pittman, F. M. Ludbrook and E. J. Waters.

On Sunday night at Castlemaine Bro. McCance preached the Word to a full house. One confession at the close. Bro. Connor preached at Barker's Creek, the house being uncomfortably crowded.

We publish this week the first chapter of a new story, "Rachel Sylvestre: a Story of the Pioneers," by Jessie Brown Pounds. This story is now appearing in the *Christian Standard*, and is full of interest.

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.

A brother asks: "1. What is meant by the apostolic age? 2. Has the apostolic age passed away?" As we understand it, the apostolic age continued during the lifetime of the apostles, and ceased at their death.

If our friends in ordering tracts will give the numbers, instead of the names, they will save both themselves and us a lot of trouble. Of course we will not refuse an order because the numbers are not given, but it will help us if you will think of this.

W. W. Macindoe, Secretary of N.S.W. Conference, requests us to say that A. E. Illingworth, P. A. Dickson and Geo. T. Walden have been appointed a reception committee in connection with the coming Conference, and that all country and interstate visitors requiring accommodation should notify one of these brethren.

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.

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.

J. Colbourne, writing from Lismore, N.S.W., says: "I am very pleased with the new chapel. It is a very nice wooden building 60ft. x 35ft. It has a very nice appearance, and evinces the faith of the brethren. Bro. Fischer has done and is doing his best to make the opening meetings a success. Bro. Illingworth arrived here the same night as myself. Next week there are to be meetings each evening, Saturday excepted."

The following letter will explain why it is that we have to be careful about the source of church reports:—"In looking over the *CHRISTIAN* dated December 15th, I noticed a report from ——— signed by my initials, and as there is no other member of the church whose initials will correspond, I wish it to be understood that it was not written by me, as it is not only misleading, but untruthful almost from beginning to end, and must have been written by someone who has been misinformed."

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Last week we mentioned the arrival of Bro. and Sister Baker from England. We now regret to say that on Friday last, at the home of Bro. and Sister J. Pittman, Armadale, Bro. Baker was stricken down with an illness that necessitated an operation. This was performed at the Melbourne Hospital last Sunday; but, though every care was taken, our brother died very early on Tuesday morning. We are sure the sympathies of the brotherhood will be with the widow and children, who have made so sad a start in this new country.

Coming Events.

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

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.

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Acknowledgments.

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

S. A. EVANGELISTIC COMMITTEE.

BALANCE SHEET TO DECEMBER 31, 1904.

Oct. 31—Receipts to date ..	£109	7	8
Nov. 3—Wm. Burford ..	..	2	10
" 9—Willunga Church ..	..	3	0
" 16—Pt. Pirie Church ..	..	3	0
Oct. 2—A. T. Magarey ..	..	4	0
Nov. 18—Sister, Grote-street ..	..	0	10
" 22—Dalkey Church ..	..	5	0
" 23—Moonta Church ..	..	1	10
Dec. 1—Thos. Johnson ..	..	2	0
" 4—W. J. Harris ..	..	0	7
" 7—Sister Beddome ..	..	0	1
" 21—"Unknown," for Tracts ..	..	1	5
" Willunga Church ..	..	3	0
" John Harkness ..	..	2	0
" 30—Grote-st. Church, first instalment	31	1	3

Dec. 31—Payments to date .. £168 13 3
.. 167 8 3

Balance in hand .. 1 5 0

MEMO.—All accounts and salaries are paid up to Dec 18th
Rundle-st. WILLIAM CHARLICK, Treas.

IN MEMORIAM.

BURTON.—In affectionate and loving memory of our little darling Huldah Gladys May, who fell asleep on January 13th, 1903, aged 8 months and 6 days.

This lovely bud, so young and fair,
Called hence by early doom,
Just came to show how sweet a flower
In paradise would bloom.

Shed not for her the bitter tear,
Nor give the heart to vain regret,
'Tis but the casket that lies here,
The gem that filled it sparkles yet.

C. AND E. G. BURTON.

PAYNE.—In loving memory of my dear husband, who fell asleep in Jesus, January 15th, 1900.

Asleep in Jesus. O how sweet
To be for such a slumber meet,
With holy confidence to sing
That death has lost its venom sting.

—Inserted by his wife, S. J. PAYNE.

TINDAL.—In loving memory of my dearly loved husband, James Tindal, who passed peacefully away on 15th January, 1904.

Gone, never to be forgotten.

Fare thee well, my dearest husband,
'Tis hard that we should part;
'Tis sad indeed to lose the one
I love with all my heart.

To think that you have left me here
In sorrow, grief and pain,
To think that in this earthly world
We'll never meet again.

To think of you, my dearest one,
For you were good and kind;
To think that you are dead and gone
And I am left behind.

But as I journey on through life,
I shall always think of you;
The one I dearly and fondly loved,
My husband, so good and true.

—Inserted by his ever loving and sorrowing wife, E. Tindal.

We have in stock and for sale a fresh supply of D. M. Canright's book, "Seventh Day Adventism Renounced." It is universally recognised to be the most able book ever published on the subject. Its arguments are so powerfully and clearly presented as to make them unanswerable. Printed on good paper with clear type. 413 pages. Price, 4/-

FOUND AT LAST!

An exhortation to praise PSALMS. God for his greatness, &c.

thee, which frameth mischief
by a law?

21 They gather themselves together against the soul of the righteous, and condemn the innocent blood.

22 But the LORD is my defence; and my God is the rock of my refuge.

23 And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the LORD our God shall cut them off.

PSALM 95.

An exhortation to praise God, 3 for his greatness, 4 and for his goodness, 5 and not to tempt him.

COME, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation.

Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

3 For the LORD is a great God, and a great King above all gods.

4 In his hand are the deep places of the earth: the strength of the hills is his also.

5 The sea is his, and he made it: and his hands formed the dry land.

6 O come, let us worship and bow down: let us kneel before the LORD our maker.

7 For he is our God; and we are the people of his pasture, and the sheep of his hand. To day if ye will hear his voice,

8 Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my work.

10 Forty years long was I grieved with this generation, and said, It is a people that do

Ps. 95. 2.

Ps. 95. 16.

Heb. 3. 11.

2 Heb. if they enter into my rest.

Num. 14. 33.

Ex. 23. 7.

Mat. 27. 4.

Deut. 12. 9.

Cp.

Ps. 95. 1.

Ps. 7. 16.

8 Ps. 21.

To ver. 13.

1 Chr. 16.

Ps. 48. 1.

1 ver. 2.

Ps. 47. 1.

2 Sam. 22. 47.

Cp.

Ps. 95. 22.

Heb. present his face.

Ps. 17. 13.

Mic. 6. 6.

1 Cp.

Ps. 78. 61.

Ps. 96. 4.

Ex. 15. 11.

Ps. 97. 5.

Ps. 22. 27.

Heb.

In whole.

Or, the heights of the hills are his.

Num. 23. 24.

Heb. of his name.

Heb.

1 What the sea is.

Ps. 45. 12.

Ps. 116. 19.

Or, in the glorious sanctuary.

1 Chr. 6. 13.

Ps. 74. 1.

Ps. 80. 1.

Cited

Heb. 3. 7-11.

Num. 14. 30.

Ex. 17. 2, 7.

Heb.

contention.

ver. 9.

15 Ps. 1.

Ps. 96. 16.

4 Acts 13. 18.

Cp.

Heb. 3. 17.

with Heb.

3 Ps. 16.

Ps. 105. 15.

Ezek. 16. 47.

Ps. 95. 2.

err in their heart, and they have not known my ways:
11 Unto whom I swear in my wrath that they should not enter into my rest.

PSALM 96.

An exhortation to praise God, 4 for his greatness, 8 for his kingdom, 11 for his general judgment.

SING unto the LORD a new song: sing unto the LORD, all the earth.

2 Sing unto the LORD, bless his name; shew forth his salvation from day to day.

3 Declare his glory among the heathen, his wonders among all people.

4 For the LORD is great, and greatly to be praised: he is to be feared above all gods.

5 For all the gods of the nations are idols: but the LORD made the heavens.

6 Honour and majesty are before him: strength and beauty are in his sanctuary.

7 Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.

8 Give unto the LORD the glory due unto his name: bring an offering, and come into his courts.

9 O worship the LORD in the beauty of holiness: fear before him, all the earth.

10 Say among the heathen that the LORD reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.

11 Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.

12 Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice

13 Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the

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Eleven Beautiful Days.

SUSAN HUBBARD MARTIN.



The eleven children were all married and gone. John Wheelock and his wife were quite alone. The farm did not look as it had done when Frank, the youngest boy, was at home.

Everything had a prosperous, well-cared-for look in those days. Frank had made the soil yield a rich harvest. But when he was twenty-four years old the mining fever had seized him, and he had gone West. He was married now and had two beautiful children.

Intent on money-making, Frank seldom wrote home, but once in a while he remembered that he had a father and mother, and sent them a handsome cheque.

John came next. John was the earnest one, and when he was a baby Lydia Wheelock, after the fashion of Hannah of old, had set him aside for the Lord. She always thought of the sixth verse in the first chapter of John when she thought of him: "There was a man sent from God whose name was John," for no unkind word, look or action had ever marred his gentle life.

"My John shall be a minister," she had fondly declared, and unlike many sons, he did not disappoint her. He grew up a slender, thoughtful, studious lad, desiring nothing better than to labor in the vineyard where "the fields are white." So, early in life, he

went West to be a missionary. Absorbed in his work, and often exhausted from his long journeys across the white, dusty stretches of alkali, he, too, seldom wrote home. Not that he did not think of his father and mother, but he did not take the time to send them the letter that they craved.

Lewis had been the fun-loving boy, and they missed him perhaps more, if such a thing could be possible, than any of the others. He had bought his father's wool once at sheep-shearing time. That was the great joke of the family. Lewis had dressed up in borrowed clothes, with wig and spectacles, and letting one of the neighbors into the secret, persuaded him to bring him into the farmhouse and introduce him as Mr. Alexander McComber, a buyer of wool.

Lewis was a professor now in a college, and so engrossed in instilling knowledge into the youthful minds about him that he seldom wrote home.

Charles had been the "smartest," quickest one of all the boys,—his father had always said that,—and had early taken a liking to the law. So his father and mother, with many self-denials and sacrifices, had sent him to a law-school, where he had graduated with high honors. He had a large and growing practice in a thriving city, and had gone a

little into politics beside. But, preoccupied with the interests of his clients, he, too, neglected to write to the grey-haired couple on the farm.

The girls, for there had been seven daughters, had such large families and increasing cares that they failed to remember, by cheering word of pen, their lonely, expectant and anxious father and mother. It was Rebecca who first thought of it.

"They are going to have a rural free delivery in father's neighborhood," she wrote John one day. John had been her favorite brother, and with all her duties she managed to keep in touch with him. "Won't it be a great thing for them? Only think, the mail will be delivered there every day in the week, except Sundays, at their own gate. Poor father! I often think of him driving those long miles to the post-office and getting nothing for his pains but the little country newspaper. We must do better, John."

That was the beginning. John wrote to Charles, telling him about it, and the word went on, until all the eleven were apprised of the fact that hereafter letters home would be delivered at the gate.

John Wheelock saw the postman coming that first morning. He was sitting in his

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chair by the window—the window that faced the blue ridge of hills over which the children had disappeared one by one, never to return.

"Not likely we'll get a letter, is it, mother?" he had asked, with a wistful expression crossing his face. "I wish the children would write oftener. I expect they forget how much we miss them, but I'm not complaining. I know they have cares enough of their own."

His wife had come over to his side. She, too, was looking anxiously toward the little two-wheeled cart.

"I wish they would, too," she began. Then she stopped, for the little cart was slowing up.

"He's stopped, father!" she cried, breathlessly. "Oh, I hope it's a letter from one of the children!"

Lydia Wheelock hurried down the path. "A letter for you, ma'am," the man said, touching his hat. "This is a great day for country folks, isn't it? They deserve some of the city people's privileges."

Mrs. Wheelock took the letter with fingers that trembled a little in their nervousness and joy.

"Yes, it is," she answered, as she studied the superscription. All at once her face lighted up. "Why, it's from John!" she cried, happily.

She and her husband had a beautiful time that day because of that letter. They pored over the closely written sheets. John told them all about his work, about every little detail he thought would be of interest, and he ended with a tender and loving message to them both.

His father and mother were crying when they had finished the letter, and Lydia laid it carefully away among her treasures as something infinitely precious, to be read again and again.

The postman stopped again the next day. It was another letter, and from Charles this time, who, with all his keenness, had a loving heart.

"Charlie's a good lad," John Wheelock said, drying his dim glasses when Lydia had finished reading. "I rather guess we're not sorry we sent him to law school, are we? Charlie's as smart as a steel trap, too, but

he'll never do anything dishonorable to gain a point. I wouldn't be a mite surprised if they sent him to Congress some day.

Rebecca's letter came the next day, telling them about the children, and enclosing a picture of the baby whom they had never seen—a fat, smiling little creature, with a dimpled face.

On the fourth day the postman stopped again. He smiled as he handed another letter to Mrs. Wheelock.

She took it happily. "Why, it's from Frank!" she cried, beamingly, "Another son, is it?"

"Yes, my youngest boy. Oh, I'm so glad to hear from him!"

She hurried breathlessly up the path. She was so anxious to reach her husband's side and read that precious letter, for she remembered how hard Frank had worked on the farm to make them all comfortable. "Dear boy!" she murmured, her lips quivering a little.

When she opened it a slip of blue paper fell into her lap.

"Dear mother and father," Frank began, "I send you herewith a cheque for one hundred dollars. It occurs to me that perhaps the house needs painting or the fences fixing up. Use it in any way you see fit."

Then he went on to tell them of his wife, his children and himself, closing at last with affectionate messages from them all.

Mrs. Wheelock folded the letter with tender hands. She was thinking of her little boy, for the years had rolled back and she saw him again by her side. She looked across at her husband with eyes full of tears.

"It's just like him, isn't it, father?" she said. "Only think of his thinking about the fences and the old house. It does need painting, doesn't it? Frank was always the boy to keep things up."

Thus it went on for eleven days, until every child had written. What a joyful time it had been! Mrs. Wheelock, as she penned with her trembling hand a letter to each one, told them of it. And as they read the touching letters, they determined that their father and mother should not be neglected again.

So it came about that the long and dreary

silences were broken at last by cheering, thoughtful letters from the children. John Wheelock stands more erect now, and his wife sings happily in the sunny old farmhouse kitchen:

"When all thy mercies, O my God,
My rising soul surveys,
Transported by the view I'm lost
In wonder, love and praise."

Her husband, listening, says to himself, "It's the letters that have done it, and rural free delivery, praise the Lord!"

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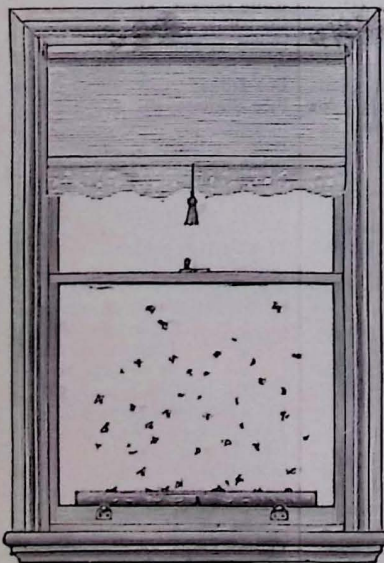
Wholesale & Retail Dairy. Milk Twice Daily from
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patronage and recommendation solicited.
Orders Promptly Attended to.

W. WENTWORTH,

(Late Edwin Fisher),

Wood, Coal and Coke Merchant
BURNLEY RLY. SIDING, BURNLEY.

Every description of Firewood delivered at Lowest
Rates for Cash. Post-cards promptly attended to.
TELEPHONE 2815.



A WONDERFUL INVENTION. One of the Greatest Household Blessings the world has ever seen— A BLOW-FLY TRAP.

This Wonderful Trap will in a very short time clear any room with a window in it entirely of Blow-flies, is scarcely noticed in the room, and never seen by the flies, who tumble into it in a most amusing manner, and are retained and dried up by the **Insectibane** which must be used freely inside the trap. This trap will last a life-time.

Anticipated Sales—Hundreds of Thousands.
Twenty Thousand now in Stock to operate on.

Illustrated circular showing trap in operation will be posted free to any address, but it is better to order the trap itself at once and get rid of the flies, as one joint saved will pay for a dozen traps. The use of these traps also means a saving of at least one-half the labor in window cleaning. Hundreds of repeat orders to hand.

A farmer at Croydon who uses these traps writes that he can now sit down to his meals without hearing a blow-fly in the room, which was formerly infested with them.

Prices: 7 in., 6d.; 14 in., 9d.; 20 in., 1s.

Posted to any address in Victoria 4d. each extra. Large size for Butchers, Bakers, Restaurants, Shopkeepers, &c., 2s. each; per post 9d. extra. Payments for orders sent by post may be made in Postal Notes or stamps. Special allowance to the trade.

Insectibane, which is the best known destroyer of insect life in the world, should be used in the trap. **Insectibane**, 6d. per tin; posted, 2d. extra. A tin will last some time.

GEO. HARVEY (late Cozens & Harvey), 235 ELIZABETH ST., MELB.
Sole Agent for Victoria.

Infringers will be prosecuted.

West Australian Letter.

— D. A. EWERS. —

The old year is dead, and as I pen these lines I look back upon its experiences with mingled feelings. Perhaps the most prominent thought is the hackneyed one of the swiftness of time. The years seem so short. It was not always so. I remember when a year seemed almost an infinity. It was such a long time to wait for Christmas, but now the Christmases chase each other. This would seem to be the general experience. As we grow older and learn to value time more highly, it passes away from us more rapidly. Another feeling is that of disappointment. I have not been able to do just as I intended. My plans have not all been carried out. This is probably to a great extent my own fault—but that makes the disappointment none the less. "The best-laid schemes of mice and men gang aft agley." I had hoped for larger audiences and more conversions and greater interest on the part of church members. I don't mean to imply that Lake-street is behind the average of our churches in spiritual and numerical growth, for I don't think it is, but somehow, I wish its advancement along both lines was more marked. Then there is the sense of regret. It is so hard to always do the right thing, and to do it in the right way, and I am conscious of failings just here. To look back upon the mistakes and sins of only one year is profoundly depressing, albeit, perhaps, helpful; but to look back upon the errors and transgressions of a lifetime, some of which stand out with painful distinctness, is calculated to make one feel humiliated indeed. What a blessing that our future salvation does not depend upon our absolute freedom from sins and blunders during our earth life. Who, then, could be saved? Yet another feeling is that of thankfulness. How mercifully and even bountifully the Lord has dealt with me. Some dear friends have been called away or rendered helpless by disease, but my life has been spared, and a large measure of health and strength granted. I am not anxious to die yet, and have not learned to sing, "I long to leave these fading scenes that move so swiftly by." How strange it is for a whole congregation to thoughtlessly sing such words! I am thankful for life and strength and friends and comfort; thankful, too, that labor has not been all in vain, that sinners have come to Christ, and that sorrowing ones have received comfort. But there is more than thankfulness, there is a distinct sense of joy as one looks upon the past. What bright times I have had, what happiness in hearing Christ confessed! Is there any joy on earth comparable with this? Yes, John had no greater joy than to hear that his children walked in the truth, and it has been a peculiar joy to me to find spiritual children growing into and working for Christ. I am gloomy sometimes, and often feel weary, but there are compensating joys—the joy of service, the joy of communion, the joy of fellowship with

brethren, the joy of fruition. Who can describe these experiences peculiar to the Christian alone, and foretastes of heaven itself? I know many have attained to greater heights of felicity than I have climbed, for some even "joy in tribulation," but at all events I have learned much of the happiness of Christianity, and it appears to me that the disappointments and regrets of the past year may be but the shades which bring into clearer relief the many great blessings received. It is well to look back upon the past sometimes, and as we grow older we are more apt to do so, but after all it is the future which should mostly concern us. We stand on the threshold of the open door of 1905, and "forgetting the things that are behind, let us press forward" into an area of fuller service and more unreserved consecration, feeling assured that thus only shall we in the fullest sense enjoy

A HAPPY NEW YEAR.

JOHN MILLS, House, Land, and Insurance Agent, 258 Lygon St., Carlton.

Rents Carefully Collected. Auction Sales Arranged.
Loans Negotiated.
Insurances Effected. Electoral Registrar for Carlton.

R. ROBSON, UNDERTAKER.

Est. '53. Tel. 1844.

Corner of Brunswick St. and
St. George's Road, N. Fitzroy

MRS. WILSON, 171 St. George's Road, NORTH FITZROY,

Manufacturer of
LADIES' & CHILDREN'S CLOTHING.
A Trial Solicited. Ladies' Own Material Made Up.

MRS. AMNER,

CERTIFICATED NURSE from Women's Hospital, Melb.

Private accommodation for Ladies.

Doctor if required.

833 NICHOLSON ST., NORTH CARLTON.

WANTED KNOWN.

C. Hannis, builder of the Dingo Bicycle, 722 High-st., Armadale (late of North Melbourne). Repairs at Moderate Rates. All Accessories in Stock. Agent for the Brilliant Incandescent Gas Light.

LAND FOR SALE

Orchards and other Properties. Vacant Land in Large and Small Blocks. Very Easy Terms. This Land is Good for Fruit Growing. Small Deposit.

T. CLEMENTS, Bayswater Road,
Bayswater.

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.

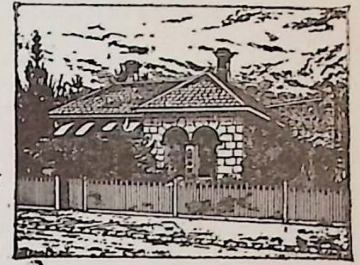
Secrty., J. POTTS, P.O. Box 1091, Pretoria.

WANTED KNOWN.

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

Rescue Home

Rescue
the
Perishing



AIRLIE AVENUE,
ARMADALE, VICTORIA.

Established 1890.

This Institution has now TWO DEPARTMENTS:

1st.—For the PREVENTION of Young Girls from Going Astray.

2nd.—For the RESTORATION of the Fallen.

N.B.—The Home is entirely dependent on Voluntary Offerings, which will be thankfully received and acknowledged. Collecting Cards may always be had on application to

JOS. PITTMAN, Hon. Secretary.

THE WORLD'S Natural Liver Medicine.

HERBS

IN TASTELESS CAPSULES

For PURIFYING the Blood.



R. STEWART,
Manager.

Cure all Diseases arising from an Impure Condition of the Blood, such as—Rheumatism, Gout, Liver Complaints, Kidney Disorders, Influenza, Neuralgia, Erysipelas, Constipation, Indigestion, Sick Headache, Eczema, Catarrh, Dysentery, Nervous Affections, Loss of Appetite, Blood Poisoning, La Grippe, Bubonic Plague, and all Disorders arising from Inactivity of the Liver or Kidneys. A trial will convince you.

Perfectly Harmless and Absolutely Tasteless.

The Cheapest and Best Medicine on Earth.

In capsules, which dissolve in the stomach like a gelatine lolly; 100 days' supply, 6/6, posted 6/8. Small boxes, 30 days' supply, 2/6, posted 2/7. See Testimonials, sent free on application to

OUR NATIVE HERBS CO.,
261 Collins St., Melbourne.

Mountain View, Healesville.

Superior accommodation for visitors. Good table comforts. Bath. Piano. Orchard and Farm Produce. Trains met if advised. MRS. RUDDLE.

HEALESVILLE MOUNTAINS. GLENARA FARM AND HEALTH RESORT.

Prettily situated among the hills. Farm Products a Specialty. Any Brother or Sister visiting Healesville, write us. Terms 25/- week. Fare, 1/- to and from station. J. M. GILMOUR.

Obituary.

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

PRICE.—On the morning of December 11th, after a brief illness of seven days, Sister Annie Price, wife of Alan Price, of Subiaco, fell asleep in Jesus. Born at Newcastle-on-Tyne, England, in 1870, she was baptised at Gloucester-street chapel by John Oliver 14 years later. In 1896 she journeyed with her husband to New South Wales, and for over seven years faithfully served the Master there. For 15 months she had resided in Subiaco. A consistent Christian, a faithful wife, a good mother, a firm friend, she has gone to her reward. Sister Price leaves a young family of five children, the eldest of whom is a member of the church.

"'Twill not be long, our journey here;
Each broken sigh and falling tear
Will soon be gone, and all will be
A cloudless sky, a waveless sea."

Subiaco, W.A.

H. J. BANKS.

COGHILL.—On December 5th our Sister Miss Louisa F. Coghill passed away. During the past six years she had been suffering from that dread disease, consumption, and although her suffering at times was great, she bore it patiently and in a Christ-like spirit, being gentle and considerate to those who were near her. When death drew near she was not afraid, knowing that her Lord was near, and that to be absent from the body is to be present with the Lord. Of her it might with truth be said, "Blessed are the dead that die in the Lord, for their works do follow them."

Collingwood.

O. A. CARR GREEN.

ILLINGWORTH.—On Christmas Eve, our much esteemed Sister Mrs. J. Illingworth was called away to her eternal reward. Our sister had been a member with us for about three years, having made the good confession under the preaching of A. E. Illingworth. She was a good, consistent disciple of her Lord. She leaves behind her husband and two children to mourn their loss.

Dear ones! shall it be mine to watch you come
Up from the shadows and the valley mist,
To tread the jacinth and the amethyst,
To rest and sing upon the stormless height,
In the calm of love and everlasting light?
Fremantle, W.A.

H. J. V.

FRANZEN.—On Friday, 23rd December, at Albert Park, Hans Franzen, at the early age of 38, departed this life. He leaves a wife and one child to mourn the loss of a good husband and father. His body was interred in the Kew Cemetery, there to await the final summons.

Dawson-st., Ballarat.

T. H. VANSTAN.

MR. R. BARNES,

DENTIST,

78 Gertrude St., Fitzroy.

Bourke-st. (Red) trams } Pass the
Collins-st. (Yellow) trams } Door.

INSECTIBANE!

Kills All Insects.

Derby, Tasmania, Dec. 3, 1904.

Messrs. Roche, Tompsitt & Co., 292-298 Flinders-st., Melbourne.

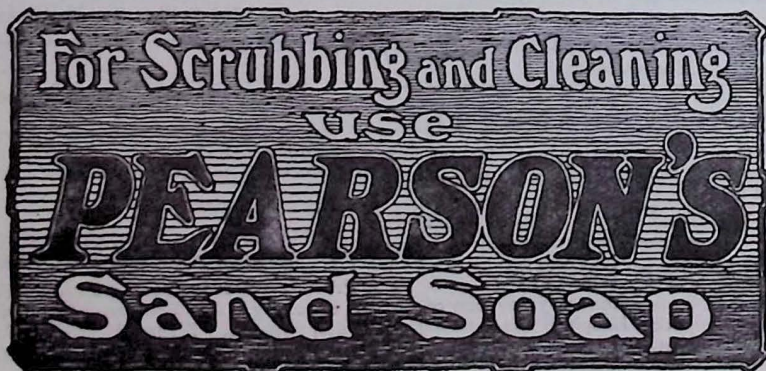
Dear Sirs,—The contents of one small tin of *Insectibane* dropped into crevices and scattered round fireplace and mantelpiece effectually rid our kitchen of a large number of cockroaches over six months ago. They have not since re-appeared.

Yours faithfully,

(Signed) DONALD FRASER.

SOLD EVERYWHERE

IN TINS AT 6d., 1/-, 2/-, 5/-, 10/-.



C. D. Henderson, & Cycle Engineer.
BUILDER OF THE **RUBY & IVY Cycles.**
Cash or Terms. Catalogues Free.
140 RATHDOWN STREET, CARLTON.

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BY USING THE

PAULINE "RELIABLE" PAPER PATTERNS,
which enable every lady to be her own Dressmaker.
They are Accurate, Simple and High-class. Explicit
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Prices, Skirts and Bodices, 9d. each.
Other Patterns from 4d.

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T. WEBSTER, Dental Surgeon

L.D.S., M.A.C.D.

Crown and Bridge Work a Specialty.

308 QUEEN'S PARADE, CLIFTON HILL

MR.

F. M. Ludbrook,



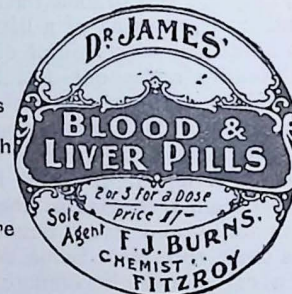
L.D.S.

(Royal College of Surgeons, England).

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Remedy
for all
Disorders
of the
Stomach
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Liver.
Post
anywhere
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pence.



They
Cure
that
Languid
Feeling
and give
Tone
to the
Digestive
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