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* * * 1906. * * *

By Sir Lewis Morris.

Hail, new-born year! For some, the last
To link the Future with the Past;
For some, a wondrous time which brings
Vague promises of happier things.

First milestone on the dawning way,
Or last, half-hid at close of day;
For some, the blithe, ascending sun;
For some, dim twilight well-nigh done.

Shalt thou our country's weal increase
Lapt in the halcyon calm of Peace?
Or shall dark storm-clouds frown once more
To mar our hopes, as oft before?

New fruits of knowledge shalt thou give,
And teach the multitudes to live?
Shall Faith, with brighter, warmer fire,
Men's wandering, doubting souls inspire?

Shall strifes and jealousies again
Blight in full ear thy ripening grain?
And killing frost or furious wind
Deface the victories of the mind?

Vain questionings! For waking eyes
Each day a new sun lights the skies.

The fateful drama of the year
With every dawn that breaks is here.

Life's year, no less than each brief day,
Mounts to high noon, then wanes away;
And whoso casts its horoscope
Must wisely mingle fear with hope.

Our little joys and sorrows pass
Like fleeting shadows in a glass!
Lift we our hearts, content to trust
The Will that orders all is just.

Guide thou our lives, O Lord, and we
Will strive to follow patiently.
Come joy or sorrow, toil or rest,
Whate'er thy will commands is best.

Let us to worthier aims aspire,
Purged from gross sense as if by fire;
Spurn self, and daily seek to rise
A hand's breadth nearer to the skies.

Then, whatsoe'er the years shall send,
Where'er our wandering steps we bend,
One Strength our weakness shall attend:
The Presence of a Heavenly Friend!



Original.

When Time Shall Be No More.

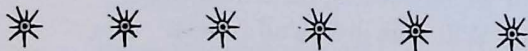
WALTER HOLLAND.

SOME day a mighty angel
Shall lift his hands on high,
To him who hath created
The earth, and sea, and sky.
And swear by the Creator,
Whom seraphims adore—
"The mystery now is finished,
And time shall be no more."

God's awful plagues are over,
His servants have been sealed,
And heaven's wondrous glories
To men have been revealed.
No more the night of sorrow,
But land of perfect day,
All weeping now is ended,
All tears are wiped away.

Lord, help us now with patience
Our earthly race to run,
Until in that bright morning
We hear thy glad "Well done."
With songs and hallelujahs
Thy name we will adore,
When earth's dark night hath vanished,
And time shall be no more.

Melbourne.



The Abiding Christ.

J. W. McCallum.

"Jesus Christ is the same yesterday, to-day, and for ever."—Heb. 13: 8.

In these words, three great periods are passed in review before the mind—the Past, the Present, and the Future. The Past extends from the beginning, before the universe was called into being, through all geologic and historic periods. The Present is the age of grace, in which God is revealed as Love. The Future covers all prophetic periods, judgment, and the eternity beyond.

In the face of these great periods man by himself is helpless. He did not originate in himself. At best, he can but marvel at the dignity and complexity of the nature with which he has been endowed. He is surrounded and ministered to by forces mysterious to him. Before him lies the unfolded future. The chasm of death, to which he hastens, yawns deep and dark, and he is powerless to bridge it. Alone, he is like a

straw borne along by the foaming torrent, the sport and plaything of every eddy and whirlpool, whereas instinct and revelation alike declare him to be formed for dominion. He feels the imperative need of one greater than himself to preserve the dignity of his being and to give satisfaction to his soul.

Such a one is found in Christ. He is greater than all the ages. He is their Master. In the beginning was the Word, and the Word was with God, and the Word was God. God himself says of the Son, "Thou, in the beginning hast laid the foundations of the earth, and the heavens are the thou remainest; and they all shall wax old as doth a garment; and they all shall be changed; but thou art the same, and thy years shall not fail." Jesus himself said to the Jews, "Before Abraham was, I

am." So enduring is he that he can speak of fifteen hundred years ago in the present tense. His words bespeak eternity of being, just as those of Jehovah did when he declared his name to be "I am that I am."

In nature also he is the same, being divine. Some teaching, indeed, represents God as having changed—as having been formerly harsh and vengeful, because he spoke in thunder from Sinai and visited his sinful people with judgment. But he had not then fully revealed himself. Man was not ready for the full revelation. He must first learn the alphabet.

Jesus saves from sin. But before man could be saved from sin he must be convicted of it. The law made sin manifest. Its stern pronouncements of doom, and the swift punishment of the guilty, condemned sin and so far prepared the way for salvation.

Even then many thought, and many still think, to save themselves. Time proved to the discerning man's helplessness to save himself. Yet how many now make light of their sin, saying, "I am as good as so and so." And they think that will save them. Else why do they not come to Christ?

God was also teaching men his holiness. Under the law men were taught that they could not sin with impunity—that God is holy, and that, in order to attain to communion with God, in which alone lies true happiness, they must be holy. A corollary of this teaching is that God is love, for there can be no holiness without love. But men were slow to reason, and needed a concrete example of the love of God.

Such is Christ, the tender and sympathetic one. He comes with tears for men's sorrows and a heart for their woes, and he says, "He that hath seen me hath seen the Father." He, then, is the revelation of the Father. In his character we have the key to the mystery of God's former works. These were all done in love, though the motive hitherto was not clearly seen. On the street one day, a man was painting a name on a show-case door. The door was turned back, and, as he painted on the inward side, the letters were reversed and almost unintelligible; but, when the door was closed, they stood out bright and clear. Just so God wrote his character on the door of history, and now it is turned we can read it clearly. In Christ we have the divine character translated into humanity—into a language we can read. The divine stamp has made its impress on the wax of human nature. The stamp was unreadable; the impress is plain.

In Jesus we read Love. He went about doing good. He had compassion upon the multitudes, for they were like sheep without a shepherd. He fed the hungry, healed the sick, wept with the sorrowing, despised not the fallen, and, above all, broke the bread of life to those who came to him.

We read Pity in his yearning words, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee! How often would I have gathered thy children together, as a hen gathereth her chickens under her wing, but ye would not!"

We read Mercy in him at the cross as he says, "Father, forgive them, for they know not what they do."

We read Power in his resurrection. The cords of death could not hold him and he rose "triumphant o'er the grave." Now he sends his mighty word to your heart and to mine to break the power of sin. He offers his Spirit to dwell in our hearts, cleansed from sin by his poured out blood, to purify and make over again the life in us, and to be the earnest of a glorious immortality. He is able to save to the uttermost, and he gives us the pledge of it in his own resurrection.

This is Jesus; yesterday, when men could not understand; to-day, when they may understand; and for ever, when they shall understand. He is ever the same, and therefore greater than the changing ages. He is therefore, also, the very one we need as Daysman, Mediator, Saviour.

Foreign Missions

Percy Pittman

A GRAND FORWARD MOVEMENT.

Establishment of an Australian Station.

A CAUSE FOR DEYOUT THANKFULNESS.

But a Great Responsibility.

Let Us Rise to It.

Our readers will remember that the Federal Committee decided that the Australian Station should be in India, and that Bro. and Sister Strutton should be asked to take the oversight. A reply has just arrived from Bro. Strutton, accepting the position.

Writing from Poona on Nov. 5th, 1905, he says:

"Your welcome letter awaited us yesterday after our return from a week's tour in the district to the N.E. of here. It was especially cheering to us to get your letter on our return from that trip, for we came back fully persuaded that our future work should be in that Taluka District. After getting about 12 miles from here we came upon a very large village, and then leaving that came to two more larger than any we had previously worked in, with the exception of Pandharpur; and as a climax, when we reached Baramuti, the chief town of the district, we were surprised to find such a fine place. After going through the streets examining the place and seeing the go-ahead appearance of it, and noting the difference in the bearing of the people to that noticeable in Poona, where they live in constant dread of famine, we felt that whether the home churches agreed to our plan or not, we would take up our abode there, if the Lord opened the way in other respects, leaving the question of support to him and those he would choose to minister to us. And then to arrive home and find your letter awaiting us was almost too much. You see, in the first place the trip was brought about almost without our planning,

as we had contemplated a visit in another direction, thinking we should have to attend some meetings at Nasrapur last week, and we had given our Pandit a week's holiday. After this hearing the meetings were postponed, we decided to take a week's bullock-cart trip in the direction of Baramuti, and preach in whatever villages we came to, as well as acquaint ourselves with the district, which we knew from hearsay to be a prosperous one, as it is watered by a canal for nearly 50 miles. The result of the trip is, that we have found villages on the route we took that are larger than any at present worked by the Poona Mission, and which are growing in population yearly, and as they are situated in British Territory the people are more friendly than those we have been used to, and there will not be the difficulties or restrictions put upon us regarding the purchase of land that the Native States usually impose."

Bro. Strutton promises a map of the district, and photos. Writing, however, on Nov. 12 (a week after the above), he says: "A slight hitch has occurred in the arrangements re the District mentioned last week, viz., Baramuti. On inquiry in Poona we found that the United Free Church of Scotland reckoned it within their jurisdiction, though they only send one man once a year to visit it. So we called on the one in charge of their Mission and stated that we had thought of going there, believing that no one was working it, and he suggested a formal letter asking if their Mission had any objection to our occupying the district, though he saw they had no hopes of sending anyone there permanently themselves. So in order not to offend we wrote to him without committing ourselves to be bound either way by the reply. In the meantime, one in charge of another mission was wanting to see us re our occupying the adjoining district of Indapur, where work was once begun and abandoned by the Free Church of Scotland. The latter place was offered to the Poona Mission a couple of years ago, and we shall enquire next week at the meeting of senior members to be held at Nasrapur whether they are prepared to occupy it; if not, we may choose that one. In any case it will probably mean that no matter which one we occupy to begin with, the adjoining one will be free for us to occupy later on if we can manage it. The policy of the United Free Church Mission for some time past has been one of retrenchment, so they will at their present rate of procedure leave us some of their present fields vacant."

In case Baramuti should be decided upon, the following particulars will be of interest: "The town of Baramuti is 18 miles from the nearest railway station, and that station is 1 1/2 hours' ride from Poona (Bombay Presidency). The district is 850 square miles in extent. At the extreme north are the Widows' Homes of Pandita Ramabai at Kedgaon, and the Orphanage of Mr. Norton at Dhond. Neither of these is engaged in evangelistic work, but they are both very definite in teaching and practising immersion among all their converts. The district on the east is unoccupied, also that on the south, while on the west the Poona Mission is working, so there will not be much fear of conflict with other Missions."

Notes on Local Option Poll, Wellington, N.Z.

R. J. DICK.

The results of the poll have been disappointing to the No License party throughout N.Z., particularly in Wellington, where it was anticipated a victory would be gained at Newtown, in which electorate No License was carried in 1902, the poll subsequently being declared void. The figures for 1905 are:—Continuance, 3023; Reduction, 3545; No License, 4151; the total valid votes numbering 7180. Thus Reduction—requiring a bare majority—was lost by 45, and No License, for which three-fifths majority is necessary, came 157 short. The liquor party strained every nerve, secured every favorable vote, gaining vote for vote of the 2200 additional votes polled this year, making their position secure for another three years.

In Wellington proper, the same strenuous effort was made by the brewers, who made an increase of 2176 Continuance votes against 1326 gained for No License. The poll resulted:—Continuance, 8927; Reduction, 7332; No License, 8822; the latter falling short by 2189.

The adjoining district, Hutt, made a substantial increase over last poll, coming within 249 votes of No License, the result being:—Continuance, 2531; Reduction, 2200; No License, 3284; total valid votes, 5888.

Glancing at the returns for the colony as far as they are at present available, we find that 144,070 Continuance votes were recorded, No License replying with 157,547, a substantial majority, as the figures for 1902 were, Continuance, 148,449; No License, 151,524. They show a net increase of about 10,000, indicating a steady and sure progression, which will ultimately bring peace and happiness to many homes. The increase is chiefly in the country districts. A noticeable feature this year is the decrease in the Reduction vote.

A comparison of some local returns may be interesting. Petone, a large and prosperous suburb near Wellington, practically carried Prohibition, scoring 1432 against 933; whilst Ngahauranga, a small village adjoining a large meat works, recorded Continuance, 108; Reduction, 15; No License, 21. It is not surprising to find that it requires two public houses to cater for this thirsty locality. The strongest No License district in Wellington District, Roseneath, showed 96% of Prohibition votes:—Continuance, 6; Reduction, 136; No License, 152. The writer of these notes is proud of residing there.

It is generally conceded that the organization of the liquor party has been in a measure instrumental in returning the Government in such force, and it is quite within the realms of possibility, seeing that such staunch No License advocates as Taylor, Bedford, Hawkins, etc., have been defeated, that during the sitting of this Parliament an attempt may be made to alter the existing licensing laws for the benefit of drink-sellers, by the interpolation of a fourth issue, State Control, or the lengthening of the interval between the polls from three to nine years, or some such subterfuge.



T. J. GORE.



D. A. EWERS.



J. PITTMAN.



J. COLBOURNE.

WHAT TO BELIEVE



C. WATT.

About God
About Christ
About the Bible
About Dividing the Word
About Sin
About "the Fulness of Time"
About the Death of Christ
About the Resurrection of Christ
About the Nature and Origin of Faith
About the Benefits of Faith
About the Meaning and Importance of Repentance
About Hindrances and Motives to Repentance
About the Confession
About the Subjects for Baptism
About the Form of Baptism
About the Design of Baptism
About the History of Baptism in Brief

About the Holy Spirit Before the Christian Era
About Christ and the Holy Spirit
About the Holy Spirit and the Church
About the Blessings of the Indwelling Spirit
About Our Acceptance With God
About Prayer
About Christian Duties and Graces
About the Lord's Day
About the Church
About the Union of the Lord's People
About the Lord's Supper
About Names to be Worn by God's People
About the Mission of the Church
About the Second Coming and Judgment
About Immortality



A. F. TURNER.

All these themes will be discussed in the CHRISTIAN during 1906, by almost as many different writers, some of whose pictures appear on this page.



T. J. BULL.



J. C. F. PITTMAN.



GEO. MANIFOLD.



A. E. ILLINGWORTH.



T. HAGGER.

Temperance Reform.

CONDUCTED BY F. W. GREENWOOD, "The Palms," Avenue Road, Camberwell.

World's Temperance Sunday.

Temperance Sunday was celebrated on Nov. 26 by all the Sunday Schools that use the International S.S. Lessons having a temperance lesson. One temperance lesson each year is very little, and yet it adds its quota to the building of national character. But why leave it all to the Sunday Schools? When will the Christian pulpit be heard with united voice speaking against the iniquitous liquor traffic? The Victorian Alliance have been trying for years to arouse the ministers to a sense of their duty. What a reflection on the Christian ministry! This year the Alliance sent supplies of up-to-date temperance literature to every preacher in the State at a cost of £25, and yet how few responded and preached temperance sermons. Of our own preachers in the city and suburbs only two delivered sermons suitable to the occasion. It has been stated that we are the teachers and leaders in this great reformation, but if the denominations do not respond any better than we do all I can say is, God pity the temperance reformation.

I believe that the church should not be silent when right and wrong are in conflict, that she should not be neutral when right and purity battle for the mastery, that she should not stand aside when truth and honor and purity and peace are in question. Since the angel with the flaming sword stood at the gates of Eden, history does not record an instance where vice and virtue, truth and falsehood, love and hate, met more squarely face to face than when the church of the living God is confronted by the legalised liquor traffic. Christ did not say he came to regulate the works of the devil but to destroy them, and therefore I declare in the name of Jesus Christ of Nazareth that the liquor traffic ought to die, and that it is our duty to do everything within our power to destroy it.

Why Christians must Fight the Liquor Traffic.

In the minds of the people of many nations, Christianity and drink are so closely connected that Christian and drunkard are interchangeable terms. Especially is it so in India. Many times have the natives come to the missionaries and said, "We have decided to become Christians; have you any brandy for us?" The Christians are generally total abstainers, but because so much liquor comes from so-called Christian countries, the two are associated in their minds. In Africa, the Eldorado of ardent spirits, the negroes have so linked Christianity in their thought with the rum traffic that Bishop Taylor says, "There is a rum factory in Liberia which the natives call the Good Jesus Factory."

A Japanese missionary says that often in that country she has seen a man carried home so drunk he could not walk, and the

natives would smile and say, "Ah, he is a Christian," "As drunk as a Christian" being a common proverb.

Prof. Stewart, of Liberia, says it is estimated that for every missionary that goes to Africa, 70,000 gallons of liquor are sent to that country. Who shall estimate the wretchedness and degradation of an African heathen under the power of rum and tobacco? Oh, the bitter wail, the protests that come to us from these foreign countries! Have you heard them, or are you too indifferent to listen? What can be done against this shameful sale of indulgences or license to destroy the bodies and souls of men with strong drink? The case seems well-nigh hopeless. But let the church of the living God arise and put on her beautiful garments, and "cry aloud and spare not," and count on the eternal righteousness and the strength of God's throne. A mighty reformation is surely coming.

Notes and News.

Boulder, W.A., has now a thriving Band of Hope. There is also one at Kalgoorlie. Bro. Parslow, of Boulder, is taking an active part in temperance work. At a W.C.T.U. meeting, when the Presbyterian and Church of England ministers advocated the establishment of attractive houses for education before dealing with the liquor question, Bro. Parslow advocated straight-out total abstinence on the part of every Christian and abolition for the State.

During the recent mission at South Yarra one night was devoted to temperance. Bro. Peacock was the speaker. There was a good attendance, and one pledge was taken.

At Dunolly on Nov. 29 there was a combined meeting of the local churches, Rechabites and other temperance bodies, held in the Presbyterian church. The meeting was large and enthusiastic, and R. J. Clow's address was well received.

On Nov. 26, J. G. Barrett delivered an address at Williamstown to the church of Christ Bible Class and friends, of whom there was a good muster.

In the recent W.C.T.U. annual temperance examination, our young Sister Miss Tilly Thompson of the Burwood Boys' Home, and F. W. Greenwood, jun., of Camberwell, were prize-winners. We trust to see many of our young brethren and S.S. scholars enter this competition next year, as it is Australasian in its scope, liberal in its terms, and lasting in its benefits. Look out for full particulars next year in this column.

It is too early yet to state the full results of the No License poll in New Zealand, but it is evident that temperance truth is marching on. We rejoice to see that Oamaru, where we were once in the thick of the fight, has carried No License. Reduction was carried there at the first No License poll

years ago. Ashburton has ratified her former decision of No License, showing that the people are satisfied with their three years' experience.

The temperance cause has lost a devoted worker in the death of Sister Darnley. We shall greatly miss her cheery face at our meetings, but she has entered into her rest, and her works follow after her. We extend our heartfelt sympathy to the bereaved family.

Helps and Hints.

"Patriotism requires that every effort in our power be made for the good of our country."

"Patriotism is love of one's country; the passion which aims to serve one's country, either in defending it from invasion, or protecting its rights, and maintaining its laws and institutions in vigor and purity; it is the characteristic of a good citizen, the noblest passion that animates a man in the character of a citizen."

How can we better protect our country's rights, and maintain her laws and institutions in vigor and purity, than by working to secure a No License bill? The influence of the liquor traffic in politics alone ought to arouse every true patriot. The apostle Paul tells us to pray for kings and all in authority. Shall we pray and not work? Is the question of good government too small for our notice? Good government depends on correct morality, and morality rests on religion. Let every patriot be a Christian patriot and bring his religion into his politics, and we shall soon have a government "of the people, by the people, and for the people."

Someone suggests that if one wishes to get in a crooked path, let him follow the direction of a corkscrew.

Sam Jones says: "Here is one man who makes whiskey, another who sells it, another who rents a house for the sale of it, another who votes with a party to license it, another who dies drunk. Now if you can fix that up so that some of that crowd will go to heaven and some to hell, you are a profounder philosopher than I have been."

TEMPERANCE AND RELIGION.—In his greatest temperance speech John B. Gough said: "We want religion with our temperance. I heard the Hon. Tom Marshall, the famous Kentucky orator, say in his speech at Broadway Tabernacle, 'Were this great globe one chrysolite, and I offered it if I would drink one glass of brandy, I would refuse it with scorn.' Then with that wonderful voice of his he thundered out, 'We want no religion in this movement; let it be purely secular, and keep religion where it belongs.' But poor Tom Marshall, with all his self-confidence, fell, and died at Poughkeepsie in clothes given him by Christian charity." If we lose sight of the fact that God is fighting with us, we shall lose heart and fail, but with God all is possible, even abolition for Australasia.

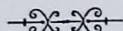
"We have lifted up our banner in a just and righteous cause,
We have set our faces forward and we will not idly pause
Till we've cleansed our land from evil and have purified our laws,
For God is marching on."

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The Leader

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

The World's Greatest Story.

Nearly two thousand years have passed away since the story of the life of Jesus was written; nevertheless, the story is just as fresh and full of charm as when it first came from the pen of the evangelist. And the strange part of it is that the perennial freshness, the undying vitality of it, owes nothing to the literary art or the genius of the narrators. For the men who gave us the portrait of Jesus were commonplace men and unknown to fame. Indeed, it is not possible to conceive of the unaided human intellect achieving what these men did. For as it has been well said, "The portraiture of the Christ of the Gospels is a work beyond the power of the philosophers; certainly beyond the imagination of fishermen of Galilee. We know they could not have originated it, as we know that Peter could not have chiselled out of marble the beauty of the Apollo Belvedere, or Paul have painted that wonder of art, the Sistine Madonna." The story of Jesus, therefore, as given in the Gospels, remains the masterpiece of biographical literature, and can only be explained by the divinity that lies behind it, and not by any assumptions which ignore this evident fact. The portraiture of Jesus, as drawn by the evangelists, is altogether unique. It stands alone in the great picture galleries of the world. It betrays no nationality. As Newman Smyth says: "In the world's gallery of illustrious persons, we find introduced, in the portraiture of the evangelists, a countenance never before seen upon earth. It is neither a Jewish nor a Gentile face; it resembles none before it; it is like itself alone. From whence did it come into the human family?" And this is the question the intelligent reader of the narratives in the Gospels finds confronting him at every turn. What manner of man is this? Even the sceptical Strauss felt compelled to look beyond Judea for the explanation of the life of Jesus. It is in vain that men have tried to account for the life of Jesus by the ordinary methods which are sufficient to account for the lives of the

world's most illustrious heroes, but which fail us altogether as an explanation of the genesis of the Christ. The mystery which surrounds his life, if explainable at all, can only be explained in the light of those records which are illuminated by heaven itself.

And though it is to the larger life of Jesus, found in the three years' public ministry, that we naturally turn to for help and guidance in the unfolding of his nature and character, yet the brief records of his earliest years are full of illuminating power. The story of the nativity, just as it is told by the evangelists, is the necessary and fitting prelude to the history they tell us of his maturer years. True, the days of his infancy are only touched upon by two of the evangelists, but this fact by no means lessens their force and authority. A weak and ineffectual criticism may seek to do so, but it does so in the face of an adequate explanation regarding the silence of Mark and John in regard to the earlier years of our Lord. As Dr Chadwick says: "The argument from the silence of other writers is easy to press too far; it is, in fact, hazardous in the last degree. For what is the scope and tenour of the other Gospels? The Gospel of Mark is a record of the public life and death of Christ; 'the beginning' of it is the proclamation of the herald. Its silence is that of Luke himself when once he has passed from the story of the infancy. As to John, it is his manner to pass over what has been recorded already—the parables, all such miracles except one which he related for the sake of the discourse which it led to, the institution of the Supper, and the agony in the garden." It would be absurd to argue from the silence of John as to the institution of the Supper, that the testimony of the other evangelists was thereby weakened. Yet this is a style of argument which we are sometimes compelled to listen to, and which seems to have weight with superficial observers! More might be said under this head, if it were worth while to do so; but as it is not, we pass on. We return to the statement that the story of the infancy of Jesus as given by Matthew and Luke is a fitting and necessary prelude to what follows. And it seems fitting at this time of the year, when we are contemplating the approach of that day when the whole civilised world will be celebrating in some sort or fashion, directly or indirectly, the natal day of Jesus, that we, in our brief study of his life, should give prominence to that event which changed the course of history and gave time itself a new starting point—a day that has been called "The Date-line of the Ages," and of which Dr. S. A. Morse says: The birth-date of that Jewish babe has been the epochal date of human chronology, history, and civilisation. Why does not the world reckon time from the birthday of Confucius, or Buddha, or Socrates, or Homer, or Julius Cæsar, or Constantine, or Mahomet, or Bonaparte, or Voltaire? Why?—because there is but one to balance the ages upon itself without breaking down under the load! Why?—because there is no name but the name of Jesus that can gather all definite data to man, philosophy, and nations, and crystallise them into symmetry and logical significance about

itself! Why?—because 'God has highly exalted Jesus and given him a name which is above every name.' And, for these reasons, not to mention others, we read anew the story of the nativity, and find in it the best and the most interesting story man has ever read.

The story of the infancy of Jesus is remarkable chiefly for the phenomena which accompanied his birth, and for the nature of the birth itself. Round about the latter, there has of late grown up a kind of scepticism, which, if not new, is, perhaps, more articulate than of old. It is not easy to meet this scepticism, first, because of the delicacy of the subject; and second, because in the nature of things it cannot be proved or disproved in the same way as other historical facts which rest on the testimony of eye-witnesses. As we have said, the historical evidence is found in the Gospels of Matthew and Luke. Here, at any rate, are two independent witnesses as to the belief of the apostolic church in the virgin-birth of Christ. As Professor Swete says: "The narrative of the conception in the first Gospel is absolutely independent of the narrative in the third. They are not simply distinct accounts proceeding from two independent observers, but they cover almost entirely different ground. . . . It is natural to conjecture that Matthew's story originated with Joseph, as Luke's with the mother of the Lord." To this it may be added that as these two Gospels represent respectively the Hebraic and the Hellenic side of the apostolic church, their agreement as to the main fact possesses an additional cogency. And further, from "the very nature of the case the miraculous birth of Jesus could not find expression except in the intimate circles of a community that was living in an unquestioning belief in his Messiahship and resurrection from the dead."

It would be a mistake to suppose, however, that outside of the narratives referred to, there is no reasonable ground for giving credence to the miraculous birth of Jesus. On the contrary, there remains an eminently scientific method of reasoning which, if followed, leaves little room for doubt that the story of the infancy of Jesus is worthy of our implicit belief. There is nothing more common in science than to argue from the known to the unknown—to demonstrate from things seen those which are not seen—to ascertain the origin of things, which is otherwise incapable of proof, from their present condition and what we have observed in regard to their growth. And so, in this case, the observed phenomena is the uniqueness of the personality of Jesus. This unique personality requires to be accounted for, and it seems only fair to argue that a unique personality requires a unique origin. Newman Smyth, in his "Old Faith in New Light," touches upon this when he says: "The great surprise of human history is the coming of Jesus. . . . Whoever would deny the presence of the divine in human history must first reduce the character of Jesus of Nazareth to the level of the possibilities of common human nature. If He himself is the greatest of his miracles. If by close historical scrutiny, or critical questioning, we fail to resolve the miraculous character of Jesus—the ultimate fact of Chris-

tiarity—into the common, known elements of our human nature; if the laws of heredity prove insufficient to explain his generation; then, the further question will at once arise whether there may not be other than natural elements present in human history, which come to their perfect flower in Jesus of Nazareth; whether we may not find in the laws and forces of a supernatural evolution the sufficient explanation of his miraculous person." Now, as the laws of heredity do not explain the personality of Jesus, and as we cannot resolve him into the common known elements of human nature, it seems a fair conclusion to assume that the genesis of such a being would be something out of the ordinary. It is reasonable to believe about Jesus what there would be room for doubting about any other man. A. E. Garvie, in his "Inner Life of Jesus," a work of more than ordinary merit, says something on this question, which, it appears to us, gives us the key to the whole matter. He says: "A personal confession in this connection may be pardoned; for me the virgin-birth was a burden and not a help to faith long after all doubt and difficulty about his divinity had been removed. It is my belief in the divinity of Jesus which makes intelligible the fact of the virgin-birth." And as another writer says, "All the indications in our Lord's own words of his consciousness of unique relationship to God, all the testimony from the Gospels, and indeed the whole New Testament, to his divine pre-existence, point in the same direction."

And so in this twentieth century as in the first, we may continue with unabated faith to regard the incarnation as one of the great vital truths of Christianity, and, with the Magi of old—those mysterious regal strangers from the East—bend the reverent knee to the Babe of Bethlehem. The more so, as we know, as they did not then, the perfect flower, of which he was the bud. And from a distance of nearly two thousand years we can still say with the poet:

"There came a little child to earth,
Long ago;
And the angels of God proclaimed his birth
High and low.
Out on the night so calm and still
Their song was heard,
For they knew that the child on Bethlehem's hill
Was Christ, the Lord."

From the Field

The field is the world.—Matt. 13:38

Queensland

GYMPIE.—We had splendid meetings yesterday. In the evening we had one baptism and two more confessions. We are getting many strangers to our meetings.

Dec. 11.

HERBERT K. CARTER.

New Zealand

INVERCARGILL.—We have had a visit from Bro. Kyme, of Fairfield Park, Victoria, who is on his way

to Hiram College. He purposes visiting the churches on his journey. He gave a very interesting lecture on "Musical Mnemonics, or a New Method of Teaching Music Reading," which was well attended by the brethren; and also held instruction classes. He also assisted in the meetings both by addresses and solos.

W. D. LITTLE.

CHRISTCHURCH.—The progress of the Hastie mission has been much retarded up to the present by the general elections, which were held yesterday. Now that they are over we hope to see larger attendances at our week-night meetings. Notwithstanding the great disadvantage we have been laboring under, the results have been very satisfactory, no less than 17 having confessed Christ up to date (10 days). Most of these are young people more or less connected with the church, but we hope soon to reach more of the outside world. Bro. Hastie presents the truth in a very forcible and convincing manner, and with his great capacity for work it will not be his fault if we do not achieve great things before this mission closes. He proposes to preach in Cathedral Square on Saturday night during the remainder of the time he is here. The church has been greatly revived by our brother's presence among us, and we are looking for still greater blessings in the near future.

Dec. 7.

G. P. P.

Tasmania

LAUNCESTON.—The two who previously obeyed were received into fellowship on Lord's day. At the close of a good meeting in the evening the three who made the confession last week put on Christ in baptism. The brethren and sisters are praying and working heartily with me in every way they can. They are not ashamed to take their stand with me in the open air at the street corner and raise their voices in the song of invitation to the unsaved. The church has very kindly granted me a two weeks' holiday at holiday time, to be spent visiting and holding meetings where isolated brethren live, and where possible get them to set up the Lord's table on the Lord's day. To this end we purpose visiting Beulah and the Nook, where some of our converts of former years live. We will be accompanied by some of the members of the church. Last Lord's day we brought the CHRISTIAN before the church, and recommended that every member who could pay for it should take it as a means of spiritual education and deeply interesting information on the grand work which is now going on especially in connection with tent missions in the States. We will also make this a point in connection with our holiday visit to the isolated brethren. We also suggested that those who could not afford to pay for it would be supplied with one. We feel sure that no church would refuse to do this in worthy cases.

W. MOFFIT.

PENGUIN.—At a meeting held on Dec. 11, presided over by Bro. Dennis, to place this church in working order, the following officers were elected. Sec., R. Hutton; treas., J. Dent; deaconesses, Sisters Dent and Aitchison, who are also agents for the CHRISTIAN; and Sister Hutton, leader of song; Bro. Hutton and Sister Hutton, deacons. Our new chapel will be opened on Christmas eve. We are pleased the Home Mission has extended the engagement of C. Hale as evangelist, for he is doing aggressive missionary work in our midst, preaching publicly and from house to house, a most needful work here, where the forces of error are so strong. Deep interest prevails and we expect an ingathering.

Dec. 15.

R. HUTTON.

West Australia

MENZIES.—On Wednesday, November 21st, D. M. McCrackett, of Kalgoorlie, paid us a visit, and stayed with us over Sunday. On Wednesday and Thursday he gave two lantern entertainments in aid of the local branch of the Ministering Children's League, both of which were well appreciated. On Sunday, Nov. 25, we held a large lantern gospel service in the Menzies Town Hall. The hall was packed to overflowing, many not being able to gain admission.

Dec. 7.

K. M. CAMPBELL.

BUNBURY.—Our tent mission conducted by Bro. Scamb'ar for one month resulted in 5 confessions. Hundreds of people listened to the gospel message, and the bread cast upon the waters will be found after many days. Very many were under deep conviction and acknowledged it, but confessed that they dare not face the obloquy which a decision for Christ would involve. R. Ewers, of Collie, rendered great assistance in the singing and in open-air work.

Dec. 10.

L. J. MOIGNARD.

BOULDER.—The church is getting along nicely. We have no decisions to report, but a few are very interested. Our Band of Hope was attended by 94 children and parents last week. The weekly prayer meeting is fair. About 45 break bread of a Lord's day. The gospel service brings about 100, the Bible Class 18, and the Young People's Class of a Friday evening about a dozen. The general outlook is promising. Since our coming three have been received by letter. The people here are not much worse than elsewhere, but the Sunday counter-attractions are a great hindrance.

Dec. 12.

J. W. P.

Victoria

ECHUCA CIRCUIT.—Regular services being held at Echuca, Kyabram, Lancaster, and Ballandella. We hope soon to commence at Wharparilla regular y. Last Lord's day, at Echuca, W. Morgan immersed a young man. Two more decisions were made known; they only wait a favorable opportunity in order to fully obey their Lord's command.

Dec. 18.

T. G. MASON.

HAWTHORN.—Splendid attendance at worship on Lord's day morning last. Amongst our visitors were Bro. and Sister P. A. Davey, Sister Benson, and Bro. Dickens from Lygon-st. Three new members were received into fellowship with us.

Dec. 18.

WM. PLUMMER.

N. CARLTON.—There was one confession at the close of Bro. Gibson's address last Sunday night, and six others since last report.

Dec. 18.

J. M. H.

NORTHCOLE.—There was one confession on Dec. 3, H. Baker preaching, and two on Dec. 10, S. G. Chipperfield preaching. We are to have Bro. Harward and Pittman with the tent here in January and February. "Brethren, pray for us."

Dec. 17.

JOHN WOONGATE.

KERANG DISTRICT.—Our work is progressing slowly. During the few months that the writer has been laboring among the brethren services have been held in Kerang, Milne's Bridge, Koroop, Murrabit, Myall, Mystic Park W., and Kunat. Three additions are the visible results.

ARTHUR ANDERSON.

EMERALD.—The mission conducted by H. P. Leng closed on Dec. 13 with a total of 16 confessions. Bro. Leng has a happy way of retaining the attention of his audience. During the 15 days he delivered 19

addresses. Throughout the mission the interest was well maintained, and during the closing nights the building was packed, room having to be made on the platform to relieve the crush in the body of the chapel. The meeting on Dec. 11 will never be forgotten by those who were present. Bro. Leng was at his best, and hurled his most telling shots at the enemy till their last defence was broken down, and in full and glad surrender nine came out to confess that Christ is King. During the last two nights five more yielded to the loving invitation which our brother gave on behalf of the Master to step out and become followers of Jesus. Fifteen of the new converts are males, which is a fact worthy of special note in mission work. On Wednesday night, the 18th, at the gospel meeting, the church met to say farewell to the missionary. Several of the brethren expressed the high esteem in which our brother was held by all, and also the regret that the time had come to say farewell, as we have come to love Bro. Leng very much. In bidding farewell to the brethren, the missionary thanked all those who helped in the work of making the mission a success, and gave some sound advice to both old and new converts, cheering us with the hope that at some future time God may see fit to open up the way whereby he could visit us again to help win more souls for the Kingdom. A word of thanks is due to Sister Lucy Hillbrick, who came from Berwick to help in the singing, also to Sister Ruby Smethurst, organist, and Sister E. Nightingale, senr., who worked hard during the mission.

Dec. 17.

E. EDWARDS.

KYABRAM.—One confession last Sunday night, Percy Bryce speaking. Bro. Morgan and a small party drove to Echuca this morning and baptised the young man who made the good confession last Sunday. Bro. Morgan spoke morning and evening in Echuca, Bro. Mason spending the day in Kyabram. Meetings at Undera have been discontinued, and we are now trying Lancaster. Splendid meeting there on first occasion. Bro. Mason has been making himself generally useful, and has given the inside of Bishop's Hall a general renovating.

Dec. 17.

W.H.M.

MELBOURNE (Swanston-st.).—Amongst our visitors last Lord's day morning were John T. Brown, from Louisville, Kentucky, U.S., Bro. Hart, of Perth (who is returning from New Zealand), Sister Stimson, of Sydney, and Sister Allan, from North Adelaide. Bro. Brown gave a most interesting address in the morning, and preached in the evening on "Glorying in the Cross." We greatly enjoyed these addresses, and look forward with much pleasure to hearing him again during his short stay in our city.

R.L.

MOOROOLBARK.—Our tent mission is now over, and so precious souls have been won for Christ and many more have been convinced of the truth, and the church has been greatly benefited. P. J. Pond and F. M. Ludbrook won the hearts of the people. The meetings increased as the mission went on. On Monday night was our wind up, when we had another splendid meeting, after which we had a social cup of tea together provided by the church members. Bro. Ludbrook also gave two very interesting and helpful addresses to the Sunday School. To the missionaries, Sister Chandler at the organ, Bro. Maguire, who sacrificed so much for the mission, and to others who helped in many ways to make the mission the success it was, the heartfelt thanks of the church goes out.

Dec. 19.

ROBT. LANGLEY.

South Australia

KADINA.—Meetings continue well attended. Two added since last report—a maiden from the Sunday

School and a young man from a denomination. Had a successful entertainment and distribution of prizes in connection with Sunday School on the 14th inst.

Dec. 18.

LOCHIEL.—The anniversary of the Sunday School and church was held on Nov. 12. Tea and public meeting on Wednesday, Nov. 15. Bro. Manning from Adelaide conducted the Lord's day services. Bro. Moysey from Kadina addressed the meeting on Nov. 15, and also distributed prizes to the scholars. The choir contributed several selections. All meetings were well attended, and a happy time was spent.

W.J.T.

BUTLER.—We continue to have a good attendance at the meetings every first day of the week. The Sunday School is held at 2.30; meeting for breaking of bread, exhorting, and preaching the gospel, at 3.30. Bro. Butler and the writer take the service in hand every alternate Lord's day. The work is strenuous for so few workers. A successful Band of Hope meeting was held in the chapel last Thursday. Bro. Butler occupied the chair and gave a stirring address on the drink traffic.

R. W. BARR.

SS UNION.—The committee of the above, being desirous of carrying out a suggestion made in the paper on "Sunday School Work," read by Miss Tite at the last Conference of the churches, arranged a meeting of teachers for Friday last at Grote-st., at which B. W. Huntsman gave a most interesting and instructive lecture on "Sunday School Teaching," illustrating it with model lessons for the three divisions in the school, viz., junior, intermediate and senior. He used the International Lesson for Dec. 10 to demonstrate his views, and in a pleasant and instructive way showed plainly how with simple means the attention and interest of the scholars in the various divisions might be won, and how the lessons by illustrations might be fixed on the minds of the scholars. He endeavored to impress on all teachers that the ultimate object of all Sunday School teaching should be the necessity of obedience to the truth to obtain the blessing of God. At the conclusion a very hearty vote of thanks was accorded Bro. Huntsman, and a desire expressed that the committee should endeavor to arrange similar meetings in the future. There were about 60 teachers present.

Dec. 9.

W. MATHEWS.

QUEENSTOWN.—We have made alterations to the chapel, having taken down the old platform and extended the new platform across the chapel. C. Brooker has been requested to continue his labors with us for another 12 months, and has decided to do so. We have had another confession, making 2 during the month. Splendid meeting yesterday for men.

Dec. 18.

R.H.

UNLEY.—We deeply regret to announce that Bro. Thomson, of the Cottonville church, has suffered another loss, this time a little girl of about six years. Her sister Isabella, who was a member with us, died only a fortnight previously. Our brother is indeed sorely afflicted, and we commend him and his surviving children specially to the heavenly Father for consolation. To-night T. J. Gore preached on "Christ and the Poor," and a collection was afterwards taken up to provide Christmas cheer for some poor families. The cost of cleaning and repairing the church building (about £20) has been entirely defrayed through the liberality of members. Bro. and Sister W. Charlick are still on their travels. J. Uncle has just received a letter from them, intimating that they are in Somersetshire, and enjoying first-rate health. We shall be glad to have them back with us.

The Young Ladies' Mission Band have held a social and sale of work, which realised about £7, of which sum £5 is devoted to the support of an Indian boy at the Damoh Orphanage.

Dec. 17.

R. B.

New South Wales

INVERELL.—Meetings well attended. Last Lord's day evening one came forward and confessed Christ. On the previous Sunday his wife also made the good confession. On the coming Lord's day we expect to baptise three, so that the church here is still progressing steadily.

H. E. TEWKSBURY.

Here and There

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

There will be no issue of the CHRISTIAN next week, as we propose to give our readers a rest and take one ourselves.

Another girl from the Sunday School confessed Christ at Windsor on Sunday night.

W. Moffit will speak at the opening of the new chapel at Penguin, Tas., on Dec. 24.

At the close of E. J. Waters' address at Sth. Yarra on Sunday night, one young lad made the confession.

R. J. Clow took the confession of a young lady at the close of the service at Maryborough last Thursday night.

The Robert-st., Hindmarsh, library contains 355 volumes, and is under the able management of T. B. Flint.

We are glad to learn that Syd. Moysey has successfully passed his second year Arts in the Melbourne University.

At the close of H. Swain's address at Fitzroy on Sunday evening, two young women and a young man decided for Christ.

There was a fine meeting at Cheltenham on Sunday night last, when at the close of E. T. Penny's address there was one confession.

G. B. Moysey and family arrived in Melbourne on Tuesday morning from Kadina, South Australia, where they will spend a brief holiday.

E. J. Hart, of Perth, spent Sunday in Melbourne on his way back from New Zealand, where he has been for the past three months studying the local option movement.

We regret to hear that Bro. Rankine, senr., father of A. C. Rankine, of Adelaide, died at his home near Dinyarrak, Vict., on Monday last. Our sympathies go out to the bereaved ones.

D. W. Adams acknowledges with thanks on behalf of the Tasmanian H.M. Committee the following sums:—Dover, £3/15/-; Mite Boxes—Sister A. A. Bray, 9/8½; W. R. C. Jarvis, 4/9½.

The proposed improvements at Hindmarsh include stabling accommodation, lavatories, and a good-sized storeroom. The schoolroom is also to be thoroughly renovated. The cost will be about £200.

With this week's CHRISTIAN we are sending out as a supplement a fine large calendar, which we hope our readers will find helpful during the coming year; above all helpful to remind them that when they want printing of any kind they cannot do better than give us a turn.

They are going strong in Kadina, S.A., to close one-third of the hotels in the district under the Local Option provision, next February. Bro. Moysey is President of the local Temperance League.

"Tokyo, Oct. 24. One baptism Oct. 15, and one on the 22nd. Both college men. Audiences quite good. We were not molested during the riots. Soldiers guarded us night and day for a week.—W. C. CUNNINGHAM."

Packed house at Nth. Richmond on Sunday evening, Dec. 10. A memorial service was conducted on behalf of our late Sister Darnley. Bro. Meldrum, from Swanston-st., conducted the service, assisted by Bro. Greenhill.

The church at Invercargill, N.Z., is spending £300 on the extension of its present building to accommodate the larger numbers now desiring to attend. They expect the alterations to be completed by the Annual Conference of the South Island churches at middle of April.

We make a point of keeping track of all the addresses of church secretaries so that we may keep our list right up to date. But often changes are made of which we receive no notification. In a few weeks' time we expect to publish the corrected list, and would be glad to receive any corrections.

At the present time we are having a visit from John T. Brown, of Kentucky, who is on a journalistic tour of the world. He spoke in Swanston-st. on Sunday, and will be in Lygon-st. on Sunday next. He then goes to Adelaide for a few days, and starts a mission in the City Temple, Sydney, on Jan. 7. He goes from Sydney to Manila, Japan, etc.

The brethren at Dawson-st., Ballarat, have recently bought the property next the present chapel on north side, a $\frac{1}{2}$ acre block with buildings, for £500. The chapel site, also $\frac{1}{2}$ acre, was bought over 40 years ago for £75. The chapel buildings have cost nearly £1000, and the brethren are setting aside 10/- per week towards putting up a schoolroom, and have a good nucleus in hand. They now hold $\frac{1}{2}$ an acre lot right in the centre of the city.

The S.S. Commentaries for 1906, except the Lesson Primer, will have reached all who sent in time for our first order before this copy of the CHRISTIAN reaches them. The Lesson Primer will not be here for about three weeks after arrival of the other lot. We have sent out all the spare copies we have, and have not now been able to supply all. We have a few copies of Peloubet's Commentary which we can send for 5/6 post free, or 5/- at the office.

FOREIGN MISSION FUND.

Will members of our churches please note that our banking account is now considerably overdrawn, and we have still to provide for three months' salaries of missionaries before end of financial year.

Subscriptions and donations will be thankfully acknowledged on behalf of the F.M. Committee by the Treasurer. ROBERT LYALL.

39 Leveson-st., N. Melb., V.

A good brother complains that "His Honor and—Hers" is a love story, and only suitable for young people. Of course it is a love story; all the world is a love story for that matter, and if our good friend was never in love, or if he is so old he has forgotten it, or has gotten over it, he need not read the story. For ourselves we once fell in love and have not got over it yet, and hence hugely enjoy the story. If there was more of the sunshine in the world of which the story speaks, the world would be a brighter place.

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.

Miss Irene Burdeu, of Ascot Vale church, has passed successfully her diploma in the Musical Soc. of Vic.

"Troubled" asks: "Is it right for disciples to amuse themselves playing tennis on the Lord's day?" In our judgment such conduct on the part of professed Christians is decidedly wrong. Granting that the New Testament says but little about the religious observance of the first day of the week, the Christian world generally look upon it as a day which should be used for rest of body and mind and the worship of God; and to engage in sports of any kind is only to outrage the feelings of a community and give them occasion to scoff. A Christian who desires the glory of God and the good of the church above his own pleasure will not engage in this sort of thing.

A brother asks: "Is a member of the church of Christ walking orderly whilst attending euchre parties and ball-rooms? and if otherwise, give Scriptural authority." By universal human experience it is demonstrated that no man can live a Christian life and continue to do this sort of thing. "No man can serve two masters" is as true now as in the time of Christ. As for any single passage of Scripture on the subject, there is none of which we know; and yet we are as certain that the man who engages in this sort of thing is doing wrong as if we could quote a thousand passages.

Monday evening, in the Lygon-st. chapel, a meeting was held to say good-bye to Bro. and Sister P. A. Davey, who were leaving Victoria the following day for America, prior to returning to Japan. F. M. Ludbrook occupied the chair, and speeches were made by H. D. Smith, F. W. Greenwood, W. Forbes, J. Johnston, Percy Pittman, A. L. Gibson and H. Peacock. John T. Brown, of Kentucky (who knew Bro. Davey well while a student in America), also took part and made a splendid speech. P. A. Davey responded on behalf of Mrs. Davey and himself, and thanked all for their well wishes and kindness. All united in wishing them a prosperous journey and much success in their future labors. Bro. Davey's visit has been much enjoyed by the churches, and he has created a larger interest in F.M. work.

A sister from the country asks: "Is it according to Scripture for the preacher to preside at the Lord's table, and take the emblems and give them to a person he knows does not believe in baptism, saying it is American style and we would do better by it?" As far as we know the Scriptures say nothing about who shall preside, but a preacher who will act as indicated shows he has little common-sense, to say the least of it. If he has no better reason than that "it is American style" he is mighty hard pressed. In the American style it is not true that it is American style; and first place it is not true that it is American style; and if it were, that would not make it right. Our American brethren say that they neither invite nor debar, but this "preacher man" has evidently both invited and taken down the bars, and has gone out of his way to offend the majority of the brethren by whom he is employed and paid. Preachers as well as other folks should be governed by the great laws of honesty, and if they can not see their way to move along lines generally accepted by those employing, they should move on.

S.S. UNION, Vic.—On Dec. 11 a special meeting of the General Committee was held for the purpose of

considering suggestions that were made at the previous meeting relative to the 25th anniversary. E. T. Penny presided, and asked the various delegates to give the views of the teachers in their respective schools. This request brought forth an animated discussion, in which a number of delegates took part, who expressed the desire that something would be done to celebrate this important event. Finally the following resolutions were passed by a large majority: That we engage the Melbourne Town Hall and arrange a special programme for the occasion, such celebrations to be held in June, 1906. The musical arrangements are left in the hands of Nat Haddow, who desires to form a combined choir of teachers and scholars (over 15 years), and of commencing the practices as early in the new year as possible. Delegates are asked to report at the next meeting of the Union as to the number obtainable from their respective schools, who would take part therein. Hope all members and teachers will do their utmost to assist us in our efforts to make this the 25th anniversary a brilliant success.—J. Y. PORTS.

"The cause recently started at North Sydney is progressing favorably. On Lord's day 32 assembled at the breaking of bread. 6 recently immersed were received into the church. During the mission 11 have decided for Christ; and 4 formerly immersed have been received. The mission will close on Sunday, Dec. 24. On Thursday, January 4, as a fitting termination of the tent services and the beginning of our permanent work in the School of Arts Hall, a great tea and public meeting will be held. We hope this date will be reserved by large numbers of the brethren from sister churches, for their presence will be much needed. Tickets, 6d. We are deeply grateful to Sister Morrison of Pitt-st., North Sydney, who has kindly promised to present the church with a silver communion set. This is a gift that will be greatly appreciated by all. Contributions are earnestly solicited for the construction of a baptistery. At present candidates for immersion have to be taken to the city church. We beg to acknowledge with much thanks the sum of 10/- from Mrs. Darb of Inverell. All gifts will be acknowledged in the CHRISTIAN.—T. BAGLEY."

WANTED.

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

FOR SALE.

One five-gallon hop beer barrel, with spigot complete, 10/6, delivered any railway station Victoria; guaranteed sound, nearly new. Also four-gallon stone tank (filtered water). R. J. Somerville, 4 Inverleith-st., Hawthorn.

IN MEMORIAM.

HUGHES.—In loving remembrance of Hugh Hughes, who died Dec. 23, 1904.

Safely, safely gathered in,
Free from sorrow, free from sin;
Passed beyond all grief and pain,
Death for thee is truest gain.
For our loss we must not weep,
Nor our loved one long to keep
From the home of rest and peace,
Where all sin and sorrow cease.

—Inserted by his loving wife and family.

LAMPARD.—In loving remembrance of Lily, who went to be with Jesus on Dec. 12, 1904.

Safe in her Saviour's keeping,
Who sent her kind release;
'Tis only we are weeping,
She dwells in perfect peace.

—Inserted by her loving husband, father, mother and sisters.

The Christian Endeavor

"For Christ and the Church" Conducted by A. R. Main

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

Christ Changing Us.

TOPIC FOR JANUARY 8.

SUGGESTED SUBJECTS AND READINGS.

How Christ changed Levi ... Luke 5: 27-29
He changed Simon ... John 1: 40-42
He changed Nathanael ... John 1: 45-49
He changed Saul ... Acts 9: 1-6
He changed the jailer ... Acts 16: 25-34
He changed the Ephesians ... Acts 19: 13-20
Topic—How finding Christ changes the life. (Consecration meeting.) Matt. 13: 44-46

FINDING Christ does change the life. No one comes into touch with Jesus and remains the same after the contact. The lovers of good are made better; the rejecters of light and holiness sink off in the darkness to greater wickedness. This topic has to do with the transforming power of Christ as shown in the lives of his disciples.

"They took knowledge of them, that they had been with Jesus" (Acts 4: 13). This is a good precedent. From our lives let men learn of our discipleship. Instead of men having to hear sermons alone, let them see and meet sermons. Surely a life is the best evidence of Christianity. Remember, it is true, as Bishop Thoburn put it, "Some people will never know anything about Jesus Christ, except what they see in the lives of his disciples."

John F. Cowan has a good illustration of the influence of a transformed life: "When I was a lad we used to magnetise our knife-blades by rubbing them against a magnet until they would pick up needles or small bits of steel. We could tell whether a boy's knife had been magnetised, and to what degree, by the force with which it would attract a needle. Are there not people whom, when you need them, you know instinctively to be persons of much prayer, because Jesus has magnetised them, and they magnetise you."

Our reading was intended to emphasise this thought, that he is wise who for Christ gives up all else. He must indeed have first place—or none; and so it follows the life is changed: he will make his presence known. "Our hearts are not large enough to hold Christ and anything else. If he comes in, the old evil nature must go out." Read Col. 3: 9, 10.

Here is a picture of the transfigured life:—
"Here is a room, black and ugly. There is no light within it, and only a little glimmer of light comes in from outside. We can barely see the lines of the furniture. We know there are pictures on the wall, but perceive nothing of their beauty. On the table is a vase of flowers, but their colors cannot be distinguished. There is a piano, but no one can see to play it. And then somebody brings in a bright light. What a difference in the room at once! It is the same room. It contains the same furniture, the same pictures and flowers and piano; and yet it is all transformed. It is full of color, now. The sofa invites us, the pictures glow with beauty, the flowers are lovely roses, the piano

attracts us with its hidden harmonies. It all beams with comfort and shines with cheery elegance. And all because a light has been brought into the room. Precisely like this is the transformation that Christ effects in a man's life. It is the same life it was before Christ entered it. There are the same common, daily duties. There is the same body, worn and crippled perhaps. There are the same friends. There is the same hardship. And yet nothing is the same, for the Light has come! The Light of the world, and of that man! Cheer has crept into everything. Color bursts from everything. Music sings through everything. No one would know it for the same life. It is the new life, into which one is born again. If there is any one here that has not yet had this blessed experience, he or she may have it, and may begin it this very evening."

Thoughts.

If I am Christ's, then his divine life must be poured into my heart, into my soul, into my life, into my body, into my property, into my home, into my business, and into my pleasures.—H. H. Webb-Peploe.

Christ must not only be on us as a robe, but in us as a life, if we are to have the hope of glory.—Wm. Milligan.

"Christ in the life is like the magic lamp placed in the German hut, that by its shining changed it, and all its furniture, to solid silver."

I envy not the twelve; nearer to me is he; The life he once lived here on earth he lives again in me.—M. D. Babcock.

The Uses of Money.

TOPIC FOR JANUARY 15.

SUGGESTED SUBJECTS AND READINGS.

All money belongs to God ... Luke 19: 12-15
Must be used as God's ... Luke 16: 1, 2
Relieving the poor ... Luke 18: 18-22
Lending to the Lord ... Prov. 19: 4-7, 17
An expression of love ... Luke 7: 36-50
Our country's needs ... Matt. 22: 16-22
Topic—What Christ taught about money and its uses Matt. 2: 11; Mark 10: 17-31

NO Endeavorer will misquote Paul's words to Timothy and make capital out of his misquotation, will he? As Paul put it, there is a lesson of much importance to the impatient and to the millionaire. Please do notice that the apostle said: "The love of money is a root of all evils" (or "all kinds of evil").

Money is not an evil. It has its uses. It may be the instrument of much good, of enduring happiness to man, as truly as it may be of evil and lasting ruin. It may provide us with the things which help make life enjoyable. It may be the means of our helping others to things desirable or necessary. Above all, we may use our means to further the gospel of

Christ. Condemn but the misuse of money, not the thing itself which may bring such good to man.

Moody used to compare the church in the world to a ship in the sea. While the ship was in the sea all was well: disaster came when the sea was in the ship. The world in the church makes havoc. It might equally truly be said that little harm follows when a man has money, but soul ruin results when money has the man. "Keep it then," said Swift, "in your head, but not in your heart."

"If riches increase, set not your heart thereon." That goes to the root of the matter. A heart set right will not be much affected by little or great wealth. Indeed the idea of quantity hardly comes into the question. A person with £60 a year may have his heart on his money to as great an extent as the man with £6000. Who would be the more culpable in that case? Would not he who set it on so little a sum be rightly called the more foolish, just as we say that Diogenes, proud of his tub, seemed foolish while he scorned others' pride in their beautiful homes?

The presence of money cannot ensure happiness. J. D. Rockefeller, who ought to be entitled to a hearing, says: "The poorest man I know is the man who has nothing but money." The absence of wealth alone certainly cannot take away happiness. Lubbock says: "Our very expressions about money are significant. We constantly hear of a man making money, or made of money, or rolling in money, never of 'enjoying' money."

"Be noble—that is more than wealth;
Do right—that's more than place;
Then in the spirit there is health,
And gladness in the face."

The prayer of Agur is a seemly one in the lips of most:

"Give me neither poverty nor riches:
Feed me with the food that is needful for me:
Lest I be full, and deny thee, and say, Who is the Lord?
Or lest I be poor, and steal,
And use profanely the name of my God."

"Those who have money are like the servants to whom their Lord entrusted the talents in the parable. We shall have to account for it. It is a trust committed to us. Money is nothing to be proud of." It may be added that this is as true of us with our limited means as it is of Carnegie with his millions. It should also be remembered it was the servant with the one talent—so little as not to be worth bothering about—who was condemned by the Master. If I could give a pound a week for the spread of the gospel, would I not be unfaithful in withholding? What about my penny, or shilling?

Don't think that mere money-getting is all there is in this world. Turn your thoughts to higher things; turn them channels of usefulness; keep your minds looking forward to a determination of what shall come out of your business career. What shall the fruitage of your work be? Hospitals, churches, schools, asylums—anything and everything for the betterment of your fellows. In doing this you will enjoy your business life. Then you will go into it with vigor, and at the end, when you spend the quiet days, as I am now doing under these oaks, you will have great joy.—John D. Rockefeller.

A sister in a N w Zealand country town writes:—
"Would you kindly forward, as soon as possible, 24 copies of Chas. Watt's book, 'Is the Jewish Sabbath Binding upon Christians?' The S.D.A.'s are making a great stir here. Bro. Watt's book is splendid. We have found it a very great help ourselves, and our friends read it with great interest."

Sisters' Page

Trust in the Lord and do good
: : :

N.S.W SISTERS' CONFERENCE COMMITTEE.

MOTTO FOR 1905-6,

"Forward be our watchword."

President—MRS. JONES, Harriet st., Marrickville.
Secretary—MRS. T. J. ANDREWS, 25 Enmore-rd.

Meeting was held on 30th Nov. at City Temple. Miss M. Hall (Vice-President) presided. After devotional exercises the minutes were read and confirmed. A letter was received from our esteemed President, Mrs. Jones, tendering her resignation owing to ill-health; it was accepted with much regret.

HOME MISSIONS.

Mrs. Morrison, Supt., reported collected at Sydney, £2/8/6; received from Sisters' Conference Committee, £1 Home Mission meeting arranged by the Sisters' Conference Committee was held on 10th Nov.; a good programme was rendered, and a very enjoyable evening was spent.

HOSPITAL VISITATION.

Mrs. Potter, Supt., reported 3 visits to R.P.A. Hospital; 1 visit to Destitute Invalids' Home; gave 36 cards and fruit. Visit paid to Newington Asylum: 11 sisters; distributed 310 books and papers, 22 lbs. sugar, 7½ lbs. tea, 8 lbs. lollies, biscuits, fruit, etc. £1 was given to one of the destitute invalids, as a donation towards a chair, from the Sisters' Conference Committee.

DORCAS.

Mrs. Lawson, Supt., reported visiting Dorcas Class at Rookwood; good attendance; a very pleasant afternoon spent with the sisters.

N.S.W. sisters 12th Annual Conference will be held Thursday, 25th January, 1906, at Tabernacle, Enmore. Afternoon session, 2 o'clock; social session, 7.30 p.m. We hope as many sisters as possible will attend these meetings.

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VICTORIAN.

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"By love serve one another."

—:O:—

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

Assist. and Financial Secretary—MISS ROMETSCH.

VICTORIAN SISTERS' EXECUTIVE REPORT.

Mrs. Chown led devotional exercises, and Mrs. Pittman read a paper on "Home Missions," on December 1st. It was with deep regret we heard of the death of our Superintendent of Temperance, Mrs. Darnley, and it was resolved to send a message of sympathy to the bereaved ones. We were pleased to know our President, Mrs. J. A. Davies, had acceded to our unanimous request to take a long holiday, and let her resignation lapse, and to have her present with us. 5 visits had been paid to the Melbourne Hospital, 1 to Private Hospital, 1 to Homœopathic; 130 magazines and home comforts distributed. The following additions were reported from schools:—N. Carlton, 1; Lygon-st., 2; N. Fitzroy, 2; S. Yarra, 1; Windsor, 5. The next meeting will be held January 5, 1906, and will take the form of a Praise and Prayer Meeting. All sisters will be cordially welcome.

HOME MISSIONS.

Two meetings have been held this month. On 23rd the Committee visited Balmain-st. Mrs. J. Pittman presided, Mrs. Chown read a paper and R. T. Pittman gave an address. On 30th inst. the Committee went to Windsor, Mrs. Chown presiding and F. M. Ludbrook being the speaker. A total of 300 additions from the labors of our Home Missionaries and State evangelist, and £183/6/5 contributed to the fund through the efforts of the sisters, since Conference. L. PITTMAN, Supt.

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PRAYER MEETING.

Visited Swanston-st., Dec. 9; 11 sisters present. Mrs. Forbes read the Scripture lesson, commenting on several of the verses. We spent a very profitable time in waiting upon the Lord in prayer.

A. TRINNICK, Supt.

DORCAS.

The General Dorcas held their Rally on Thursday, Nov. 16; 14 sisters present; 15 garments finished. Donations—Parcel of second hand clothing from S. Yarra, and 10/- from the sisters of Dunmunkle church. Distributed—18 garments through Mrs. Delbridge, and 2 garments to a needy case. The Committee met and decided to go into recess during Dec. and Jan. The next rally will be held on the first Wednesday in Feb. The Committee beg to acknowledge the receipt of a fine parcel from Dunmunkle sisters containing 17 shirts, and 9 overalls, for which they tender grateful thanks.

C. KEMP.

Obituary

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

10:

HOGG.—We regret to announce the decease of W. Hogg, which took place last Saturday at the hospital. Our late brother had been ailing for some time, but we did not think the end was so near. He had been an active member of the choir for many years, and at one time a deacon of the church. He leaves a wife and three children, one of whom is unmarried. Our hearts go out in sympathy to the bereaved ones.

Brisbane, Q.

A.S.W.

LIFF.—The church here has been called upon to part with J. A. Liff, who died on Nov. 29, aged 42 years. He was ailing for some years, and gradually, as it were, left us to go home. He put on Christ by faith and obedience a little over eight years ago, being immersed here by J. Butler, and has lived close to his Saviour ever since. He leaves his wife and four boys, three of whom are in the church, to mourn their loss. The church loses a worker and the Bible School a painstaking superintendent. We all miss him much.

"For ever with the Lord."

French Island, V.

G. T. HARROP.

RICHARDS.—On Nov. 24 Sister Richards was called away to be with Christ. The day before her departure she was in splendid health. During the evening a little baby girl was born into the world, and the dear mother passed away, leaving a kind husband and six little ones to mourn their loss. Our sister was a daughter of Bro. and Sister Readhead, of the Bet Bet church, who have rendered good service in the Master's work. Sister Richards has been a member for the past nineteen years. Although isolated for a number of years, she was pleased at her removal to Dunolly, where she has continued to meet as often as she could. The interment took place at Maryborough, where a large number of brethren and sisters assembled to show their love and respect to one they loved and hoped to meet again. Bro. Clow conducted the service, assisted by Bro. Gemmell, and gave a very appreciative address.

Dunolly, V.

J. BEASY.

DARNLEY.—It is appointed unto all men once to die. Even Christ's elect are not exempt from this decree. They are delivered from the sting of death,

but not from its stroke, and like their divine Lord, they conquer in being conquered. If ever Christianity appears to be invested with grandest dignity and power, it is when it takes up its votaries where the world can but leave them, and fills the breast with immortal hopes in dying moments. Christ triumphed for his saints by his own death, and is continually renewing the victory in them amidst all the suffering and decay of their own dissolution. This sublime truth was never more fully exemplified than in the death of our Sister Darnley, which occurred on Nov. 30. Many hearts were saddened at the news, and North Richmond church has lost one of her most energetic workers; and not North Richmond only, for Sister Darnley was a woman of vast Christian resource and usefulness, as this brief epitome of her works of love will fully demonstrate. Sister Darnley was a devoted Bible student, and her heart joyfully responded to the Master's call as in Matt. 9: 37-38. She was baptised by Bro. Ewers on the 6th of June, 1886, at the Temperance Hall, Brisbane, Q., where the disciples of Christ at that time met to break bread. In Feb. 1888, the family removed to Victoria, and joined the brethren then meeting in Swan-st., Richmond. In the following Feb. they transferred membership to North Richmond branch, at that time meeting in the Temperance Hall, Church-st. For 14 years Sister Darnley was a member of the W.C.T.U., and for the last 6 years held the position of treasurer. She was also an active worker for the past 10 years in the Victorian Alliance, and for several years past was a member of the Women's Progressive League, of which for one term she was President. For 3 years she was a member of the Hospital Visiting Committee, and Treasurer also of the churches of Christ Band of Hope Union, and also a member of the Committee of Victorian B. H. Union. She likewise for 2½ years occupied the position of Superintendent of the Sisters' Executive Temperance Committee, and was also a member of the Richmond Board of Advice. The earthly tabernacle of our beloved sister was given to the earth on Saturday, Dec. 2. The grave was surrounded by friends and representatives from all the above societies. The service was conducted by Andrew Meldrum, assisted by J. G. Barrett, J. T. T. Harding, and F. W. Greenwood. During the service appropriate hymns were sung by the members of the North Richmond choir.

Nth. Richmond, V.

A. MUNRO.

EADIE.—Our Sister Eadie fell asleep in Jesus on the 24th Nov. at the age of 65, after some years of failing health. She had been a member of the church at Rookwood for about 6 years, and had exceptional qualities. She would never speak unkind words of any one, and was always thoughtful of the needs of those around her. She was a true friend, as some here could testify after an experience of 40 years; a good mother, a faithful disciple of the Lord. She leaves two sons and one daughter, who was her special care on account of her helplessness, not being able to walk for the past 11 years. We deeply sympathise with them in their loss, but especially the daughter, and commend them to their mother's God. "The dead in Christ shall rise first."

Rookwood, N.S.W.

G. H. BROWNE.

BOWMAR.—The church meeting here was called upon to bid farewell to Sister Bowmar, senr., who fell asleep on Nov. 24, at the early age of 37 years. She has left a husband and a family of eight. Our departed sister learned the way of the Lord 6 years ago more perfectly. During the last 6 years of her Christian life, she proved herself to be an active worker in the service of Christ. For a time she was a missionary in the Sunday School work. During

this time many children were brought to our school by her. Her favorite hymn was

"We have an anchor that keeps the soul
Steadfast and sure while the billows roll.
Fastened to the Rock which cannot move,
Grounded firm and deep in the Saviour's love."

Kaitangata, N.Z.

T. HALL.

CRANE.—William Crane had passed his three-score years and ten when he was called to his eternal rest on the 8th of November. He was baptised by Bro. Surber over 35 years ago in the Lygon-st. chapel, where his membership has remained ever since. His life was one of faithfulness and loyalty to Christ and his church. Quiet and unobtrusive, yet he was a most potent factor in the make up of the church. His consistent life out of doors was the best testimony the world could have of his genuineness and stability. He was no ordinary man, for prior to entering the church he served ten years in the Coldstream Guards, six of which he served as a non-commissioned officer. He was the possessor of the Crimean Medal and three clasps and a Turkish Medal. He was present at the battle of Alma and Balaklava and at the siege of Sebastopol. As a soldier of our late Queen he acquitted himself nobly, receiving a highly complimentary discharge. As a soldier of the King of kings we may add the same; for as a soldier of peace he was as brave and heroic as a soldier of war. We sympathise most warmly with his widow who survives him. After over 45 years of married life her loss must be great, as there are no children to help to gladden her heart, but we commend her most lovingly to the care and tenderness of our Heavenly Father, who has promised to shield and provide for the widow. J.J.

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A Story, in Six Chapters.

By MRS. BRITT.

Chapter 4: Christ in the Club House.

"I suppose"—he looked down at her whimsically as she fastened the violets in his coat—"I suppose it will not be permitted a mere man to look upon your magnificence this afternoon. By the way, don't you think it a mere waste of beauty, these feminine affairs? I say,"—the big fellow had an inspiration,—“why can't you drive round to the office and bring me home? The thing will be over about dinner time, won't it?”

There was no response; the violets were refractory; Mollie seemed not to have heard his question, and he repeated it.

"I'm—not—going." Her voice was a bit muffled; he could not see her face.

"Not going?" He looked at her curiously. "What's the matter, Sweetheart? Doesn't the new gown fit?"

"I haven't—any—new gown," was the low reply, and her face was still turned from him.

"Haven't any?" he echoed laughingly. "Why, I heard you and Eleanor planning the frills and tucks two weeks ago, didn't I?"

Then Mollie turned and faced him bravely,—she *had* been a bit of a coward,—and there were two red spots on each cheek.

"Miss Donaldson did not invite me, Ned." He simply stared at her.

"Katharyn did not invite you?" He spoke slowly, and every word was full of emphasis.

Mollie shook her head; she could not trust herself to speak. She was young; she had wanted to go; she was *deeply* hurt at the open slight. Miss Donaldson was one of the leaders of the exclusive set, the only child of one of the first families, and an old friend of Ned's; but she had never forgiven the little rebuke that day.

"Are you *sure* there was no mistake?" Holliday's voice was grave and his face very stern; then, as he looked into her distressed one, his own softened, and without waiting for an answer—he would find out the trouble later—he put his arm tenderly around her.

"Never mind the weather, love,
You and I together, love,"

he sang softly. "I flatter myself I'm worth fifty stupid 'afternoon,' and I'm selfish enough to be glad you are not going. I happen to have a spare afternoon—a case laid over; and I want to get clear of those musty old law-books. It's going to be a glorious afternoon, almost like spring. I'll come up with the machine, and we'll go out to the Country Club for dinner. Put on the blue, Sweetheart—I may bring a friend with me. Good-bye." And with a warm kiss he was gone, leaving Mollie with sunshine in her heart despite the hurt.

It was a glorious afternoon, and Mollie felt a little thrill of delight as she took her place beside the tall, elegant stranger whom Ned introduced as Judge Hervey. She had never met him before, though she knew him by

reputation—the youngest judge in the neighboring State, brilliant, wealthy, aristocratic, and a bachelor.

No one, least of all Mollie, suspected that the smiling fellow in front, guiding the machine so skilfully, had planned his little revenge most deliberately, and that there was really *nothing* the matter with the tearing, though it took him some ten minutes to mend the buzzing, whirring thing, which somehow made an unusual amount of noise, Mollie thought.

She did not notice that they were directly in front of the Donaldson home when the detention occurred; she was laughing merrily with the judge, who seemed to find the fair face under the big blue veil wonderfully attractive; but Holliday, peering cautiously from under his cap, like a big boy intent on mischief, grinned wickedly as he thought he saw a curtain move. He knew Miss Donaldson's secret longing to meet the man of law; if he could help it, she never should, confound her! He had not found out the trouble yet, but no Holliday allowed an insult to go unavenged; and, as the machine rolled swiftly down the smooth roadway, he felt a grim satisfaction; he *knew* that she had seen them.

But Mollie—bless her!—must never know, he thought guiltily, as he watched her that night at the dinner table, chatting so easily with Judge Hervey in her bright, unaffected, girlish way, the hurt put far behind her. She was so good, so sweet and true. "The King's daughter is all glorious within," he found himself saying under his breath, and suddenly he felt ashamed of his revenge; it seemed mean and small and childish. She did not need his interference. Who could harm or hurt the "child of a King"?

And there, in that brilliantly lighted club-room, in the midst of the laughter and music and speech, he began for the first time to "think on these things." His home had been a fashionable one, his father a man of the world, his mother a member of the church, who occupied her elegant pew every Sunday, in the big stone building on the corner, who gave bountifully to the charities of the church, and carried an exquisitely bound prayer-book. That was his knowledge of religion; he had thought that the personal, working kind belonged to the Salvationist and his kind; he was learning differently these days.

Mollie's quaint little fancy of honoring Christ in each room had amused, then interested, and now was puzzling him.

Wasn't it more than a "fancy" to Dick Holland, who had said to him that very day: "Thank God, Ned, there is *one* place, one beautiful, cheery home, where a chap who is fighting the devil in him can go and rest—

I tell you if it wasn't for Eleanor and your home, I never would win out! For every place I go I can smell and see the

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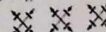
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accursed stuff, and it's fight, fight, fight for body and soul. I know what I can be if I let the stuff alone. I'm ahead now, God bless Eleanor and your wife!" Wasn't it more than a "fancy" to Margaret Hoyt, who had been in her sunny little yellow room up at the big house for two weeks now, and out of whose face was fading the dreary, hopeless longing and home sickness?

Wasn't it more than a "fancy" to the minister's tired, nervous, fretful wife, whom Mollie had borne in laughing triumph from her busy, noisy home, right straight to the dainty, quiet violet room, and held her there, a willing captive, for one restful, peaceful, beautiful week?

Wasn't it more than a "fancy" to the little house down in the "Hollow," and to the small man of twelve who was so proudly earning his first wages down town?

No, it was not "fancy"; it was *living*. That merry, dimpled girl had done more for others in these few short months than he had done in all his twenty-eight years. Perhaps it would be well to think about honoring Christ down in his office.

But Mollie was rising; he was gathering up his belongings; the time for thinking was gone.

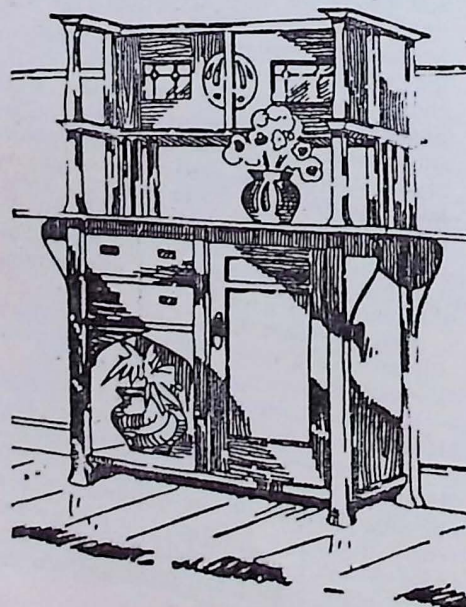
They passed out into the big hall, where a cheery blaze of logs dispelled the chill of the early evening. A young man, scarcely more than a lad, the centre of a gay group, was lounging over the piano, laughing at the lively sallies of a handsomely gowned young woman seated there. When he saw Mollie, a flush came into his face; but he straightened himself up, and returned her greeting with a pretty little bow; then the girl in the big white hat spoke to him, and he turned back to the piano.

Mollie's face was troubled, and the two men soon saw that her thoughts were not

with them; and, as she left them and crossed the room to speak to some friends, Judge Hervey turned to his friend inquiringly.

"One of Mollie's protégés," he said lightly. "A young chap from the country; smart young fellow, in a bank down-town; been promoted twice in three months; goes to our church. Don't see how he came out here; sorry to see him getting in that fast set; he can't keep up the pace." Then there was a little silence, while the two men watched the slender figure in blue as she stood talking to an elderly woman not far from them.

Suddenly Holliday saw the smile die on her lips and her cheeks grow pale. With a muttered imprecation he rose hurriedly to his feet. Katharyn Donaldson and her father had come, and were crossing the room straight toward Mollie. He was too late to be of aid;



he could only look on helplessly; but the flash in his eye made Miss Donaldson shrink back; she knew that temper of old. She would have passed on hastily, but old Mr. Donaldson with a genial smile extended his hand to Mollie; she was a great favorite among the older people.

"Dear, dear, what a thing it is to be young!" he said heartily. "Here you are, as fresh as a daisy, after all that jam and cram this afternoon. Now, I'll warrant you lost your temper a dozen times, and 'said things' just like a man, didn't you? And I'll warrant, too, that you couldn't either of you tell what the other had on, and I know that Katie here spent a strenuous month getting that gown to suit. Tell me, little lady,"—his keen eyes twinkled merrily as he looked into Mollie's face,— "what color was your hostess's gown?"

"Judge Hervey, ignorant of events, felt the heavily charged silence, and looked wonderingly from one to another of the little group. Holliday's eyes were fixed on the two girls

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with a triumphant expression; it was Mollie's turn now—a revenge unsought, but complete. He knew the tempest that would follow her announcement; the irascible old gentleman would make his displeasure felt right there in that crowded room; it would be a storm, and a big one, too, to know that his daughter had been guilty of such an offence; he would not spare her, and Miss Donaldson knew it, too. In her confusion she pulled nervously at her veil-clasp, tearing the handsome veil irredeemably and bringing her soft brown hair in a tangle about her ears.

"Let me help you, Miss Donaldson." Mollie's voice was as clear as a bell; there was no hint of confusion in the sweet tones. "I was not fortunate enough to see the new gown, Mr. Donaldson," she said quietly, while her skilful fingers swiftly undid the tangle. "Mr. Holliday and I were entertaining a friend from abroad this afternoon, showing him the speed of our new machine. I think the damage is remedied, Miss Donaldson."

The old gentleman had turned to speak to the elder woman; for one moment the two girls looked into each other's eyes; then

suddenly Katharyn Donaldson, with a flush that sent the blood flying over her face, silently held out her hand to Mollie. It was met with a warm handclasp, and Holliday, with a little unaccountable lump in his throat, looked at Mollie's shining face. She had won; hers was the victory. Her revenge was sweet and holy. It was the "glorious within," and it was no surprise to him that upon their return home the automobile carried four instead of three; and, as the happy laughter rang out upon the stillness of the beautiful night, he knew that Mollie had chosen the "better part."

Two or three afternoons later he ran up the steps in a rush. Mollie was in the music-room, on her knees before the cabinet, turning over some music thoughtfully. He picked her up as easily as if she had been a feather, and deposited her against the soft cushions on the broad window bench.

"There," he said triumphantly, "you have some roses in your cheeks; you look better! Don't you stay in the house too much, little housewife, or you'll be sent off again. Why aren't you out in this glorious sunshine?" Without waiting for a reply he

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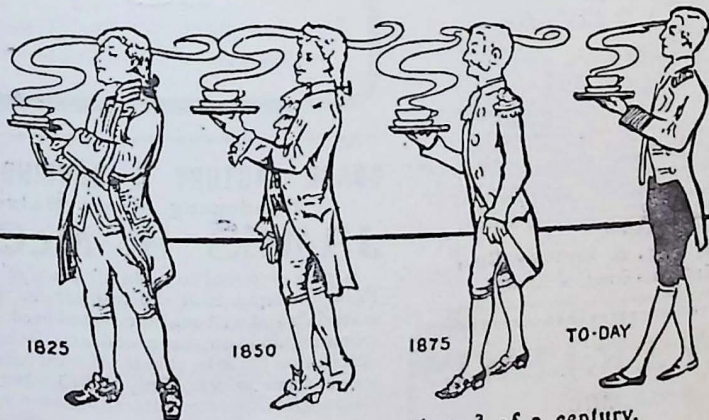
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hurried on, "I want you to order some posies from Hunt's and make the house look as pretty as possible. We can have a rarebit or oysters or something of the sort; you're queen of the chafing dish; you'll know what. Wish Eleanor and Dick were here; I miss the old chap more than I can tell. What they wanted to go mooning off to Honolulu for, I can't see," he grumbled gloomily; then his tone changed again. "Go right away and 'phone Katharyn and Doris; they're two of the prettiest girls—" He suddenly became conscious of Mollie's look of utter bewilderment, and, throwing back his handsome head, he laughed, laughed so long and so loud—he was visibly excited—that Aunt Jinny put her turbaned head in at the half-open door.

"Fo' de lan's sake, Marse Ned, quit dat! Yoh is dun hoodooed; I knows de sign! Yoh'se sendin' out de call fur trouble. I tell yoh dey is mighty close kin—dem smiles en dem tears." And with a warning shake of her head she went off down the hall.

"Don't be a rain-crow, Aunt Jinny!" he called after her; then he turned a smiling face to his wife.

"I don't wonder you look bewildered—bursting in upon you in this way. I'll try to be rational, but I'm thinking what a jolly old evening we are going to have! The 'Varsity Glee are stranded over in N—; couldn't find out what the trouble was; at any rate, they're there for to-night; and Burr and Converse—they're the only two of our men left in the club—'phoned over to know if they should come over and we have a good old-time sing together. I haven't seen either since we were married, and I'll be mighty proud to show them my wife and home. They wouldn't come till I'd seen you, though I told them you'd be delighted. I was sure there was no other engagement; so I'll run back to the office and ring them up, and you get word to the girls. Tell them to break other engagements; it'll be worth while! Don't forget the flowers!" He was almost out of the door before she reached him.

"Ned, oh, Ned!" her voice was full of dismay. "We can't—that is, I can't—oh, Ned, I have an engagement, an important one, for this very evening!"

He stopped short, and a little frown appeared between the dark brows.

"Why, I don't remember any—"

"No, it isn't you; it's I. I promised to try over some new music with Jack Saunders. He looked instantly relieved.

"Goodness, Mollie! Scare a fellow to death! That's easy enough; call him up and tell him it holds good for next week; any odd time is good enough for him."

She spoke earnestly.

"But, Ned, I've been trying so hard to get him; this is the first time. I invited him especially for this evening, and I must not—"

He interrupted her impatiently.

"Now, see here, Mollie, don't be foolish! You don't suppose for a moment that we could allow a little thing like that to interfere with our plan?"

Mollie's face was troubled, but she spoke quietly.

"It isn't a little thing; that's it. It may

mean everything to him, Ned, especially to-night. Let me tell you about it." She laid a soft hand on his arm, but the Holiday temper was ablaze. He shook it off angrily.

"Now, see here, Mary"—she knew how angry he was then—"I'm just sick and tired of that nonsense. Better turn the house into a Salvation barracks and be done with it! If you persist in that foolishness, you'll do it to your sorrow! Perhaps if you're alone, you will come to your senses. I will be in the office till five; when you make up your mind you can let me know." The door slammed behind him, and his feet went ringing down the walk.—C.E. World.

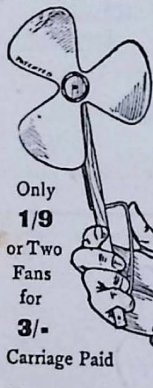
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