

THE Australian Christian

Circulating amongst Churches of Christ in the Australian Commonwealth and New Zealand.

Registered at the General Post Office, Melbourne, for transmission by post as a newspaper.

Vol. XII., No. 2

THURSDAY, JANUARY 14, 1909.

Subscription, 6s. per annum. Single Copy, 1½d.

The Church and its Mission.

(Concluded.)

CAREY E. MORGAN, Ky., U.S.A.

In saying that nothing outside of the church can really hinder it, I am not unmindful of the stubborn opposition of the enemies of the faith. But the church had always to meet this opposition, and has made all its progress up to this good hour in spite of it.

There was Lucian, who lived between 120-200 A.D. He was the Voltaire of that age. He thought he could laugh Christianity out of the world. How many of you have ever heard of him?

There was Celsus, who also lived in the second century. He was the Tom Paine of his age. He thought he could sneer Christianity out of the world. He attacked it with vulgar jibes and ribald criticism. And what came of it? Not a thing would be known of him but that Origen, a Christian polemic, wrote a book against him which he called "Contra Celsus."

Blowing out the sun.

There was Porphyry, who lived in the third century. He was the Homer of his age, and was really an able and noble man who was intensely sincere in his opposition to Christianity. He thought he could argue it out of the world. As someone has said of him, he might as well have tried to climb to the sky and blow out the sun.

There was Julian, of the fourth century. He thought he could drive Christianity out of the world with the power of the empire. And at the last he cried, "O Galilean, thou hast conquered!"

From the first it has been so. Men tried to destroy the Jerusalem church by scattering its members, and they found out that to try to kill Christianity by scattering its disciples was like trying to put out fire by scattering firebrands. Each disciple became a new centre of flame and light. They went everywhere preaching the Word. If the enemies of the faith could not crush it in its cradle, how can they do it now? If they could not kill it in its infancy, can they kill it now that it has come into the glory and strength of its maturity?

Traitors within.

No, the only unbelief that can really hinder the church is the unbelief of believers. If those of us who are professed followers of Jesus shall confess him on Sunday and deny him all the rest of the week; if in the church we shall declare our faith and exhibit an

utter lack of it in life; if we shall wear his name, not on our heads for a crown, but under our feet as a footing in the mire through which we walk; if we have money for luxuries, vanities, self-indulgences, show, sham and pretence, and little or none at all for the treasury of the Lord; if we shall descend to dishonest methods in business or politics or social life; if we are so busy all the week or so full of pleasure on Sunday that we turn our backs on the Lord's table and forsake the assembly and the communion of the saints; if we can go everywhere else but to church and are interested in everything else but religion—then we block the church's progress. We are a dead weight for it to carry. We make the cross of Christ of none effect and tread underfoot the blood of the everlasting covenant. This is the unbelief, the only unbelief that really hinders, the unbelief of believers.

How shall the church strengthen itself for its mighty task, and make itself more efficient for its accomplishment?

More brotherliness.

(1) It must give more attention to the fellowship.

There is a social side to this question of the church's efficiency. There are some things I would like to know concerning my church before I would be able to gauge its efficiency accurately. What is the attitude of the members toward each other? How long is a new member kept standing in the court of the Gentiles before he is allowed to enter the inner sanctuary of real fellowship? Is the fellowship only a name, or does it stand for a blessed and helpful reality? If a man comes into it, is he made to feel that he is in the midst of friends who care for him and are interested in him? How is a stranger treated? Is he met cordially by the usher and shown to a good seat? Is he greeted by the members and invited in an honest, cordial and genuine way to come again? Or is he left to shift for himself and permitted to pass out through coteries of people who are so interested in each other that they have no time to be courteous to one who, through public invitation, is a guest of the church for that service? Is the church all aglow with Christian zeal and concentrated sociability, or is it cold? You might as well expect the roof to take fire from an icicle as to expect a man to catch any glow or warmth of heart from a church

that is socially cold. The church that is socially cold is evangelistically cold. The church that is evangelistically cold is spiritually cold. One is never quite at home in a church until one has friends in it. Consequently the church that holds itself aloof from newcomers, that is tardy in the bestowal of its courtesies, will in the very nature of the case make few disciples.

More for the children.

(2) It must find a way to do more for the children, and to do this it must give more heed to its nurturing function. There is one phrase used by the Catholics which I wish might become current among all Protestants. They call the church "Holy Mother Church." That is a significant name. Alongside of the doctrine of the Fatherhood of God must be placed the fact of the motherhood of the church, that the child's spiritual parentage may be complete. The church's heart must throb with the intuitions and impulses of motherhood. As the mother bends over the cradle, cooing, crooning and singing her sweetest lullaby to move the heart of the child, so must the church. As the mother wins the confidence of the child so that in time of trouble and danger it flies to her arms for succor and aid, so must the church. As the mother trains the child to love in return for love, so must the church. As the mother beareth all things, hopeth all things, endureth all things, thus fulfilling the apostle's definition of love—of love that never faileth—so must the church. It must be "Holy Mother Church." If the church spent more time in the nursery, it would not need to spend so much time in the hospitals. How the homes need this help! Who would not rather their children were saved by a warning than by a rescue, by a lighthouse than by a lifeboat, by a Sunday School than by a reform school? From the time our Lord took the children in his arms and blessed them, the church's duty has been plain. I say solemnly to you elders and deacons and church people, the church can not stand aloof from this work and be guiltless before God.

(3) But the thing I am to say now lies deeper than anything else I have said, and is therefore more vital and fundamental.

More spirituality.

The church must be more spiritual. It must genuinely love the Lord. It must honestly believe in him. It must be sincerely

loyal to him. It must reverently worship and adore him. It must seek constantly to do his will, and with abiding consecration hold itself subject to his purposes.

I care not what else a church may have, whether a costly equipment or great material resources, a long rostrum or large social influence—I tell you it is weak and wholly inadequate to the mighty responsibility divinely laid upon it, unless its weakness is made strength in him. What is a church? A pile of brick and stone and mortar? The Quakers are right. This may be a meeting-house, but it is not a church. Is it a form of worship? A prayer-book and a ritual? An organisation with an ecclesiastical head and

ecclesiastical honors and functions? No! A church is a body of believers who have become obedient to the gospel of the Son of God, and do not forsake the assembling of God, and do not forsake the assembling of themselves together; who meet on the Lord's day for fellowship in giving and in breaking bread and in prayer; who love the Lord and one another; who believe in God and Jesus Christ his Son and the Golden Rule and the new commandment and the holy life; who try to reproduce the life of Jesus in their own, and who, through the resurrection, have hope of life eternal. This is a church, whether it meets in an upper room or open field or a great cathedral, and the gates of hell shall not prevail against it.

Christ in Our Business.

Address delivered by John Fischer at the all-day meeting for the deepening of spiritual life, Adelaide, on New Year's Day.

The longing of the heart of the world has framed the almost universal question, "O! God, show us thyself." His Father heart has responded, and he sent Jesus his Son into the world that he might reveal the Father to us. But Christ Jesus ascended again, and the world now makes the request, "We would see Jesus." To this Christ has replied, "You shall see me in the Scriptures, which bear record of my life and teachings: and in the lives of those who are my followers and my representatives." The first of these the world does not read; consequently it is left to the disciples of Christ to show him to the world.

A true Christian is not one who merely assents to the facts of the gospel story, but one who realises that he is no longer his own but is now Christ's, and that his life should be a representation of the life that Christ would have lived, had he been placed in the Christian's circumstances and surroundings.

Where Christ is.

As those whose desire is that the world shall see Jesus, we find no great difficulty in saying that Christ is in the church, for it cannot exist as a real force in the world without him. Nor in saying that Christ is in the home, for it seems the most natural place for him to be, and the homes of the world have been blessed because he is there. Nor yet that Christ is in the "Quiet Hour," for he makes it complete and gives the blessing. We do find greater difficulty in having Christ in our recreations, for it is so hard to know where to draw the line. Still greater is the difficulty of Christ in the politics of the day, where evil seems to sit most strongly entrenched, and the right has a long uphill fight. But the most difficult place for the Christian to act as representative in is when he tries to show in his life "Christ is our business." In no phase of the Christian life is there a greater necessity for an increase of spirituality than in this, to the end that men who "would see Jesus" shall be able to look to us and say, "We see Jesus in the business life of that Christian."

It is recorded that some Chinese merchants who were Christians went to Korea. On

arrival they were asked, "Who are you?" "Christians from Manchuria," they replied. "Are they the same sort that we have here?" the Koreans asked. "What sort are they?" "Good men! Good men!" was the reply. "How do you know they are good?" was the further query of the Chinese. To which the Koreans responded, "Five years ago some of them owed us money, and they refused to recognise their indebtedness, but they heard preaching about Jesus. They have now paid the full amount with compound interest added." Such unmistakable evidence required no further arguments.

The negro boy who had given himself to serve Christ had the right understanding of the matter. A gentleman questioned him as to the reality of his profession. He might have replied, "Ask the preacher," or "I go to the prayer meeting," but he replied, "Ask my boss." Yes! it's the best evidence of the reality of my consecration, when I bring Christ into my business to such an extent that testimony can be borne by my associates that they can see Christ in my business life and dealings.

250 days in the year.

No subject is of greater practical importance to the Christian at the present day than this. We spend roughly 250 days of every year at business, and at least eight hours of every day. We stint no time, thought or energy, and business claims are frequently allowed to be first even to the neglect of other important matters. We are truly "not slothful in business."

It is possible for us to neglect our spiritual natures almost entirely, but this is not such a common error in Christians as the tendency and temptation to divide our lives into two parts; the spiritual, for which we know we require Christ, and the secular, which we think stands alone. But the Christian who has this view has but a very imperfect idea of the obligation which is placed upon him. Paul says, "Whatsoever ye do, do all to the glory of God." Unless the Christian can take Christ into his business, either his profession is rotten or his business is. If the first, then the sooner he humbly asks God to

give him the right view of what is required of his servants the better. If the latter, the sooner he quits it, the worse for his pocket, perhaps, but the better for his soul.

Christ as a partner.

Every Christian should have at least one partner in his business, and that is Christ. Many of us do, but we want him to be a sleeping partner the best part of the time, when we are driving a bargain which is not "clean," and when we divide profits. He is to be active to bless in prospering us and in helping out of our difficulties, otherwise we prefer for him to be asleep. But he will not do this. He desires to help, guide and bless us, and the least we can do is to respect his wishes as to our business principles and fairly share with him our business profits. He honors the business man who does both of these, and especially the man who keeps his partnership accounts in such a way that if an angel from heaven were sent to audit them, he would be able to report that the divine partner is receiving his share of the profits.

It is not denied that there is a great difficulty in doing all that is necessary in having Christ in our business. There is a prevailing opinion that it militates greatly against our business success, and we do desire to be successful. To some extent it may be true; competition is fierce, the battle of business is keen, and methods of competitors are frequently unscrupulous and underhand. It is indeed hard for the honest business man to succeed. But the great principles enunciated by our Saviour must be applied to the mean, petty and small circumstances of our business lives. The teaching of the Master to do unto others as we would have them do to us has been changed to "do others or you will be done."

Christ and labor problems.

The labor problems are perplexing, especially when a solution is required in the light of the teaching of him who desired all men to know God as their Father, and to recognise one another as brothers, each one of whom has certain God-given rights which the others must respect. Let masters and men both recognise the necessity of loyalty to Christ's teachings, and there will be no strikes and lockouts. The same Scripture which enjoins on "servants to be obedient to them that are your masters . . . in singleness of your heart, as unto Christ," speaks also to the "masters to do the same things unto them . . . knowing that your Master also is in heaven," and that the servants be given "that which is just and equal."

One thing looms sharp and clear: God must be served, the conscience kept void of offence, and the soul saved, even if business proves from the worldly standpoint a failure. God is running the world and not the devil, and the business man who places his confidence in God, and conducts his business as in the sight of God, need have no fear of the future. David says, "I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread."

Lot and his story are pictures to us of the man who desires to be a Christian but counts

business to have no connection with his religion. He prospered, because a man of influence, but—he left Sodom a widower and a pauper.

Moses might have lived a prosperous and influential life in Egypt and been sold now-days as a royal Egyptian mummy; but he chose the service of God, and although no man knoweth where he lies, his name has come down through the centuries as a man who was in business for God and with God.

Having Christ in our businesses will bring to us sure blessing and reward. It may not come just when we want it, or as soon as we would like it. But it is sure.

God's pay-day.

In a district in the country, a deal had been said about certain farmers working on Sundays. One man who was an infidel laughed when his religious neighbors spoke to him about the matter. Defiantly he said, "I will put the matter to a test." So next year he ploughed his field on the first Sunday in March and sowed it the second. It rained almost every Sunday till the field was just ripe to reap, and then on the last Sunday in September he put his reapers to work, and the yield was phenomenally large. On the first Sunday in October he sold his wheat, and the buyer settled for it on the second Sunday in October at the highest price he had ever given. The infidel was so jubilant that he wrote to the local paper boasting of the complete success of his experiment. But he was surprised when he saw his letter in the paper with the footnote by the editor, "God doesn't always settle on the second Sunday in October." No! business men; God chooses his own time to honor those who honor him, and to bring to confusion those who dishonor and defy him and his divine business life rules.

The Christian character is a recommendation in business. Some hesitate to show their true colors not because of fear but because they desire not to be classed as hypocrites. But believe me, even the man of the world, who knows a spurious coin when it is passed on to him, appreciates the ring of the true token of exchange all the more for such an experience. He soon sifts out the genuine follower of Christ, and finds that the better Christian a man is, the better employee will he be.

Profit and loss.

We are in business to make profits. Without Christ the business man has only one gauge of profits, and that is represented in his balance sheet by the figures that stand after the signs £ s. d. But the Christian knows Paul's estimate to be the correct one, that "Godliness is profitable for all things," and the "all things" include his health, his family, his influence, his unselfish service for Christ in church and school, home, or wherever he may be; loyalty of employees, goodwill of business associates, and respect of competitors; in other words, all that is contained in the promise of the life that now is and that which is to come.

The Lord requires able Christian business men;—men clear-cut in their ideas, discerning in their judgment of men, methods, and opportunities;—men thorough in every act,

persevering and optimistic;—men like Stephen, full of faith and of the Spirit;—men "who build twenty storey characters in the communities in which they live";—men as religious in handling a yard-stick and in weighing sugar as they are in leading a prayer-meeting;—men "who can't be bought, bullied, scared or stolen by Satan";—men who do things for themselves, and therefore do things for their fellows and God;—men prospered and successful because of their faith in God and because of his blessing;—men of whom it can truly be said that they stand for God and the right, and therefore are true representatives for "Christ in the business."

Things in Japan.

MRS. P. A. DAVEY.

At times we feel results here are slow in coming, and it is difficult to develop a continuity of interest. Japan is not an easy mission field. She has her own traditions and religious thought, and does not accept unreservedly the Christian teaching very readily. Then she has access to all the modern thought on religion, and it seems to me that the people are more ready to philosophise than to commit themselves to a fixed position. It is difficult ordinarily to find definiteness even in statements of every-day intentions, and in common speech the "probably so" enters very largely into the vocabulary. Still there are many Christians of sterling and enduring worth, and after patient working there will be many more added to the number of those who for years have made their influence felt at the very heart centre, I believe, of the life of this Empire. We must do our part faithfully and constantly, and one day Japan will take upon herself the converting of her own people.

The missionary an optimist.

Mr. F. E. Hagin, just returned from furlough in U.S.A., was telling us of one of his speeches at home in which he referred to a small town where there were only two Christians. He said, "You may regard that as a very small percentage; but just wait, and one day that town will become practically a Christian community with a Christian mayor guiding its affairs." He is a man of large vision and hope in the future. He, in talking in our home with my mother recently, spoke of the same few, apparently, who were holding up the work here, missionaries included. "But wait, the day is coming when there will be a great impetus to Christian effort here from among the people themselves." It is good to have these words of encouragement. Bro. Hagin while on furlough toured, with Bro. McLean, President of the F.M. Society, and Dr. Dye, missionary to Bolengi, Africa, a great many of the American States, and made numerous addresses at missionary rallies. He is a fine missionary, and a thoughtful and spiritual speaker. Unfortunately his eldest daughter returned in ill-health, and we fear that Mrs. Hagin will have to return to America with the three children. Edith, the eldest, took suddenly ill after they left Honolulu on their return to Japan, and the doctor

on the ship said it was tuberculosis, and this was confirmed by doctors here. We pray that they may be spared to the work, as they are too good to lose. The church at Koishikawa (little stone river), a ward of Tokyo, of which Mr. Hagin has charge, is the strongest church we have, and is becoming a congregation of families, which is very desirable in all our churches, but a result hard to attain. Mr. Kawai, the preacher, is a very able, wide-awake man, and has done a fine work there.

At Hongo.

At Hongo we are getting along slowly. As you know Mr. Davey has had too many irons in the fire on account of having to give so much time to the Bible School. We have fair attendances, and are making special efforts to increase them. Mr. Davey has an English Bible class and song service every Sunday evening prior to the preaching, and also has begun a class for senior boys in Japanese in the morning school. I have begun again a women's meeting, with the help of one of our girls' school graduates. We visited several homes last week, and had our first meeting on Friday at the house, with a good attendance for a beginning. We hope to make this a permanency. I hope to take up my language study again, and some day to talk to the women myself. I am afraid that as yet my style is very broken, and certainly my vocabulary is decidedly limited. Of course our dear little son has first claim on my time at present, and I find his demands are large. My mother is a great help to me, and relieves me wonderfully, so I hope to do more from now on. Tokyo is a large city, and is literally teeming with people. Pray for us that we may be used in reaching as many as come within our sphere, and that we faithfully grasp the opportunities for service.

How to Get On.

A young man asked, "How can I get on in the world?"

1. Get some work for which you are suited. Stick to it. Learn to excel in it. Know more than any other man. Be more skilful in it than any of your competitors.

2. Save money. Acquire the habit of thrift.

3. Get a good reputation for honesty, truthfulness, regularity, and trustworthiness. It is business capital. Deserve it. Do not try and deceive the world; you are sure to be found out.

4. Treasure your health. Avoid excesses of any kind. Sleep enough.

3. Trust in God. Remember all your days shall be days of loyal service. To be truly religious is not to be solemn, but to do your duty in home, church and state.—*Sel.*

Is it possible for any man to be a true Christian himself, and yet be doing nothing to make other men Christians too?—*T. L. Cuyler.*

THE Australian Christian.

PUBLISHED WEEKLY AT

528-530 Elizabeth Street, Melbourne.

Editor - - F. G. DUNN.

Manager & Sub-Editor - G. P. PITTMAN.

All Communications should be addressed to the AUSTRALIAN PUBLISHING CO., 528-530 Elizabeth Street, Melbourne.

All Cheques, Money Orders, etc., should be made payable to G. P. PITTMAN.

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

The Leader.

The Resurrection of Jesus.

In a previous issue we gave a short extract from Professor Orr's book "The Resurrection of Jesus." We think that the book and the subject are of sufficient importance to warrant further reference. The book itself is the most timely one that has made its appearance in the theological world during the last quarter of a century. Those who are acquainted with current theological literature will understand why it is so. Destructive criticism, which has been busy in the past with the Old Testament, has now turned its attention to the foundations of the Christian faith, and has made the virgin birth and the resurrection of Jesus the objects of its attacks. It does not take the student of modern criticism very long to discover that the principle which underlies the greater part of it is unbelief in the supernatural. The admissibility of the supernatural in the form of miracles is what it appears to deny. Much of the Biblical criticism of modern days is penetrated with this scepticism, and accounts for the crude and halting logic which has been foisted upon us from men whose scholarly attainments would lead us to expect something better. In view of these things, Professor Orr's book will render invaluable service. In reviewing the book, the *British Weekly* says: "Here is something definite, vital, and in the best sense of the word 'up-to-date'; conservative without being narrow, orthodox without being obscurantist, written in full view of the latest, best, and worst that can be said against the resurrection. It will remain for many a day as one of the most valuable contributions to the vital subject with which it is concerned."

It covers the whole ground.

To a great many Christian people such a book is not necessary. They are oblivious of, or indifferent to, the criticism that rages round about them. They escape perplexity because they do not read books that perplex. It is otherwise, however, with many who either cannot or do not wish to avoid the drift of the hour—men so constituted that they want to hear all that can be said on both

sides. Professor Orr's book is just the book for them. As our reviewer says: "The thoroughness of the treatment shows that Dr. Orr is perfectly conscious of the issues at stake, for he goes to the heart of the matter at each point of the discussion. The width of his reading is seen to be almost incredible, for nothing of importance, or indeed of unimportance, has been omitted. The remarkable fairness of the discussion is also conspicuous, and not a single unworthy advantage is taken of even the most insignificant opponent." It is one of the few books that cover the whole ground and meet the difficulties fairly and squarely. It is a book that those who have never been troubled with doubt may read with profit and find their faith all the more confirmed; while as for those who are not quite sure, it will be an invaluable help. The resurrection of Jesus has always been the corner-stone of our Christian faith—the certainty of certainties—but all the same, the feeling uppermost with us after reading Dr. Orr's book was that the impregnable had become more impregnable.

Did the church know its own history?

It is quite impossible for us to even mention the various lines of thought dealt with by Professor Orr. Our desire is to say something which will induce our readers to get the book for themselves and give it careful study. We believe that, by so doing, they will have clearer conceptions of the stability of the ground on which their faith rests. They will see that adverse criticism has but little or nothing to go upon; that what little it has is made up of needless assumptions, at variance with commonsense and ascertained facts. One of these is pointed out by the reviewer in the *British Weekly*. He says: "The virtual assumption of historical critics is that the primitive church did not know its own history, that myths and legends grew up and were eagerly received, and that the writers of the Gospels had no conscience for principle, but manipulated their material at will. But, as Dr. Orr points out, any modern church could easily give an account of its history for the past fifty years or more, and it is simply absurd to think that the earliest churches had no such capacity. In reality there was nothing vague or intangible about the testimony borne by the apostles and other members of the church. As Archbishop Alexander said nearly twenty-five years ago: 'As the church is too holy for a foundation of rottenness, so she is too real for a foundation of mist.'" The heavy German critics are sadly destitute of the sense of humor, or else they would be compelled to smile at the strange positions in which they land themselves. We are not surprised that Professor Orr is constrained to ask such critics whether they take the apostles for children or fools!

The resurrection explains everything.

The resurrection of Jesus explains everything that followed it. The denial of it explains nothing, but, on the contrary, leaves an enigma beyond the power of man to solve. The influence of a dead Christ would have been an influence of despair, but the influence of a living Christ was an influence of

hope and inspiration. And so, in accounting for the facts after the death of Christ, we may ask with Carnegie Simpson: "Does it all mean no more than that a great and good man's influence is a powerful legacy to the moral force of the world, or that the New Testament writers, when they speak of 'Christ living in them' by his Spirit, mean only that his ideas profoundly influenced them still? Those who say the former think by a platitude to account for what is the most remarkable phenomenon in history—the triumphant rise of the Christian church immediately after the death of its Founder; those who say the latter make the New Testament the most inflated and exaggerated religious book in the world, and therefore one of the worst, for what is worse than a spirituality that is not sane and a religiousness that has no conscience about facts?" There is no escape from this alternative. Either the resurrection of Jesus was a fact, or the New Testament, and the system it represents, was built upon the greatest fraud ever perpetrated in the history of the world.

A new phase.

The attack on the resurrection has assumed a new phase. The study of comparative religion has suggested a new line of argument. This phase of the question is dealt with by Professor Orr in a chapter on "Neo-Babylonian Theories." If anything were wanted to indicate the poverty of resources of the rationalistic school, it can be found here. "This new Babylonian school," says the *British Weekly*, "is not content with pointing out analogies between Gospel narratives and Pagan myths; it goes further, and proclaims an actual derivation of the former by the latter." It is here that the question may be fairly asked whether such critics take the apostles and evangelists for children or fools. Apart from any other consideration, the writers of the New Testament deserve more respectful treatment than such a conclusion would suggest. Viewed merely as compilers of history, no well-balanced mind would regard them as one or the other. And yet, if the suggestions of rationalism are to be accepted, the apostles and evangelists were either credulous simpletons or unscrupulous knaves. The position assumed by rationalistic critics is only another evidence of the extreme lengths to which they are prepared to go in their avowed hostility to the miraculous in the Bible. As historians, the apostles and evangelists command the respect and admiration of all unbiassed men and women. Take Luke for example. In the ranks of historians we look in vain for his superior in the matter of intelligence, downright honesty of purpose, and correctness of detail. No historian, sacred or profane, has been subjected to keener analysis and severer criticism than he. There are few historians that can pass through such an ordeal and come out with unblemished reputations. But Luke does. In his case, what we formerly took for granted as historical truth we now know from indisputable evidence to be so. The Book of Acts, with its many historical statements and local references, furnishes a splendid hunting ground for the historical critic. Of all the books of the Bible, it is suscept-

ible of corroboration or otherwise by recent historical research. It has been so subjected, the result being that criticism founded in ignorance has been exploded by accurate knowledge.

Credible witnesses.

Luke is therefore a credible witness against the mythical theory. His Gospel and Acts, published within the life-time of many acquainted with the events connected with the death and resurrection of Jesus and the subsequent history of the early church, make the idea of a mythical development the most absurd proposition of modern times. And Luke stands only as one among many witnesses. The other evangelists are equally sane and honest. And besides these, there remains the outstanding personality of the apostle Paul. The world does not furnish us with a man of more commanding and acute intellect, or more unimpeachable honesty. His testimony to the resurrection of Jesus is, in itself alone considered, sufficient to stamp the resurrection of Jesus as an undeniable historical fact. In what we have said, we have scarcely touched the fringe of the subject. The evidence for the resurrection, direct and indirect, is more abundant and more reliable than for any other fact in ancient history. It is sufficient here to quote the concluding words of Professor Orr's book: "In conclusion," he says, "the resurrection of Jesus stands fast as a fact, unaffected by the boastful waves of scepticism that ceaselessly through the ages beat themselves against it; retains its significance as a cornerstone in the edifice of human redemption; and holds within it the vastest hope for time and eternity that humanity can ever know."

"Blessed be the God and Father of our Lord Jesus Christ, who, according to his great mercy, begat us again unto a living hope, by the resurrection of Jesus Christ, unto an inheritance incorruptible, undefiled, and that fadeth not away" (1 Peter 1: 34).

Editorial Notes.

Earthquake Reflections.

A calamity on so appalling a scale as the Sicilian earthquake, like "one touch of nature makes the whole world kin." A thrill of Christian humanitarianism has encircled the globe, and constitutes the silver lining to the black cloud overhanging the Straits of Messina. We may not understand why such wholesale loss of life and intensity of suffering are permitted, but one of the direct results is the manifestation of sympathy on a correspondingly large scale. And who can doubt that this is due to the influence of the Christ? Indifference to human suffering is characteristic of heathenism; but where Christianity is preached, and in proportion as its teachings are accepted, hearts are touched and pockets are emptied. The sufferers are Italians and Roman Catholics, but national and credal barriers melt in the presence of such a catastrophe. It is pleasing to note that the great Protestant Anglo-Saxon peoples of the United

Kingdom, the United States, Canada and Australasia are foremost in their munificent liberality. Yet another lesson is the utter helplessness of humanity when faced with the mighty forces of nature. Our greatest works of engineering skill, extending over a long period of years, sink into utter insignificance in comparison with the titanic upheavals of volcanoes and earthquakes. It is well, though impossible apart from faith, to realise that behind these wonderful exhibitions of material force there is a beneficent personality, a great loving Father who is "too wise to err," and in the light of whose presence we shall in the future be able to solve the inscrutable problems of to-day.

Pious Pugilists.

Prize-fighter Johnson has a grievance. He claims to be a Methodist, and his complaint is that his denominational brethren withheld their sympathy and support when he most needed it in his fight with Burns. The latter had the countenance of his Roman Catholic co-religionists (it is said that Burns was seen in a motor car between two priests on the morning of the fight), but poor Johnson had no spiritual support. "I expected," he says, "to be well looked after by my co-religionists in Sydney. Well, do you believe it, not one of the Methodists even called on me." The neglect so affected him and he fretted so much that his manager "feared he would go back on his training." However, he tells us he found consolation in reading "Pilgrim's Progress" and "Paradise Lost," and so with the assistance of Bunyan and Milton he was fitted for the fight. He further complains that "not a single Methodist so far as I can learn signified his intention of witnessing the fight," while "in America, whenever I had a scrap, I could always count on solid support from my denomination." Mr. Johnson, we believe, hails from Texas, where there are negro Methodist Churches, and it is, of course, quite possible that some of these members attended his boxing contests. He was surprised to find the white Methodists of Sydney did not live on the same plane. Then, he has been disappointed that he has not received more ovations from the public, and especially the churches. "When I won I fully expected to be feted. That was my due. In return I was prepared to spar with local champions, recite, play the piano, guitar, or any other instrument in aid of local charities or churches. However, you spurned me. But he is not going to calmly submit to such treatment: 'Depend upon it I shall report to the American people how I was treated here, not only by the people, but by the Methodist body to which I belong.' It remains to be seen whether this will produce permanent alienation between American and Australian Methodists. W. G. Taylor, of the Central Methodist Mission, says Mr. Johnson brought no Methodist credentials with him, and explains that "there is no comparison between our treatment of Johnson and the Roman Catholic treatment of Burns. We do not support prize-fights. None of our people do." It would appear that both the pugilists are religious men. Burns, it is well known, is a devout Roman Catholic, and

Johnson is an equally pious Methodist, and has been publicly "seen engaged in earnest prayer." It requires no stretch of imagination to suppose that each earnestly petitioned the throne of grace for aid to batter his opponent into helplessness in order to win the championship, not to mention the thousands of pounds attached thereto. The prayers of both were not answered, but why the Methodist was favored is not clear from a theological point of view. One Catholic prize-fighter attributed his defeat to eating meat on the Friday previous; but from all accounts Burns is too devout a member of the Holy Church to be guilty of so heinous a sin. What a burlesque on religion when prize-fighters claim to be disciples of the lowly Nazarene!

Forward!

As the harvest is gathered in, we learn that on the whole the past year has been one of the most prosperous in the Commonwealth. Never before was such a bountiful crop garnered in South Australia, and other States are not far behind. We may say with the psalmist, "Thou hast crowned the year with thy goodness, thy paths drop fatness." Other industries than the agricultural are also flourishing, and the year opens up with exceptional prospects. The commercial outlook was never brighter, and the spiritual outlook should be correspondingly promising. If Christians but work and give in proportion to blessings received, this year should become historic on account of progress made. A deeper sense of the responsibility of stewardship, and a more "effectual working in the measure of every part" now, will tell on the years to come. There can be no better time than the Centennial year for a great forward movement all along the line. Every church should be enthused. We hear of a simultaneous mission being arranged for in the W.A. churches, and of an effort in S.A. to arrange for a special mission in every church in the State during the year. Why not in every church in Australasia? "Speak unto the children of Israel that they go forward."

Consecration.

If a man is not a Christian he may debate whether or not he will become a Christian; but having once become a Christian there is no longer room for discussion as to whether Jesus Christ shall dominate him. Jesus Christ is our Lord. That we are Christians is not sufficient. That we are Christians bent on the evangelisation of the world is not sufficient. It is obligatory that we be under the sway of Jesus Christ as Lord, that we be consecrated Christians. This involves the absolute yielding unto God of the lives which hitherto we may have tried to direct the control. It means the voluntary offering of ourselves to God to do his will instead of our own.

This mastery of Christ's includes not only our bodies, but likewise the use of our time. I sometimes think that our time is the most potent talent we possess. Yet I wonder how many of us have the habit of month by month, if not oftener, remorselessly examining ourselves with reference to the use of this talent

of time. Are we making the best use of it? Or are there spaces of time that are frittered away, and worse, it may be, in face of a crisis like that presented to us in the world to-day. How much some day we will wish we had utilised our time better. Little by little your life is drifting away. May God help you to make it a sacrificial offering. Who can measure the possibilities even of minutes which are dominated by the ascended Christ? The value of our actions and of our silent influence at a given time depends upon the degree of our union with Christ at that time. How this should change the use of time.

Then Christ should dominate not only the body and time, but our money as well. Our money is so much of ourselves or so much of somebody else. That is, it is stored up personality. It is such a great power that I sometimes think of money as omnipotent, omnipresent and eternal. It has power greatly to multiply man's opportunities, influence and fruitfulness. We might solve all the financial problems of missions if a sufficient number of Christians would acknowledge the Lordship of Jesus Christ over their money. We are trustees and in no sense sole proprietors. We are trustees not simply of a tenth but of all we possess. CHRIST CANNOT BE CALLED THE LORD OF A MAN'S LIFE, IF HE IS NOT AT THE SAME TIME LORD OF HIS SUBSTANCE.—J. R. MOTT.

From the Field.

West Australia.

FREMANTLE.—We had quite a spiritual treat here on Jan. 3. We started the day with a prayer meeting at 10 a.m. Three short addresses were delivered by Bren. Payne, G. B. Moysey and the writer. Bro. Lucraft was the conductor. A good number of our members were present. At 11 we had another inspiring meeting, 85 being present, including a number of visitors from the country. G. B. Moysey gave a splendid exhortation on "Personal Examination," which was much appreciated. In the afternoon a special service was conducted by Bro. Lucraft for the children. At 4.15 we held a teachers' prayer meeting, and again at 7 p.m. prayers were offered for the success of the gospel service. Bro. Moysey preached to a fine audience. We are looking forward to the mission to be held at the end of January. J. S. Mill will be our missionary for 10 days.—W. E. VINNICOMBE, Jan. 4.

South Australia.

GLENELG.—We are enjoying good times here. In spite of the heat and the attractions of the seaside all the meetings are well attended, and a good interest prevails. On New Year's Eve we had a watch-night service. A goodly number were present, and the Endeavorers rendered valuable assistance. Addresses were delivered by W. Burford and E. W. Pittman.—WM. BURFORD, Jan. 6.

STIRLING EAST.—Our anniversary services were held on Dec. 27 and 28. I. A. Paternoster, from Hindmarsh, was with us on the Lord's day, and spoke both morning and evening to good congregations. On

Monday the tea was well attended, and the evening meeting was packed. Jas. E. Thomas occupied the chair, and W. Ewers, H. P. Manning and I. A. Paternoster delivered addresses on the subject of "Christian Union." Special singing added attraction to the meetings.—R.H., Jan. 4.

NORWOOD.—Bro. Abercrombie, of Fitzroy church, gave a good address at our service yesterday morning. Three, who were baptised on Thursday evening last, were received into fellowship.—A. C. RANKINE, Jan. 11.

QUEENSTOWN.—Last Lord's day one young man made the good confession, Will. C. Brooker preaching. Two Baptist friends received into fellowship. Jan. 10 the above young man was baptised. Two of our beloved members have been called home.—R.H., Jan. 3

Queensland.

BRISBANE.—James Ware, 28 years missionary in Shanghai, China, spoke at our watchnight service, also morning and night yesterday, taking as subjects "How the Gospel is Affecting the Reform in China," and "How the Gospel is Winning in China." The evening meeting was a splendid one, and one young lady made the good confession.

Victoria.

BENDIGO.—Our evangelist, with the approval of the officers, arranged an exchange of platforms with Bro. Leng, of Castlemaine, on Sunday last, which proved very acceptable both in the exhortation of the church and the preaching to a fine audience in the evening. One decision from the Bible School recently is encouraging to the teachers, T. J. Cook being in the right place as superintendent.—J.S.

HARCOURT.—Crowded meeting on Lord's day Jan. 3. At the close four who had previously confessed their faith in Christ were buried with him in baptism.—H. EDWARDS, Jan. 11.

PAKENHAM.—Good meeting on Jan. 10; one young man made the good confession at the close of Bro. Larsen's address.—G.G.S., Jan. 10.

COLAC.—We had a splendid meeting on Lord's day, Jan. 10. Amongst the visitors present were Bren Harward, Harvey and Binney, and Sisters Lewis and Smith, from South Yarra. Bro. Harward preached on Sunday night to a large gathering, the tent being full. There was also a large number of listeners outside.—J.G.L., Jan. 11.

DONCASTER.—On Dec. 29 a farewell social was tendered to Bro. and Sister H. D. Smith at the close of their four and a half years' labors amongst us. Several recitations, solos and anthems made the evening a pleasant one. H. Swain represented the Home Missionary Committee, and spoke in appreciation of Bro. Smith's work. A. W. Smith, on behalf of the infant class, presented Sister Smith with a silver-mounted brooch and comb. Sister Smith very suitably replied. On behalf of the Bible Class, R. Moffat presented Bro. Smith with a purse of money as a mark of their esteem. On behalf of the church, John Tully presented Bro. Smith with a purse of sovereigns. To both of these Bro. Smith made a very feeling reply.—G. PETTY.

SOUTH YARRA.—Yesterday morning Wm. Brown, from Windsor, exhorted the church. Amongst the visitors was Arthur McClure, from Drummond. In the evening Jas. Holloway gave a very interesting

chart discourse. At the quarterly business meeting held on the 7th inst., the following office-bearers were elected:—Presidents, Bren. D. A. Lewis, Eaton, Harris, Holloway and Gall; secretary, T. Murphy; asst. sec., S. Eaton; treas., J. B. Eaton; F. M. collector, Sister Lewis; H.M. collector, Vera Blake. The secretary presented the annual report. We commenced year with 133 members. We had 23 additions, 8 by faith and baptism, and 15 by letter, and our losses by letter were 9, by death 1, and 13 names were placed on reserve roll, leaving us still with a membership of 133. Revenue from all sources, £221/12/-. This includes fellowship, £70/19/8½; evangelistic fund, special collections, £48/6/3; H.M., £12/19/7; F.M., £13/16/9. The debt has been reduced by £40. Since the church was established just 14 years ago, we find that 356 names have passed through our roll—156 by faith and baptism, including 52 S.S. scholars, 173 by letter, and 27 baptised believers. Losses, by letter, 153; revision of roll, 62; death, 8.—T.M., Jan. 11.

CHELTENHAM.—Fine meetings all day. Sister J. Fisher present for first time since her serious illness. Two decisions at night meeting, Victor and Raymond Barnett, sons of our esteemed Bro. and Sister Barnett. They were baptised the same hour.—T.B.F.

SOUTH MELBOURNE.—Good meetings all day. Bro. Stevens spoke. At the close of the gospel service, a young lady made the good confession. We commence open-air meetings in South Melbourne Market on Saturday night, and would welcome any brethren to help us in the grand work.—SAMUEL NORTHEAST, Jan. 10.

BRIM.—The church at Brim took up the H.M. offering yesterday. The result is better than any previous amount since the writer came to labor amongst them, if not a record. The secretary has already £12/13/- in hand, and there may be a little more come in. When we take into consideration the fact we are on the eve of making up our promises to the H.M.C. for the evangelistic work, it makes the response more commendable.—W.G.O.

CARLTON (Lygon-st.).—Good meetings last Lord's day. H. Swain delivered a good discourse in the evening, in the absence of Bro. Bagley. We regret to hear that Mr. Hardie, of Hawthorn church, the father of our secretary, Chas. Hardie, has been called home.—J.McC.

CASTLEMAINE.—On Jan. 6 we held a fruit social in the chapel for the purpose of bringing our older members and new converts together, and a very enjoyable time was spent. We regret losing another of our good workers, Bro. Griffiths, who is leaving us for New Zealand. Yesterday Bro. Leng and Bro. Collins, of Bendigo, exchanged pulpits. Meetings here very good. One man made the good confession.—E.C., Jan. 11.

BRUNSWICK.—We received into fellowship Sister Dunn, who previously obeyed the Lord in baptism. We had as a visitor Sister Cooper, from West Australia. Carl Peters gave the exhortation, and Bro. Quick preached on "The Final Judgment." The Saturday night open-air meetings are still arousing interest. Forty names obtained for the book "That they All may be One."—W.T., Jan. 10.

MELBOURNE (Swanston-st.).—Last Lord's day morning we had pleasure in welcoming several interstate visitors, Bren. Claude Verco and Sando, from Adelaide, S.A. Bro. Gordon took for his topic on Sunday evening "Lessons from the Earthquake." One young man was baptised.

GEELONG.—We had the pleasure of receiving into our midst Bro. Ball, from the church at Gordons. After his arrival in Geelong, Bro. Ball lost no time in presenting himself to the church. His example is worthy of following. Bro. Harward has commenced his tent mission at Colac. We are still hoping that at the close the tent may come to Geelong. We have received a donation from one brother, and we are hoping that others will assist us. It has been suggested that the church here according to the reports that have been published from time to time ought to be in a better position financially, but the brethren do not understand the situation. The majority of the brethren here belong to the laboring class. They depend upon daily employment; if this gives out, as it very often does, it places the brethren in such a position that it is impossible for them to do as much as they would like to financially. They are doing their very best, but their families must be provided for. My reasons for appealing to the churches and brethren at this particular time are (1) The inability of the brethren here to do more than they are doing; (2) The great opportunity opened to us by the unrest in the churches here; (3) The great mission work that a strong central church could do; (4) Relieving the H.M. Committee. Hoping the brethren will yet respond to the appeal.—T.E.

New South Wales.

LISMORE.—On Christmas night we had a very pretty Christmas tree, on which was a present for every scholar and teacher in the Bible school. A very pleasant evening was spent. On New Year's Day the S.S. picnic was held at Boat Harbor, and all spent a happy day. Last Sunday night we had a good meeting and one confession. Bro. Saunders has formed a teacher training class here, and the first meeting was held last night. We are sure the training will be a great benefit to all who can join.—E.A.S., Jan. 6.

PETERSHAM.—A nice attendance and much blessing at watchnight service on New Year's Eve. Last Lord's day evening at the gospel meeting there were three decisions—all from the Sunday School.—C.J.L., Jan. 4.

CHINESE MISSION, SYDNEY.—The annual picnic was held at Balmoral on Jan. 1. Teachers and scholars had a most enjoyable day. Lunch was provided by the pupils for upwards of 200 teachers and friends, after which we adjourned to the hall upstairs, where a programme was rendered by the scholars, assisted by Bren. Walden, Clydesdale and Griffith, of Sydney, and Sister Edgar, of W.A.—E. J. PRIDDETH

ROOKWOOD.—To-day the commencing of the gospel mission at Auburn, our next door village, was the means of thinning our audiences; also some of our brothers and sisters are spending holiday time, and our evangelist, Eli Neville, is in ill-health, and thus prevented from fulfilling his duties. The senior class of the school had an enjoyable and instructive meeting this afternoon. The Endeavorers are having fairly good meetings.—MARK ANDREWS, Jan 10.

Here & There.

Decisions reported in this issue, 13.

We still have some almanacs on hand for 1909. Post free, 2d.

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

The Auburn (N.S.W.) tent mission started with splendid meetings last Lord's day.

Bro. Mantell, of the Bible College, is preaching at Doncaster (Vic) until the arrival of G. Gordon, from U.S.A.

In N.S.W. Home Mission acknowledgments last week an amount of £4 was credited to Junee; this should have been £1 to 30/12/08.

According to Bro. Ware, the Chinese emblem for peace is a roof with one woman beneath it; and for discord, a roof with more women than one.

Any other amounts intended for the annual offering for N.S.W. Home Missions should be forwarded at once to Thos. Hagger, Paddington, Sydney, so that complete list can be made up.

James Ware, of Shanghai, says that the Chinese who were helped in the late famine, in order to show their gratitude, have erected a tombstone with his and the other missionaries' names nicely engraved thereon.

S.S. Union (Vic.)—Next meeting of the general committee will be held in the new hall, Swanston-st., on Monday, Jan. 25, at 8 p.m. Every delegate is requested to attend. Important business. Note date and come.—J. Y. Potts, Hon. Sec.

FEDERAL EVANGELISTIC FUND.—Will all who propose to send monies to this fund, and all who have made promises for J. Thompson's support, send their subscriptions to W. C. Craigie at once? The Federal Conference at Easter will determine more fully the nature of future work. In the meantime, the Federal Executive is anxious to augment the fund.—A.E.I.

The annual Council meeting of the Victorian Churches of Christ Christian Endeavor Union will be held at Swanston-st. lecture hall on Friday evening, Jan. 29, at 8 p.m. Will all delegates please be in attendance? Business, election of officers, Easter Rally, etc. Secretaries are specially asked to return circulars to Union Secretary when filled in.—C.W. TIMMINS, Sec.

Bro. Ware got about rather rapidly while in Australia. These are his saunterings in the space of a few days: Sunday, Brisbane; Sydney and Yass during the week; Melbourne the following Sunday; Adelaide, Tuesday; Melbourne again on Thursday; Yass on Friday. He took quite a fancy to the site of the proposed Federal Capital, and thinks it a lovely spot.

Chas. Hale, of New Zealand, writes: "The sincere thanks of the brotherhood is your due for helpful intelligent articles in the CHRISTIAN, and not the least is the article some time ago named 'Frivolity.' Sad, but true, and enough to break the heart of any devout Christian, is the listless attitude and lack of devout manner, to say nothing of the giggling and frivolous talk that takes place previous to, and after the service commences. Would an earthly monarch tolerate such conduct? and shall we insult the King of kings by our want of respect? Yes, Mr. Editor, be outspoken, and encourage our presiding brethren to use their influence against such a disgraceful, and to our Lord distasteful want of

reverence. And as you say, the practice of this misbehaviour is not confined to the young, but those up in years indulge who ought to know better. The above practice, along with the worldly, silly talk that takes place immediately on leaving the building, is ill-becoming to the people called Disciples of Christ, and if our representative journal and representative brethren do not talk and act this conduct down, who then will? Well, if we do not judge or examine ourselves, we will be judged and condemned even by the world. I think we cannot be too firm in maintaining respectful and reverential order in all our meetings. If some of the people known as Disciples will be of the world worldly, and engage in most of the nonsense of the world, what can be expected but that they bring the same into church meetings; but they must be taught to drop them before coming to the Lord's table."

The Victorian Hospitality Committee for the Conference at Easter would be glad to hear from brethren and sisters who can offer hospitality from April 6 to 12. We are expecting quite a number of West Australian and South Australian members, en route to the Federal and Centennial Conferences in N.S.W., to break the journey at Melbourne and to stay to our State Conference, and ask for the homes of members to be opened, for thereby some have entertained angels unawares. Friends able and willing please write Mrs. J. Pittman, 177 Fitzroy-st., St. Kilda, or Theo. B. Fischer, Cheltenham.

The Korean revival, Bro. Ware informs us, sprang out of a prayer meeting lasting some weeks. A great wave of spiritual power went forth from that gathering. Missionaries were filled with new enthusiasm, churches were vitalised, native Christians were brought to a complete confession and abandonment of cherished sins, and great numbers of heathens turned to the Lord. The tide of blessing is still spreading in all directions, having overflowed into other countries beside Korea. If there were more prayer in our own land among our own churches, it is probable we should see a similar revival here. Let the brethren get together in earnest, prolonged and prevailing prayer, and there shall be showers of blessing.

FOREIGN MISSION FUND.

Please send along subscriptions and donations for above Fund to the undersigned, who will thankfully acknowledge same. Please remember our work in India, China, Japan and in the South Seas.
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VICTORIA.

Churches—Dunmunkle, per Mrs. Rowan, 11/4; Bayswater, per Mrs. Clements, 11/7.

QUEENSLAND.

Church, Brisbane, £7/8/2; Mrs. Simpson, Stanthorpe, £2.

CHILDREN'S DAY.

VICTORIA.

School, Bendigo, 15/4; Mrs. Alderson, Maryborough, 5/-.

QUEENSLAND.

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IN MEMORIAM.

PAYNE.—In memory of my dear husband, Frank F. Payne, who fell asleep Jan. 15, 1900.

There shall friends no more part,
Nor shall farewells be spoken;
There'll be balm for the heart
That with anguish was broken.
From affliction set free,
And from God ne'er to sever,
We his glory shall see,
And enjoy him for ever.

North Fitzroy. Inserted by his loving wife.

Coming Events.

JANUARY 16.—Musical Society. Rehearsal at Swanston-st. chapel in New Hall at 8 p.m. Every member urgently requested to be present; preparations for Sydney Conference meetings. New members will be enrolled; subscriptions now due!—C. H. MITCHELL, Sec.

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WANTED.

Young man wanted as evangelist for the Ma Ma Creek Circuit, to start from Feb. 1. For further particulars apply to the secretary, C. Risson, Ma Ma Creek, Queensland.

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Do not forget to visit Katoomba, Blue Mountains. "Hurlston," Mrs. J. Thompson. Terms, 25/- to 30/- per week. Near Sights.

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Federal Centennial Conference,

Sydney, April 9—19, 1909.

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Interstate delegates, associate delegates, and duly accredited representative brethren and sisters intending to visit Sydney at Easter, will be accommodated for above dates by the brethren and sisters in Sydney and suburbs, to the utmost of their ability—*provided their names are registered not later than April 1* with J. Hunter, J.P., The Boulevard, Dulwich Hill, N.S.W. (Convener of the Hospitality Committee), or A. E. Illingworth, 67 Denison-st., Woollahra, N.S.W. (Hon. Fed. Sec). NOTE.—*New South Wales country brethren should send names through T. C. Walker, Woodbury-st., Marrickville (Sec. H.M. Committee).*

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Booklets. Class Registers, 4d. Hymn Books, published by English brethren. Leaflets. [4d., music; 2d. words only. Library Cards, 25, 9d. Picture Rolls. Pure Words, our Children's Magazine, 1d. Texts and Mottoes.

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THE SOCIETY OF Christian Endeavor

"For Christ and the Church."

CONDUCTED BY A. R. MAIN.

(All correspondence for this department should be addressed to Suffolk-rd., Surrey Hills, Vic.)

World-Wide Endeavor.

TOPIC FOR FEBRUARY 1.

SUGGESTED SUBJECTS AND READINGS.

| | | |
|--|---------------|---------------------|
| A universal God | ... | ... Rom. 3: 27-31 |
| Universal worship | ... | ... Psal. 66: 1-20 |
| A universal kingdom | ... | ... Matt. 13: 31-33 |
| Universal fellowship | ... | ... 1 Cor. 1: 1-9 |
| Universal service | ... | ... Mark 16: 14-20 |
| Universal brotherhood | ... | ... Matt. 12: 46-50 |
| Topic—Our Christian Endeavor comrades the world over | Psal. 98: 1-9 | |
| (Christian Endeavor Day.) | | |

THOUGHTS AND ILLUSTRATIONS.

CHRISTIAN ENDEAVOR is a society of comrades, drawing closer together the young people of a church, a town, a denomination, different denominations, nations and races.

Christian Endeavor is a great mission-studying society, and mission-study makes comrades of all men.

The great Christian Endeavor Conventions, with delegates from all lands, introduce thousands to the thought of Christianity as a religion for all the world.

The World's Christian Endeavor Union is becoming each year a more vital bond among the nations of the earth.

China's United Society of Christian Endeavor, that has held a convention of two thousand native Christians—the greatest religious gathering ever held in China—illustrates our comradeship.

India, with its seven hundred societies and its great conventions, is another illustration of Christian Endeavor comradeship. The next World's Christian Endeavor Convention will be held in Agra in 1910.

Great Britain has more than ten thousand societies, and has held in London a world's Christian Endeavor Convention that was the equal of the monster gatherings held in America.

There is a European Christian Endeavor Union, including practically all European nations, each with a splendid army of Endeavorers. Europe also has held a world's Convention, at Geneva, Switzerland.

South America is the latest of the grand divisions of the globe to be united in a continental Christian Endeavor Union and to hold a continental convention. Brazil is especially strong in the work.

The Australasian Union is a powerful bond joining together the thousands of societies in the Island Continent and Tasmania. There is a vigorous union for South Africa. Most of the island groups of the Pacific have their societies, but they are too scattered to permit union work.

All of this united activity is made especially blessed by its interdenominational fellowship, for at least eighty denominations are bound together in Christian Endeavor.—*Endeavorer's Daily Companion.*

I am not quite sure how the societies as a whole utilise Christian Endeavor Day, the movement's anniversary. It seems a poor way of doing it to annually talk statistics, or enumerate Endeavor-occupied countries, to the ordinary meeting of members. It should be the day in the year for a very special effort, when those who are not members could be reached and influenced. If a united rally is contemplated at all, this would be a splendid opportunity: something worthy of the day could be arranged. Or the local societies could plan a big public meeting for a definite object—say missions (Home or Foreign), temperance, or kindergarten work. Only do something special. Our American Endeavorers last Endeavor Day had a special programme, "Sons of India," given in the interests of orphanage work at Damoh, India.

At a united meeting a more distinctly Endeavor programme could be gone through. If told interestingly and prepared carefully, a review of the society's history would be interesting and helpful to many. Tell of its aims, its obstacles, its successes, its failures (there is really no need to claim perfection for anything human, or to hesitate to profit by past blunders).

In this connection it may be noted that some of the English religious newspapers have been recently criticising the Endeavor movement. F. E. Clark was asked to reply. He said: "I should hardly say much about the criticisms of to-day. Twenty years ago now, we did get criticised, if you like. But nowadays those who criticise the stray societies that do not come up to standard have nothing to say against the fundamental principles of the movement." Mr. Clark dealt with recent criticisms in the course of an address, in which he said it should be remembered (1) that the C.E. Society is a training school. To hear some of his ministerial brethren talk, it might be supposed that the C.E. hour was the only time in the week when any teaching could be given to the young people; what was the pulpit for, the Sunday School, the Bible Class? Use these for teaching, and let the C.E. be for training and exercise. Psychologists told us there could be no true impression without expression. (2) It is a democratic society, for the poor, young, ignorant and inexperienced, as well as those who are better taught. Of course, they will do badly at first, but if they have no chance of doing badly at first they will never do better. He thought some churches needed to discourage intellectual snobbery, which is just as bad as the snobbery of wealth or position. Young Christians must learn to work with people rather than for them. (3) The flexible character of the society was not everywhere understood. It was adaptable to all conditions of church life. A necessary condition of its success was the sympathy of the minister. It was in the churches that adopted it wholeheartedly that it had its greatest success.

The Church Services.

Our pledge is as much for the church services as for the Christian Endeavor meetings. Let us never forget that.

It is not a promise to attend them always, but to attend them whenever Christ does not call us elsewhere.

We know that Christ seldom calls us elsewhere, that it is a pledge of regular attendance. We must take it for granted we are going. No debate each time.

There is no joy in church services until they become a habit.

And how can there be joy in our religion until church services become a joy? For we go to church to meet our Saviour,

Up-Hill.

Does the road wind up-hill all the way?

Yes, to the very end.

Will the day's journey take the whole long day?

From morn to night, my friend.

But is there for the night a resting-place?

A roof for when the slow, dark hours begin?

May not the darkness hide it from my face?

You cannot miss that inn.

Shall I meet other wayfarers at night?

Those who have gone before.

Then must I knock, or call when just in sight?

They will not keep you standing at that door.

Shall I find comfort, travel-sore and weak?

Of labor you shall find the sum.

Will there be beds for me and all who seek?

Yea, beds for all who come.

—Christina G. Rossetti.

Notes and News.

Death has been busy in the ranks of our Junior Endeavorers of late, and has removed two of the most promising to the realms above. Clarence Tuck, aged 14, son of Bro. and Sister Tuck, died recently of heart disease, and the following week Percy Bodle, aged 13, son of Sister Bodle, died of peritonitis, after a short illness. Both boys had shown signs of spiritual quickening, and had resolved to obey Christ. We all deeply sympathise with the bereaved parents, and pray that God may comfort them in their trouble.—W. SMEDLEY, St. Arnaud.

SHEPPARTON, VIC.—On Dec. 22 we held our yearly meeting, when the following officers were elected:—President, A. Strongman; vice-presidents, Sisters J. Bingham and Mrs. Riddell; secretary, Sister F. Knight; treasurer, Sister D. Guyatt; conveners: Prayer Meeting, Sister A. Pinner; Lookout, Sister C. Riddell; Sunshine, Sister V. Riddell; Foreign Missions Collector, Sister J. Bingham; Room Steward, H.W. Pinner. During the year our president (Bro. Richards) left the district. Three active members and eight associate members have been enrolled.—H.W.P.

INVERCARGILL, N.Z.—The C.E. Society held its annual business meeting on Dec. 11, when the following officers were elected:—President, Colin Sinclair; vice-presidents, A. Rae and A. Brighton; treasurer, A. Brighton; organist, Sister L. Penny; secretary, Sister L. McKie; recording secretary, Sister T. Murdoch; conveners: Prayer Meeting, J. Watt; Missionary, Sister S. Black; Lookout, P. Fenn; Social, Sister T. Murdoch. The reports showed that the society was making good progress, especially in raising money for mission work. On Nov. 7 we held a missionary meeting.—A. BRIGHTON, Sec.

A sacred burden is the life ye bear;
Look on it, lift it, bear it solemnly;
Stand up and walk beneath it steadfastly;
Fail not for sorrow, falter not for sin,
But onward, upward, till the goal ye win.

—Kemble.

The Old Beach Experiment.

By Joseph Kennard Wilson.

(Continued.)

CHAPTER XVI.—AN ARGUMENT FROM AULD LANG SYNE.

Mr. Wagnalls was writing busily when John Roberts and his lieutenant were shown into his private office, and for a moment gave them no heed. That moment was long enough for the visitor to size up his man, and pronounce verdict. He didn't like him; he couldn't trust him. Why? Well, is it always possible to give immediate and satisfactory reasons for one's instinctive pronouncements of liking or aversion? A small man he was, with a sallow, plainly face, sandy hair turning to gray, where it had not entirely deserted its place, and shifty, uncertain eyes, as was presently disclosed when they were raised. Unmistakably, said John to himself, a man to be watched always, and avoided when possible.

"Well, gentlemen, what can I do for you?"

The tone was civil enough; yet somehow the young man found himself curiously resenting it, and the natural and necessary question it voiced.

"Mornin', Mr. Wagnalls," responded Verley. "You don't remember me, but I know you all right. I'm Verley Page, fr'm Old Beach."

Was it John Roberts's imagination, or did the man behind the desk actually start, with a flush suffusing his pale cheek? "Uster see you in the old days at the fact'ry, you know. An' this is Elder Roberts, who's preachin' to us down there jest now. He's got a leetle bizness weth you; so I come 'long weth him to kinder interdooce him."

The shifty eyes turned from the speaker to the minister, and the head bowed slightly in merest recognition of the introduction.

"To come directly to business, Mr. Wagnalls," said John, "I believe that you are the owner of the wharf at Old Beach, and of the buildings at the head of it."

"Yes."

"Is it for sale?"

"That depends. Why?"

"Because if it is, I'd like to make an offer for it. The facts are these." And he rapidly sketched the situation, with the unavailing efforts that had been made to induce the Navigation Company to draw off the excursion boat.

"We find," he went on with increasing earnestness, "that the only landing place for the steamer is private property, and in order to prevent the demoralisation of the village that these Sunday excursions are working we want to own that wharf, and so control its use."

The capitalist had not once raised his eyes during the recital. They had followed the nervous play of his fingers as they traced casual designs with a lead pencil on the blotting pad. Now he looked up for an instant, then dropped his eyes as before.

"What is your offer?" he asked.

"I am prepared to offer 300 dollars for the wharf and buildings," was the reply.

Mr. Wagnalls touched a button at the end of his desk. To the clerk who appeared he said:

"Tell Mr. Hobson to send me that proposition from the Coast Navigation Company."

Silently they waited the lad's return with the papers. As silently Mr. Wagnalls handed them to the minister. Verley Page, looking over his shoulder, read with him

"Mr. S. B. Wagnalls, Boston.

"Dear Sir,—I write to ascertain if your wharf property and privileges at Old Beach, Me., are in the market. If so, I submit the following propositions in behalf of the company I represent:

"1. To buy the property, at a sum not to exceed 700dol., payable half cash and the balance in ninety days; or

"2. To lease it for five years at 50dol. a year, for the four months, June, July, August, and September of each year; you to control it at all other times.

"Awaiting your reply, which we trust will be favourable, I am, in behalf of the Coast Navigation Company, yours respectfully,

"George J. WESTER, President."

"That is my answer," said Mr. Wagnalls, when both men had finished reading the paper.

"You mean—"

"I mean that your offer of 300dol. doesn't cut any ice with me by the side of the C.N. proposition of a five years' lease at 250dol., or a purchase at 700dol. You must see that as a matter of business. I didn't quite understand the matter when I got that note yesterday, and was lying low until I had some light on the situation." The little, shifty eyes were sparkling now with cunning. "But I see through it now, all right. Yes, Mr. Roberts—is that the name?—the property is for sale, and you can have it for just—1000dol."

Roberts gasped. He could hardly credit his ears. Verley Page, lolling back in his chair, watched him with a half-smile, but showed no other sign of interest.

"One—thousand—dollars!" he exclaimed, at length recovering speech. "Why, Mr. Wagnalls, surely the property isn't worth a half of that! We—"

"Property is worth just what it'll bring, young man," snapped the other testily, in his impatience losing a little of the veneer of politeness. "Seems that this particular property is somewhat in demand just now. I've had two bids for it within twenty-four hours. Even as it stands, your offer is outclassed by the steamer people's, and now that I know the situation I'll make them give me 1000dol. They'll be glad to do it rather than lose their chance. But I'll do the fair thing by you; I'll give you the first chance at it at that price. One thousand dollars, and you get the wharf and all that goes with it, and can control the whole business of who shall land there and who sha'n't. That's all. Take it or leave it."

And he began to fumble with his papers as if to indicate that the interview was at an end.

"But, Mr. Wagnalls," began poor John in distress, "you surely don't understand what this means to Old Beach. These excursions

are just ruining our young people. It is impossible to keep them straight if every Sunday a drinking, carousing crowd is let loose on us. It is entirely out of the question for us to raise more than 300dol., and that is a great strain on us. Surely you will take into consideration—"

"Young man," retorted the capitalist, "I'll take into consideration just one thing, and that is that the Coast Navigation people offer me more than twice as much as you do, and will give me more than three times as much. That's the only thing that concerns me. As for the rest of it, you'll have to look after that; you're a minister, and I'm only a business man. That's all I have got to say. Good morning."

"But it's not all that I've got to say," almost shouted the young man, leaping to his feet, quite carried away by his own righteous indignation. "I want to say—"

"There, there, now, elder," remonstrated Verley Page, laying his hand on his shoulder. "Don't git het up now, don't. Ef you've got anything that must be said, jest go home and write it. It's a heap better to do thataway, sometimes. As Mr. Wagnalls says, this is a bizness deal, an' we don't seem to be in it. Best thing f'r us is to reckernise that we're beat, an' git out. Guess we'll mosey right 'long."

And utterly crushed by this last blow, the desertion of one whom he had reckoned as his sure ally, John Roberts allowed himself to be persuaded, and left the room with a heavy heart.

But once in the outer office, Verley said, with an air of annoyance:

"Wall, I snum! Ef I ain't left somethin' in there! Jest like me! I'm gittin' 's f'rgitful 's ol' Uncle Danny Pingree, who f'rgits to go to bed half the time. I'll jest run back, an' you set down here an' wait. Mebbe I'll be gone some time, f'r ther's a matter that I want to speak 'bout to Mr. Wagnalls 'bout the ol' bizness."

The capitalist looked up with a frown as Page re-entered his private office unannounced.

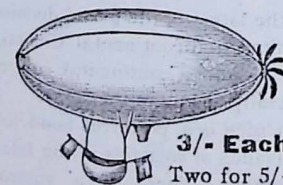
"I thought—" he began.

"Yes, I know you did," responded his unwelcome visitor; "lots of folks do."

"But I've nothing more to say. Of course you're enough of a man of business to understand that I can't afford to sell for 300dol. what I can get two or three times as much for."

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"Course not."

"Then why—what—"

"Mr. Wagnalls," said Verley Page, deliberately drawing a chair close to the desk, and looking straight into the eyes of the other, "Mr. Wagnalls, d' you ever find that ledger?"

The rich man started violently. In spite of himself, a frightened look came into his eyes, and his face went white as the wall behind him.

"I—don't—don't—understand—what do you mean?" The sentence began in indecision, and sought to end in firmness, if not in ferocity.

"O, that's all right. You unnerstan' well 'nough, I guess. If you've f'rgot the ledger that turned up missin' 'bout the time of the bankrupt proceedin's it's more'n some of us down 't the Beach has. There is some who think to this day that the showin' would 've been very diff'rent ef that ledger could 've been found. Cur'us what could 've b'come of it. 'Twould be funny, too, ef arter all these years it should turn up ag'in, wouldn't it?"

By a strenuous effort the man at the desk had got himself in hand again, and his voice now, as he spoke, was as even and colourless as ever. Only his eyes—those eyes that wouldn't rest on any object, but that wandered everywhere, hunted, uneasy, shifty eyes—betrayed his agitation.

"O," he said, simulating a yawn of indifference, "I remember now. It was so long ago that it had entirely slipped my mind. Yes, it was singular what became of that ledger; but, after all, it made no difference. Everything was straight and square, as the other books showed. It was simply a case of bad luck, perhaps of bad management, that cleaned us out. But, really, this is a busy day, and I haven't time to discuss this matter—"

"Mr. Wagnalls"—Verley Page leaned over the desk and spoke very impressively—"Mr. Wagnalls, that missin' ledger's been found!"

No use to attempt disguise of his feelings now! For an instant it seemed as if the man was going to swoon. He started from his chair, then sank back in it, a limp heap of trembling humanity, while a look of such abject terror overspread his countenance as almost to move his visitor to pity. But the very effect produced by his words was confirmation that he was on the right track, and he hardened his heart.

"The ledger has been found," he repeated, "an' I've got it."

With that the other began to bluster, though with trembling lips.

"Yes, and so you were the thief, were you? You stole the book, and have kept it all these years, and now you come to me and expect to sell it to me at a good round price. What is it to me? The deal is closed up. Everything was all right and square—there's nothing in that book to show that it wasn't. Get out of here with your blackmail scheme. Before I pay you a dollar for a book that isn't worth a dime to me I'll see you in—"

"Jest hold your horses, square," interrupted Verley. "I ain't a-layin' to go to that place myself, an' so, mebbe, you'll be disapp'inted

in expectin' to see me there. Now, 'bout that ledger. You know wuther I stole it or not; I leave that to you. The main thing is, I've got it now. An' you know better 'n any other man what's in it. Ef it's all straight, why, all right. You've got no kick comin' ef other folks reads it. Ef there's anything crooked, that's another matter. Might make it a leetle awkward f'r some folks to have it brought to light. Now there's lots of us up to the Beach that don't quite unnerstand yet 'bout the failin' up of the cannin' factory weth our money in it. An' we've got sort of an idee that a study of this ledger that was so mysteriously missin' 'bout that time may help us to git rid of some of our ign'rance. So I 'low to take it up to—let's see, what's them lawyers' names?" and he fumbled in his pocket for a card. "Oh, yes, here 'tis. I 'low to take that ledger up to Pope, Ray, and Morley's, an' ask 'em to look it over an' tell us what they think of it."

—C.E. World.

(To be Continued.)

Obituary.

KELSON.—On Nov. 1, at the residence of her parents, May-st., East Brunswick, Sister Mary Kelson fell asleep in Jesus. For a number of years she had been identified prominently in every Christian work connected with the church at North Carlton—a teacher in the Lord's day School, and a worker in the Young People's Christian Endeavor. Her Christian character stands before us for its nobility, its purity, its loving kindness. We sorrow with those of her immediate household, but not as those who have no hope.

North Carlton, Vic.

RUSSELL.—After a very painful illness, Sister Russell fell asleep in Jesus on Dec. 9 in her 70th year. We laid her to rest in the Box Hill cemetery on the 10th, M. W. Green conducting the service. The father of our sister was an elder of the Free Church of Scotland, therefore she was taught to love her Bible, and in early girlhood she learnt to love her Saviour. Thirty-two years ago she left Scotland for Australia. She united with the Congregationalists, but being a reader of God's word she saw her duty, and when M. W. Green commenced preaching at Grote-st., Adelaide, twenty-four years ago, she went forward and was baptised. Two years later our sister, with her husband, left for Melbourne, and they cast in their lot with the church at North Fitzroy; then to Fitzroy; from there to North Melbourne, where our sister was an active member as deaconess. In the year 1901 she received the right hand of fellowship in Bayswater. Since her coming to Bayswater she has not missed a Lord's day willingly; she always expressed sorrow if kept away from the Lord's table. Our sister was of a peace-making disposition. We shall miss her very much. She leaves a husband and one son to mourn her loss, but not as those who have no hope. Our brother has our deepest sympathy.

Bayswater, Vic.

T.C.

LIPPIATT.—On Nov. 11 our Sister Lippiatt passed peacefully to her rest. She had been a member of the church for 37 years, and was one who fought hard for the principles of primitive Christianity, being well versed in the Scriptures. Being laid aside for a period of fourteen weeks with paralysis, she bore her suffering with Christian fortitude, waiting for the happy release. She leaves a husband and family (all grown up) to mourn her loss, and as he and several of the family are mem-

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bers of the church, we know that ere long they will meet with their loved one again. She had attained the ripe age of 62 years. C. Morris, of Ballarat, officiated at the home and grave. May the God of all comfort and consolation cheer the bereaved ones.

Buninyong, Vic.

E. GULLOCK.

BRADLEY.—On Nov. 30, Sister Mrs. Bradley fell asleep in Jesus, aged 61 years. For nearly three years she suffered great bodily affliction. She was a good woman, and loved the church of Christ. For over 16 years Sister Bradley was associated with the Norwood church. She was the wife of James Bradley, one of our esteemed church officers. We deeply sympathise with him and the family in their great loss.

Norwood, S.A.

A. C. RANKINE.

COX—On Nov. 15, at Moree, Sister Cox, of Ashley, fell asleep in Jesus at the ripe age of 72. She came to Australia from England when 17 years of age, being then associated with the Baptists.

About 18 years ago C. Watt paid Moree a visit in response to a request from Bro. Winter, and during that visit, through Bro. Winter's influence, our late sister united with the church here, and has been a faithful member ever since. She was in receipt of an old age pension the last few years of her life, and out of that limited income a portion was regularly given to the church, with the joyful expression, "For the Master." We laid her body to rest in the local cemetery, there to await the time when it shall be changed "and fashioned like unto his glorious body."

Moree, N.S.W.

E.J.W.

MUDGE.—For the sixth time during the year 1908, death has visited the membership of Wellington South church, and this time has summoned to the eternal home one of the best known, most respected, and truest of mothers in Israel—Sister Mrs. Mudge. She, with her late husband, united with the church in Wellington thirty-two years ago, and ever since has shown herself to have been an

active and interested worker for that Saviour into whose presence her spirit has now gone. Her devotion to his cause never once slackened. She was especially noted for her hospitality, and possibly more than anywhere else found her truest happiness in attending to the sick and suffering. She was strong in faith, and invariably present at the meetings of the assembly. The way in which she viewed death was sublime. She never seemed to have the slightest dread of the hour of her departure, and in all her suffering not once did a single murmur escape her lips. On Dec. 16 her mortal remains were laid in the Karori cemetery, there to return to their kindred element until that day when her body, reconstructed, will come forth immortal and incorruptible to an endless life.

Wellington South, N.Z.

A. F. TURNER.

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A HOME FOR NEGLECTED, ORPHAN AND FATHERLESS BOYS.

Contributions can be sent to the Treasurer, Members of the Committee, or G. P. Pittman, Austral Co. Reference can be made to the Committee and Officers, and also to M. W. Green, G. B. Moysey, D. A. Ewers, G. T. Walden.

Of all the work in which Christians can engage, this is the most encouraging and reproductive. You sow to-day and to-morrow you reap the harvest. Readers everywhere are asked to

ASSIST THE GREAT WORK OF SAVING THE BOYS.

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