

# The Australian Christian

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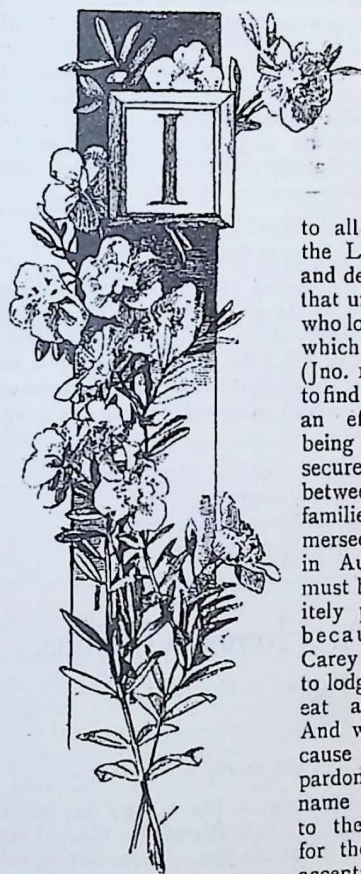
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THURSDAY, DECEMBER 7, 1905.

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## Christian Union Deferred.

Geo. Goudie, Sen.



It must be a matter of deep regret

to all who love the Lord Jesus, and desire to see that union of all who love him for which he prayed (Jno. 17: 21-23), to find that, when an effort was being made to secure that union between the two families of immersed believers in Australia, it must be indefinitely postponed, because Mr. Carey saw meet to lodge his caveat against it. And why? Because in offering pardon in the name of Jesus to the inquirer for the way of acceptance with

God, we add something to the expression of Paul to the Philippian jailer—"Believe on the Lord Jesus Christ, and thou shalt be saved."

Mr. C. will not deny, if a sovereign issues a deed of amnesty to rebels containing the conditions upon which he will pardon, that if his administrators when granting pardon in his name add to, or omit, any of the conditions in the said deed, they would be guilty of disloyalty to their sovereign—of taking the reins into their own hands. Neither will Mr. C. deny that Jesus, the Sovereign Lord of heaven and earth, has issued his deed of pardon to all our rebel race who, having the opportunity of knowing it, will accept it. Therefore the vital question to be settled is, What are the conditions contained in that deed, or universal law of pardon? Mr. Carey knows that Jesus said "that repentance and remission of sins should be preached

among all nations" (Luke 24: 47), and that he also said, "Except you repent you shall all likewise perish." Repentance is therefore one of the conditions of pardon laid down by the Lawgiver. It follows, therefore, that if Paul conveyed the idea that to believe on the Lord Jesus was the only condition required for the jailer's salvation, he was guilty of disloyalty to his Lord. For in addition to faith and repentance the Lord added baptism (see Mk. 16: 15-16). The universal law of pardon therefore contains faith, repentance, and baptism prior to the promise of pardon being given. Can Mr. C. entertain the idea of anyone being saved by belief, whose belief does not result in that change of life called conversion from sin to holiness? Devils believe and tremble, but are not saved. I think that Mr. C. will not recognise anyone as a Christian who does not profess a change from a sinful life, which is what is called repentance. Yet his present contention is that it is *not* essential to salvation, although he will not recognise anyone as a Christian without it. But apart from either inspiration or loyalty, let us look at it from a common-sense point of view. The preachers stand face to face with a heathen idolater, ignorant both of the existence of the one living and true God, as also of Jesus as the Saviour of all men, and at a moment of almost life-destroying excitement. Just think of the consummate folly of talking to him about ordinances at such a moment, in such ignorance, and under such excitement. The jailer may have heard that these men were trying to persuade the people that one who was crucified in Jerusalem was a God, and much beyond this his knowledge could not go. Without being taught who and what Jesus was, and for what purpose he died, and that he rose again, and ascended to heaven, he did not know, and could not believe. There had not been any opportunity to instruct him. How then in keeping with common-sense could the preachers talk of either repentance or baptism? It was impossible. But they could tell him that this Jesus, with all propriety tell him that this Jesus, who gave his life for all, had wrought this amazing miracle, and set them at liberty, would save him and his if they believed on him. This they could say, and something in this way they did say. And as soon as he and his gave evidence of their belief that Jesus was indeed their Saviour, they at once laid before them the great commission (Matt. 28: before them the great commission (Matt. 28: 20; Mk. 16: 15, 16; Acts 2: 38). This we know by their immediate compliance there-

with. At that stage when first addressed, the jailer could not be told to repent, for without divine revelation or teaching he did not know sin. One of the most heinous sins in the sight of God, and prevalent among all heathen, namely, sensuality, was if not part of their worship, not only sanctioned, but openly practised at their shrines. At that time, and under those circumstances, more could not be said than was said. Although there is the same divine authority for repentance and baptism as for faith prior to the promise of salvation, yet because in the present instance, and under the peculiar circumstances, the whole of the great commission was not mentioned, Mr. Carey rejects the Saviour's authority, who gave faith, repentance, and baptism for the remission of sins.

## Some Notable Hymns and Their Authors.

A. M. LUDBROOK.

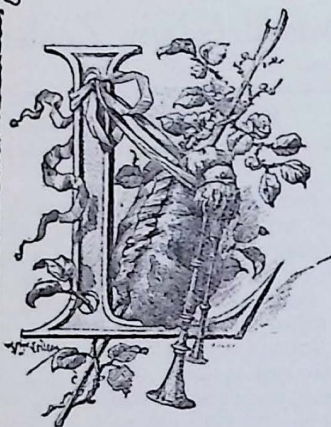
### 4. Monk and Bishop.

MARTIN LUTHER, "the monk that shook the world" (1483-1546) was a great hymn-writer. He was the first in Germany to give hymn singing a recognised place in church services, and the first to provide hymns that the nation was proud to sing. Coleridge goes so far as to say that Luther did as much for the Reformation by his hymns as by his translation of the Bible. In 1524 a collection of German hymns was published containing twenty of Luther's. Of course we cannot enter upon the story of his life here. When friends tried to dissuade him from attending the Diet of Worms because of the risk he ran by reason of many and powerful enemies, he replied, "If there were as many devils in Worms as there are tiles on the roofs, I would still enter it." It was at Oppenheim, two days before reaching Worms, that he wrote (A.D. 1521) his most famous hymn. It is based on Ps. 46. Heine termed it "the Marseillaise of the Reformation"; and Carlyle, who translated it, compared it to "the sound of Alpine avalanches or the first murmur of earthquakes." It became the great battle hymn of the church, and, indeed, the national hymn of Germany. "It has borne on high the prayers of persecuted worshippers, and cheered the march of sacramental hosts and victorious armies." It was sung on the field of Lützen, where Gustavus Adolphus died. It is No. 723 in



## The Healing Garment.

Mabel Earle.



ORD, when of old those wasted hands were laid  
Upon thy garment as it floated past,  
Did they not find the silent prayer they prayed  
Made good in answer to their faith at last?

Thou hast not left us comfortless to-day,  
Not even when we crave the healing fold  
Of that white raiment passing on life's way  
Near to the hands that still I would touch and hold.

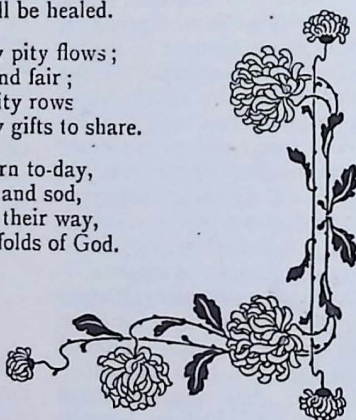
Is not the garment of thy glory spread  
Wherever life and beauty spring to birth,  
In star and cloud and sunshine overhead,  
In all the myriad gracious gifts of earth?

Where from the crowded streets to-day men turn  
Back to the open fields and sunny sod,  
Thy pity meet the outstretched hands that yearn,  
And let them find the healing might of God.

The garment of thy mercy be to them  
Thy cool green grass in every summer field;  
And, when their fevered hands shall touch its hem,  
Unchanging Healer, let them still be healed.

Vaster than thought can bound thy pity flows;  
Not only in thy pastures green and fair;  
From parching sands and stifling city rows  
The hands of faith may reach thy gifts to share.

But for the toil-worn hearts that turn to-day,  
Seeking thy help in sun and rain and sod,  
Thy mercy meet them, Lord, upon their way,  
And let them touch the garment-folds of God.



"Songs and Solos." The following are the first and last verses:

A mighty fortress is our God,  
A bulwark never failing;  
Our helper he, amid the flood  
Of mortal ills prevailing.  
For still our ancient foe  
Doth seek to work his woe;  
His craft and power are great,  
And armed with cruel hate—  
On earth is not his equal.

And though this world, with devils filled  
Should threaten to undo us:  
We will not fear; for God hath willed  
His truth to triumph through us.  
Let goods and kindred go,  
This mortal life also;  
The body they may kill:  
God's truth abideth still,  
His kingdom is for ever.

One of the earliest of modern English hymnists was THOMAS KEN (1637-1711). He lost his mother at five and his father at thirteen, so was brought up by his eldest sister and her husband—the famous Izaak

Walton, author of "The Complete Angler." He "took orders" in the Church of England and became chaplain to the Bishop of Winchester. When Charles II. visited that city, Ken was asked to give up his house for the accommodation of the notorious Nell Gwynne. He refused. But the king bore him no malice, for when the see of Bath and Wells fell vacant he is reported to have said, "Where is the little man that wouldn't give poor Nelly a lodging? Give it to him." He was one of the seven bishops imprisoned in the Tower of London by James II. in 1688, for refusing to read the "Declaration of Indulgence" introduced by the king to favor his Roman Catholic friends. Declining to take the oath of allegiance to William of Orange, as he had sworn allegiance to James, he was deprived of his bishopric on William's accession. Later on, Queen Anne desired to restore him to the see, but he preferred to remain in private life. "No, no!" said he, in his own style—

"I gladly wars ecclesiastic fly,  
Where'er contentious spirits I descry;  
Eased of my sacred load I live content,  
In hymns, not in disputes, my passions vent."

We owe to him two well-known morning and evening hymns, as also a midnight hymn, which is, however, by its very subject excluded from our hymnals. All three close with the stanza, sung oftener than any other in the English language—

Praise God from whom all blessings flow, &c.

So remember that it is to Bishop Ken that we are indebted for our familiar Doxology. These hymns are said to have been first printed on separate sheets of paper for circulation among the scholars of Westminster College, where he had spent so many happy boyhood days. One of his biographers tells us that he used to rise early in the morning to read and pray, and to sing (often to the accompaniment of his lute) his own hymn, "Awake, my soul, and with the sun." Circumstances show that his evening hymn also was the expression of his own experience and practice. The fact that it was his custom for years to carry his shroud in his portmanteau, thinking (as he said) that it might as soon be wanted as any other of his clothes, indicates that the prayer of the third verse was his own—

Teach me to live that I may dread  
The grave as little as my bed.

He put his shroud on with his own hands when told by the physician that he had only a few hours to live. At his burial in Frome churchyard, which by his dying request was at sunrise, the assembled company broke out with one accord in the deceased one's own strains—

Awake, my soul, and with the sun  
The daily stage of duty run,  
Shake off dull sloth, and joyful rise  
To pay thy morning sacrifice.

## S.A. Home Missions.

H. J. HORSELL.

Synopsis of last month's reports:—

1. G. B. MOYSEY.—The Lord's day morning meetings are well attended. Gospel services excellent at Kadina. Preached on two occasions at Moonta. Visited Bews once during the month, when there was one confession and baptism. Attended the S.S. anniversary services at Lochiel, and delivered an address at the public meeting to a very large audience. The church at Lochiel are very anxious for him to conduct some gospel services.

2. J. WEEKS.—We are sowing the good seed. Meetings good. We feel the need of a chapel at McLaren Vale very much, the hall we use not being suitable. The brethren have increased their contribution to the funds of the Committee, now paying half Bro. Weeks' salary.

3. E. G. WARREN.—The work is moving along nicely in Williamstown. No decisions, but much interest is displayed. The people seem to appreciate our visit, and we are well received.



# Letter from Texas Christian University.

Since we now have five Australasian students in our school, with whom we are very much pleased, and feeling that this fact necessarily causes an additional interest in our school among the Australasian brotherhood, I have concluded that a letter will not be out of place.

We opened the session of 1905-06 on September 4th. This is somewhat earlier than the schools further north open, but we close a little earlier in the summer; consequently our length of school year is the same.

We have made a very good opening. The enrollment is considerably in advance of the corresponding period of last year, and the personnel of the student body is very superior. We have a very fine class of young people to deal with. They come from a sturdy, pioneer stock, have been raised up for the most part to know the meaning of work, and they consequently form a very earnest and faithful body of students. To be associated with them is a valuable experience for any young person.

Texas Christian University is the institution of the Christian brotherhood of our State, or rather of our people in the great south-west. Texas is an empire in itself. It is as large as five ordinary States of our union, and has practically the resources of five average States. There is a large grazing section, a splendid grain belt, a fine lumber section, a very productive oil region, and as a cotton-producing State it stands first in our union. It is consequently filling up rapidly with a wide awake, enterprising people, and a school planted in such a strategic position must necessarily become one of the greatest institutions of our land. It is universally conceded by those who have studied the situation, that there is no institution of our great brotherhood that has such prospects as Texas Christian University.

Our College of Arts and Sciences is the central college of the university, and offers literary courses equal to those offered in the colleges of the country generally.

Our College of the Bible covers a broad field of study equal to that covered by any Bible school in our brotherhood. We make the College of Arts and Sciences the basis of everything, and to this we add the distinctively Bible work, allowing credit for such work on the A.B. degree. Nearly all the leading schools of America now allow a certain amount of technical work in Law, Medicine or Theology to count as a part of the course leading to the A.B. degree. Some secure this result in one way, and some another, but it all practically amounts to the same thing. A certain amount of professional study is allowed to enter into the curriculum that leads to the bachelor's degree.

We also have a most excellent Business College, and those taking literary courses that want some special branch of a practical nature, such as book-keeping, can get it at a small sacrifice of time, and without interfering

with their regular college course, and those who want a complete business course can obtain it to their entire satisfaction.

Our Music College is especially strong. We have about 125 private music pupils, besides chorus, sight-singing and band classes. This occupies the time of four teachers. We have about twenty excellent pianos for practice purposes, besides three grand pianos for the use of teachers. Our School of Oratory is also doing excellent work, and offers facilities for valuable training in public speaking. We also have a very excellent Art School presided over by a lady who has had the best European training. All branches of Art are taught, and in the lower grades we offer special work in free-hand drawing, perspective, etc., which is a very valuable addition to the regular college work. It cultivates the perceptive faculty of the student, and enables him to see and understand the world in which he moves much better than he otherwise could do. Down beneath this work lies a strong Preparatory School which employs the time of four excellent teachers. We dignify this preparatory work because of its fundamental importance, and employ as fine talent in its teaching force as we employ in any department of the school.

Every branch of our work is in a prosperous condition, and the school is moving onward and upward to greater efficiency continually. We have a force of officers and teachers of about 30. Our regular professors are mature teachers, and have not only completed strong college courses, but have had the advantage of post-graduate training, and are well equipped for their work. The graduates of our university take high rank wherever they go for post-graduate technical instruction. We have the reputation of sending the best prepared men to our State University, for specialised forms of work, of any school in our State, and they always maintain high rank when they go out of the State to other schools for their technical training.

In conclusion, I must not fail to speak a word of appreciation for our Australasian contingent. Theo. Edwards, A. H. Smith, T. H. Mathison, A. J. Saunders and James W. Groom are all showing themselves to be young men of lofty purposes, large natural ability and great industry. They are an honor to their country, and we are certainly happy to have them with us. I can not speak too highly in their praise.

We extend a cordial invitation to all Australasian students to come to Texas Christian University. They will find themselves in the midst of most pleasant surroundings. We have an ideal climate and an ideal location. The health of the place is proverbial. Our artesian water is a luxury. We have but little cold weather, and the conditions are in all respects most favorable for school life. Those who become connected with this school as students will have not only excellent educational advantages, but they

will have the satisfaction of feeling that their Alma Mater is rapidly taking rank with the most honored institutions of our great country.

E. V. ZOLLARS,  
Pres. Texas Christian University.

## West Australian Letter D. A. Ewers

Not much to report in the way of church news from this State. Bren. McCrackett and Parslow are working away steadily at Kalgoorlie and Boulder, and Bro Smedley ditto at Fremantle and R. W. Ewers at Collie. At Bunbury Bro. Scambler is in the midst of a tent mission, and is I hear reaping a little fruit—but we hope to hear of larger results soon. Bro. Banks has been at Northam for three weeks, and has secured a small tent, in which he has been preaching every night. His work there closes next week.

J. Selwood has accepted an engagement under the Conference Committee until Conference, and will labor in the Northam district. This plan has been made possible by the liberality of two of the coastal brethren, who will contribute 10/- a week each toward the Northam work. The importance of the field is realised, and we hope in time to have a strong church in that agricultural centre.

Our Fremantle brethren are suffering by the removal of members. A social was held the other night to say good-bye to no less than ten, of whom nine are going to engage in agriculture in the Pingelly district. One of these is Jas. Vinicombe, who was formerly church secretary, and two are sons of our well-known Bro. Pallot. We may expect to hear of a cause being established there before long. One of the peculiar difficulties of the larger churches on the coast is that so many members who come from the east and unite in church fellowship soon after move away into the interior. Lake st. church has been like a sieve, so many passing through, and in many cases they have been lost sight of through not notifying the officers of their movements. The environment in W.A. is not conducive to spiritual vigor, and isolation from church fellowship often leads to soul-sickness and ultimate death. There are, however, some notable exceptions, and Bro. Scambler in corresponding with isolated members receives some cheering letters indicative of warm and practical interest in the cause of Christ.

The writer contemplated leaving the State at the end of this year, when his engagement with the Lake-st. church terminates, but he has been persuaded by the Conference Committee to remain for a while and do a needed work as general evangelist in the supervision and development of the work among the smaller churches, especially around the metropolis. He will not enter on this work until the 1st of February, as he has acceded to the request of the Lake-st. officers to remain with the church a month longer.

"Bethany," Palmerston-st., Perth.  
Nov. 25.

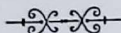


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A. B. MASTON - - - - - EDITOR.



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## The Leader

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

:o:

### The "Spectator" on Baptism.

A few weeks ago we had occasion to notice an article on Infant Baptism viewed from the Presbyterian standpoint; this week we have before us another on the same subject looked at from the Methodist point of view. In the former, the line of defence adopted was the so-called proselyte baptism; in the latter, the old standby of circumcision is again revived. In both cases our Baptist friends are responsible for these utterances, Mr. Pearce Carey, on the one hand, and the new President of the Baptist Association, Mr. F. E. Harry, on the other, having said things which have caused our pædo-baptist neighbors to break their discreet silence. The President of the Baptist Association is taken to task by the Wesleyan *Spectator* for having said that "the need of conversion could not be too strongly insisted on, especially when some churches did not believe in it. That unbelief might be due to the utterly unscriptural practice of infant baptism, which had been a prolific source of priestcraft and error since its introduction." In this short paragraph, the *Spectator* tells us, "there are several fallacies." One of these, it is asserted, is "the misleading suggestion that the necessity of conversion is insisted upon most by Baptists," and another is, "that others are crippled in their preaching by their practice of infant baptism." So far as we are concerned, it is not our present purpose to enquire whether or not these two statements may be properly regarded as fallacious. That they are not altogether inappropriate to some religious organisations, seems to be admitted by the *Spectator* when it says: "If it be said what was referred to as productive of priestcraft and error, was the theory of baptismal regeneration, that should have been stated." Which means, if it means anything at all, that with this qualification, the statements might pass. However, let this be as it may, the allusion to "the theory of baptismal regeneration" gave the *Spectator* an opportunity of repeating an old slander, which it was not slow to avail itself of. "But there are," it

says, "advocates of believers' baptism who hold a view which practically amounts to baptismal regeneration, and no union between them and Baptists is likely to be effected." Who these 'advocates of believers' baptism' the *Spectator* does not tell us. Nor does it matter. So far as we know, it is not true of any body of people advocating believers' baptism. Indeed, "believers' baptism," and what is known as "the theory of baptismal regeneration," are so opposed to each other that they never can be said even to "practically amount" to the same thing.

It may be, however, that the *Spectator* does not really know what is involved in the theory of "baptismal regeneration." If so, it becomes our duty to explain the matter, so that it may not again, unconsciously, bear false witness against its neighbor. We must be pardoned if, in making the explanation, the tables are turned upon our Wesleyan friends, and the great founder of their denomination—their theological teacher—John Wesley, is found holding and teaching this very objectionable theory. Here, then, is what constitutes "the theory of baptismal regeneration." It is found in Wesley's *Doctrinal Tracts* in his *Treatise on Baptism*. He is defending infant baptism. He says: "If infants are guilty of original sin, then they are proper subjects of baptism; seeing, in the ordinary way, they cannot be saved, unless this be washed by baptism. It has been already proved, that this original stain cleaves to every child of man; and thereby they are children of wrath, and liable to eternal damnation. It is true, the second Adam has found a remedy for the disease which came upon all by the offence of the first. But the benefit of this is to be received through the means which he hath appointed; through baptism in particular, is the ordinary means he hath appointed for that purpose; and to which he hath tied us, though he may not have tied himself." Add to this, that the baptism shall be administered by priestly hands, and you have "the theory of baptismal regeneration" as it really is. How far the Wesleyan body accepts this theory we do not know. But considering the intimate relation between the founder of the body and his followers in regard to doctrinal teaching, it must be accepted as belonging to them, unless they, as a body, repudiate it. In the meantime, the doctrine itself has only to be stated, to show how utterly repugnant and how widely separated it is from what is involved in believers' baptism. At the same time, it should be said that apart from all human theories, baptism has its proper place in regeneration. There may be differences of opinion among the various denominations, but that it has a place is agreed to by all. That the advocates of believers' baptism, represented by the churches of Christ, give it its proper place, and attach a significance to it, neither more nor less than that given to it in the New Testament, is a statement abundantly sustained by the highest Biblical as our pædo-baptist friends seem to do, is to bring into the region of religion the unworthy tactics of unscrupulous politicians.

The *Spectator* enters upon its defence of the practice of infant baptism by complaining that its opponents are continually urging that

it is unscriptural. A fact which, the *Spectator* says, "is really an evidence of a superficial reading of Scripture, just as the current sneers at infant sprinkling reveal a shallow incapacity to perceive the exquisite beauty of this rite." As to the "exquisite beauty" of sprinkling a few drops of water on the face of an infant, we have nothing to say. That is purely a matter of taste regulated by whatever sense of the beautiful we may happen to possess. It is otherwise, however, with the question as to whether any given practice is Scriptural or not. If it is Scriptural, the evidence can be produced and the matter be at once settled. In important matters, matters at any rate having to do with entrance into the church of Christ, the evidence should be clear and unmistakable. It should not be necessary, in order to sustain New Testament teaching or practice, to look for proof in the Old Testament. It is *prima facie* evidence of poverty of proof when, in such cases, the New Testament is abandoned for the Old. This is just what our pædo-baptist friends do. They search in vain the pages of the New Testament for a single instance of the practice of infant baptism. They cannot cite from its pages any authority for the practice of such a thing. In their despair they take hold of the cases of household baptisms and urge that there must have been infants in them, and if so, of necessity they were baptised, ignoring the fact altogether that both positions require to be proved before they are worth anything as arguments. The *Spectator* falls into line and uses the stock argument. "It has been truly said," it remarks, "that in the New Testament we are told without reserve that households were baptised." On this point intelligent Wesleyans will do well to ponder over what J. Agar Beet, one of their finest scholars, says: "It must be at once admitted," he says, "that the New Testament contains no clear proof that infants were baptised in the days of the apostles. It is true that Paul baptised the houses of Stephanus and of Lydia, and the Philippian gaoler and all that belonged to him. But this mention of baptised households by no means proves or suggests that he baptised infants. For a courtier from Capernaum, and Crispus at Corinth believed with their entire households. John 4 : 54; Acts 18 : 18. So apparently did the gaoler. Acts 16 : 34. Cornelius feared God with all his household. Acts 10 : 2. And the household of Stephanus was a first-fruit of Achaia. 1 Cor. 16 : 15. This does not mean that in these five families there were no infants, or that infants believed; but that all capable of understanding the gospel believed it. Just so in reference to baptism." We do not expect, however, that even this utterance will make much impression on some of our pædo-baptist friends. They have so few arguments in favor of their position that they cannot afford to abandon one of them.

The *Spectator* objects that the immersionist "begins his reading of the Bible at the end of Matthew's gospel, and fails to connect it with the whole spirit and practice of previous Scriptures. The man who reads the whole Bible, and sets Matthew 28 : 19-20 in its great divine context, has no difficulty at all. The New Testament grew out of the Old and expanded it." Here the *Spectator* makes a



mistake in assuming that "the man who reads the whole Bible" "has no difficulty at all." For, presuming that the writer in the *Spectator* does so, he himself affords a striking example of how a man may get himself into a hopeless difficulty by trying to make an institution of the Old Covenant govern one of the New Covenant. Even if it could be proved that a New Testament ordinance was suggested by one found in the Old, it would still remain to be seen to what extent it had been adopted. And the extent to which it had been adopted would limit its use. If, as the *Spectator* argues, infant baptism was suggested by and became the substitute of circumcision, the question at once arises, To what extent is this true? Obviously, the on'y answer is that it is only true so far as the salient points of circumcision are reproduced in the New Testament. Now, as infant baptism is not found at all in the New Testament, it must be evident that there can be no Scriptural connection between the two. As a matter of fact, leaving infant baptism out of view, there is very little in common between Old Testament circumcision and New Testament baptism. The points of resemblance are so few and the marks of difference so numerous that it is out of the question to regard one as a substitute for the other. The question, however, is too large for us to enter into in all its details. At best it is only a convenient fog for the pædo-baptist to hide in. F. Godet, the well-known commentator, says: "In a discussion on baptism, I would not use the argument of circumcision; for one might always retort that, in the Old Dispensation free adhesion was not required, whereas it is in the New. The qualification of *Jewish citizen* implied in itself that of membership of a religious community of Israel. In the New Dispensation it is no longer so." This is one good and sufficient reason for not using the circumcision argument, and where there is one good reason, there is no need for others. Perhaps the day may come when our pædo-baptist friends will be ashamed to use these poverty stricken arguments for an unscriptural practice. We are not hopeful, for tradition dies hard.

## From the Field

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

—O—

### New Zealand

WELLINGTON.—The cantata "David the Shepherd Boy" was rendered by the choir assisted by friends on Wednesday, Nov. 15, under the baton of J. Craig, who deserves great credit for the successful manner in which it was conducted. For a small choir the choruses were excellently sung. The parts were taken by Misses Hamilton, Johnstone and Thompson, Mrs. Lang, Messrs. Coleman, Hughes, Lang, Metzenthin, Cederman, Wright and Dick. Mrs. J. Craig presided at the organ, and Miss Craig at the piano. The cantata will be repeated at an early date.

WELLINGTON SOUTH.—On Lord's day, Nov. 19, most successful S.S. anniversary services were held. Bro. Day addressed the church in the morning, H. T. Morrison of Dixon-st. spoke to the parents and

scholars in the afternoon, and Bro. Turner preached in the evening. The weather was glorious and the attendance at each of the meetings was splendid. The prizes gained by the scholars during the year were distributed at the afternoon service. On Wednesday evening (22nd) the usual entertainment took place, the programme consisting of singing, dialogues, etc. The chapel was packed with listeners. Special credit is due to A. Cederman for the way in which he trained the scholars in the singing of the hymns and choruses. Miss Craig, superintendent of the school, presided, Miss E. Thomas acted as accompanist on the organ, and Misses Durrants (3) and Burnett on the violin. The secretary's report showed that the average number of scholars present during the past year was 144, with a maximum of 177. On one occasion only was the attendance below 100. The teaching staff, all of whom are regular attenders, numbers 16. The school has lately adopted the Cradle Roll system.

Nov. 25.

A. F. TURNER.

SPRING GROVE.—The church has appointed the following brethren as office bearers:—Elders, James Barton, John Griffiths, and Edward Lewis; deacons, G. Bell, G. Higgins, A. G. Knapp, T. Martin, S. Russ, G. Russ, and C. B. Telenius. James Barton, who is in his 86th year, takes his turn presiding at the Lord's day morning meetings. He is I believe the oldest living disciple in Australasia; having been connected with the church of Christ for 62 years. On Nov. 9 the Bible School anniversary tea took place, and passed off most successfully. About 200 adults and 80 children were present. The after-meeting was presided over by the superintendent, John Griffith, and was simply packed, many having to remain outside the building. Suitable addresses were given by Bros. Franklin, Price and Lewis. The children recited better than usual, and the singing by the children, and also by the Nelson, Wai-iti and Spring Grove choirs was much enjoyed. J. G. Price, district evangelist, spent Lord's day, Nov. 5, with us, as he was passing through to take up his work at the Tadmor.

Nov. 19.

A.G.K.

CHRISTCHURCH.—Bro. Hastie arrived from America on Saturday, the 18th inst., and introduced himself to the Christchurch public the same evening, when he delivered a powerful address to a large crowd in Cathedral Square on the Prohibition question. He was most enthusiastically received, the crowd giving three cheers on the termination of his speech. The mission commences to-morrow, and there are good prospects of a splendid harvest of souls. Already three or four have decided, and they will be immersed to-morrow evening. Two daughters of Bro. and Sister Hanham recently put on their Lord in baptism.

Nov. 25.

G.P.P.

OAMARU.—The church welcomed Ralph Gebbie last Lord's day, after his long absence in America. He addressed the brethren on the subject of "Joy," handling the topic in a skillful manner. Bro. Mahon, who has been conducting meetings in the interests of No-License, was also present, and in the evening gave a forceful address on "Christianity, as it was and as it is." Last night, instead of the usual prayer-meeting, a social was held to further welcome Bro. Gebbie. A programme consisting of songs, recitations, etc., was rendered. Addresses of welcome were given by Bros. Hamilton, Mahon and Cunningham, senr. Bro. Gebbie in his reply stated that he was extremely glad to be at home again with his parents, and with the church. Many young men went to America for education; few returned; larger opportunities for

service being the main reason of this. He hoped after a good rest at home, if his health permitted, to be again of some service in his glorious calling.

Nov. 23.

W.K.

MORNINGTON.—The Young Women's Sewing Class concluded their third year of sewing in aid of social and rescue work in the form of a social last Friday evening. The chapel was comfortably filled, the chair being occupied by Bro. Turner. Miss Ethel Growden, the secretary, read the report, which reviewed the year's work, and expressed gratitude for the way they had been spared in health and strength to help those little ones whom Christ loves. Love, she said, manifests itself in service; when God has a place in man, that man has a hand for ragged children, a hand full of devices for the outcast poor, a heart breaking for those in sin. The different members of the class contributed items, all helping to make the evening a success. Joshua Mortimer, of Bradford, England, has commenced work as evangelist between the church here and at South Dunedin. To-night, on the occasion of his first address, the chapel was well filled, Bro. Mortimer speaking on "Witnessing for Christ." We feel sure that his efforts with us will be abundantly blest to the building up of the church and the adding of many to the saved.

J.L.S.W.

### Tasmania

LAUNCESTON.—The morning meetings are greatly improved, both in character and numbers, of late. There is a marked improvement in the reading of the Scriptures, the readers being prepared beforehand, thus enabling them to give the sense of the writers. The gospel meetings are also improving in both halls. At the close last Lord's evening we immersed one lady, and took the confession of another. We used the new portable baptistery. We would advise churches meeting in rented halls to have a portable one made to order. It is not nearly so expensive as the brick and cement built in, and it can be taken with you in case of removal. We will be pleased to give details to any church on application.

Nov. 30.

W. MOFFITT.

### Queensland

VERNO.—We had good meetings yesterday, and had the pleasure of extending the right hand of fellowship to the two young men immersed by Bro. Colbourne the previous Tuesday, and also to another brother who was restored.

Nov. 20.

JOHN SUCHTING.

### West Australia

BUNBURY.—The tent mission is now in full swing, and we are anticipating grand results. Last Sunday evening nearly 300 gathered together in the tent, and a crowd listened outside. One brother was restored. On Monday evening a young married woman and a young girl made the glorious confession. Great interest is taken in the mission.

Nov. 21.

J. L. MOIGNARD.

FREMANTLE.—We are losing some of our oldest members, who are going to settle on the land. On Nov. 21 we had a social to bid farewell to Bro. and Sister James Vinicombe. Bro. Vinicombe has been our secretary for the past two years. Also to Alfred Francis, and John and F. Pallot, sons of John F. P. Pallot. All of these with their wives and



families are going farming. Several short addresses were given, interspersed with songs, and altogether we had a real good time. Many good wishes were expressed, and the meeting closed by singing "God be with you till we meet again." W. VINICOMBE.

## Victoria

MARYBOROUGH.—Last Thursday evening, at our mid-week gospel service, a man confessed Christ and was baptised the same hour. Last night about 200 assembled in our little chapel—it was packed. We badly need a larger building.

Dec. 4.

R. J. CLOW.

MILDURA.—The second anniversary, conducted by Bros. Faukner and Mansell, Bible School picnic, and a C. E. temperance demonstration, well attended, were successfully held this month. W. McC.

EMERALD.—On Lord's day, Nov. 26, W. Burgess was with us, exhorting the brethren in the morning; in the evening he gave his lantern lecture on the "Life of Christ." Our brother also gave lectures on the 27th and 28th Nov., in the Mechanics' Institute, the subjects being "The Message of Missions," and "The Story of a Lost Boy." On Nov. 29 H. P. Leng commenced a ten days' mission. The missionary is in great form, and is winning the hearts of all by the straight way he appeals to the common-sense of his hearers, and the powerful preaching of the plain gospel of Christ. The question box is being freely used, and the interest is growing. We are looking forward to great results during the coming week. Two new subscribers for the CHRISTIAN.

Dec. 4.

E. EDWARDS.

SOUTH YARRA.—Our annual picnic was held at Oakleigh on Nov. 7. We commenced a two weeks' mission in the chapel on Nov. 12. Bro. Waters delivered 12 addresses, and very ably and sincerely placed before his hearers the simple story of the Cross, which we are very pleased to say, resulted in 5 making the good confession. Thursday night, 23rd, was reserved for the churches of Christ Temperance Committee, when H. G. Peacock delivered an address which was attentively listened to. On the following Friday we had the pleasure of seeing 3 baptised. On Nov. 26 we had the pleasure of extending the right hand of fellowship to the three sisters who were immersed during the past week. Bro. Waters exhorted the church, and in the evening preached the closing address of the mission, when 2 came forward and made the good confession.

Nov. 30.

T. M.

MELBOURNE (Swanston-st.).—At our meeting last Lord's day we had James Davis from Lima, Ohio, U.S.A. (who is visiting States of Commonwealth on business and now proceeding to Sydney and Brisbane); Sister Miss Verco from Grote-st., Adelaide, and Bro. Stephens from Balaclava, S.A. H. G. Peacock exhorted the church. R. L.

PRAHRAN.—On Sunday evening last one young woman confessed her faith in Christ and was immersed the following evening. We are having good meetings, and much interest is given to the preaching of M. W. Green.

Nov. 28.

JAS. H. SMITH.

## South Australia

WILLIAMSTOWN.—We held our Mission Band meeting last Thursday evening, the writer speaking on "The Life and Death of Dr. Hudson Taylor." At

the close of the service, the lad who just recently made the good confession was buried with Christ in baptism. Last Lord's day morning Bro. Pappin, sen., gave us a very helpful address on "Revivals." We had a good meeting in the evening.

Nov. 28.

ERNEST G. WARREN.

STRATHALBYN.—Fred. T. Saunders, W. Taylor and H. R. Taylor have, with occasional supplies, been carrying on the services here for two months. Interest has been well maintained. The writer had the pleasure this morning of immersing a young lady who saw her duty more plainly. We hope that this addition is but a precursory to many more.

Dec. 3.

T. R. H.

GROTE-ST.—Bro. Huntsman addressed the church this morning and preached this evening, his subject to-night being "A certain man made a great supper." One young lady made the good confession. The secretary of our Sunday School, R. D. Smith, has been laid aside by a serious illness, but we are glad to say he is progressing favorably towards recovery. E. A. Osborne, who has been appointed to the position of assistant-secretary of the Y.M.C.A. in Sydney, is leaving this State. We are very sorry to lose his services in the church and Sunday School, but know that he will be a useful worker wherever he may be.

Dec. 3.

E. R. M.

## New South Wales

NORTH SYDNEY.—The tent mission being conducted by State Evangelist T. Bagley is now in full swing. The meetings last week were not well attended, consequent upon the wet weather. Yesterday (Lord's day), splendid gospel meeting, between 300 and 400 present; powerful address by Bro. Bagley on "Baptism"; two confessions at close. At afternoon meeting for men only, three made the good confession. We are all convinced that this mission will arouse the district. Already a church has been established, meetings being held in the School of Arts. 25 broke bread last Lord's day. We are glad to report that Bro. Riding, of the Petersham church, has given his services as leader of the singing, and intends to go on with Bro. Bagley, right through the North Sydney work; also Percy Dixon, of the Sydney church, will act as organist; and as these two brethren have quite a busy business life, their sacrifice of time is appreciated by our Committee. Will the metropolitan churches kindly take note that we want your attendance at the tent meetings to help along the singing, open air work, etc., and all the help you can render will add much to helping on the cause of Christ in this great suburb.

Dec. 4.

T. C. WALKER.

ROOKWOOD.—On Sunday we held the church anniversary services, which were well attended. At the morning worship we had a splendid exhortation from Bro. Wooster, and in the afternoon and evening Bro. Goode gave excellent addresses. Next Sunday night we shall hold a memorial service to our late Sister Eadie, who for many years has been associated with the church here.

Dec. 4.

A. ALLAN.

INVERELL.—Nice meetings Lord's day morning and evening. The church is going to engage Bro. Uren as evangelist from the first of the New Year. This will mean a great effort to the small band here, but as lay by a certain amount each week to meet expenses. We pray that God will prosper and honor his word, and no doubt he will if all prove faithful and energetic.

H. E. TEWKSBURY.

## Here and There

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

Two confessions at Enmore, N.S.W., on Sunday. T. Bagley's address is now 138 Blues Point Road, North Sydney.

One confession at Lygon-street on Sunday night—a scholar from the Sunday School.

At the close of Henry Baker's address at Northcote on Nov. 26, there were two confessions.

We are asked to draw attention to the Home Missionary meeting in Swanston-street on Wednesday evening next, 13th Dec., at 8 o'clock, when the Committee hope to see a good attendance.

We would consider it a great favor if those who owe for the CHRISTIAN, or other things, would make a point of settling up in good time before the New Year. We have done our best to serve all, and now we need our money to square accounts.

The Almanac for 1906 is now ready for sending out. We think it a very nice sheet, which all will like when they see it. Send for a supply now, so you can get them in good time for the New Year.

The half-yearly social meeting of the officers of the Sydney and suburban churches was held at the City Temple last Friday. W. J. Williams read a paper on "Our Possibilities," which was much appreciated.

We expect the S.S. Commentaries to arrive in Melbourne in about 10 days. We have a few copies of each kind to spare, which we will be glad to send. To the order price, postage must be added, making the prices 1/3, 1/9, 2/4 and 4/6.

At the election on Monday last for three councillors to represent Hopetoun Ward in the City Council of Melbourne, A. L. Crichton, of the Lygon-street church, stood at the head of the poll. Hopetoun Ward is made up of North Melbourne, Kensington and Flemington, recently added to the City of Melbourne. We congratulate Bro. Crichton on the honor attained.

E. W. Pittman writes: "Kyneton Tent Mission launched with the accompaniment of rattling gear and stormy weather. In spite of the weather we had 6 members of the Drummond church and 3 from Lancefield to help us, making, with the local members, about 20. These helped us during the day. We had a fair audience at night. Bro. Harman and the few brethren here have done all they could to help the mission. We would ask the prayers of the brotherhood for a rich blessing on our united labors for the next few weeks."

R. Steer writes: "Re your criticism on my experience. I regret your want of information, and I think it was uncalled for, as well as unjust. I have no personal object to serve in corresponding; and as for the man in the street, he can tell you how to govern a nation and run a paper. I have had outside experience, and I still assert that the books in quantity could be as I stated." We have no desire to act unfairly, so publish the above. We did not think or say that Bro. Steer had any personal ends to serve; we simply questioned the value of his experience. We think if the schools will unite that we can publish a S.S. hymn book at a price satisfactory to all, but are doubtful about being able to compete with a book where millions of copies are run off from the same



plates, and in a country where wages are from  $\frac{1}{3}$  to  $\frac{1}{2}$  less than they are in Australia. But let the S.S. Unions unite on a selection of hymns, and the price can be arranged in a manner satisfactory to all concerned.

#### FOREIGN MISSION FUND.

Subscriptions and donations thankfully received and acknowledged by the Treasurer for Federal Committee—

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We regret to have to announce the death of Mrs. Darnley, so long and well known as a worker in connection with the church at North Richmond, and in connection with the Sisters' Executive and Temperance work generally. Sister Darnley died last Thursday morning at her home in Richmond. The funeral last Saturday afternoon was largely attended by a representative gathering of brethren and sisters from many of the churches, besides a number of Temperance friends. We extend our sympathy to Bro. Darnley and family.

In the issue of the volume of sermons by H. G. Harward, the publisher makes another wise move in the right direction. They are plain and pointed, and not unduly drawn out; while they form a clear and convincing statement of the truth as it is in Jesus. Doubtless they will have, as they merit, a wide circulation, and thus our brother's earnest presentation of the gospel will influence many whom his voice may never reach.—CHAS. WATT.

Mrs. Varcoe, of the Burwood Boys' Home, reports that while visiting one of her boys at Cudgee, on Nov. 12th, she enjoyed the fellowship of about 12 brethren who meet regularly to keep the banner of primitive Christianity flying in that corner of Victoria. At 1 o'clock Bible School is held under the superintendency of Bro. Whiting, assisted by Sisters Whiting and Grant, nearly 50 scholars attending. Austral Leaflets and *Pure Words* used. At 2 p.m., preaching service and breaking of bread at close. At 8 p.m. a gospel meeting is held, Bro. Grant preaching. On the 16th ult., a lantern lecture was given in aid of the Burwood Boys' Home, Mr. Dybing, of Warrnambool, in the chair. Several songs were illustrated and nicely rendered by local and Warrnambool friends. On Nov. 19 the church at Terang was visited. About 40 brethren worship there. Bible School is held at 3 p.m. Prayer meeting at 7. Gospel service at 7.30. A good audience. Endeavor meeting, Friday evenings. While there Mrs. Varcoe enjoyed the hospitality of Bro. Radford. Any preaching brother needing a change would receive a hearty welcome from the brethren of these towns.

## Evangelistic Sermons

By H. G. HARWARD.

### CONTENTS.

1. The Divine Library; 2. The Chain of Salvation; 3. The Divine Marching Orders; 4. The Supreme Question; 5. Faith; 6. Repentance; 7. The Confession; 8. Baptism; 9. The Church; 10. Conversion; 11. A Soul-Stirring Inquiry; 12. The Perfect Life.

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## Acknowledgments.

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

#### VICTORIAN MISSION FUND.

Sisters' H. M. Reunion held in Lygon st. (additional)

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Bro. P. ..	0	5	0
C. A. Watt, Leongatha ..	0	10	0
W. Meekison, Middle Park ..	5	0	0
Sister A. Bailey, Ascot Vale ..	0	10	0
Sister Mrs. Mepharm, Lygon-st. ..	0	5	0
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## Coming Events

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

DEC. 11.—A Special Meeting of the Sunday School Union will be held in the New Hall, Swanston-st., on above date. All delegates are earnestly invited to be present. J. Y. POTTS, Sec.

DEC. 13.—Wednesday. A Home Missionary Meeting will be held in Swanston-st. Chapel. F. M. Ludbrook, President of the Conference, will preside, and E. J. Waters will give an address. All cordially invited. No Collection.

DEC. 16.—The Newmarket Sisters' Sewing Class intend holding a Sale of Work, opening at 3 p.m., to reduce debt on building. They will be pleased to see any brethren from sister churches to help in this work. A. HATTY, Hon. Sec.

## WANTED.

The church at Oamaru, N.Z., requires the services of an evangelist. Applications will be received till New Year. W. Kilgour, sec., Humber-st, Oamaru.

Wanted, kind person to adopt baby girl, nine months old of good birth. Mrs. Carroll, 40 Fulton-st., Armadale.

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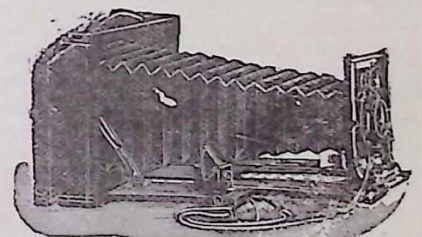
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# The Christian Endeavor

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All correspondence for this department should be addressed to 8 Leslie St., Auburn.

## The Brotherhood of Man.

TOPIC FOR DECEMBER 25.

### SUGGESTED SUBJECTS AND READINGS.

God declares men brothers ... Gen. 9: 2-6  
 "No respecter of persons" ... Acts 10: 34-45  
 The gospel for all ... Rev. 14: 6-13  
 The Elder Brother ... Heb. 2: 10-18  
 Greek, Roman, Jew ... Rom. 16: 1-23  
 Brotherly love ... 1 Thess. 4: 6-10  
 Topic—The brotherhood of man (1 John 2: 7-11;  
 (A Christmas missionary meeting.) 3: 12-15

THE apostle tells us that if we do not love our brethren, we cannot love God. Important then to find out who are our brothers and to learn to love them.

Christianity bids us honor all men. It teaches us that God made of one blood all nations under heaven. Man (not men of white skins alone) was made in the image of God.

Not long ago a book was published in America to prove that the negro was not a brother of the white man, that he was akin to the beasts. Recently in New Zealand one shot a Chinaman, apparently as a protest against over brotherly treatment. These are the extreme cases, but in the hearts of many there is no realisation of this, that with God the Father of all there is no respect of persons.

The nearer we draw to others, and the more we get to know them, the better we shall love them. A man saw approaching him a monstrous figure: as it came nearer, he saw it was a man; presently he found it was his brother!

Occasionally, as one walks along the street, he hears a particularly poor representative of European civilisation utter some contemptuous remark about a Chinese citizen. Even professing Christians— young ones, of course—have been apt to indulge in slighting words. As a rule, the lower the grade of the scorner the more he labors to prove his immense superiority. We have often thought that if Jesus were speaking to Australians the parables that illustrated his divine truths, he would have one, not on "The Good Samaritan," but "The Good Chinaman"—not because of the general worth of the Celestials any more than he eulogised one Samaritan on behalf of all, but because he would have us know that no race must be despised. It is difficult to eradicate racial antipathies. Some professed Christians have even found uncongenial the presence of colored brethren at the Lord's table, where, if on any spot on earth, we would be likely to remember, "All ye are brethren." We should not be surprised if a great many of us found it a matter of quite as much joy that a poor foreigner made the good confession as that a well-to-do "white" man had "joined the church." Think the Lord died for the one soul rather than the other?

The spirit of brotherhood is not manifested in saying "All men are brothers." Doubtless many exuberant Frenchmen deliriously shouted "Liberty! Equality! Fraternity!" whose lives were passed in apparent forgetfulness of all three. The spirit of brotherhood will be revealed in brotherly deeds,

in acts of love. Mrs. Charles Alexander, talking of a Saviour who loved all men, of a Christ who would look on all as brothers and sisters, found herself put to the test. As she spoke the words of such wonderful import (of richer meaning far than what we realise as they come tripping from our lips at times), the poor, dirty, wretched "sister" who took her at her word, asked her to kiss her. The token of sisterhood, given because of the love of Christ, helped to prove a Saviour's love.

Our topic is a missionary one. Its meaning may be focussed in this: If I believe the peoples of heathen lands to be brethren, what shall I do to help them? If your brother lay helpless and needy, if he were dying and your help might save his life, what would you do? Would one worthy of the name of brother refuse help to the utmost of his power? Men and women the world over are dying, waiting in their hour of need for help which to most of them never comes. These are our brothers! The Christ died for them as for us; he wants us to take them the message of his gospel, the story of a loving Father who wishes them in a special sense to be his sons and his daughters.

### On the Topic.

"Best of human hearts is that which would from others  
 Far sooner bear all wounds itself than wound a brother's."

To assert that the law of brotherly love is impracticable to the needs of society is simply to deny the very first law by which society exists.—Richard Le Gallienne.

Have love! Not love alone for one,  
 But man as man thy brother call;  
 And scatter like the circling sun  
 Thy charities on all.—Schiller.

### Syllabus: January—June, 1906.

The following are the suggested topics for the ensuing half-year:

#### JANUARY.

- 1...Looking Backward. What Have I Learnt the Past Year? Deut. 8: 8-20.
- 8...How Finding Christ Changes the Life, Matt. 13: 44-46. (Consecration Meeting.)
- 15...What Christ Taught About Money and Its Uses, Matt. 2: 11; Mark 10: 17-31.
- 22...Christ's Life. I. Lessons from His Boyhood, Luke 2: 40-52. (Union Meeting with the Junior Society.)
- 29...Home Missions in Our Cities, Luke 19: 41-48. Alternative Topic.—The Meaning of the Ordinance of Baptism, Matt. 3: 13-17; Rom. 6: 1-11; Gal. 3: 27.

#### FEBRUARY.

- 5...New Work We may do "for Christ and His Church," Luke 12: 48 (last half); Gen. 12: 1-3; Gal. 3: 9. Christian Endeavor Day. (Consecration Meeting.)
- 12...How to Conquer Temptation, Matt. 26: 41; 1 Cor. 10: 12, 13; Jas. 4: 7; Heb. 2: 18; 4: 14-16; 12: 1-4. (A Temperance Topic.)
- 19...Christ's Life. II. His Life Work, and What We may Learn About Our Own Work, John 14: 8-14.

- 26...Neesima, and Missions in Japan, Isa. 50: 4-10. Alternative Topic.—What Christ Teaches About the Forgiveness of Sins, Matt. 6: 12, 14, 15; 18: 21, 22; Luke 7: 36-50; John 3: 14-21.

#### MARCH.

- 5...What is True Happiness? The Worldly Idea; The Christian Idea, Luke 6: 20-26; 1 John 2: 12-17; 2 Cor. 6: 10; Phil. 4: 4-7. (Consecration Meeting.)
- 12...James' Picture of a Perfect Man: How Can We Realise It Ourselves? Matt. 5: 48; Jas. 3: 1-18.
- 19...Christ's Life. III. His Summary of Conduct: The Sermon on the Mount, Matt., chapters 5, 6 and 7.
- 26...Bountiful Sowing: Our Gifts to Christ's Cause, Luke 6: 38; 2 Cor. 9: 1-15. (A Missionary Topic.)

#### APRIL.

- 2...Lives that Endure, Matt. 7: 24, 25; 1 Cor. 3: 10-15; Eph. 2: 19-22; 1 Tim. 6: 17-19; 2 Tim. 2: 14-19. (Consecration Meeting.)
- 9...Our Pledge, and How to Keep It, Matt. 28: 20; Eccl. 5: 1-7; Ps. 51: 6.
- 16...Christ's Life. IV. Lessons from His Resurrection Miracles, John 11: 1-46; Luke 7: 11-17; 8: 41, 49-56. (Easter Meeting.)
- 23...The Lord's Day: How to Keep It? Luke 6: 8-10; Ex. 20: 8-11; Rev. 1: 9-18.
- 30...Home Missions Among Foreigners, Eph. 2: 13-19. Alternative Topic.—Godward Influences, and How We Should Receive Them, John 12: 36; Isa. 55: 1-13.

#### MAY.

- 7...Among the Wheat, or the Tares: Where am I? Matt. 13: 24-30. (Consecration Meeting.)
- 14...Christ's Life. V. Lessons from His Miracles of Healing, Matt. 9: 27-34; 25: 31-40.
- 21...Lessons from the Lives of Elijah and John the Baptist, Luke 1: 14-17; 1 Kings 18: 30-39. (A Temperance Topic.)
- 28...John Williams, and Missions to the South Seas, Ps. 97: 1-12. Alternative Topic.—How God Feeds His Children, John 6: 35; Ps. 37: 1-27.

#### JUNE.

- 4...Faith: What It Is, and What It Does, Heb. 11: 1-40; 12: 1-2. (Consecration Meeting.)
- 11...Christ's Life. VI. His Relations to His Disciples, and What He Expects of Us, Matt. 10: 16-33.
- 18...The Glorified Life, John 17: 1-10, 22-24.
- 25...John Eliot, and Missions Among the Indians, 2 Tim. 2: 1-13. Alternative Topic.—What and How Should a Christian Read? Phil. 4: 8.

### Notes and News.

EMERALD.—Our C.E. Society is just two months old and showing signs of vigorous growth. We commenced with 13 active and 4 associate members, and have at present 18 actives, 7 associates and 1 honorary member. As nearly all of us are new to the work, we decided to wait three months before affiliating with the Union, which event I trust will soon come to pass. The church here is about to engage in a mission, when our little band will have plenty of work to do.—W. H. NIGHTINGALE, Sec.

KYABRAM.—On 23rd November we celebrated our anniversary. We held our usual devotional meeting, rather briefly, taking for our subject "Better work our society should do." Bro. Mason gave an address. Afterwards the members and friends, numbering about 30 in all, spent a really pleasant time together, indulging in games, etc., until, all too quickly, the midnight hour approached, when after singing "Auld Lang Syne" the company dispersed, feeling that, after all, it is pleasant to live. We had the pleasure of welcoming Sister Mason and our sister secretary of the Echucua society.—WILHELMINA GILMORE, Sec.



## Obituary

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

**HOOKER.**—On Nov. 11 Charles Hooker fell asleep in Christ. He had reached the age of 76. He had been for a number of years a faithful member of the church in Park-st. He was a good man, one who loved the Lord and his church. While he had the health and strength needed, he was faithful in his attendance in the assembly. He was fully prepared for the summons when it came. He has gone to be with the Lord.

Unley, S.A.

T.J.G.

**HOLDEN.**—On Sep. 25 Frank Holden fell asleep in Jesus, after a long and painful illness. For many years he was an active worker in the Sunday School at Hindmarsh, and for years was a member of the choir, and many a happy time we have spent together singing the songs of Zion. On the 27th a large number of friends and sympathisers met at the cemetery, when an impressive service was conducted by F. Pittman.

Hindmarsh, S.A.

G.E.D.

**WHITHEAD.**—Sister Mrs. Whithead, of the church at Paddington, N.S.W., passed away at midnight on Thursday, Nov. 16, and on the following Saturday her body was laid away in the Waverley Cemetery. Our sister had been a member of the church for many years, and during her membership at Paddington had been most faithful in the attendance at the Lord's table on the Lord's day. We can say of her—It is well with her soul. "Blessed are the dead which die in the Lord."

Paddington, N.S.W.

T.H.

**SIMMS.**—On October 5 William Simms passed to his eternal rest, after a long illness, at the ripe age of 87. Our brother's membership dates back to the early days. He was not a man of many words, but his experience was large and his judgment sound. He was, when able, a very regular attendant at the church services. He was a good husband and a kind father.

Hindmarsh, S.A.

G.E.D.

**THOMSON.**—On Nov. 23 our young Sister Isabella Thomson passed away after some months of suffering. At the early age of 19 she was called to depart this life. She was an excellent young Christian, and kind



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and faithful in her duties. She loved the Saviour, and was prepared to go and be with him. Our sympathies are with Bro. Thomson and his family in this great affliction. The Lord gives and the Lord takes away. Blessed be his glorious name. It is brighter on before.

Unley, S.A.

T.J.G.

**LAMPARD.**—James Lampard, senr., fell asleep in Jesus on Nov. 6, 1905, aged 72. He was a member of the Polkemmet church, having been baptised into Christ about three years ago, and had since walked faithfully before the Lord. More than three years ago he was stricken by a very painful disease, that kept him to his bed. He bore his hard trial patiently. He loved the fellowship of the brethren, and enjoyed their visits in his illness. He revealed that the earthly had lost what importance it had. The heavenly filled his vision. Our sympathies are with



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the bereaved ones who watched and waited tenderly in the long trial, and with them we look for the resurrection. We laid him to rest at Polkemmet in the presence of a large number of brethren and friends, "until he come."

Horsham, V.

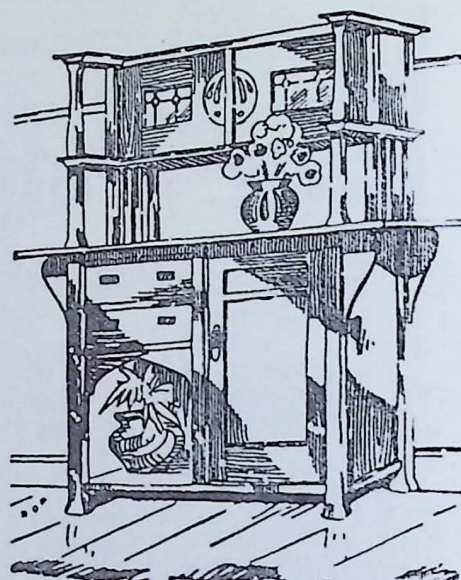
H. GRAY.

**MATTHEWS.**—George Matthews, after a short illness, has been called to the better land, at the age of 50. His boyhood days were spent in the Sunday School, and he always took a warm interest in the church and school affairs. About 25 years ago, he was one of two contractors who built the present Sunday School buildings and classrooms. He was specially fond of young men, and in later years, when with his family he removed to Orrooroo, he conducted a Young Men's Bible Class there with marked success. He was greatly respected by a large circle of friends. To the bereaved widow and family we extend our warmest sympathy.

Hindmarsh, S.A.

G.E.D.

**LAWRIE.**—The church at Henley Beach has again been called upon to part with one of its members. On Tuesday, Nov. 14, Sister Elizabeth (May) Lawrie passed away. It is but five months ago that she was united to Albert Lawrie in marriage. Her life has been one of service to others, having for years nursed first her father and then her grandparents with a



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love and patience seldom seen. Quiet and retiring in disposition, she nevertheless exerted a great influence. A lover of the Saviour for many years, she saw her

duty of obeying him more fully four years ago, and was immersed. To her, greater light meant deeper consecration. Her life was indeed an example. Our sympathy is with her mother and husband in their bereavement. Our sister was laid to rest in the Hindmarsh Cemetery, Bren. Horsell and Fischer taking part.

Henley Beach, S.A.

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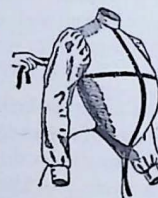
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# His Honor and — Hers.

A Story, in Six Chapters.

By MRS. BRITT.

## Chapter 2: Christ in the Living-room and the Kitchen.

Aunt Jinny smiled as the peals of girlish laughter floated merrily out of the pantry where she was piling up the dainty sandwiches on the pretty platters.

"Dat'll tek de sperit out'n de blues, ef dere's eny of dem a-sneakin' roun' de place," she chuckled softly. "I spec dat room in yondah plumb full o' fun, en Mis' Mollie's eyes is dancin', en dem cheeks o' hern's redder'n dat rose in her haar. She suttinly jes' sunshine, Mis' Mollie is."

She certainly *did* resemble sunshine as she sat perched on the arm of a big "Sleepy Hollow" chair, the centre of a merry group of girls. Their nimble fingers were busy with the little trifles that make sweet and dainty the home nest, for young Mrs. Holliday was giving a "fancy shower" for the pretty bride elect, Eleanor Massey.

They were all in the big, pleasant living-room,—there *was* no parlor in *that* home,—some in the comfortable chairs scattered about, some on the broad window-seat, some in the cosy ingle-nook, and others sitting Turk-wise on the great soft rug in front of the cheery fire.

"Honestly, it was the funniest thing I ever knew!" Mollie was saying as she balanced lightly on the arm of Miss Massey's chair; the two were never far apart lately. "You see, he has just gotten up from nervous prostration, and the doctor has ordered him to take a salt bath every other morning. He is travelling for Roger Brothers, off the road; and, as he can't get the salt always when he needs it, he just carries a bag of it in his grip. He came in on the six-twenty, and Ned just happened to run across him; so he brought him right out home with him—you know he was one of Ned's grooms-men."

"In the morning Bob rang the gong for breakfast, and we waited and waited for him to come down; Ned said he heard him sp'ashing in the tub an hour before. We waited until Aunt Jinny had a fit over her hot rolls and waffles, and at last Ned went up."

"I heard them talking for a few moments; then they came down, and honestly, girls, I *never* saw a sicker-looking man! His face was pale and drawn, as if he was in pain, and his hair—you know what lovely, wavy hair he has?—well, it was in the funniest strings all over his head! Positively I didn't dare look at him a second time!"

"He said that he woke up feeling fine, but after he took his salt bath he had the *strangest* sensations—said he seemed to be in a sweat—couldn't get dry; even his hair was clammy; he couldn't do a thing with it—said he felt sticky and prickly and funny all over. It *was* queer, and I could see he was awfully nervous about himself. Ned wanted him to call Dr. Wilcox, and let him make an examination; but he said he felt that he had better get home as soon as possible if he was going to be sick; so Ned drove him

down to the eight-twenty in a tearing hurry. I just couldn't keep him out of my mind all the morning, he looked so laddy; and I felt that I ought to have done something for him, and not let him go off alone."

"Well, I was in the pantry washing the silver, and I heard 'Liza call down the back way to Aunt Jinny something about the tub; she couldn't get it clean; it was all sticky or—something. Aunt Jinny was making out her rolls; so I went up. 'Liza was scrubbing away for dear life on the tub; and sure enough, the sides seemed all sticky and gluey. I couldn't understand what it was, until—now, girls, listen!' Mollie leaned forward a trifle, and her blue eyes were dancing with fun. "I happened to see a bag on the end of the tub, where he had evidently forgotten it. I opened it. *Girls—it was rock-candy instead of salt!*" He had taken his bath in *sugar and water!*"

"Liza, in the dining-room, waiting to serve, had to peek, the merriment was so prolonged. She *did* wish she was in there to hear what Mis' Mollie was telling! They always had a good time where *she* was!"

So thought the others as the merry afternoon wore away. They all admired her, this pretty bride of Ned's, who had come among them a perfect stranger! but sometimes they did not *quite* understand her. She was lovely, she was merry, she was gracious; and yet there was some indefinable difference between them and her, something rather peculiar. For instance, at that pretty dinner of theirs some weeks ago, when the toasts were drunk in water, of course that must have been *her* desire, for the Hollidays had always been noted for their wines. Everything else had been lovely; only that was so—queer. But she was young and pretty and rich, and they were having a delightful time.

"There, Eleanor Massey, isn't that the sweetest thing you ever saw?" exclaimed a brown-eyed girl gayly, holding up a dainty bit of needlework for her admiration. "It's all done but the ribbons, and it'll be by all odds the loveliest thing in your trousseau!"

There was a babel of indignant protests, as each wildly displayed her work before the blushing face, and in the midst of it Mollie slipped out to see whether the pretty refreshments were about ready.

She found Aunt Jinny in trouble.

"I reckon I jes' *wished* yoh out yere," she said with a sigh of relief. "Yoh'll hav ter tie up dem lil boxes, Mis' Mollie, honey. 'Lize dun cut her han' on de braid-knife, en my ol' fingers, dey too clumsy."

Mollie hurried into the dining-room, and began hastily to tie the pink ribbons on the pretty little favors, while she listened with a smile to the merry clatter of voices in the room beyond. Suddenly she raised her head; the smile vanished, and her hands ceased their work.

"Haden't you heard *that*? Why, I thought every one knew it," the voice floated out to the silent listener. "They say she set the wedding-day as soon as she found out when Barr's 'marked-down' sale was on. Every bit of her trousseau was bought there, and that evening gown you girls raved so over she got for half-price because it was so soiled."

"That's what you might call 'dirt-cheap,' isn't it?" laughed another voice. "Well, I didn't think that of Frances Caruthers! And I've always admired her so!"

"But that isn't all," went on the first voice. "They say that just as soon as the reception was over, every single flower, even the *bride's bouquet*, went back to Hunt's. They were simply *rented*! Wasn't that just horrid?"

"Speaking of bridal bouquets makes me think," broke in another voice. "*Did* you girls hear about Captain Richmond and Lilian Price? It was positively ridiculous! Why, they say the night he was married he was simply *drunk*, and kept leaving the bride to receive alone while he followed Lilian all through the rooms, *insisting* that she accept a rose from the bride's bouquet each time they met. They say he acted so Lilian had to leave the house. Nice prospect for the bride, wasn't it?"

"That wasn't anything to the Rountree affair." It was the first voice again. "*Did* you know that there is talk of their separation? They say she had to be carried home the night of the hop, she was so—" She never finished, for the heavy portières were swiftly pushed aside, and a slender, blue-robed figure stood there, with uplifted hand, upon the threshold.

"O girls, don't—*don't!*"

At sound of the sweet entreaty, and after one look into the pale, earnest face, the bits of work dropped from their fingers, and the girls sat waiting breathlessly in that strangely stilled room.

One moment, while a prayer went quickly up from Mollie's heart; then the portières closed behind her, and she came straight to them.

"Girls," she said simply and earnestly, "I promised my Saviour that I would honor him in every room in this dear home of mine, and I know that, were he here to-day, in this very room, he would say again to us, 'Thou shalt love thy neighbor as thyself.' We do not *know* that these things are true about these people; but we *do* know that 'love worketh no ill to his neighbor,' and that gossip *does* work ill. Help me, all of you, to keep this room, where I hope we shall be together many, many times, sweet and clean from this evil. *Won't* you, girls?"

She stopped, and half turned away to hide the quiver of her lips. Oh, it was so hard to say it! She, a stranger, whom they did not love yet, whose ways were not their ways. There were some who would be offended: she felt it in the eloquent little silence all about her, and she was glad that just then 'Liza came in with the *dainty* trays, and the embarrassment of the moment was lost in the clatter of dishes and the rattle of silver.

Eleanor's kiss was very tender at parting, and there were others whose good-bye whis-



pers made glad her heart, but there were some whose little chilly hand-clasps plainly told of offence received; and, as the door closed behind the last guest, Mollie threw herself down upon the rug before the fire with a heavy sigh.

Was duty *always* unpleasant? Was right always mixed with rue? Was every room to be a battle-field? No wonder the minister back yonder had looked worn and weary. She almost wished she had never heard his message. They were offended, some of them, perhaps all. They were Ned's friends, and she had wanted them to like her. They were probably talking about her now. She could see the expressive shrug of Miss Donaldson's shoulder, and the little lifting of Miss Harden's dark brows. They would smile and call her *queer*. Was every one "queer" who tried to honor Christ? Was—

"Git out o' heah dis minute! Upsettin' dat tin en mekin' er mess out dar! I dun set de dawg on yoh, I tell yoh! He don't 'low no po' white trash roun' yere! Sic'm Rover! Sic'm."

There was a low, ominous growl, a sudden movement, then a child's piercing scream; and Mollie sprang to her feet in astonishment.

"Shet up dat noise! Dere ain't no dawg! I jes' foolin', yoh heah me? Shet up! I tell yoh dere ain't no dawg on de place! I jes' growl dat away to skeer yoh. Git down off'n dat fence en—." A hand was laid on her shoulder, and 'Liza turned rather shamefacedly to her young mistress.

"It's dat li'l' ol' pesterin' t'ing frum de Holler, Mis' Mollie. He allers a-gittin' in dat garbage-tin en a-turnin' it ober, en I jes' 'low I skeer him good dis time, so's we git shet o' him."

Mollie went down the steps toward the ragged little figure.

"Get off the fence," she said kindly; then, as she caught a glimpse of the thin, pale, frightened face, her voice changed. "You poor little mite, there isn't a thing here to hurt you. And tell me, what *are* you hunting for in that tin?"

He slid down off the fence at a safe distance from her.

"I ain't huntin' fur nuthin'. I jest want them scraps er bread an' meat. I didn't reckon you'd keer 'bout 'm. An' maw an' the chilern's mighty hongry. An' I ain't never tipped—." But Mollie interrupted him with scant ceremony.

"You don't mean that any one *eats* those things?"

"Maw eats 'm, an' the chilern. They is the best scraps on the alley." He peered anxiously at her through the gathering gloom. Was she going to deprive him of his best meal? To his utter amazement a soft, white hand took his little grimy one in a firm clasp, and a voice full of tender pity said,

"My poor, poor child," and he knew she meant it.

He let her draw him into the warm, cosey kitchen with its lovely, fragrant smells; and before he knew it he was telling her the old, old story of drunkenness and woe, of toil and heartache; and Mollie, listenin' to the pitiful little tale, forgot her trouble of an hour ago, and went straight to work. She beckoned 'Liza into the pantry.

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Somehow, when Mis' Mollie said "please," Liza was off like a flash; and before the generous slice of bread and jam disappeared into the hungry little mouth she was back again, breathless, excited.

"Fo' de Lawd's sake, Mis' Mollie, it's de gospel trufe! Dey ain't got no bed—nuthin' but some ol' rags in de corner; en dey's *seven* o' dem chillun; en dat po' woman, she say she ain't hed nuffin' but dem scraps fur mos' er week, en she ain't nuthin' but er shadder; en I dat mean I try ter skeer dat chile! I de one dat de dawg order chaw up!"

Mis' Mollie smiled at the self-condemnation; then she tucked up her pretty blue gown, and went out into the kitchen, where Aunt Jinny was taking the biscuit out of the hot oven.

The big basket was soon filled with cans and baskets and bags; then Mollie turned to Aunt Jinny with a funny little smile.

"Those chickens smell *delicious*, Aunt Jinny."

Aunt Jinny looked up from the frying-pan.

"Dey is de best we's hed dis yeah," she said with conviction.

"And those biscuit look light as a feather."

"Dey is fine; dat's a fac'." The old colored woman surveyed the pans with satisfaction.

"They'll just *melt* in those hungry mouths, won't they? I'm glad you made plenty," and young Mrs. Holliday began rapidly to lay the hot biscuit in tempting rows in the big basket.

The frying-fork fell with a clatter to the floor, and Aunt Jinny turned squarely around and looked at her mistress.

"Dere's col' meat en dere's braid in de pantry, en dey's bofe mighty good. En dere ain't no mo' chicken in de ice-box, en I kayn't mek no mo' biscuit, 'case de misery it dun cum in my han.' Dat col' meat en braid—"

"Will make a nice little cold supper for certain people I know."

Mollie took the fragrant chicken out of the frying-pan, and laid it carefully beside the biscuit, saying softly:

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto *me*. Isn't it *lovely* that they should be s' good to-night when we are going to honor him in our kitchen? We are *glad* to give him our best; aren't we, Aunt Jinny?"

"Yoh dun got de marks o' de Lam'. I'se mighty glad de Lawd got *one* chile he kin

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trus. I reckon he ain't got no call ter be proud o' me ter-night. Go'n inter 'e house now, out'n dis muss"; she gave the slender figure a gentle push toward the pantry door. "'Lize en Bob'll tote de basket ober ter de Holler, en I'll mek sum waffles, so's Marse Ned won't hev no fit; he allers got ter hev his hot braid, dat boy hes. Go'n now; don't yoh heah dat latch a clickin'?"

And Edward Holliday, opening the front door of his pretty home, saw a radiant vision in shimmering blue coming to meet him; and, as she helped him off with his great-coat, he peeped over his shoulder, and asked, half laughingly, half seriously,

"What mountain-top, now, little Moses?" "It's just the *kitchen*, Ned! And, do you know? it's the *loveliest* room in the whole house!"—C.E. World.

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